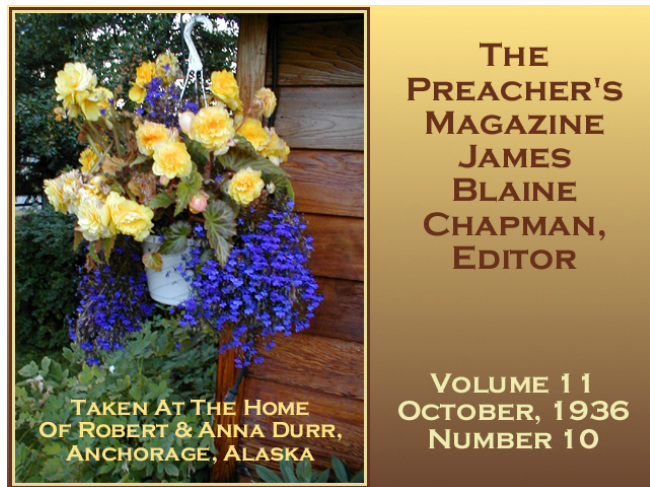


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**THE PREACHER'S MAGAZINE**  
J. B. Chapman, Editor

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01 -- EFFECTIVE PREACHING -- By J. B. Chapman

Sam Jones, the evangelist, thought there are three prerequisites in effective preaching: "First, clearness; secondly, concentration; thirdly, directness."

A man must conceive truth clearly before he can preach it clearly. The preacher who sees truth from one angle only will be a lopsided preacher. The misty thinker will be a misty teacher. In thinking, just as in practically everything else, quantity is a poor substitute for quality. Many a man thinks over a wide field, but thinks too lightly. Others confine their thinking to certain narrow grooves. The one will be flighty, and the other thread-bare.

I am unable to see much distinction between concentration and directness. Perhaps the one refers to the intellectual product of the preacher's efforts and the other to his application of such product to the minds and consciences of men. Sam Jones, I think, used the metaphor of gathering lead from the mine, molding it into a bullet and then shooting, as a sharpshooter would do, at the place where you want to hit.

My own metaphor gathers about the driving of a nail or tack. The hammer need not be so heavy, but it must be compact. It may weigh fifty pounds, but if it is but loosely collected, like a bale of hay, it will not drive a carpet tack into a pine board. It may be light, weighing no more than two ounces, but if it is concentrated like blue steel, it will drive a spike into a piece of oak.

Before a preacher can properly ask, "What am I going to say?" he should settle the more fundamental question, "What do I hope to accomplish?" If he can make sure of what he should accomplish, he will be in better position to know what means he should use to reach the end he has in mind. When the purpose is indefinite, everything, including the preaching, is practically sure to be indefinite also. If you plan simply to "hold a service," it will matter little what you think or what you say. But if your purpose is to get someone definitely converted or definitely sanctified, you cannot reach this end by indefinite means.

On the matter of concentration, it might be well to remember that processes are beside the question and only results count. If you weary the people with a recital of the laboratory methods involved in the discovery of the convictions you have reached they are likely to conclude that your processes were incomplete or

insufficient. But if your thought is clear and your conviction keen they will not ordinarily bother about the processes.

On the matter of directness, we should always remember that it takes a proper mixture of courage and melting love to say to the sinner, "Thou art the man," and that one of these qualities is just as important "as the other. A quaint old preacher of my acquaintance used to say, "I never say, 'skat' when the kittens are going away from me anyway. In a time like that I always say, 'kitty.' Only when the kittens are coming toward me do I risk saying 'skat.'" One preacher said he could never risk preaching on hell until his heart was broken with the thought that the veriest sinner is going there. Courage without love makes the preacher a driver. Love without courage makes him a weakling. The qualities must be present in proper proportions.

But the preacher is justified in seeking to avoid being "prosy," "dry," "too deep," "too long," "too dull," or "too flowery." In other words, he can seek to avoid abstractions and generalities. And he can seek to bring his message to bear upon the minds and consciences of living, present men. Sam Jones claimed he made his appeal always directly to the conscience. But with it all, the sincere preacher will not be content unless the Spirit of God so accompanies his preaching as to bring results in the winning of souls to God. There are other results that are of great value, even though they are not easily tabulated, but the pentecostal preacher will expect to have conversions.

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## 02 -- SEEKERS AND FINDERS -- By J. B. Chapman

Tolstoy, the Russian novelist and philosopher, although praised as wise and great, was pathetic for his restlessness and discontent. His best friends can only hope that he died with the goal in sight, for he himself never claimed to have apprehended, but rather characterized himself as an eternal seeker.

But men have always tended either to accept what is easily attained, without pressing on to something better, or else to make seeking the goal, and pass right by reality in the pursuit of a phantom ideal. With the former, nothing difficult is worth the labor that its possession requires, while with the latter nothing that can actually be possessed is a worthy goal. But there is a "happy medium" in this, as well as in other matters. Jesus condemned such contentment as is born of laziness, but He was emphatic to say, "Seek and ye shall find." The proud, conceited, self-centered, self-sufficient Pharisee was consigned to hell, but the penitent sinner was a bruised reed which He would not break and the weak saint was a smoking flax which He would not quench until He should send forth judgment unto victory.

And in the world of religion today there are those whose ideals permit them to live on the lowlands of doubt and fear and broken vows. They draw back from the

rigor and vigor of true repentance, full consecration and urgent prayer and faith. They languish for want of a vision that will draw them out to the best that is attainable. And then there are those who dabble with seeking for power, seeking for manifestations and signs, seeking for certain emotional states, etc., but never do count themselves to have actually been cleansed from all sin and to have been filled with the fullness of the blessing of Christ, and do not expect such to happen. They are seekers -- always seekers. They claim that the fact that they are seekers is some evidence that they have found Him. And yet their lives and their usefulness are blasted by indefiniteness and uncertainty. They claim to be after "truth," but they pass by Jesus Christ, the personal embodiment of truth, and go on searching for truth in the abstract. They claim to be set on righteousness, but they discount the righteousness of God in Christ Jesus and strive on to establish a righteousness of their own. They say their desire is for holiness, but they pass by the definite Spirit baptism by which holiness of heart and life are wrought within and go on to make themselves perfect by the works of the flesh. They want emotional satisfaction, but they pass the bounded and defined spiritual endowment which the apostle called "the kingdom of God," in which there are "righteousness and peace and joy in the Holy Ghost," and go on to search for casual contentment in passing duties and pleasures.

The search for God is, according to Christ, not a thing within itself. It is He for whom the search is made who really counts. And God does not evade those who seek for Him, but in plainest promise assures them, "Ye shall seek me and find me when ye shall search for me with all your heart." The blessedness of seeking is not in the seeking, but in the finding, and in finding God in mercy and in sanctifying power the ideal meets the real and is satisfied.

\* \* \* \* \*

### 03 -- EXPOSITORY MESSAGES ON CHRISTIAN PURITY -- Olive M. Winchester

#### The Teaching Of Saving Grace

"For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world, looking/or the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ" (Titus 2: 11-13, R.V.).

The Apostle Paul in writing to Titus whom he had left at Crete in charge of the work in that place gives instructions as to the conduct of various classes, first the bishop, then the old men, the aged women, the young women and the young men, also servants; then he concludes with the general statements regarding Christian conduct embodied in our text. In all of the instances it is interesting to notice the virtues stressed, what qualities of character are valued. By doing this we find

guidance for the development of virtues in our own lives and also the class of virtues we are to value in others.

## Renunciation

Before the foundations of Christian character can be laid securely there must be the renunciation of certain trends that mark the life of sin; and first among these is ungodliness. This word denotes despite done to the person of the Godhead. There are other words for sin which refer to infringements of the law of God and then also a word which has as its primary significance wrong done to our fellowman, but this word has the specific meaning of impiety in reference to God. It may range from the milder form of irreverence to the more vicious phase which results in blasphemy, but in every case it carries with it the thought of despite done to the divine personality.

Sin against an abstraction such as law does not carry with it the sense of turpitude as sin against personality. That is true in the human range of affairs. Crimes against property are culpable, but crimes against persons are heinous; so in the realm of the divine the human defiance of the divine personality is the crux of sin. It is so because divine personality stands supreme in the universe and also because from this sin radiate other sins.

The next point under renunciation refers to the desires, the urges that lead men to reach out for those things that pertain to this corrupt age. While the term in its derivative meaning signifies an onward rush of the being and does not necessarily carry with it the thought of an evil content, yet for the most it is used in the sinister sense. It appears occasionally in the New Testament in a good sense, but much oftener in an evil sense and for the most part denotes corrupt desire, that is, that drive that exists in the natural heart of man for evil. With the modifying adjective that is present in our text its import is very clear; it indicates the desires that pertain to this present evil world; those things that corrupt the spirit and defile it; all these are to be denounced.

## Living

In dealing with the characteristics which should mark the life of the Christian, we have mentioned first that of sober-mindedness or as it reads in the text using the adverb, soberly. This word when analyzed has the significance of a sound, safe mind. It is used as opposed to that state of mind which results from some passion carrying it away as when Paul made answer to Festus, who had charged him with being mad through much learning, that he spoke only words of truth and soberness. Then it appears as opposed to highmindedness as seen in Rom. 12:1-8 where the apostle exhorts men not to think too highly of themselves but to think soberly.

The word extends its range when in 2 Corinthians it is opposed to a state of ecstasy. The apostle declares that he reserves those high emotional states for the enjoyment of his soul before God, but when he is dealing with the problems that affect his converts and his churches he maintains an attitude of sound thinking, "a sober balancing of ways and means, a counting of the cost as our Lord enjoined -- a distrust of a course of action, simply because it appeals to the fancy or the feelings."

In the epistle of our text we find the word used frequently. The bishop is to be sober-minded, likewise the aged men, so also the aged women were to teach the young women to observe this characteristic and the younger men are exhorted to possess this grace. So one writer has concluded that "each sex and situation has lines of conduct appropriate to itself, and that the individual must have tact and strength of will enough to pursue these lines instead of lapsing into excesses on one side or the other." Moreover the same writer continues, "Sober-mindedness is something like temperance, gentleness, mercy; sometimes innocence, never mere caution; a tempering of dominant emotions by gentler thought."

Thus we see that in this word there is a mental element, a mental poise which brings the situation fully in view and then considers the phases and calmly and judiciously decides with the ever present enlightening power of the Holy Spirit. It is never intended that it should be the human mind unguided and alone, but the human mind under the direction of the Holy Spirit.

The next qualification mentioned is justice. It might be observed that one thing that stands out particularly in these major characteristics which should govern the life that each one moves in the realm of the unobtrusive instead of the spectacular. They do not move in the realm of religious thrills, but in that plane of living which gives sound, solid satisfaction. It is interesting to study the Scripture and note how frequently the emphasis is placed on just such qualities as are mentioned here and how infrequently the emphasis is placed on those qualities that stir the fancy. There do come times when the whole being is moved, but those times are the supreme moments of communion with God and should be regarded as uplifts to enable us to live more truly in these practical realms of life. The practical realms will figure far more often than the ecstatic, but sound, practical living will help to produce the ecstatic.

Someone in noting these virtues mentioned here, has stated that the first, that of sober-mindedness, is the qualification that we are to have within ourselves and that justice refers to our relationship with others. The thought of justice as an integral quality goes back to the Old Testament. When the prophet of old would inquire as to what was essential in religion, what Jehovah doth require, we hear the answer, "To do justly, and to love kindness, and to walk humbly with thy God" (R.V.). The two words justice and righteousness ring with a clarion call throughout the prophetic literature of the Old Testament.

Religion was not a matter of ritual, of bringing sacrifice to the altar or of form in any way or method essentially. Sacrifice and other modes of expression were the means of worship, but religion was personal, and involved personal relationships; it touched man's attitude toward his fellowman. The word in our text has both the meaning of justice and righteousness, sometimes it is translated one way and then again the other. Both of these words in Scripture, both Old and New, carry the idea of moral and religious excellence. They carry the idea when referring to the relation of man to man, of fairness to others; fair play would be our way of expressing it in common, ordinary parlance. The true Christian spirit will ever consider whether the line of conduct is fair and just. It is true that our judgment may often be deficient in estimating what is fair and just, but our motive will ever be to do so, and we will use our faculties and try to be fair.

When we seek to be fair with everyone, it will exclude all effort to take economic advantage, and it will also exclude every effort to take advantage from the standpoint of position in authority. A true spirit will recognize worth in every personality, and will therefore try to give respect to each individual as such. It is true that some must needs occupy a more lowly station than others, but this does not hinder us from recognizing inherent worth and seeking to give them justice in keeping with their station instead of taking advantage of their lowly station to subject them the more.

As A. S. Gordon has said, "This Christian justice covers the whole round of life. All men are entitled to their full dues, alike of tribute, custom, fear, honor, service and wage. The Christian master respects the honor not merely of his wife and children, but even of his slaves (Eph. 5:22ff, Col. 3:18ff). The servant also deals justly with his master, not stealing or purloining, as heathen slaves were wont to do, but 'with good will doing service, as unto the Lord, not unto men.' For such service the laborer is worthy of an honest wage (1 Tim. 5:18, 2 Tim. 2:6). The same principle applies to the preacher of the gospel, even though he refuses to accept his privileges (1 Cor. 9:13ff). In their relations as citizens, Christian men are actuated by the most sensitive regard for honor."

The last quality under living is that of godliness, we must live godly in this present world. The word means to reverence or to worship well. Among the words which express the religious life it seems to carry the thought of personal relationship to God very distinctly in its content. There is first as we suggested the thought of reverence, then that passes over into worship.

When we consider reverence as an element in the personal relationship of man to God, we note that it is basic. If there is an attitude of reverence toward God, then there is the possibility that the soul may be led into a closer fellowship, but if the attitude of reverence is wanting, there seems to be little foundation upon which to build. When man refuses to glorify God as God, he is taking the first step that may lead him into a state and condition that will result in a reprobate mind. This is

clearly set forth in the first chapter of Romans where the apostle delineates the steps of the Gentiles in their departure from God.

Having an attitude of reverence, then the induction of the soul to worship is not so difficult, for when we reverence, we carry the very basic element of worship. The Christian then both reverences and worships God. The cultivation of worship should characterize the Christian both in his personal devotions and in the house of God. Lack of reverence and lack of worship never minister to the highest piety, but their presence marks the soul as touched by the finer spiritual qualities.

## Looking

The Christian life not only carries with it high idealism for this life, an idealism that gives satisfaction in its functioning, but it also has an outlook for the future. No other system of thought can compare with the comprehensive view of Christianity.

This outlook for the future includes in its hope immortality for the individual, but it goes beyond that and has a racial aspect. Out of the ruin and wreckage wrought by Satan, there is to be a redeemed company of people and over these Christ will reign. The coming of Christ as King is the glorious hope of the Church. We are bidden to look for it, and to wait for it.

To hope simply for immortality is more self-centered than this larger hope when Christ shall come to receive His own. This is the goal toward which the whole creation moveth, the consummation of righteousness in the earth.

Thus we have seen the qualities that befit a Christian, we have noted that there are certain things to be renounced and certain virtues to be developed, virtues which will develop a high type Christian, and then we have seen that over all is the glorious hope of Christ coming again.

The Lord will come! but not the same  
As once in lowly form He came,  
A silent Lamb to slaughter led,  
The bruised, the suffering, and the dead.

The Lord will come! a dreadful form,  
With wreath of flame, and robe of storm,  
On cherub wings, and wings of wind,  
Anointed Judge of humankind.

\* \* \* \* \*



**It has become the established custom of our people to set aside the two annual holidays, Thanksgiving and Easter, as occasions for peculiarly emphasizing the great work the church is seeking to do /or others. Our General Budget and the great Cause it sustains is, largely speaking, used wholly to extend the world-wide program in our evangelistic efforts to bring the lost of this earth to the feet of our Lord Jesus Christ.**

**Every year has found us in great financial need. There are so many thousands who can be reached if we make the effort, and so many different desperately needy lands into which we ought to go, with our Lord's marvelous gospel, and so much is already being accomplished where our church is carrying on missionary work, that our General Treasury is taxed, our funds are soon gone, our coffers are empty before the year is completed. This is the reason we constantly call for a great giving campaign each half year.**

**This year our General Board made a very heroic effort to recover a bit from the paralysis that the depression was visiting upon our foreign mission fields. It planned to send out the greatest number of reinforcements that have gone to mission lands in many years. This has strained our finances. Our Home Mission efforts have also been increased, and work has also been undertaken among the underprivileged races here in the homeland. This has added additional financial burdens.**

**Consequently we earnestly beg all of our devoted Nazarene District Superintendents, pastors and people to pray, and then, in a consecrated way, to set aside the month of November for a great "Share with Others" campaign, in order to replenish our declining General Treasury. Join us in fasting, in intercession, in saving a coin each day in November till the culminating Sunday, the 22nd. Let us remember that inasmuch as we do this for any of these worthy needs carried by our General Budget we do it unto Him who loved us, died for us, and sanctified us wholly.**

**Your brethren in the Holy War,  
John W. Goodwin, J. B. Chapman  
R. T. Williams, J. G. Morrison  
Board Of General Superintendents**

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## **05 -- A THANKSGIVING "SHARE WITH OTHERS" OFFERING**

**The Board of General Superintendents is calling earnestly to the church to recognize the Thanksgiving season again this year with a great "Share with Others" offering for the world-wide program of the Church of the Nazarene. There are many good reasons why we should do this. We should make an offering for the salvation of others because of**

\* \* \*

### **Special Help Needed This Year**

The depression cut us down in the matter of reinforcements to the mission fields during the past quadrennium, it also prevented our making suitable repairs in property and erecting new equipment. Matters became so desperate that the General Board made an extra effort this past January to reinforce every field, and grant equipment money to as many needy places as it could. Twenty-seven new and returned missionaries have been forwarded to the various fields. This has placed an extra strain on the General Treasury. The monthly income from the various districts does not quite cover the regular monthly remittance outgo. We must all rally at least twice a year; at Easter and Thanksgiving time and remedy this with a grand extra effort. Every penny received counts on each church's General Budget apportionment. This is just a united means of stirring all so that each church can make the General Budget grade.

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### **Gratitude For Our Own Blessings**

Can we ever thank God enough for having forgiven our sins? This alone should prompt the utmost generosity. Your offering during the "Share with Others" effort, will enable some other to find forgiveness. But think of the joy and satisfaction of having one's heart cleansed from all sin by the incoming of the Holy Ghost. This is an eternal source of thanksgiving and appreciation. If it means so much to have your own heart right with the great God, purified by His presence, what will you give to secure that happy privilege for some other human being? Share your Lord, share your joy in a great "Share with Others" offering, November 22. Then there is the happiness to be found in

\* \* \*

### **The Possession Of A Spiritual Church**

Millions never hear the gospel preached in anything like its genuine purity. If you are a Nazarene, you do. While thousands are compelled to feed on husks, and sometimes worse than husks, you have the Bread of Life. Ought you not, then, to make a generous offering at Thanksgiving time on this "Share with Others" occasion, just as a matter of downright gratitude to God for the privilege of hearing His Word proclaimed in its purity?

\* \* \*

### **How About Material Things?**

**At least you and yours have been fed. Do you know that there have been several millions in this world, this year, who did not secure enough to keep them alive, and have perished from sheer starvation? But you, reader, had enough and some to spare. Your children have been fed, your home has had food on its table. You have had a shelter over your head. Not all that you would like it to be, perhaps, but a shelter from the weather and the cold or heat. That's a great privilege. Could you not make an offering to the General Budget to assist in bringing Christ to those who have no home but a mud or grass hut? Who have no bed but a mat and the earth floor? The majority o/ earth's population sleep every night of their lives on the ground. Think of that when you lie down on your good bed tonight.**

**\* \* \***

### **What About Health?**

**You have been well, the past year? At least the major part of the time. You have been able to work; have eaten pretty regularly; have not had pain for at least the bulk of the time; your doctor's bills have not been huge; is not that a tremendous blessing? Do you not owe something extra to God for this year's health? With thanksgiving in your heart, and a song on your lips, make an offering on Sunday, November 22, and on this "Share with Others" occasion, say "Thank you," to your heavenly Father in a material way.**

**\* \* \***

### **We Should Be Stirred by Others' Need**

**There are thousands upon thousands of men and women in America, Canada and the British Isles who would get saved, just as you did, if they only heard the Nazarene message a few times. They are sinners now, cursing and carousing, some even ready to commit suicide. They would make beautiful Nazarenes with songs on their lips and with joy in their hearts, if they only knew our Lord Jesus Christ. The Department of Home Missions is seeking to reach them. It is doing its best to enter a thousand towns where now we have no group of Nazarenes, to penetrate the unreached portions of Canada, and start something in old England where few Nazarene churches exist. But it cannot do this without means. If you do not contribute, if the funds run low, then the work must stop. Are you not your brother's keeper? Will you not give an account at the judgment day unless you have done your best? This "Share with Others" offering goes. to the General Budget out of which the Department of Home Missions draws its funds. Oh, dear Nazarene, do not forget November 22, the Sunday before Thanksgiving. The salvation of thousands of Anglo-Saxons hangs on the General Budget receipts. Do help.**

**\* \* \***

## **Worn-Out Preachers Are Dependent On The General Budget**

**Our aged and veteran ministers, in their heyday, little thought they would come to be dependent on the chance gifts made to the General Budget of their church. But here they are. Nor is it their fault. They served on small salaries. They reared some splendid families. They did evangelistic work when they got no remuneration at all. They generated churches and were glad to do it on inadequate finances. NOW they are old and helpless. Their very bread and meat depend on the General Budget receipts. Their rent is cared for from this fund each month. To fail them is to fail a member of our Nazarene family, and the apostle says that is worse than being an infidel. Does not their plight appeal to you? Is not your heart melted at the thought of these old veterans' being compelled to eat out of your hand? Make a special offering to the General Budget at the "Share with Others" Thanksgiving time. You may be in need some day.**

**\* \* \***

## **Help Plant Sunday Schools All Over The Land**

**The money for the general care of the Department of Sunday Schools comes from the General Budget. When that is plentiful, then a hundred extra schools can be planned for. When that General Budget income subsides, then special Sunday School work is on the decline. Dear Nazarene reader, you can help.**

**Is not a kiddie worth gathering in to hear the gospel songs and hear the Bible taught and explained? Where did you get your first religious impressions? In a Sunday school, I will venture. There is where I got mine. God impressed my childish heart while I sat, a child of four or five, on an old bench so high that my feet could not touch the floor. A godly woman taught the class, and so wove the truth of the Scriptures around me that I could not resist it when I grew older.**

**But we can use only the amount of money the church sends in, and no more, for the purpose of winning a few more boys and girls to the Sunday school and finally to Him. Help us with a "Share with Others" offering in November.**

**\* \* \***

## **Foreign Missions Feed On The General Budget**

**Twelve different foreign mission fields -- fully a hundred missionaries and their children live, labor and achieve on the General Budget. They are the electric lights in the dark places of the earth -- the General Budget is the dynamo which furnishes them the current. They are the buhrstones [ any of various siliceous rocks used for millstones], bolts, rollers, pulleys and wheels of the gospel flour mill, turning out the Bread of Life for the hungry and perishing sons of darkness -- the General Budget is the mill pond with the roaring water whirling the great water**

wheel that turns the buhrstones, bolts, rollers, pulleys and wheels. When the water runs low the mill ceases to grind. When the dynamo stops, or weakens the lights grow dim. When the General Budget is not full, the appropriations are automatically lessened.

Can you not help? Thanksgiving this year is to be a great "Share with Others" occasion for filling the General Budget millpond. For speeding up the homeland dynamo. Please help us November 22.

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### **The Needs of Each Mission Field Enumerated**

Japan -- Our old mission territory there now called the Western District, has been set up as a regular district in the church. It will function on its own. However, for many years it cannot maintain a Bible Training School for the education of its coming preachers, and the General Board will be compelled to assist it in this respect. We ought to have \$600 a year for the Western District Bible Training School.

A new mission field has been opened in the eastern part of the empire, and will be called the Eastern District. To this Brother and Sister W. A. Eckel, veteran missionaries on the Japan territory, have been sent. Their support, and that of several native preachers to assist them, as well as the creation very soon of a Bible Training School for them, must be cared for by the home church.

China -- Three couples, six missionaries, and one single missionary: the Sutherlands, the Pattees and the Royalls, and Miss Rhoda Schurman, are sent this year to reinforce the work in China. The Bible Training School which turns out the native preachers, must be manned, the vacant stations must be occupied, and the whole task in that great region cared for. A new station has been reopened away to the north, in Kwangpingfu, by Brother and Sister Kiehn. This place will need equipment soon and other building requirements. China is responding in a perfectly marvelous manner to the gospel of Christ. We must not neglect this day of visitation, but gather the harvest while we have an opportunity.

India -- Two couples and two single missionaries -- The Fritzlans, the Andersons, Ruth Rudolph and Doctor Speicher are en route to India. Brother and Sister Fritzlan are veterans, Sister Rudolph has served one term but the Andersons and Doctor Speicher are new to the task. We are struggling very desperately in India to recover the ground lost by the death of Sister McKay. We need some extra funds for this marvelous field, where millions are restlessly turning from their former religions and looking eagerly toward our Lord Jesus Christ. Do not forget India November 22.

**Africa -- In Africa the greatest needs just now are doctors and nurses for our Bremersdorp Hospital. Dr. Mary Tanner served a fine term in medical missionary work, and then furloughed because of health reasons. She is now in Nampa, Idaho, Sanitarium recuperating. In the meanwhile Doctor Hynd is suffering with an ailment that has required special treatment. This greatly handicaps the work of our great healing institution. We need another doctor and another nurse.**

**Several reinforcements are en route to Africa, but have been delayed to acquire a special nursing course in Scotland. However, Brother and Sister Elmer Schmelzenbach and Sister Dora Carpenter have arrived and are sharing the heavy field burdens. But we need more helpers; more native preachers; more equipment; repair funds; and means with which to open a great station in the large, unoccupied section adjacent to our present Swazi field. Pray for Africa, and do help us with a fine "Share with Others" offering, November 22.**

**Cape Verde Islands -- In these interesting Islands, just off West Africa's bulging coast, Brother and Sister Howard have discovered a gold mine. Not literal gold, but the glistening wealth of an eager and hungry people who are willing to respond to the gospel by the thousands. They need buildings; a Bible Training School; some native preachers; several new missionary couples for reinforcements; an automobile and a small ship with which to visit the different islands. These enthusiastic young people are frantic with their discovery. They are organizing small churches in many places, starting Sunday schools, preaching to many hundreds in their congregations. They need help. They need prayer. We cannot forsake them over there now they have unearthed the hidden gold of so many thousand hungry hearts. How about the November "Share with Others" offering? Remember Cape Verde.**

**Mexico -- Our great neighbor south of us has again been accorded religious liberty by her rulers. It is possible for native Nazarenes now to preach the gospel in almost any place in that great republic. The greatest need is means with which to build some humble places of worship for our Mexican Nazarenes. In many places we have a fine group which worships in a private house or in a discarded building. We also need a fund to be used for the District Superintendent in order to visit and evangelize all over Mexico. Do not forget Mexico, when on Thanksgiving Sunday you hand in your "Share with Others" offering.**

**Guatemala -- This thrilling, thriving mission needs additional reinforcements. It needs a medical missionary; a nurse; a high school teacher; a fund to enable many poverty stricken young men to train for the ministry; and also a world of intercession to the throne for God's miracle working power to be displayed. Help Guatemala with a "Share with Others" gift November 22.**

**Peru -- Peru has awakened from a miasmatic sleep. She has begun to shake herself. Her own native ministers are offering a fine example of self-sacrifice and devotion to the cause of holiness. Her missionaries are all carrying double burdens.**

**It needs more equipment money; several additional reinforcements; two automobiles; and, in time, a medical missionary -- that is, one ought to begin to train for this task, right now. The possibilities in that great land are unbelievably great. We ought to move while the doors are wide open. Give us a full General Budget treasury on November 22, and see what can be done with the amazing invitations that are offered us in Peru.**

**\* \* \***

### **Ministerial Relief**

**The work of Ministerial Relief began in 1919. Up to April 30, 1936, the Department of Ministerial Relief had cared for a total of 185 persons, including foreign missionaries.**

**The Department has expended \$107, 912.75 in the care of the disabled and retired church workers, including missionaries. Permanent grants, which are made presumably for the balance of life, are made on the basis of years of service. That basis is \$10 a year of actual service. Widows receive 60 per cent of the amount that husbands would be entitled to if the wives were living. Grants to assist in temporary need are made to ministers in active service. For sickness or hospital bills up to \$50 cash is paid, or in lieu of the cash payment \$10 a month for a period not exceeding six months.**

**Special and emergency needs receive particular consideration. The Christmas Fund is used to assist in emergency cases and cases of unusual need.**

**On January 1, 1932, there were 52 receiving aid. During 1932 there were 17 added to the roll; in 1933, 10; in 1934, 17; in 1935, 15; and in 1936, 11. During this entire period 27 died and 7 were discontinued. On April 30, 1936, there were 93 on the roll.**

**The Ministerial Relief fund means very much to those whose resources are so limited. For some it helps to pay rent, for some it provides needed medicine, for some it supplies clothing, for some it keeps up premiums on burial insurance; for others it pays the doctor, for others a hospital bill; but for all it means supplies of food, shelter and a few of the other common necessities of life. Without this fund many of these who are being assisted would be utterly poverty stricken and would probably become public charges.**

**\* \* \***

### **General Treasurer Seeks To Help Pastors**

**The General Treasurer is seeking to help every pastor to gather in his General Budget amounts. He will furnish you with advertising matter, posters,**

envelopes for Sunday, November 22, and make frequent announcements in the Herald of Holiness so as to concentrate attention upon the occasion, the date, the desperate needs, etc. Please co-operate with him, so that every one can do the same thing in the Same way, at the same time. This makes a fine mass impact and has great value. Do not fail the blessed cause for "Others," for our Lord and Master says that when we seek to save ourselves, we become lost, and when for others we lose sight of our own interests, we will win.

\* \* \*

### **A Poster Will Be Sent Each Pastor**

An attractive poster will be sent free to each pastor. Please do not fail to hang it in a conspicuous place. Smart men tell us that eighty-five per cent of information that is gathered by human beings comes through "eye-gate." Do not fail to utilize the means at hand to impress your own people in this way.

Then make some posters of your own. Some bright Nazarene boy or girl will be greatly pleased to cut letters out of magazines or ads. in the papers, and rearranging them with paste on a white sheet, and thus make you an attractive notice. Plan for several different kinds, some with missionaries' pictures on them, and hang them in various conspicuous places. Do something. Do not expect your people to be concerned and interested, unless you bestir yourself. Many congregations need leadership. Cannot you furnish it?

\* \* \*

### **Hold Some Special Prayermeetings**

Begin your announcements not later than the opening of the month of November and have each regular prayermeeting designated with something special which relates it to this "Share with Others" offering. Name one "Special Prayermeeting for Worn-out Preachers." Gather up some material about the fact that the General Budget cares for our retired preacher veterans. Feeds some of them, shelters others, and assists many widows. In another column you will find a number of items of interest in connection with this department, and a few statistics. Carry them to this prayermeeting, and pour them out on your people. Then intercede for these veterans.

Name another special prayermeeting for "Home Missions." Show your Nazarene folks that this department is supporting several Home Mission District Superintendents, several pastors in the strategic places, annually carries on dozens of tent campaigns, meetings in halls, in vacant churches and other available places. It also cares for some Indian work. Call their attention to the fact that the majority of our present churches were started by Home Mission activity. Then spend a blessed



hour of prayer for these widespread needs, and the General Budget that cares for them. Announce November 22, as "Share with Others" Sunday.

Name a prayermeeting for "Foreign Missions." Make a great, little, short foreign mission speech, and then ask the folks to pray for the millions beyond the sea, and the nearly one hundred missionaries and four hundred native preachers who are carrying on the Nazarene full salvation program over there. Especially emphasize that the General Budget is the missionary "Bread Line," and when it is low, missionaries face retrenchment, and when it is full and high, the work advances by leaps and bounds. Advertise the "Share with Others" offering, November 22.

\* \* \*

### **A Coin A Day For November**

One of the best arrangements that can be made for increasing interest in the approaching Thanksgiving "Share with Others" offering, is to suggest a coin a day to your people. Do this when you distribute the free envelopes which will be sent you upon receipt of a post card. Get the Sunday school boys and girls to take each an envelope. Start a generous rivalry between the small fry in the Sunday school, and the older young people in the N.Y.P.S. Get them all to undertake a coin a day for November. Then gather in these envelopes and open them publicly, making comments on the amounts. Do this November 22, on Sunday morning. It will surprise you and everyone else what can be done this way, if you really try.

\* \* \*

### **Ask Your Sunday School Superintendent To Announce the Offering**

Enlist the interest of your Sunday school superintendent and teachers. Give the Superintendent a handful of envelopes and ask him to announce the coming "Share with Others" offering. Ask him to do this each Sunday during November. See that each teacher does the same. Be so interested in this offering yourself that your alert concern will become contagious. Do not let a scholar get away without an envelope and a suggestion that he gather up a coin a day. Put him on his mettle. Challenge him. The effect on him will be good.

\* \* \*

### **Go After Your N. Y. P. S.**

Anything that is difficult for the Master appeals to youth. Offer your young men and women a challenge. Stir them to an effort. Ask them to set a goal, and then to strain every nerve to reach it. They will accept the task. They will not flinch. If you make the matter appear in its true light -- that so much money means so many

**souls saved in home and foreign missions, then the quest for pennies, nickels, dimes and quarters is relieved of all its sordid, "filthy lucre" aspect, and becomes as religious as prayer. Get them busy by November 1. Culminate November 22.**

**\* \* \***

### **You Can Depend On The W. F. M. S.**

**All that the women of the W.F.M.S. will need is to be told that there is a great effort on foot to gather up the General Budget, almost seventy per cent of which goes to foreign missions, and they will "run and not be weary." Try them and see. Our Nazarene women never fail. Set them at it. Ask them to distribute the envelopes, to see that every teacher announces the coming "Share with Others" offering in the Sunday school classes. Send one of your most devoted W.F.M.S. women to round up all the scattered folks in your constituency, some of whom, maybe, are not Nazarenes at all. Give her some envelopes and set her at the task. Ask her to see how much she can gather up for Christ and missions. She will not fail you.**

**\* \* \***

### **Begin In Time**

**Most failures are not due to a total lack of interest on the part of the pastor, but just a sufficient lack to permit him to dawdle along till it is almost Thanksgiving Sunday. Then he makes a mad rush, and stirs around a bit, and puts on some whoopee, and gets little results. Pastor, start in time. Get all your auxiliaries to work on this matter of raising a big portion of your General Budget with an overflowing offering on Thanksgiving Sunday, before November has gotten onto the calendar. Then make announcements, call attention to the poster, distribute the envelopes, impress everyone with the need, inaugurate your special topic prayermeetings, finally culminate on Sunday, November 22. Make it the gathering-in time. See that all envelopes are returned. Make a spiritual celebration out of the "Share with Others" Sunday. You can do it if you will.**

**\* \* \***

### **Send The Post Card To M. Lunn, General Treasurer**

**The Publishing House will send you envelopes free. Use the return post card which has been sent to your address. State how many you want. They will be rushed to you at once.**

**\* \* \***

### **Preach A Few Sermons On Stewardship**

**Work in a few special sermons on the various Sundays of November on "Stewardship." We would gladly furnish you an outline, but we have done this so many times, and never heard yet that one of them was used, that we are discouraged about inserting any. If you will use a good outline, drop us a post card and we will make you one. But, outline, or no outline, do bring this mighty theme of men's obligation to God in the matter of giving -- man's stewardship, as a token of God's ownership of him, to your people in a glorious sermon or two.**

\* \* \*

### **Do Not Fail to Co-operate**

**Regardless of whether you are in a special revival meeting, or have your General Budget all gathered in to date, nevertheless we beg of you not to fail to cooperate in this Thanksgiving, "Share with Others" offering November 22. It can be carried on right in connection with the warmest, most enthusiastic revival meeting that you ever heard of, provided you really make the effort. Besides it will furnish a good channel for an expression of the splendid experiences you are generating in the meeting. Unless your people promptly put their experiences into effect, make them operate, so to speak, they will lose their keen edge, and the last state be worse than the first. We beg of you for the Lord's sake and for souls' sake, not to fail us.**

\* \* \*

### **If You Are Paid Up, Run It Over**

**What if you are all paid up on your General Budget. Do not stop on that account. Run it over, the Master says that is what He will do, in case we faithfully give. A few churches handing in a good overflow will make up for some who are in such stress and pinch that they cannot muster faith and courage to do anything. Run yours over, so as to help the weak brethren. Remember, the whole month of November -- anyhow as far as the 22nd -- "Share with Others."**

\* \* \*

### **Do Not Deprive Your People Of The Privilege**

**If you do not enthusiastically lead your people into this great, united Nazarene effort to replenish her General Budget with a "Share with Others" offering, you will do them an irreparable wrong. They will miss the step with all the other churches, and districts; they will feel isolated; that fine denominational consciousness will be broken, and the causes of the General Budget will suffer. Take advantage of this united effort. Let us all do the one thing with a hundred per cent union!**

\* \* \*

### **Make November 22 A Culmination**

**Work up to a culmination for Sunday, November 22. Arrange some special songs, remarks by the Sunday school superintendent, W.F.M.S. president and others. Make a rousing, ringing speech on "Foreign Missions," or "Stewardship," or the grace of giving, yourself, and then let everyone march up and deposit the envelopes on a table. Sing a marching song. Make it a time long to be remembered.**

\* \* \*

### **Hurry Your Money To Headquarters**

**Start your money off to Kansas City as soon as possible. Address it to the General Treasurer, M. Lunn, 2923 Troost Ave., and report your name, church and district. Every penny of it will be credited to your local church on its General Budget apportionment.**

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## **06 -- PLAIN WORDS TO PREACHERS -- General Superintendent Goodwin**

### **The Demand For Men**

**At the very beginning it must be understood that the writer does not assume any superiority in the realm of knowledge or ability in writing or speaking to preachers. As I have considered writing for The Preacher's Magazine this year, a very strong wave of deep humility has swept through my soul. I remember too well my own oft-repeated failures to reach my own ideals, which greatly humbles my soul before the Lord. However as I have been called in the last years to speak to preachers, I have found it, therefore, a most delightful task. I do not know whether it has been a matter of mutual sympathy or otherwise, but I have found preachers a most inspirational body of listeners. I greatly enjoy listening to preaching myself -- all kinds of preaching, and generally get some good from every sermon I hear. Those sermons which might be called good or great often inspire me to higher ideals, and others sometimes regarded as poor show ways and methods of improvement, so in every case we may find helpfulness. A preacher once said to me, "How can you seemingly enjoy such preaching when you know the preacher has largely failed? I confess," said he, "that I cannot well enjoy a preacher unless he can preach better than I can."**

**I humbly replied that I had not been bothered by this comparison in thirty years. If we compare ourselves among ourselves, evidently it will prove the lack of wisdom. I believe generally that ministers have a better attitude when listening to**

preaching by others. With this confidence in my brethren, I will make the effort to preach to preachers, first, in harmony with the request of the editor, Dr. Chapman; second, to discharge a duty to my brethren; third, hoping to thus help some; and fourth, I trust to be pleasing to my Lord. My confidence is strengthened by the following conclusions:

1. **Preachers as a Class Are Moved From Within to Be at Their Best --**A lazy, indolent man could never be an effective preacher. The preacher must love toil and hard work. Mental toil is the hardest kind of work, but he must love to study, love to think, love to meditate in earnest, and dig into problems of interpretation and application of truth.

2. **Preachers Are Generally Possessed with an Unconquerable Passion to Succeed --** The successful preacher abhors failure. This moves to daring and toil in activity to reach the highest possible attainments. He is usually and anxiously looking for a helpful illustration or word or expression to force home truth to the hearts of men. He reads, studies, and often burns "midnight oil" in order to gather material for his sermons. If anyone can say a word to help or inspire such a toiler, it should be a lasting joy.

3. **Preachers Generally Are also Patient with the Failures of Others --** This may be occasioned by their own failure to reach the highest ideals they have set for themselves. A critical preacher or a fault-finding preacher should be a misnomer, as a man out of place, a misfit in the ministry. The sooner he finds another job, the better it will be for himself as well as others.

4. **A True Preacher Is a Seeker After Goodly Sermons --** He searches our acceptable words by which he may be able to illuminate truth. He cannot be a "hit-and-miss," "take-it-or-leave-it" kind of a man, but rather he seeks to win men to truth as he knows it. He gladly endures as seeing Him who is invisible. For this reason it is hard for an evangelistic preacher to give up until he sees a revival. He will hope against hope until the break comes, and he holds in his grasp the vision of his heart.

5. **Preachers Usually Are not Hard to Please --** They place confidence in men. They earnestly love and believe in others. They cannot question the sincerity of others and hold them off at arm's length if they would lift men to higher heights. Even if questions arise, the preacher must endeavor to find some good in others if they succeed in being a blessing to them. They may be and often are deceived. But this cannot be avoided if success crowns their efforts. Someone accused a church leader at one time of being a friend to every "scalawag" in the universe. This leader was not in bad company after all. Our Lord was accused of being a friend to publicans and sinners, even eating with them. This, of course, was a crime from the Pharisaic point of view. Then we remember that God makes His sun to shine upon the evil, and the rain to fall upon the unjust. The spirit of the true preacher must be that he anxiously strives to do good unto all men, and especially unto those of the

household of faith. Some "sharper" may take advantage of this simple confidence, but would it not be better to be deceived by expecting more good from others than they will fulfill than to misjudge a soul and thereby ruin his eternal hope? In this confidence and much more I come to you and ask that you bear with me patiently.

I believe in a holy ministry, men who have been saved from all sin, baptized with the Holy Spirit, and whose undying efforts are to encompass the salvation of men. I love a holy ministry whose vision and ideal is the building of holy character; men who refuse to know hardship, but labor and strive according to the power that worketh in them to present every man perfect according to Christ Jesus. Such a ministry is the need of the hour. We may fight against evil (and doubtless our stand should always be with the right), nevertheless there must be a positive note and an underlying purpose in it all, or the effort must largely be lost. To kill evil and not restore life would only lead to another form of evil. Rather the preaching should be a living force and able to lead to the impartation of life from the fountain head, even Christ. Paul had it right, "death worketh in us, but life in you." The modern way is selfish life in the pulpit which worketh death in the pew. We need men with a positive gospel. The prohibition of evil may be good, but it must be backed up by a positive righteousness or it will fail. Nothing can take the place of a holy ministry seeking to redeem men and implant the forces of holy manhood. The wild forces from the pit which are now filling the air all about us demand a high type of holy ministry, free from the contaminations which threaten our fair land. We must have a ministry free from self-love and worldly ambition, free from pride and the mere show of religion; preachers whose dress and habits of life are well harmonized with the holy gospel proclaimed; men with courage and daring heroism for Christ, whose hearts are all aflame with a burning passion for souls. Our slogan, "Revivals at any cost," must never be changed. We must continue our ideals, "Souls for Christ at all hazards." We need men who love not their lives even unto death, men of real worth too big to be small and selfish, but small enough in their own eyes to do anything needed in the church. We need such men made free from selfish fear, and yet so humble as to fear sin and shun the very appearance of evil; men who cannot be turned from the right, and yet so pliable in the hands of God as to become all things to all men in the strenuous effort to win them for Christ. Such men, free from social mix-up of every kind, will greatly help in saving our nation from its threatened doom. How such men may be secured or made possible to the church shall be our theme. We cannot back down from our high calling. We cannot turn aside to the trifling things of earth. We must finish the work Christ has given us to do. We must, by His grace, be heroic in our efforts to present every man perfect in Christ Jesus. For this end the church was born. For this purpose the ministry was called. Unto this high calling we stand or fall as a people.

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07 -- A CHRISTIAN ECONOMIC-SOCIAL ORDER NOT POSSIBLE NOW -- C. B. Strang

**The teaching of Jesus represents religion as being both individual and social. He emphasized love, sympathy, co-operation and righteousness. These are four great principles, but mankind has largely departed from them.**

**Jesus taught the necessity of love. What a wonderful thing love is when it is employed, but it looks to me as if there is little likelihood of love becoming universal before Christ sets up His kingdom on this earth. Hate has been manifested in so many cases and in such a universal way, that I see little hope for love to become universal. Selfishness and greed are at the bottom of our whole economic order. The rich are grinding the poor under their feet. Recent legislation endeavored to give the laborer a new deal and a fair deal, but wherever the closest watch was not kept the principles of one of its chief agencies were violated, and it has now become obsolete. Our economic order will never become what it ought to be through legislation. The law says, "Thou shalt," or "Thou shalt not," but it does not give the subject either the power to refrain or the strength to attain. Our economic order is based on a profit-making system. Governments do not hesitate to plunge their citizens into war to save the profits of their financiers.**

**A few years ago we had a war to end war, but because of greed and selfishness war is in the offing again.**

**Jesus taught the necessity of sympathy. But we do not seem to be any nearer a social order based on sympathy now than when He gave that teaching. I do not mean to say that there are no sympathetic spirits in the world. There are and always have been, but in my opinion the spirit of sympathy belongs to the few rather than to the many.**

**Jesus taught the necessity of co-operation. But we have substituted the word "corporation" for it. "Every man for himself" is the rule the majority follow. We do not co-operate to save the nation's resources, its man power, its personalities or its children. Of course there is such a thing as co-operation in spots, and we could not get along without it, but the majority of government representatives are more interested in party than in people. Policy and politics control rather than the utilitarian spirit.**

**Jesus taught righteousness. But we do not make much progress in that virtue. Of course there are many righteous people, but on the other hand there are many evil ones. There are more robberies and murders today than ever before. The cause of righteousness is not flourishing. At least there is no immediate prospect of its becoming the universal order.**

**I do not believe that there is a possibility of an economic social order. Man by nature is greedy, and this greed will prevent an economic social order.**

**I do not believe that there is much possibility of having a Christian social order before the coming of Jesus. We are living in days when we hear much about**

**the social gospel. In one sense, I believe in it, but I do not look for either a national or universal acceptance of the principles of Jesus. I do believe, on the other hand, that we shall see many who allow Jesus to become their personal Savior. As I see it, about all we can hope for is to see some here and there come into the benefits of the gospel. The many will continue to go on the broad way to sin, greed and oppression. The only hope for man is to have his nature changed, and this cannot be done through legislation. This was seen recently in the people's protestation of the 18th Amendment [Prohibition]. Its repeal indicates the condition of men's hearts generally. I believe there is power in the gospel of Christ to change men's hearts, but even God cannot do for a man that which the individual does not want done.**

**We have been so busy re-interpreting Christ and religion, but as I see it what we need is a revival of Christ's religion. To the extent that those who have religion get in back of a movement of this kind, to that extent can we establish an economic and social order of Christianity.**

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## **08 -- THE TEACHING MINISTRY -- L. L. Wightman**

**A great need in the churches today is a teaching ministry. The pastor should be a teacher. Speaking from personal experience and from the experiences of others, we find that young pastors starting their work of the ministry frequently make the error of overestimating the spiritual intelligence of their congregations.**

**In the classroom of the Bible training school or the seminary the student discusses the various truths of God's Word. In class and out of class he mingles with others of equal intelligence who have gone with him from one truth to another, often launching out into the deep. His associates are interested in the same thing; they talk the same thing as naturally as two fishermen discuss fishing.**

**But when the young pastor moves to his parish field, he discovers his congregation is not composed of theological students. The members come from various walks of life. What will he preach to them? He will usually preach over their heads, taking for granted that they are familiar with fundamental truths. Suddenly he is awakened to the fact that he is mistaken, that the average congregation has not changed much since the day when the writer of Hebrews said, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."**

**One pastor spoke of dispensations. Great was his surprise when he was asked what he meant by it. Another mentioned "premillennial" and had to explain its meaning. These are illustrations which can be multiplied many times over. Church attendants in the majority do not know their Bibles. They need instruction, just as the Ethiopian needed Philip to help him understand that which he was**



reading. Instead of reading and studying their Bibles to obtain truth for themselves, these people depend on the man in the pulpit to provide them with it. And if he would be instructor to these people, the preacher must be a teacher. He must open the Book and lead his people from one truth to another under the guidance of the Holy Spirit.

But how can the preacher instruct others if he himself knows not? It is amazing at times to hear men who occupy the position of shepherds over their flocks feed their sheep so little. It is little wonder that some congregations are so ignorant concerning the Bible when their leaders show little knowledge of it themselves. As interpreters of the Bible, they are worthless. Pastors must be students of God's Word, knowing first its power in their lives; then they should be instructors to teach God's truth to ignorant hearts.

Ask ten members of any church their conception of God. Ask them their idea of sin. When the answers have been compiled, the pastor will decide that a sermon on God will not be amiss. And another on sin will certainly be instructive to some. All manner of wrong conceptions exist in the minds of Christians. Just as a teacher in school corrects the mistakes of her pupils, so the pastor must deal with wrong conceptions in the minds of Christians.

But note what happens in this incident with which the writer is familiar. A pastor, teaching an adult men's class, read this verse from the lesson: "And he healed many that were sick of divers diseases." A man asked the pastor, "What was this divers disease with which they were afflicted?" And the pastor replied that he "had never heard of the disease." Not a man in the class including the pastor knew that divers meant "various." This reveals how little some adults know regarding scriptural writings, and shows why the pastor needs to be a teacher.

The pastor of a certain church was bothered when disciples of a false sect undermined the belief of some of his congregation.

"I'll fix those fellows," he declared to a brother pastor. "I'll preach some sermons that will expose that sect. Do you know four of my leading members are about ready to leave my church and follow them?"

"Do you think those sermons will help?" his brother pastor inquired. "My advice is for you to forget that sect. Do not mention it by name. Here is my advice. That sect is weak in their teaching concerning Christ's resurrection, and that is exactly where those disciples have confused your members. Preach some constructive sermons on the resurrection of Jesus Christ. Show your people the truth about this fundamental basis of Christianity, and I doubt if you lose those members."

The pastor followed this advice. For several consecutive Sundays he became a teacher to his great class of pupils, leading them into the various phases of the

resurrection of Jesus Christ. The wavering members, honest seekers after truth, saw the falsehood of those who would lead them away. They stayed in the church. Without once mentioning the name of this false sect, and without a member of his congregation knowing that this series of messages was prepared purposely to undermine the opposing sect, that pastor by specific instruction held every member of his church. Not one of them deserted to the enemy.

God will bless this type of ministry which seeks to enlighten the understanding of men and women and to lead them on to greater truths. May it be our prayer that the teaching ministry may abound to the edification of souls to the glory of God, for positive, constructive declaration of truth is needed in this chaotic age.

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## 09 -- THE REALM OF THE MINISTER'S WORK -- Paul S. Hill

There are a great many demands upon the minister's time and abilities, and consequently his activities are necessarily somewhat scattered, and, at least apparently, sometimes almost entirely detached from what is usually thought of as spiritual work. Especially is this true in those churches that deal with the problems of social life in the great cities, or in those churches which have taken upon themselves the burden of socializing the Kingdom of Jesus. It would be foolish indeed to shut our ministerial eyes to social conditions and deny any responsibility in reference to their correction, but it is still more foolish to think that we can change social conditions by creating different methods for expressing the same sinful tendencies that make the older order objectionable. It seems to us to be a silly position for a minister to take when without the power of the new birth as a remedy he tries to correct the social life of his community, and it seems just about as silly to have the new birth for a corrective principle and then expect no change in the current of the social stream. If the outward symptoms are bad because of an internal heart condition then a change of heart will show in the outward social expression.

The realm of a minister's work, therefore, must be the spiritual realm. That is he must deal with spiritual problems primarily, and all other problems must be related to their spiritual worth and solved on the basis of the kingdom of Jesus Christ.

This part of the matter does not need a long discussion. We think that every true minister will recognize the spiritual realm of his work, though his activities may carry him into many affairs that seem distantly related to spiritual things. What we are mostly concerned about is the preparation that a minister needs in order to do effective spiritual work in a ministry so spread out in social activities that his real ministry will be lost without this preparation. If a minister's work were confined to calling on the sick and shut-ins, preaching on the Lord's Day, and conducting a

prayermeeting during the week, then his ministry would be simple, and his realm of spiritual work well defined; but when there are other demands made upon him, such as might be created by the unemployment situation, or some civic reform, then his work loses some of its simplicity, and the tendency is to somewhat separate him from the realm of direct spiritual affairs. The problem is how to carry this spiritual atmosphere, which is found in regular church work, into that socialized, and somewhat commercialized, aspect of a work that is less directly related to his church.

Of course it is possible for a minister to refuse to serve in any other place except his church services, on the ground that they demand all his time and energy, and this position may be right, though it seems that by this method he will actually curtail his influence and the work he is trying to do. Both the church and the minister are in the community to serve. It is true that they have a right to the support of the community, but it is also true that the community has some demand upon them, and unless this demand is met two things will result. The community will refuse to support the church and the church will lose its opportunity to serve. The question then is how to carry a spiritual power and purpose into a program that is social and commercial.

While we do not think a minister should refuse to serve, we do think that the matter should be well Considered before a decision is made and an answer given. If there is no possibility of carrying a spiritual power into the program then cooperation may be refused. On this ground a minister can refuse to lend his support to a project that is contrary to the good of the people, or that does not have sufficient virtue to it to make it worth his while. But if the program is a good one, and will result in a benefit to the community, and can have the moral support of the minister and his church, it does not seem advisable to refuse an invitation to work on some committee if requested. But the question is how to keep within the realm of a minister's work. For a minister to accept such an invitation, and then make no effort to stand for righteousness is worse than refusal. Even if other ministers are on the committee yet if there can be no spiritual value placed on the program it may be well to refuse; but if the matter is worth while and the program can be developed on a spiritual basis, then the minister, if he does engage in it, must be a pronounced spiritual force, a factor to be dealt with, a man of convictions, and he must state clearly his position.

In matters that concern his community, but which are not directly related to his church, the people get the measure of the man who is the minister. If he is big enough to be invited to work on some committee of social service then he is big enough to make some impression for God and righteousness. If he is not big enough to stand for his convictions, and the teaching of his church, then he is not big enough to serve on the committee. If he has no sense of spiritual direction so far as civic and social matters are concerned then he had better not go too far away from his regular church service, but if he has a zeal for God that extends to matters

of state and nation, then he will probably feel that he is not doing all he can until he tries to put the stamp of spirituality on the program of others outside his church.

It may seem that a study of sociology or statesmanship would be necessary for a minister, and it probably would be a help, but after all the minister deals in spiritual matters. That is his realm, and there he must work. Let his influence and operations be as vast as the demands made on him, still he must insist on keeping himself a spiritual person whose sole duty it is to represent Jesus Christ to the world.

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**THE END**