chapter of the Acts will prove, and it has been found useful in every period of the Church and in every country of the world. Of course it must be modified to fit varied circumstances, but the principle does not admit of argument. Vain attempts have been made to separate the pastor and the preacher, but these offices are mutually supplemental. People will visit the preacher who visits them, and there are many advantages to the visit that is made in a man's own house.

Earle P. Campbell of Mt. Vernon, Ill., in tracing much of the instability of professors to faulty altar work, recites the instance of a young woman who had been a frequent seeker, but who was expecting that some great emotion of some sort would attend her conversion and who refused to believe until such an emotion should come. He says, "In my attempt to instruct her (very careful not to rob regeneration of any possible manifestation) that feeling is neither an element nor a condition of salvation, but that we are saved by faith that is in Him, I was interrupted by a lady who said, 'Let her alone, she'll have more feeling than she can take care of when she repents and goes to the bottom.' This was a sad mistake. The young woman had been intensely interested, but in her attempts she had met with such instruction, but could not get the so-called witness, gave up discouraged and remains a hungry, confused, deluded soul today. This instructor was perhaps honest, but was sadly out of place and was a hindrance. She later told the same young woman that we can have any kind of a witness we want—just pray for it and God will send it. I think that altar workers and workers in the congregation should be instructed as a preparation for the revival."

I myself have known a preacher who, no matter how weary, always remained to the close of his altar service. He said that when he preached under theunction of the Spirit of God he felt that the seekers who came had a right to expect that he would do all he could to help them. And he said he thought he was somewhat like a doctor who might be asked to turn his patients over to untrained and even indifferent practitioners. This preacher insisted on the right to "direct" the altar service and he sought to weed out unwise workers who would talk the conviction off the seekers or give them impractical instruction. And our observations have convinced us that more meetings; break down at the altar service than at any other point. This is exactly where the "popular" revival fails, but it is also where the "radical" revival fails. And it is where the "balanced" revival fails. In fact it is almost the place at which all fail that fail. And perhaps there is no wiser thing than that the preacher should train himself and give more attention to the altar service. If he must cut his sermon short in order to have time, if he must leave off a few "special songs"—well the altar service is the climax and is worthy of all possible attention.

J. E. Smith of Cookeville, Tenn., thinks we would reach more of the unsaved about us if we were more persistent in the effort to do so. He cites the instance of a preacher who visited a home where the woman slammed the door in his face on his first visit. But every time the preacher called in that part of his parish he attempted to get into that home. Sometimes he was driven away with curses and ordered never to return. Sometimes he did waver in his determination, but always overcame and continued his efforts along with much private prayer for the salvation of that woman. At last that woman met him at the door with tears in her eyes, and said, "Man, how can you be so interested in me when I have treated you so shamefully?" The woman listened while he read a portion of the Scriptures and prayed for her. The next Sabbath she was at church and was converted at the altar. Later she was sanctified and became a zealous member of the church. Brother Smith thinks we give up too soon. We get discouraged and that brings defeat. "A constant drip wears a hole in the rock." It is harder to interest the nonchurch people than those who habitually attend the church, and we take the way of least resistance—we leave the indifferent, godless group and turn to church going people to swell our attendance."

Brother Smith says that as a new Nazarene he evidently thought that if people wanted to join the church they should be willing to knock the door down to get in. But now he sees that it is just as important that we church our people as to get them converted; for while conversion saves people from the devil, church membership is designed to preserve them from the wolves. It is not proselyting to ask people who were converted at our altars to join our church. It is not proselyting in an evil sense to even urge them to come in; for the task of developing Christian character is of no less importance than that of leading into Christian experience. And while the latter may reach its climax in the twinkling of an eye, the former requires much patience and prayer and long continued—in fact never ending application.

HINTS TO GROWING PREACHERS
By C. Warren Jones

Blessed is the pastor that is able to make friends. We cannot do the work allotted to us unless we have them. The undertaking is too great for the members. Early in your pastorate begin to make friends for yourself and for the church. As the years go by see that your circle of friends becomes larger. Many of them may never join your church, but if they believe in you and the work of your church, they will prove an asset to the work. Keep on your mailing list the names and addresses of your friends.

The pastor should keep posted on every department of the work. He is not a pope but he is an overseer. He should know all about the Sunday school, the Young People's Society, the Woman's Missionary Society, and the finances of the church as well as the spiritual condition of his people. How can a pastor boost and help if he does not know the actual condition of affairs. Keep posted, not that you may find fault, but that you may suggest and give advice and thus increase the efficiency of every department. Your interest in the work will act as a stimulant.

Play fair with your evangelist. You have called him to do a special work. Help him. Begin the service on time. Watch the length of the preliminaries. Do not have too many special songs. Make announcements short and to the point. Do not deceive yourself that you can get your evangelist started on his message at fifteen minutes of nine o'clock and that he will preach and fill the altar. You are going to be disappointed. Make it a rule to get your evangelist started not later than 8:15. Give him a chance.
Do not ignore the membership committee. The Manual provides for this committee. Use it. Counsel with its members. If you do a pastor simply run over this committee, remember that your doing so will have a reaction, and when the reaction sets in you are going to be in danger. The best plan is to follow the Manual.

Every time you begin a new pastorate you are going to find certain conditions not to your liking, some things that do not measure up to your ideals. Do not think that all the changes must be made at once. Allow the changes to come gradually. Put on an aggressive program. A growing work will demand changes. Wait until you have the confidence of your people. When you have proven your ability as a leader, and sold yourself to the membership of the church you will find that you can make any reasonable changes and have the co-operation of the people.

THE GLORIOUS CHURCH OF GOD

Message Three

By P. Wiseman

The Divine Revelation Committed to the Church the Word of God

His word was in my tongue (1 Sam. 23:2).

The Lord has been pleased," says Dr. W. B. Pope, "to commit His Revelation, as finished in Scripture, to the keeping of His Church under the control and supervision of the Holy Spirit" (Vol. 1, p. 14). We have spoken to you on this subject, to which God has committed His Revelation. We have also spoken on the Executive, the Holy Spirit, under whose control and supervision is this Revelation. Now we are going to speak to you on this Revelation, the Word of God.

The Word of God—Why I Believe It

If a person were to ask me why I believe the Bible to be the Word of God, I should answer this or similar words:

The prophecies of the Bible prove the Bible to be inspired of God. Who but the Omniscient One could look down the ages thousands of years and tell what should come to pass? This is the record of prophecy. Many prophecies uttered thousands of years ago have been fulfilled. Many are being fulfilled. God knew what would be, and He has told us, "And the Scripture was fulfilled."

1. There is its knowledge of coming events as recorded in its prophecies of which we have spoken. After centuries these things have come to pass, and other prophecies are still coming to pass.

2. There is the knowledge of the Word itself. The Bible is not a book of science, but it records statements of fact regarding science that have taken science centuries to work out; and true science will not contradict the Bible. (See "In and About the Bible," by the author, pp. 39-41).

3. Its authority and up-to-dateness may be seen in the fact that it still holds sway over men. It speaks with authority, for God is in it and speaks through it.

The attacks on the Bible have varied from time to time, but the Word of God has survived, and evidently will survive. If history repeats itself, the Bible will outlive the storm. Today the Bible is the Book of the past, but it is the Book of the present, and still more, it will be the Book of the future. It has met the people of the past with their problems; it meets this generation, and it will meet the future generation. It has been the hope and consolation of millions; and it will continue to be. Man will never outgrow the Bible. It will meet up-to-date the coming generations. The only explanation is: the Book is supernatural—God-inspired, eternal and indestructible. "Heaven and earth will pass away, but my word shall not pass away." It "shall be forever."

There is still another reason why we should believe it, namely, the unanswerable proofs of its divine inspiration. The foregoing argue its supernaturality, and its own statements argue its inspiration. The Bible records that it is the Word of God. "The Word of God is living and powerful" (Heb. 4:12; Mark 7:13). It is called also "the Word of Christ," "the Word of truth," "the Holy Scriptures." (Col. 3:16; James 1:8; Rom. 12:2). In Romans 1:2, it is spoken of as "the oracles of God."

Dr. Arthur T. Pierson says, "There are, with regard to this question of verbal inspiration, or the oversight of the very words of Scripture, five important significant passages in the Word of God: Hebrews 12:27; John 10:34-36; Galatians 3:16. If these passages are examined it will be seen that in the first instance the argument turns on one phrase, yet once more. In the second, on the passive voice rather than the active voice of the verb. In the third, on the present rather than the past tense. In the fourth, on the inviolability of a single word; and in the fifth, on the retention of the singular number of a noun rather than the plural, taking the five passages together, they teach us that, to alter or omit a phrase, change the voice or mood or tense of a verb, change a single word or even a word number in a noun is to break the Scriptures; and if this does not come close to verbal inspiration, then I am no judge."

Paul says, "Words which the Holy Ghost teacheth, and in another passage of Scripture we see the emphasis or argument on the singular, not plural, that is, the promises made. He saith not, And to seeds as of
many; but as of one, And to thy seed, which is Christ.

It is given by inspiration of God. "All Scripture is given by inspiration of God, (God breathed) and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect" (2 Tim. 3:16). Again, "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter. 1:21).

The Word of God—God's Revelation to Man God is revealed in nature as the Creator and Sustainer; in His works, as the Law-giver; and in the Word as the Redeemer, Saviour, Lord, and King. It reveals man's lost condition (Gal. 3:22), reveals Christ as Saviour (John 5:39; Acts 10:43), the way of salvation (2 Tim. 3:15), the way of life (Deut. 8:3), the way of upbuilding (1 Cor. 10:11), the way of growth (1 Peter 2:2; 2 Peter 3:18), the way of patience, comfort and hope (Rom. 15:4), the way of the future (2 Peter 1:19-21), the way of victory (Isa. 55:11).

Some writer has given the following concerning the Bible: "It is a book of laws, to show the right from the wrong. It is a book of wisdom, that makes the foolish wise. It is a book of truth, which detects all human errors. It is a book of life, and shows how to avoid everlasting death. It is the most authentic and entertaining history ever published. It contains the most remote antiquities, the most remarkable events and wonderful occurrences. It is a complete code of laws. It is a perfect body of divinity. It is an unequalled narrative. It is a book of biography. It is a book of travel. It is the best covenant ever made, the best deed ever written. It is the best will ever executed, the best testament ever signed. It is the learned man's masterpiece. It is the young man's best companion. It is the schoolboy's best instructor. It is the ignorant man's dictionary and every man's directory."

"It promises an eternal reward to the faithful and believing.

"But that which crowns all—is the Author. He is without partiality and without hypocrisy, with whom there is no variableness, neither shadow of turning."—Selected.

It is recorded that a noted orator asked Dickens for the most pathetic story in literature, and he said it was that of the prodigal son. Mr. Coleswine was asked for the richest passage in literature, and he said it was the first sixteen verses of the fifth chapter of Matthew. Another asked Daniel Webster for the greatest legal digest, and he replied that it was the Sermon on the Mount. No one has equaled Moses for law, nor David for poetry nor Isaiah for visions, nor Jesus for ethics, nor Peter for holy zeal, nor Apollo for fiery oratory, nor Paul for logic, nor John's of sanctified love. What a ridiculous statement that to study the Bible "marks a step backward in education!" God's Word is the very greatest of all books, and its Author the very greatest of all teachers. We do well to stay close to its pages. It is the Book.

This Book unfolds Jehovah's mind; This voice saluted in accents kind; This fountain has its source on high; This friend will all your needs supply. This sun refreshes and warms the soul; This sword both wounds and makes us whole. This letter shows our sins forgiven; This guide conducts us safe to heaven. This charter has been sealed with blood; This volume is the Word of God. The Bible is "the only infallible test of real orthodoxy, the only unerring touchstone of truth, the only immaculate code of laws, the only faultless system of morals, and the only immutable ground of hope. It is God-breathed."

The Word of God Will Solve Its Own Difficulties Should any difficulties arise in our study of the Bible let us have patience. If we knew a little more, the difficulties doubtless would disappear. Let us be always ready to blame ourselves, trace the trouble to our lack of knowledge and not blame the Book. If we knew a little more, or when we know a little more, the truth will out. This has been our experience. The story of Jonah and the whale seems to trouble some texters very much. The fact that God prepared a great fish to look after this back-slidden prophet ought to be sufficient. Perhaps the thought that the smile of the story may discover that such is possible. Here is a story which appeared in the newspapers recently. "Rev. John Ambrose Wilson of Queen's College, Oxford, who set out to prove that the story of Jonah and the whale is true, found the two additional cases. The first, actual example in modern times was that of James Bartley whose adventure has been carefully checked up by French and British scientists. Bartley was thrown into the water in February, 1891, in the Falkland Islands, when a whale upset his boat. His shipmates captured the whale and were removing blubber the next day when they noticed convulsions in the stomach. Opening it they found Bartley. He was restored to consciousness by dosings of salt and water, but was a raving maniac. Inside of three weeks, however, he regained his reason and resumed his duties, but the skin, bleached a deadly white by the juices in the whale's belly, never took on any color. Marshall Jenkins was another case. He was swallowed by a whale October 14, 1771, but was soon swept up, considerably bruised, but not seriously or injuriously injured. Rev. Mr. Wilson says a study of the structure of the sperm whale shows that it is perfectly possible for a man to be swallowed alive and that he could remain alive two or three days inside the whale.

It was our privilege but a short time ago to visit the British Museum of Natural History in London, England. We were shown some very large species of whales, one measuring one hundred and ten feet in length. It was learned that from the carcasses of one of these monsters of the sea, there had been taken twenty tons of oil. While walking out of the museum, we remarked to the party that if a fish that size could not handle a backslidden modernistic preacher, then it was time we got out of the country.

The Word of God—How to Study It "I am afraid," said Martin Luther, "that the universities will prove the very gate of hell unless they diligently labor in explaining the Holy Scriptures and engraving them in the hearts of the youth. I advice no one to place his child where the Scriptures do not reign paramount."

Following the Sabbath school lessons throughout the year is very beneficial. In all true biblical study the following should be observed:

Personally: The personal application should be made. The New Birth. We are "born again, not of corruptible seed, but of incorruptible, by the word of God" (1 Peter 1:23). Sanctification. "Sanctify them through thy truth." Thus the Word has its special place respecting the works of grace in the soul, as well as growth in grace.

Reverently: "Search the Scriptures" (John 5:39).

"Prayerfully: 'Opran-thou mine eyes, that I may behold wondrous things out of thy law'" (Psa. 119:18; John 15:13, 14).

Meditatively: "Thou shalt meditate therein day and night" (Joshua 1:8).

Independent: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man" (1 Cor. 2:14, 15).

Humbly: "If a man think that he knoweth any thing, he knoweth nothing yet as he ought to know" (1 Cor. 8:2). "We know in part, and we prophesy in part."

Obstinately: "If any man will do his will, he shall know of the doctrine, whether it be of God" (John 1:17).

Believingly: "Whence shall we buy bread that these may eat?" (John 6:5). "Believeth thou this?"

One has remarked concerning our daily portion from the Word of God that we should (1) Study it through; (2) Pray it through; (3) Put it down; (4) Work it out; (5) Pass it on.

"Thy word have I hid in mine heart, that I might not sin against thee," said one of old. Jesus said, "Search the scriptures." The Subjective Effects of the Study of the Word of God Upon the Student or Minister It gives knowledge: "Thou through thy commandments hast made me wiser than mine enemies" (Psa. 119:98). "Written for our learning" (Rom. 15:4-7). (See also verses 100, 104, 130; Matt. 13:52; 1 Cor. 10:11).

It leads to full salvation: born again of the Word; sanctified through it (See Psa. 110:9; John 20:31; Rom. 10:17; John 17:17; 1 Peter 1:21).
It leads to satisfaction: "I have esteemed the words of his mouth more than my necessary food" (Job 23:12). "I will delight myself in thy commandments, which I have loved" (Ps. 119:16). "My soul cleaves to the ordinances of thy house more than to my delights" (Ps. 119:97). "I have cherished thy word in my heart, that I might not sin against thee" (Ps. 119:11).

It leads to purity, for it is pure: "Wherewith shall a young man cleanse his way? by taking heed thereto according to thy word" (Ps. 119:9). "Every word of God is pure" (Prov. 30:5). "It gives hope: "My soul fainteth for thy salvation: but I hope in thy word" (Ps. 119:18). See Rom. 15:4).

It leads to Christ the Redeemer and Savior: "Search the scriptures: they are they which testify of me" (John 5:39). "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27). "It cannot be broken." (Isa. 44:28). "It is a mighty weapon for the Christian ministry: "Preach the word." "Rightly dividing the word of truth," or "handling aright the word of truth." It is said of Rev. John Wesley that in his latter days he became a man of one book, the Bible. As ministers we should fill ourselves with the Word of God in order that there may be a constant flow of the Word of God through us to the people.

The question might arise, Why devote so much time to a discussion about the Bible and how to study it? The answers briefly are as follows:

First, No person who can read need expect to retain the exalted grace of full salvation without a careful study of the Word of God.

Secondly, If our ministerial education is to be Christian education the Bible must have its rightful place. It must reign paramount. Our messages must come from the Word, not from other men's sermons.

Thirdly, We are to preach the Word. How can we preach it, if we do not study it? We are to grow in grace and knowledge. How can we grow in grace, if we do not use the means of grace? How can we grow in knowledge if we do not study the Word? We are to take the sword of the Spirit, which is the Word of God. How can we use the sword, if we do not know it? The promise is, "My word shall not return unto me void." But if we do not study the Word, we cannot give forth the Word; if we do not give forth the Word, how can we claim the promise? It be not our word, but His Word that counts.

Last eve I stood before a blacksmith's door. And heard the anvil ring its veiner chime: Then looking in I saw upon the floor Old hammers, worn with besting years of time.

"How many anvils have you had," said I, "To wear and batten all these hammers so?" "Just once," He answered; then with twinkling eye—"The anvil wears the hammers out, you know." "Hammer away, ye hostile bands! Your hammer breaks, God's anvil stands!"

**CONTENTMENT**

Better is little with the fear of the Lord, than great treasure and trouble therewith (Prov. 15:16).

And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely: and be content with your wages (Luke 3:14).

Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content (Phil. 4:11).

But godliness with contentment is great gain (1 Tim. 6:6).

And having food and raiment, let us be therewith content (1 Tim. 6:8).

Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee (Heb. 13:5).—C. E. C.
grace," quotes Pusey, "wherein God had called them to repentance, and promised to be found of them and to accept them. When the decree was gone forth and judgment determined against them, all their outward show of worship and late repentance shall not prevail to gain admittance for them to Him. He will not be found of them, hear them, nor accept them. They stopped their ears obstinately against His calling on them, and professing mercy in the day of mercy: He will now stop His ear against them, crying for it in the day of judgment."

Further evidence of their estrangement from Jehovah lay in the iniquity they had shown: they themselves had departed from Him as a sinful wife forsaking her husband; ya; moreover, their children were likewise inheritors of their sins, children often born from alliances with heathen peoples, and, if not thus, trained after the example of their parents in the sinful practices of their worship.

For all these sins the sentence of judgment was awaiting them, and even now there was a certain Israel faith expectation, for the new moon, one of the great festival occasions in Israel, brought, with it misgivings and perturbations lest at each succeeding time came around they might fall a prey to the devourer. Such was the guilt of Israel; and for such would they have to answer at the court of divine justice and equity."

THE DAY OF MERCY PASSED

Since Israel had so increased her sin that hope was fast passing away, the alarm of war is sounded in what was probably the ancient war cry of the nation:

"Blow the trumpet in Gibeah, the clarion in Ramah!"

Rouse the slogan, Beth-Aven: "After thee, Benjamin!"

The reason for this sending forth the warning is that Ephraim, the nation of arrogance and pride, the nation confident in its wealth and prosperity, shall be sent, and shall be sent, and shall be sent (or go away) by the king of Assyria, hoping thus by means of statesmen to obtain for themselves deliverance, but all had been in vain; there was no help to be found in such a source; this foreign king could not heal them of the wound that had been inflicted by Jehovah's judgments. In consequence of this turning to a foreign nation for help and to a human defense, still greater would be the pouring out of the wrath of Jehovah. His destructive force would increase in intensity instead of the silent gradual working of the moth would be the mighty strength of the lion. He would tear and go away and there would be no means of deliverance. "As a lion withdraws into its den, so Jehovah, having executed judgment, will retire; this will be, as it were, the torn prey to find a deliverer or healer" (Eiselen). Finally through the intensity of the affliction, they will be aroused to some consciousness of their guilt and then will they seek Jehovah, yea they will search earnestly for Him.

"O Lord, thou hast rejected us, and scatter'd us abroad;
Thou justly hast displeased been; return to us, O God."

HOMILETICAL SUGGESTIONS

This chapter has some interesting texts, some of which may serve to give a new setting for themes often used in evangelistic work. A change of text as well as a change in method of presentation often serves to impress the truth more vividly upon the mind of the hearer.

First among the texts that may be chosen is the last half of verse 2, "Though I have been re-buked of them all." Here some theme, such as, "Punishment for sin knows no class distinction," might be chosen and then the thought could be worked along the line that here we have the judgment of God falling upon the priestly class, the religious leaders, second upon the civil rulers and finally upon the people themselves.

Selecting portions of verses 4, 5 one could discourse on the theme, "The curse of sin is within."

"Representing the outward expression of sin is the statement, "Their doings will not suffer them to turn unto their God," then inward causes are found in the word of the prophet, "The spirit of whoredoms is in the midst of them," that is, there is a state of unfaithfulness, disloyalty to Jehovah in their hearts; moreover there is pride and arrogance which viters them from sensing their need.

"Save me from pride—the plague expel: Jehovah, Thine humble self impart: O let Thy mind within me dwell; O give me looseness of heart."

One of the chief texts, however, to be noted is found in verse 6. "They shall go with their flocks and with their herds to seek Jehovah; but they shall not find him: he hath withdrawn himself from them." Different themes might be formulated; we suggest as one, "Seeking but too late," then the reasons might be stated why the seeking was too late. If the previous text has not been used, reasons may be deduced as given in that connection and another reason may be found in verse 7. Again this theme could be the basis for topical divisions and the dangers of delay in seeking the Lord might be mentioned, such as the tendency for the heart to wander farther from God instead of closer, the danger of absorption in the affairs of life, the danger of a seared conscience.

"Jesus, on me bestow
The penitent desire;
With true sincerity of wo
My aching breast inspire."

"With softening pity look
And melt my hardness down;
Strike with Thy love's resistless stroke,
And break this heart of stone."

As our final text, chosen from this chapter we would take the first verse of v. 15, "In their affliction they will seek me earnestly." One could discuss the benefit of the distresses of life, how they serve to turn the thoughts of men toward God. The present economic distress might be cited as an illustration and other forms of affliction might be introduced.

"Go not far from me, O my Strength,
Whom all my times obey;
Take from me anything Thou wilt,
But go not Thou away;
And for the storms that blow Thy work
Deal with me as it may."

QUETNESS ENJOINED

Better is a, dry morsel, and quietness therewith, than a house full of sacrifice with strife (Prov. 17:1).

Better is a handful of quietness, than both hands full with travail and vexation of spirit (Eccle. 4:6).

And that ye study to be quiet, and to do your own business, and work with your own hands, as we commanded you (2 Thess. 3:12).

For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty (1 Tim. 2:2).

But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price (1 Pet. 3:4) — C. E. C.

JESUS

Jesus claimed God as His own Father (John 5:22).

God claimed Jesus as His own Son.

"This is my beloved Son, hear Him" (Luke 9:35) — C. E. C.
HINTS TO FISHERMEN
By C. E. G. C. E.

Likeness and Contrasts
Re: Frank Norris, the internationally known pastor of the First Baptist church, Fort Worth, Texas, a little while ago preached a sermon on "Points of Likeness and Contrasts between Genesis and Revelation." The sermon was published in full in the Baptist Fundamentalist of Texas. The following from this sermon is interesting to this branch.

The Bible is a complete circle. What begins in Genesis ends in Revelation.

1. In Genesis we have the beginning of time.
   In Revelation we have the beginning of life.
2. In Genesis we have, God "in the beginning." In Revelation we have, God "in the beginning." In Revelation we have the "word "thrones" one time occurring 41 times.
3. In Genesis we have the creation of the first heaven and the first earth. In Revelation we have the creation of the new heaven and the new earth.
4. In Genesis we have "the heavens and the earth finished." In Revelation we have the "sword" solution of the heavens and the earth--"the heavy fell away, there was no place for them.
5. In Genesis we have the beginning of the work of the Holy Spirit--"moved upon the face of the deep." In Revelation He is taken out of the world. His dispensation begins in the New Testament.
6. In Genesis we have the beginning of light, "let there be light." In Revelation we have "no need of sun or moon"--"for the Lord God giveth light." in the city.
7. In Genesis man is given "dominion" over the earth. In Revelation man shall "reign on the earth.
8. In Genesis man is commanded to "subdue the earth." In Revelation "the kings and the nations of the earth bring glory and honor to the city."
9. In Genesis we have the first paradise lost, In Revelation we have the second paradise regained.
10. In Genesis a garden is changed into a wilderness. In Revelation a wilderness is changed into a garden.
11. In Genesis we have the river "flowing through the garden." In Revelation we have "the pure river of life coming out from the throne of God."
12. In Genesis the first bride is taken from the wounded side of the first Adam. In Revelation she has the second bride, which is taken from the wounded side of the second Adam.
13. In Genesis the first marriage is performed by the Creator in the presence of the angels. In Revelation the marriage is performed by God in the presence of the angels.
14. In Genesis the first bride was slain. In Revelation the second bride is "without spot or wrinkle or any such thing."
15. In Genesis the serpent entered the world. In Revelation the serpent is cast out of the world.
16. In Genesis the death sentence is pronounced--"Thou shalt surely die." In Revelation "there is no more death."
17. In Genesis man "hid themselves from the presence of the Lord God." In Revelation man "hid themselves from the face of God that sitteth on the throne."
18. In Genesis by the disobedience of one man many were made sinners. In Revelation by the obedience and reign of one man many are made righteous.
19. In Genesis the fourfold curse is pronounced. In Revelation there is no more curse and "the former things are passed away.
20. In Genesis the first Adam is defeated. In Revelation the second Adam is victorious.

22. In Genesis man weeps his first tears. In Revelation God will wipe away all tears from their eyes.
23. In Genesis man suffers in pain and labor. In Revelation there is no more pain.
24. In Genesis the earth is destroyed by universal judgment of the flood. In Revelation the earth is destroyed by the judgment of fire.
25. In Genesis we have the "generations" of all the peoples of the earth. In Revelation we have "the new people."
27. In Genesis, we have the beginning of the divine Word--"God hath said." In Revelation, His name is called the Word of God.
28. In Genesis we have the beginning of covenants. In Revelation we have the fulfillment of covenants.

In Genesis we have the beginning of offerings. In Revelation we have the end of offerings.
"Beholding the Lamb as it had been slain.
50. In Genesis we have the beginning of visions--heavenly bodies seen by Abraham, Jacob and Joseph. In Revelation we have the end of visions.
51. In Genesis we have the beginning of grace--"Noah found grace." In Revelation we have the end of the dispensation of grace.
52. In Genesis we have the first death. In Revelation we have the "second death."
53. In Genesis we have the first city whose wickedness ascended to the throne of God. In Revelation we have the "holy city, the new Jerusalem, coming down from God out of heaven."
54. In Genesis we have the "Lord walking with man." In Revelation "behold, the tabernacle of God is with men and he shall dwell with them."
55. In Genesis man is kept from the tree of life. In Revelation man eats from the tree of life.
56. In Genesis man is driven from the presence of God. In Revelation "He shall see his face."
57. In Genesis Satan changes the Word of God. In Revelation a curse is pronounced to him that adds to or takes from the Word of God.
58. In Genesis an elect number is saved from the flood. In Revelation an elect number is saved out of the great tribulation.
59. In Genesis man "was afraid." In Revelation man "shall walk in the light of His presence."
60. Genesis ends in a coffin, the curse of man. Revelation ends with the blessing of "Amen, even so, come Lord Jesus."
II. The Practice of Righteousness (12:1–15:13)
a. Spiritual birth and life of the believer:
1. Dedicated to God as a living sacrifice.
2. Not conformed to the present world.
3. Transformed into the image of Christ.
4. This is to prove what is God’s will.
b. The Social relations of the Christian:
1. A humble attitude.
2. Use one’s talents to God’s glory and service.
3. Love both God and man sincerely and truly.
4. Be faithful in your stewardship.
5. Be sympathetic in your service to all.
7. Overcome all evil by doing good.
c. Civic relations of the Christian:
1. Respect all civil authority as from God.
2. State exists for moral and civic righteousness.
   Love fulfills the law in all relationships.
d. Cautions concerning the present life and future hope:
1. His coming is nearby.
2. All evil is to be cast off.
3. Christ is to be put on as one’s righteousness.
e. Doctrinal disputations are to be avoided:
1. Be careful of the religious scruples of the weaker.
2. We all stand before the Father in glory.
3. We are hence not to judge another.
4. We do not live unto ourselves, but to God.
5. We are to give an account unto God.
6. Our relationships with Christ must be favorable since He is just.
7. In the community of the believers:
   1. Do not use liberty for license.
   2. Membership in the kingdom depends on character, not our words or deeds.
   3. This is shown by one’s love to God, and esteem for others.
   4. Follow, then, one’s convictions in the light of faith given from God.
   5. Relation of the strong Christian to the weak:
      1. Faithfully estimate the weaker brother in God’s sight.
      2. Be sympathetic with all, as under God.
      3. Do not rely too much on one’s own strength.
      4. Care for the infirmities and burdens of another.
      5. Joy and peace through the Holy Spirit will be the reward for this.
8. CONCLUSION AND PERSONAL MATTERS (15:14–16):
a. Personal commendation:
   1. To the Romans for this goodness and faith.
   2. All glory in the ministry to the Gentiles is attributed to Christ.
   3. He exults in the power of the Holy Spirit and not in self.
   4. He strives to labor in an unenvied field.
b. The contemplated visit:
   1. Wants to see the Romans on way to Spain.
   2. Has an errand to Jerusalem.
   3. Carries a gift from the foreign converts to the needy at Jerusalem.
   4. He needs prayer against those who will oppose.
   5. He is perfectly resigned to God’s will.
c. Solicitation:
   1. Philemon, a sister in the faith.
   2. Recognizes the colaborers of Paul.
   3. Paul’s friends also send greetings.
d. Warnings and benediction:
   1. Beware of false teachers.
   2. Beware of division and error.
   3. Faise and glory are ascribed to God.

SIN THE TELL-TALE.
By H. J. HAST

TEXT: Gen. 4:7; Ezekiel 1:18-20; Romans 6:23.

INTRODUCTION: THE CERTAINTY OF SIN
1. This we know.
2. Much we do not know.
3. Some so deluded as to say there is no sin.

I. SIN IS A FACT
1. Surrounds us.
2. Some say sin is only wrong in disguise.
   Error is truth viewed from the other side.
3. Vice is only another name for virtue.
4. Sin and sinlessness are one and the same thing.

III. FIVE GREAT FACTS ABOUT SIN
1. Sin provokes: Small at first but becomes a mighty quagmire to character, not our words or deeds.
2. Sin deceives.
3. Produces moral insanity.
5. Sin disfigures.

IV. WHAT CAN TAKE AWAY SIN?
1. The Blood.
2. The Word.
3. The Holy Ghost.

WHO SHALL BE ABLE TO STAND?
By J. T. HULLABACK

LESSON: Ps. 24:3-5.

TEXT: Who shall be able to stand? (Rev. 6:17).

I. WHO SHALL NOT BE ABL.
1. The proud in heart (Mish. 4:11).
2. The impatient. God looks at the broken and contrite.
3. Having a form of godliness but denying the power.
4. Held the truth, but in unrighteousness—believe the truth but persist in sin. Like Raham, make great religious sermons and prophecies but secretly by example lead to immorality and idolatry.
5. Impure in heart.
6. They who depend on anything for salvation but Christ.

II. WHO SHALL BE ABLE
3. Genuinely humble. "Not lifted up his soul to vanity."

III. HAPPY OUTCOME OF THE TRUE ONES OF GOD
"He shall receive the blessing of the Lord, And righteousness from the God of his salvation," Final reward and final approval.

ILLUSTRATIVE MATERIAL
Compiled by J. Glenn Gould

Believing in Easter
Margaret Stalley tells of a family she knew that lost three children in less than a week by diphtheria. Only the little three-year-old escaped. When Easter came the parents and child were at church. The mother taught her class of girls that day in the Sabbath school, and the father went to the superintendent’s desk, led his school in worship and read the Easter story with only a break now and then in his voice. Amid the faces lined by suffering, rebellion and despair, amid the haggard of sorrow and mourning and the
silent voices of the Easter congregation, they had seemed a miracle. "How can they?" men and women said to each other as they left the church. A fifteen-year-old boy walking home with his father from the Sabbath-school hour said hesitatingly, for he did not talk much with his father, "Dad, I guess Mr. and Mrs. Lee really believe it, don't they?" "Believe what?" said the father, for he was, "the whole thing in it, Easter, you know." "Of course," answered the father, "all Christians believe it." "Not that way," said the boy, and began to whistle lest his father should say more.

Let us believe it; believe it strongly; believe it triumphantly—the whole big thing, all of it, Easter. It will make a great difference in our lives if we really believe it—Da. G. B. F. Hauser.

Resurrection

"I like to think," said D. L. Moody, "of the time when the dead shall rise from their graves.

We read, at these last rites for the dead, what we call the 'burial service.' It is an unfortunate expression, that is, using the word 'burial.' He said the body was 'sown—'sown in corruption, 'sown in weakness,' 'sown in dishonesty,' 'sown a natural body.' 'If I bury a bushel of wheat, I never expect to see it again'; if I sow it, I expect results. Thank God, our friends are not buried; they are only sown!—Record of Christian Work.

Noah's Carpenters

A lady who took part regularly in the activities of the church, with which she was connected as Sunday school teacher, choir member, etc., was one day traveling in a train where she got into conversation with an earnest Christian worker, and as they talked about these things, the good man, realizing some lack in the lady's character, suddenly put the question, "Can you tell me what became of Noah's carpenters?" "No," was her reply, "I cannot say." "Well," said her friend, "they helped to build the ark, and they were not saved in the ark." All at once it dawned on her that this had been her position—seeking to bring others to Christ while she herself had no experimental knowledge of Him as Saviour. This incident resulted in her conversion.—Rev. W. L. Coutts.

Sin's Deadly Work

Moldering away on the wall of the old mansion in Milan, Italy, hangs the famous 'Last Supper' of Leonardo da Vinci. Like every masterpiece, the painting required many years of patient labor, and as a result of that labor, it is perfect in its naturalness or expression and sublime in its story of love. In addition to these qualities, it has an incident in its history that contributes not a little toward making it the great teacher that it is. It is said that the artist, in painting the faces of the apostles, studied the countenances of good men whom he knew. When, however, he was ready to paint the face of Jesus in the picture, he could find none that would satisfy his conception; the face that would serve as a model for the face of Christ must be dignified in its simplicity and majestic in its sweetness. After several years of careful search the painter happened to meet one Pietro Bandinelli, a choir boy of exquisitely voice, belonging to the cathedral. Being struck by the beautiful features and tender manner that bespoke an angelic soul, the artist induced the boy to be the study for the painting of the face of Jesus. All was done most carefully and reverently, but the picture was as yet incomplete, for the face of Judas was absent. Against the painter, with the real true lover of his art, was a search in search of a countenance which might serve for the face of the traitor. Some years passed before his search was rewarded and the picture finally completed. As the artist was about to dismiss the miserable and degraded wretch who had been his awful choice, the man looked up at him and said, "You have painted me before." Horrified and dumb with amazement, the painter learned that the man was Pietro Bandinelli. During those intervening years Pietro had been at Rome studying music, had met with evil companions, had given himself up to drinking and gambling, had fallen into shameful dissipation and crime. The face that was now the model for the face of Judas was once the model for the face of Christ.—The New World.

Dying for Others

To save four comrades Corporal Homer Wheaton threw his body over a hand-grenade, knowing that it meant certain death for him. This young man had been a student at Syracuse University, and The Syracuse relates the circumstances concerning the gallant youth who sacrificed his own life to save the lives of four others. Sergeant Edward Creel has told the story, having been in France at the time, and also having full knowledge of the facts.

A grenade squad of five men was picked to make a raid through No Man's Land. They were in a dugout, loaded with grenades, awaiting the order to advance.

One grenade fell to the floor. The firing-pin had been drawn. In five seconds the grenade would explode. The five men stood in terror, knowing that when it exploded they would be killed.

Corporal Wheaton did not try to pick up the grenade, but over the instrument of death he threw his own body. It exploded under him, killing him. But the other four men were saved. "I stood at his grave with the firing squad," says Creed, "performing the last ceremony. Every man that could possibly get away from the front line attended the burial of the man who gave his life for his comrades. While the chaplain was praying, French planes were circling overhead. In the distance, could be heard the booming of the Boche guns, shelling our position; and another battery of German guns. The last note of taps had echoed over the battlefield, and Corporal Wheaton had passed from us, but he will never be forgotten."

It was a noble sacrificial act, and the story of his heroic death will continue to be told.

The great principle of vicarious sacrifice, the giving of one's own life for the life of others, finds a central place in the teaching of Jesus Christ. The Son of Man, whose mission in life was to minister to others, and not to be ministered unto, also gave His life a ransom for many. Paul, who often expressed the sacrificial purpose of Christ's death, drew a suggestion from the Old Testament when he said, "For our passover also hath been sacrificed, even Christ."—Da. W. J. Hart.

Man Proposes, God Disposes

When Napoleon marched after the retreating Russians as they led him as far as Moscow, he brought with him a marble statue of himself crowned with laurel, which he intended to erect in the most conspicuous place within the city to proclaim himself the world's conqueror. Providential, however, it is deemed that that piece of marble should become the property of Russia by military conquest, for Napoleon retreated through the deep snows, leaving one hundred and seventy-five, thousand brave French soldiers scattered along the route. Today, in the Kremlin Museum, the traveler is shown the marble statue to illustrate the vanity of selfish pursuits and mad ambitions. History brought upon Napoleon swift vengeance.—Homiletic Review.

Dying Words

When Whitaker was breathing his last in his little village home up in Massachusetts, the nurse pulled down the blinds. It was in the early morning, and the rising sun was in the dying man's eyes. But the last thing the great Quaker poet did was to wave his hand to have the curtain lifted. He wanted to depart in the full splendor of the morning and in the warm glory of its pure white beams. And is not this a parable of human nature everywhere? The cry of the dying is the cry of Baham, "Let me die the death of the righteous, and let my last end be like his."

The last words of great men have always been prized and cherished. How beautiful Cookman's note of triumph: "I am sweeping through the gates." The poet Schiller looks up and says, "Many things are growing plain to me now." Goethe says, "More than life itself, I am in God's house," was the quiet remark of John Wesley. Webster exclines, "I still live." Beethoven whispers, "I shall hear in heaven." Jacob Behmen Bisp, "Open the door and let in some of that music." He was hearing the heavenly choir already. The last words of Christmas Evans were, "Drive on." He was finishing his earthly race and was in a hurry for the chariot to take him home to God. A dear friend said not ten minutes before he closed his eyes forever, "My trunk is all packed and I am just waiting for the expressman." Among theClosing words of Sir Walter Scott are these magnificently noble ones: "I have been perhaps the most voluminous author of my day, and it is a comfort now to me to think that I have never tried to unsettle any man's faith; and that I have written nothing which on my deathbed I would want blotted out."—Selected.

Wait Patiently

After Matthew Dods, was licensed by the Presbytery of the vacant office of pastor, he waited five years before he received a call and became pastor of a church. In one of his letters he likens himself to the cripple at the pool of Bethesda. He said in those years of
waiting there was one thing he did not do; he "did not throw mud at the angel." He gave his days to the most careful preparation, resolving if he ever got a church, he would be found prepared. And the God of circumstances, the God of Providence, did not forget him. Marcus God got his chance, and greatly did he honor the ministry of the Gospel.—Selected.

PRACTICAL

WHAT IS MAN?

By J. W. SCATON

HE question "What is man?" is of profound and fundamental interest both from the human and the divine or the spiritual side. The question "What is man?" lies beyond the realm of mathematics, geology, physiology, psychology or science to answer. Sociology and "brotherhood" of men as taught in schools, churches and nations, cannot answer the question, "What is man?" Men may analyze ether, electricity, gravity, radio, chemistry, radio-waves, science in general, men may see the worth of a pearl, but the subject and question, "What is man?" lies just out of the mental reach or ability to answer. There is a reason and this reason blurred and dazzled and staggered the thought and mind of the prophets, Job, David, Job, et al.

Job, the ancient patriarch and perfect man of faith, obedience and patience, asked the question, "If a man die shall he live again?" That is, shall a man exist after death? Does death of the body end all there is of man? Does he cease existence when dissolution comes? Verily man has a nature that shall live again after death. No, there is no end to the nature and being of man. Job, the ancient patriarch, had at last a partial vision of man in his future, as well as present, relation to God. Job claimed relation and heritage with God in view of the nature of man. Although man may yet dwell in paradise, and there "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after the skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." Thus Job expresses his faith and hope in present and future relation with God, teaching the fact that man has a superior nature and value. Such expressions are valuable in directing our thoughts to the nature of man. Yet there lies outside of human understanding the intrinsic worth of man as seen and valued from divine wisdom and love. Man may, and does know of the love and care, hope and relation with the Creator, mighty God, but only God himself knows the full value of man whom He made in His own image (Gen. 1:26-28; Gen. 1:7). Man partakes of the moral image and reflection of God Almighty in His creation so that the glory and immortality of God passed on to him. Isaiah the prophet says the value and nature of man, "I will make a man more precious than the gold of Ophir, when he shall have received the golden wedge of Ophir." (Isa. 13:12). Here we see the intrinsic worth of man surpasses the value of the gold of Ophir, though it be fine, beaten, refined gold, a wedge, yea a wedge of gold. Yet men sell themselves for gold, silver, worldly wealth which cannot satisfy. Some sell themselves for momentary pleasure to be mocked again and lose their soul. What if a man should gain the whole world and lose his own soul? Jesus places the standard and value of man in the following: "For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" The earth, heaven and eternity are silent as to the answer. There is none to answer because there is no answer, aside from God's own answer in the gift and price in the Son Jesus Christ who purchased all there is of man from God's point of value. Amen!

In brief, divinity for humanity; immortality for mortality; innocence for guilt; righteousness for sin; holiness for depravity; life for death; strength for weakness; justification for condemnation; riches for poverty; love for enmity; light for darkness; heaven for hell; and the exchange in God's redeeming of the value of man. Such may be considered a computation in brevity.

David, prophet, king, philosopher, asks the question: "What is man that thou art mindful of him?" What possessions, nature or value can man possess to claim the mind of the Creator who is independent, infinite, all-wise, everlasting, omnipotent, omniscient, unchangeable to any creature? Wherein do the values of such importance lie as to attract Almighty God and draw Him into such exercise of mind and concern? There must be hidden treasure of immense value in the eyes of God wrapped up in the being and value of man though we cannot see or understand all of the mystery of his nature. God knows!

And again David asks a second question relative to man: "And the son of man [children of men, the race] that thou visitest him?" What values invested as to require, attract or draw visitations from God the Almighty? A business man who has valuable investments visits his business to observe and conserve his invested means. This is logical, proper. So God has invested values in man and such require and attract visitations. How? By angels, prophets, visions, revelations; by Jesus Christ and the Holy Ghost, in love, mercy, redemption, everlasting, omnicient, unchangeable, God made him a little lower than the angels of light that dwell with Him in light and wisdom yet with living souls capable of breathing the breath of life from God. Not only this, but capable of wearing the crown of God or crown of glory placed upon his head and life. Mighty honor from God! Favorer above angels, crowned with crowns of glory. Honored with the Son of honor and glory. Heirs of God and joint-heirs with Christ, is the status of relationship and adoption.

Dominion over the works of the Creator was given to man to keep in trust and partnership, stewardship with God over all the works of His power and hand. This raises the question, What is there in man that God can, or did commit such honor and trust to him in the beginning? Never to angels did He say this. Something inclined God in trust man with partnership and custody of the sacred works of His Holy hands. What is that treasure in man? It is not gold; for the gold of Ophir is His. It is not the wealth of the world; for all the earth and the fulness thereof are His. It cannot, be material nature; for material things shall pass away. And again David says, "Thou hast put all things under his feet." Given authority, power, control, dominion, rule, subjection, ultimate victory over the world. (Not universal salvation in the sense that all men are saved or will be saved regardless of personal faith in Christ; though Adam was given unencumbered control and power of all, but sinned and lost all.)

Job came again with the question "What is man, that thou shouldst magnify him?" God did magnify Adam in placing him over all the works of His hands, in giving him authority over all, in communicating with him, in giving superior intellect, moral nature, social life; spiritual life and responsibility, etc. Still Job says, "And that thou shouldst set thine heart upon him." The heart of God is set upon man because of the value in him. What is that value or treasure hidden in man? It cannot be wisdom for most men are not wise. It cannot be faith, for most men mistrust both God and their fellow-men. It cannot be love, for most men do not love God but they love the world. There is still reason why God values man, as Job accounts, "And that thou shouldst visit him every morning, and try him every moment?" What can God see in man to incline a visit every morning, at the birth of a new day, "while the view is still on the roses," and the sunlight is mellow and sweet? There is something worthwhile in the reckoning of God that brings His daily morning visit with health and strength for the day. Truly God tries us every moment. Our lives, minds, thoughts, deeds are all known and judged of God daily; no one escapes His knowledge, etc. Why does God so reckon on man? This question is asked by David again, "Lord, what is man, that thou takest knowledge of him; or the son of man, that thou makest account of him?" Truly God sees something in man as to feel justified in making accounts of and with him. Surely God does account with man in matters of tested things; and it matters in view of the purpose and nature of man from the beginning.

This question is shut up to one realm or answer; that answer is with God, as to the full measure and value as to demand and attract the Creator to him in love and providence, mercy and redemption. He has made man more precious than gold. He hath set His love upon him. He has given His only begotten Son to redeem him. God has found a value in man and has redeemed
him by the blood of His own Son. Man has an immortal, living, never-dying soul, subject to existence everlasting, co-eternal, past time's limitation, reaching into the realm of God's duration and will move on, traveling round and round on the cycles of eternal zones of zones, without end or cessation of revolution (not evolution) either crowned with God's love, light, righteousness and honor; the go on forever climbing lower and lower and farther and farther with ever-widening circles and cycles of eternity doomed, burned in an eternal lake of hell fire.

"What is man?" then may we ask. A Man or the answer be? Who is equal to the task? Who can tell what is he?

How wonderful man is made, Spirit, soul, body, he, And on man God's heart is stayed, With image of the Three.

The purpose of man's chief end, To glorify God of all; God did His mercy send, To save man from the hell.

THE PASTOR'S REPORT

BY W. G. SCHURMAN

I DO not know whether other Churches of the Nazarene have the pastor give a monthly report at the board meeting, but it has always been the custom of First church, Chicago, to have the pastor give his report as regularly as they ask one from the treasurer, the president of the N. Y. P. S. or the chairman of the board of trustees. Recently we gave the board a report of just one week's work, and in an effort to show what is expected of the pastor of First church, we give the following:

Arose Monday morning at 7:00 o'clock. Left the house at 8:45, and went to the church and took the Sunday offering of both church and Sunday school to the bank. Then home to read the mail, and arrange for dictation of sermon of that evening. Went to the Baptist to pick out several bouquets to send to the sick. Back home to keep an appointment with a stranger, who wanted to tell us about her difficulty in keeping her home going. Called up one of the women members of the church, had her investigate the woman's home, and report to us about 12:00 o'clock. Went to the grocer and ordered a basket of food, and had it sent to the woman's house. Took thirty minutes there, and put in the rest of the afternoon in calling—visiting on the.

Got home at 5:30, ate supper, spent an hour and one-half in church office dictating letters and articles for Preacher's Magazine. Made two calls on families that could not be reached in the daytime. Arrived home 9:30. Read several chapters in book entitled "By-Products of Misions"; fixed the fire for the evening. Mr. and Mrs. B. L. C. Stewart were there. The doorbell rang, and in walked Mr. B. C. Smith.

Tuesday morning—arose 6:30, and after breakfast made a number of telephone calls, and then went out to the far South Side, making eleven calls that day. Prayed in eight of the houses. Home by 4:00 o'clock; read mail and one chapter in book mentioned above. Went to the church, meeting the Business Women's Missionary Society at 6:15, and after having a bite to eat, sat with them in their business session. Went upstairs to where the orchestra was practicing, and had prayer with them before they began their evening work. Home at 10:00 o'clock; studied until 11:30.

Wednesday morning—arose 7:15. While I was eating breakfast a man came to the door declaring that he was a Nazarene, and a member of a church over in Ohio, and wanted enough money to get to his home town. While in conversation, the telephone rang, and we excused ourselves to answer it; put in a long distance call, got the pastor of the church where this man claimed membership, and found out that while they knew there was such a fellow, he had no relation to the church whatever, and it became my painful duty to go and tell him he was wrong, that we had just called the pastor, and he told us the facts about him. You never saw such a crest-fallen fellow in your life. Bade him "Good morning," showed him to the door; saw a colored man coming up the steps. I asked him what he wanted and he said he was hungry, and I wouldn't give him enough to eat. To go to the home in 63rd Street where they had no objection to feeding colored people, gave the waiter 50 cents, and told her to see that the fellow got 50 cents worth of good grub. Came back home, sorted the mail; sat down and arranged my talk for Wednesday night; drove over to 63rd Street to attend to some business, got back in time for lunch; studied until 3:00 o'clock. Called a party of telephone men for rehearsal of wedding Thursday night, made a couple of calls, came back for supper and then to prayer meeting. Prayer meeting through at 9:30. In office for dictation for about one hour. Home—retired.

The program for Thursday was made up mostly of visiting, with the exception of the hours from 10:00 to 12:00 at the church, where a few of the saints met for prayer, which is a regular Thursday morning meeting. Went out to Evanston in the afternoon to see a dying man in a hospital. Esontron is so far away that it took me all the afternoon to make that one call. Got back in time for supper; rehearsed with prospective bride and groom that night. Gave some dictation and went home. Read until 11:30. Retired.

Friday morning—did not get up until 7:30; and after arranging the fire in the basement, swept the basement up clean, which, of course, necessitated taking a bath, and then struck out to do some more visiting. Home in time for supper. Preached Friday night at the Roseland Mission, arriving home at 10:30. Was in bed and sound asleep before 12:00 o'clock.

Arose Saturday morning 6:30; took car to the Cunningham Laundry, had it washed and polished. Did some errands for Mrs. Schurman, getting in Sunday supplies, etc. Was at home all afternoon Saturday. Got my thoughts together, put them on paper, retired at 12:45.

Arose Sunday morning 7:30. As we never eat any breakfast Sunday morning, we went over the Sunday school lesson again so as to get it fresh in our mind; took the car and drove one mile away from the church bringing five back to Sunday school with us. Taught my Sunday school class from 9:30 to 10:30, preached at the morning service, after dinner, went to Mt. Greenwood and baptized and dedicated little children to the Lord, preached for the folks in that Nazarene Mission. Got home in time to freshen myself with the evening message, and then preached at the evening service. Home at 10:15; had a light lunch, went to bed at 12:00 o'clock.

Upon giving my report, the board seemed to be satisfied that I kept busy. They questioned the wisdom of trying to preach three times on Sunday, but we informed them that ordinarily we did not do this, but the Nazarene Mission in Mt. Greenwood is a child of our church, and that in the short time that Mrs. Julius Eek had been conducting meetings they had come up from nothing to 111 in Sunday school. This leads me to remark that nearly any earnest, zealous person, with a lot of holy love in his heart can do wonders in the work of the Lord. First church, as a matter of fact, our own church, has in its membership some people who feel they have been called to preach, and are waiting to enter some open door where they can follow the line of work to which they believe the Lord has called them. But while they are waiting around a little bit of a woman, with no special talent, not able to sing, not able to preach, but thank God able to pray, and glad to visit the homes and talk to the people about the importance of the salvation of their souls, walked around the town of Mt. Greenwood until she got folks interested in believing that they needed a place where their children could meet on Sunday to study the Word of the Lord. Somebody said that electricity was in the world when Adam and Eve were in the Garden of Eden, but Adam and Eve did not know how to appropriate it to their use. It was left for Edison to tell us how to improve our tallow candle and kerosene lamp, by utilizing God's great gift of electricity. The children in Mt. Greenwood have been there for years. The opportunity has been wide open for some time, but while some so-called God-called preachers have been waiting for an opening, this woman stepped into it, and we were amazed at what God hath wrought.

My eyes were opened some years ago to something which I believe needs to be emphasized in the hearing of people who claim they are called to God's work. I know some young people in a religious school who claimed to be called to missionary work but were no use under the shining sun in the church where they were members. They could tell you of how the Lord wanted them in South America, Japan or Africa. Personally I believe this is a lot of baloney. Anyone who keeps his nose on Sunday or a foreign land, should be of some use in his own land until the door opens for him to go to the desired field of labor, and I am inclined to think that the old saying...
that "Where there is a will, there is a way," could be truthfully changed to "Where there is a will, there are a dozen ways."

I have had occasion to see some things during the years of my ministry, and come to some conclusions because of my observations. Here is a picture of a little Sunday school class. He seems to be plious, seems to have a good religious experience, and seems to want to do something for the Lord; but he is not teacher of that class five weeks before the crowd is dwindling, and he is painfully conscious that he is a failure. Somebody else takes the class, and it begins to thrive with new life. And I have observed that it is not because one had a better religious experience than the other that the class succeeds, but because he takes the job seriously, and works at it. The successful teacher will get in touch with her class during the week. She will call up the absentees and tell them that she missed them. She will greet the absentees of the former Sunday, who are present the next Sunday with a smile and "I am glad to see you out this morning; we missed you last Sunday." She will frequently organize her class and get them interested in doing some practical thing for Christ and His cause. She will have them sewing for a poor family, or getting interested in making bandages to send to the hospital in Africa, or some interest in preparing a basket for some needy home at Thanksgiving or Christmas. There are a score of ways to tie the crowd together by getting them mutually interested in some worthy project.

I heard somebody once say that people needed an inspiration to accomplish a given task, and another man answered and said, "That may be true, but 90 per cent of inspiration is made up of perspiration." In other words, men do not accomplish much without hard work. And now can I make my application? I have seen preachers with native ability, and scholastic attainments, whose work dwindled, and such preachers were noted only for failure in every pastorate they served. The difficulty was on their hands, financially and numerically; while another man, who had not been the king's English, and did not have an excess of ability, would succeed in the very place where the other fellow failed. The sacred writer seems to imply that the preacher's job is hard work, when he says that "We are to be workers that needeth not to be ashamed." I am sure there is no comment necessary to show that this is exactly what the writer had in mind—that God expects His ministers many things, but among them he must be a hard worker.

A District Superintendent of the Church of the Nazarene told me, that 'in visiting one of the pastors on the district, the preacher met him at the door at 10 o'clock in the morning in his pajamas. His wife had been up doing the breakfast. He called it off to school, done considerable of her housework, and was out working in the garden while his lazy, preacher-husband had not yet left his downy pillow. This was not an exceptional incident in the pastor's life, but was ordinary. I am as sure as I am living that a man cannot succeed following that course. I have never had quite enough religion to compare with the man who when he heard his neighbor cutting wood at 6:00 o'clock asked God to forgive him for not being up and on his knees in prayer in behalf of his Master's work, and showing as much interest in souls as his neighbor showed in his woodpile, but I have dreaded the thought of being called a lazy, snoozing, daytime-sleeping preacher.'

I trust that no one will think I am going to undue boasted reading this article, but remember that I receive some correspondence from preachers who honor me by reading my articles, asking me to send them some article, calling them by name, as many of the leaders of the movement in Kansas City whose names I could recall, every District Superintendent was mentioned by name and the blessing of God asked on them and their respective districts. Every preacher on the Chicago Central District, by name and charge I could recall, and a number of the near pastors on the Indiana District. I then made special prayers for some in the church in whom I was particularly interested, and then with the book before me, mention the name of every missionary we have on the foreign field. This latter list serves a twofold purpose— to keep me familiar with the name and the work of each missionary, and familiarize me with his field of labor.

RAISING THE UNIFIED BUDGET

By Laurence H. Howe

THE first step necessary in making the Unified Budget a desire to raise it, for success in supporting the larger interests of the kingdom is not a matter of ability as judged by outward circumstances, as it is a matter of enthusiasm. "Where there is a will, there are twenty ways."

Ways and Means have their proper place and importance but all of these small or nothing unless they are motivated by a deep desire to see the cause represented by the budget go forward and unless the whole system adopted, whatever it be, is set on fire by holy passion. The place to tackle the budget problem is not at the end of a lead pencil, but in the hearts of the people who are responsible for its subscription and payment, and so before touching on plans and methods, it is necessary to realize that the secret of the success of any system lies in the will to do. When an automobile salesman approaches you, he does not inquire into your ability to buy, and then proceed to demonstrate his car. Rather, he demonstrates the car first, disregarding your protest of poverty. Then when you have been sold on free wheeling, floating power, hydraulic brakes, wrist control, riding comfort, pace excellence and last minute body designs, and when you have come to want the car so much you can taste it, you begin to see a way where you thought you could not, and presently you are driving a new model. In order then, to raise the Unified Budget one must want to do it.

I believe that it can be truthfully said that in cases where budgets are continually left unpaid, the cause in almost every case is a lack of enthusiasm. This lack of enthusiasm does not imply disloyalty, but does indicate, I believe, a failure, through whatever cause, to really see what is all wrapped up in our budgets. The most important item in the General Budget is Foreign Missions. It is not my purpose here to endeavor to enlighten anyone regarding the great work of foreign missions, or to tell anyone on the idea of foreign missions in general, or of Nazarene Missions in particular, am only making the point that raising funds for the budgets becomes a blessing instead of a burden when pastor and people can see something of the missionary cause that has its financial backing in that part of our program referred to as the budget. And we can see these things only as we inform ourselves concerning our work in foreign lands and, having informed ourselves, to do that information on, set on fire by our own holy zeal, to the people to whom we minister.

Eugbert W. Smith, in "The Desire of All Nations" speaks in the following language: "'Lift up your eyes,' commands the Savior, 'and look on the fields that are white already to harvest.' Lifting up one's eyes means looking away from the center toward the circumference. Looking from what is at our feet to the white and waiting fields beyond, with their unexpected herds of multitudes, ignorant, sinning, suffering, the harvest insensibly plentiful, the laborers pitifully few. To give his people this vision, to compel them to lift up their eyes and look, is what the minister is for. He is to be 'eyes to the blind.' Not to transmit it is to sin against his people; it is to sin yet more against the millions left voiceless by his neglect who will be swift witnesses against him at the judgment; and most of all it is to sin against Christ. For in every abject hungering heart among them Christ is hungering. In every poor imprisoned life Christ is imprisoned. In every thirsty soul Christ is crying 'Give me to drink.' 'As much as ye did it to these, ye did it not to me.' And J. H. Hammond Taylor of immortal fame as the founder of the China Inland Mission, pleads for his particular portion of the whitened harvest fields, in these words:

"Shall not the eternal interests of one-third of our rare sit the deepest sympathies of our nature, the most strenuous efforts of our blood-sought powers? Shall not the low wall of helpless, hopeless misery, arizing from half the heathen world, pierce our sluggish ears, and rouse us, body and soul and spirit—to one mighty, continued, unconquerable effort for China's well?" "Is it the prayerful conscience of these, this realization of China's awful destitution of all that can make man truly happy, that constrain the writer, by every means in his power, to lay its claims as a heavy burden upon the hearts of those who have already experienced the power of the blood of Christ." He quotes Proverbs 24:11, 12: "If thou forbear to deliver them that are drawn unto death, and those that
Superintendency is as important for the district, as it is for the church at large, and that item, of course, is in the District Budget. Then there is in the District Budget one account of special importance, it seems to me, and one that should give us added incentive to pay the budget. I refer to the Educational Quota. A substantial percentage of all District money raised goes to our schools and colleges. We well know of the loyalty and uncomplaining sacrifice that is to be found among our teachers and when we can see that out of every budget dollar sent to the District Treasurer a portion goes to supplement their meager salaries, it certainly should give us new zeal in raising the budget.

And so my proposition here is, that in order to raise the budgets, the first step necessary is for all of us to see the institutions and the people involved, to see that they are living things, to feel the force of their human appeal. It is easy to plead our poverty, it is easy to resist a scale of figures and budget apportionments that have been worked out by a committee, it is easy to discard a form letter from some district or general officer, it is never hard to excuse our own failings, but no man with a heart, and no man with a soul, can think of the budget as not a part of the General Budgets when he sees what is involved in them, when in them he hears the call of Christ, when he feels the weight of the eternal interests wrapped up in these otherwise cold looking figures. To quote Robert Smith again, "In the exercise of his duty of financial oversight the pastor will heartily promote the budget which substitutes system for haphazard and order for opportunism. But he will not be content with the budget alone. No budget ever measured the duty of a congregation, nor magnitude of the need it was framed to supply. Its figures are profoundly minimum. It furnishes neither standard nor stimulus, that is the preacher's business. He is to furnish both. He is to hold up to his people as a goal, and summon them to attain, not the budget but the Bible standard, 'as God hath prospered.'"

The pastor must pass his enthusiasm and vision on to the people. This is not difficult when he has enthusiasm to pass, and our program provides many aids for the task. Speakers and returned missionaries are available throughout the year. These workers usually cover the district soon after the assembly so that their services may be employed, where required, in raising the budget. Such speakers should be given the largest possible hearing: They have a message that the church add community need, and no pastor should do less than tell his best in securing a large crowd, simply for the sake of the attendance. Conversions are not the only help to raise the degree of enthusiasm among the people. Converts are made of perverts in almost every convention, and these go home to help the pastor do the job. Full use should be made of the Herald of Holiness, The Other Sheen, The W. F. M. S. study books, and an almost limitless amount of literature that is available to those who will use it. Our failure in many cases is traceable to a neglect of the use of literature. Finally, in this connection, let me suggest that a missionary sermon, or a sermon on Christian Education, once every two or three months, will go far toward spreading the enthusiasm of the pastor among the people.

Thus far I have spoken of attitudes. I have done this because I feel that the crux of the whole matter lies just here. I shall devote the rest of this paper to the discussion of systems. Ways and means of harnessing "the will to do" so that maximum results may be had. This has to do directly with the budget, its underwriting, collection, and distribution. A sound plan is not only an enchatned something that raises money for us mysteriously, and from unknown sources, but it is a workable plan that will help us to raise our own money in the most effective way.

UNDERWRITING

The first step in underwriting the District and General Budgets is to have a well balanced local budget. If the methods of financing the local church are haphazard and left to chance, other budgets may be paid or they may not. Before the assembly year opens, the pastor and the church board should work out a local budget program, so apportioning their probable income that all interests will be properly served. There are two phases to the work of each church: first, the local phase, which has to do with the carrying on of the local program, and second, that part of the program which embraces the worldwide interests of the church. Both must be cared for. We cannot provide for ourselves first, and let these other interests suffer. They are the self-centered individual and the self-centered church will both die. God gives to us as we give to others. Again, no local church has the right to jeopardize our foreign missions, general and district program and other projects of the denomination, by assuming obligations so great that it becomes impossible to pay all apportionments in full. General and District obligations are our obligations. They should be provided for when the local budget is made out, and paid as faithfully as is the pastor's salary or the coal bill. The Golden Rule of giving is: "As much for others, as for ourselves." Such an ideal can never be reached, or even approximated without, first of all, the well-balanced local budget.

When it comes to the actual underwriting of the budgets various methods may be employed. We all believe that the title is the Lord's. Bishop Quayle said, "The title is a good place to begin, it is no place to stop." God's plan for carrying on His work is through the title. We cannot improve on that method or hope to prosper if we ignore it. The budget is only a way of distributing the titles and offerings in the most economical and efficient way and to the best advantage of all concerned. All of the title cannot be given exclusively to either the Local, District, or General Budget to the detriment of the other two. I believe that opportunity should be given so that all of our folks can contribute to all three of these causes. As the title can be divided in rare cases, however, it will still be found necessary to take a special pledge or subscription offering for the District and General Budgets. This can be done early in the year and to take care of the inevitable shrinkage the pledge offering should always go over the top with an ample margin of twenty per cent or more. A number of our churches put on a big missionary or budget day soon after the District Assembly, and enthusiastically pledge up the whole amount. Every auxiliary of the church should bear its part of the budget responsibility. The W. F. M. S. does send its money for Foreign Missions and the church is credited on the General Budget. The W. F. M. S. should, at the beginning of the year, assume a certain amount of the total budget and strive to reach that goal. Likewise the Sunday school can and should assume a certain pledge to the budgets and they can employ Missionary Sundays, Birthday offerings, and many other devices to help them to realize their goal. The N. V. P. S. pays a definite number each year on General Home Missions, which is a General Budget item and they should also be encouraged to take a substantial pledge at the time the
church underwrites its budgets for the year. This not only helps the church financially but is splendid training for future Nazarene leaders. The pastor is making his task unnecessarily difficult if he does not learn to use his auxiliary organizations when it comes to underwriting the budgets.

**Collection**

If the auxiliaries have undertaken any considerable part in the underwriting of the budgets, they will automatically act as collecting agencies also and with a little supervision from the pastor will have something on hand for the budget each month. That is another advantage of having these groups be responsible for as much of the whole amount as possible.

Through the year certain departments of the church have special needs and appeals are made for them. The wise pastor will use the propaganda sent out at such times as a leverage to aid him in budget collections. For instance, there was the appeal of our General Superintendents in the recent self-denial offering. There is the annual call for District Budget funds so that the educational quota will be larger at certain times of the year than at others. Here the appeal to be seventy-five per cent paid at the end of the first quarter, and one-half paid by the time of the midyear convention. In the early spring and summer there is the appeal of tent meetings and District Home Missions, and the coming of the District Assembly is, of course, a powerful leverage. These, if used, will make a strong appeal to any congregation. If the matter is permitted to drift along in a loose, careless way the church will come to a time when the days before assembly are few— the budgets will still remain to be raised, and that without the help of many fulcrons and types of propaganda available at other times in the year. The wise pastor, I repeat, will endeavor to keep up with the procession, will pay the budget as he goes, and will use these various special occasions during the year, as an enabling means in realizing his budget goal, He will make full use of the literature that is sent out from the District Superintendent and the District Treasurer, and will take proper advantage of the psychological moments during the year when budget raising is easier than at other times.

Every member and friend of the church should be provided with weekly offering envelopes. It is best if these are the duplex type so that each Sunday each contributor can give to both local and outside causes. These funds, when raised, should be kept absolutely separate, for it is too easy for District and General Budget funds to become absorbed in local expenses.

**Division**

As budget money is received, it should, with the exception of the W. F. M. S. money, be divided on whatever percentage basis prevails in the district. In order to insure such a procedure there should have been an understanding that to effect at the time the pledges were made. Do not take subscriptions for Foreign Missions, Home Missions, or the zone college, when it is a budget matter, but let it be clearly understood that the offering is being taken for the Unified Budget, in which all of these are included, and in which they all share on a percentage basis. I believe that this is only fair and will correct any tendency to lopsidedness on the part of the church or of individuals. Many churches pay the District Budget in full, and overpay the General Budget. This is as it should be. But until the apportionment is paid I feel that the predetermined percentage basis of divisions should be strictly adhered to. Let the church treasurer take whatever budget money is on hand at the end of the month, whether it is a full month's quota or not, and send the General Budget's share to M. Lunn, General Treasurer, at Kansas City, and let him send the remainder to the District Treasurer. If each local church raises its budget monthly, through systematic paying of tithe and offerings, it will be easy to pay the budget monthly, for the funds will always be on hand. A good slogan is: "A Budget Check from every Church, every Month." Our expenses are regular, and our income must be just as regular.

If the local treasurer will report each month, at the regular board meeting, and will state the amount of the budget due the date, the amount paid, and the balance due, if any, it will serve to keep the matter before the church, and will prevent these items from stacking up to such formidable proportions.

To recapitulate: It has been my position in this paper, that the place to attack the budget problem, is in the will to do; in other words, it is a matter of attitudes and of enthusiasm, first, and a way for the matter before the church, and will prevent these items from stacking up to such formidable proportions.

**Easter Suggestions**

Utilizing Easter

The Easter season offers opportunity for pastors to emphasize many different phases of their work. It has been used as a special evangelistic season by many churches. The sentiment gathered around the thought of the crucifixion and resurrection challenges Christians to special activities along lines of sacrifice in doing special personal work and stressing the general idea of evangelism. If no more than the Passion Week is observed, that week alone when themes in keeping with the Easter season are presented will prove very helpful along these lines.

Easter Sunday has been utilized as a special rally day in church and Sunday school attendance. There are many reasons for taking advantage of this season of the year, so every contributing pastor will take advantage of this special season for the purpose of increasing his congregations. Also it is used as a special incentive in securing church members. Many pastors work for several months among the friends and attendants of their church in an endeavor to enlist a large class of members for Easter Sunday.

Because of the idea of sacrifice which the crucifixion emphasizes there is an unusual appeal to present self-denial offerings or sacrifice offerings of various kinds. Special offerings on church debts, for missions, or for any pressing need may be presented in such a manner as to climax with gathering the results of several weeks of sacrifice either through special sacrifice envelopes or mite boxes on Easter Sunday.

"But no pastor will permit these special ideas to overshadow the true meaning of Easter. Easter is the greatest need of this generation—a real living Christ with personal interest in the needs of men—a genuine Christ who is able to save unto the uttermost. Make the Easter season a time for special emphasis on Christ and His relation as Savior and Brother to men."

**Sermom Suggestions**

Theme:—Because Christ Lives.

Text:—Because I live, ye shall also live (John 14:19).

Because Christ lives
I. We have a Sufficient Savior (Romans 1:4).
II. We have Spiritual Life (Ephesians 2:1; Colossians 3:1).
III. We have a Living Hope (1 Peter 1:3).
IV. We have Eternal Life (text).

Theme:—Living Without the Benefits of Easter.

Text:—If Christ be not raised (1 Cor. 15:17).

There are those who live without the benefits of the resurrection. They are:
I. Those who live without the Indwelling Christ.
A MESSAGE TO THE CHURCHES

In times of religious stress and crisis the voice of God is heard speaking in unmistakable terms to those who seek to know and do His will. We believe that such a time is now upon us and that His call must not be disregarded. His message to the souls of men must underlie the solution of all social and political questions. Religion stands in the relation of cause to effect to all social reform and progress. We, therefore, urge that the Church put the first thing first. To His disciples Jesus insisted that power over all personal and social evil comes only through prayer and self-denial. No human strength is adequate for the world's need. Therefore He said, "Tarry ye in Jerusalem until ye be endued with power." Pentecost was the fulfillment of His promise and the history of the Church proved that His words were true.

At a time when the fires are burning low on the altars of many hearts, and the Church seems to have lost its yearning soul and its passionate devotion, a new Pentecost must fall upon the Church or we are undone. Judgment must begin at the altars of God. The hearts of those who minister there in holy things must be cleansed and their love renewed and their lips touched with a live coal from off God's altar. We long to hear again the old prophetic cry, "Here am I Lord, send me!" The superfluous task of the ministry is to win men and women to the personal experience of Jesus Christ, the Savior of men.

Do we share His passion? Are there not too few with the discipline of prayer and self-denial? In our life we find the power and the strength, the endurance that are the result of prayer. 

A REVIVAL IS NEEDED

No thinking person can deny the fact that our spiritual faculties are dormant; that we are not functioning spiritually as we ought to function. Ten per cent of the church is alive, interested, and has a passion for souls. Fifty per cent is indifferent. There is no vitality; zeal is lacking; the passion for souls has not been aroused for years. Twenty-five per cent is utterly indifferent, not interested at all, apathetic to the extent of paralysis. The remaining fifteen per cent hardly knows whether the church exists or not. They only remember it for matrimonial conveniences or for burial privileges.

In other words, only a small per cent of the church is apathetic. Zeal is lacking; the passion for souls is so dormant that the sleep seems to be a morbidly induced sleep. They have been drugged by the world's pleasure, by aviance, by greed, by a desire for wealth and by the cross materialism of today.

We praise God that there is a remnant that has not yielded to the influence of the world, or has not become apathetic because of the world's materialism. A revival must come, or disaster must follow.

There is no gospel if the vicarious atonement is eliminated; there is no gospel if the virgin birth is not a fact; there is no gospel if the resurrection did not take place; there is no gospel if He does not sit at the right hand of God; there is no gospel if He is not coming; there is no gospel if the Bible is not infallible; there is no gospel if justifications is not by faith; there is no gospel if regeneration is not the result of the applied blood sacrifices for the redemption of the world. Many pupils of America have lost the emphasis on these keynotes to the gospel. 

If the preacher of America will preach the blood-bought gospel of Jesus Christ; if the mem-

bers of the churches will go to their prayer closets and intercede; if Christians will master the Bible and recognize Jesus Christ as Lord, the revival will soon sweep his country.

The revival is assured by the use of these means and under these conditions! Let us so pray—Mark A. Matthews, D. D., in The Watchman-Examiner.

WHAT'S THE MATTER WITH THE PREACHER?

This question is frequently asked by some people as they leave the church service or perhaps next day as they meet someone who happened to be at the meeting.

The following might answer the question.

He fails to study and has nothing fresh or edifying for his people.

What's the matter with the preacher?

He is not a careful Bible student.

What's the matter with the preacher?

His shoes are dusty and dirty.

What's the matter with the preacher?

The preacher is not fresh; he is not ready to bring the people to Him who will make them acceptable.

What's the matter with the preacher?

He has no set time for study and prayer.

What's the matter with the preacher?

The preacher is not working the people as he should.

What's the matter with the preacher?

He is a lazy preacher.

What's the matter with the preacher?

He is a preacher who will not change his ways when people fail him.

What's the matter with the preacher?

He cannot understand the people's condition and needs.

What's the matter with the preacher?

He is a preacher who is too much absorbed with the world.

What's the matter with the preacher?

He is a preacher who is neglecting his people.

What's the matter with the preacher?

He is a preacher who is neglecting his responsibilities.

What's the matter with the preacher?

He is a preacher who is neglecting his family.

What's the matter with the preacher?

He is a preacher who is neglecting his church.

What's the matter with the preacher?

He is a preacher who is neglecting his responsibilities.

What's the matter with the preacher?

He is a preacher who is neglecting his responsibilities.

What's the matter with the preacher?

He is a preacher who is neglecting his responsibilities.

What's the matter with the preacher?

He is a preacher who is neglecting his responsibilities.

What's the matter with the preacher?

He is a preacher who is neglecting his responsibilities.

What's the matter with the preacher?

He is a preacher who is neglecting his responsibilities.

What's the matter with the preacher?

He is a preacher who is neglecting his responsibilities.

What's the matter with the preacher?

He is a preacher who is neglecting his responsibilities.

What's the matter with the preacher?

He is a preacher who is neglecting his responsibilities.

What's the matter with the preacher?

He is a preacher who is neglecting his responsibilities.

What's the matter with the preacher?

He is a preacher who is neglecting his responsibilities.

What's the matter with the preacher?

He is a preacher who is neglecting his responsibilities.

What's the matter with the preacher?

He is a preacher who is neglecting his responsibilities.

What's the matter with the preacher?
the lack of enthusiasm of the faithful few, and
the efforts of the preacher embittered by it all,
and they immediately conclude, "That church
does not do much." One of the surest ways of
keeping up a church is by attendance on its
services. One of the surest ways of making
church a failure is by absence from its
services.

It is said of a preacher who spent an afternoon
inviting people to attend the revival services that
at the night service he requested the congregation
to reserve the back seats. He stated that during
the afternoon he had told them they would be
present in spirit if they did not come in person,
and he announced that they would reserve
the back seats "for the spirits." Pews thus occupied
would inspire neither people nor preacher.

The educational and social advantages to be
obtained by going to church can only be suggested.
The preacher has usually made a careful study of
his subject and is able to give some instruc-
tion. Daniel Webster attributed his ability in
regard to listening to his village minister. At
church one will find people of the highest ideals.
Perhaps some hypocrisies are also there. We
read that "Satan came also among the sons of God"
who presented themselves before Him. It is
the church that teaches us concerning the moral
requirements of life. It is not pleasing or popular,
but we need to know them nevertheless.
The mathematics teacher cannot afford
to sacrifice truth and accuracy for the sake
of ease and popularity, or can the church
afford to compromise with the public for the
sake of present-day popularity. As a pupil
sometimes plays truant from school because it is
disagreeable to him, so some often play truant
from the services of the church to their own hurt.

Edgar Guest says, "I go to church because
I want my children to go to church. I want them
to know something more of life than business,
sport, and selfish amusement." I know only one
institution that will teach them that they are
divine. The church will interfere with their
pleasure at times, but their mother and I sometimes
have to do that, and we hope that they will
love us none the less because of it. The church
will mystify and puzzle them and seem irksome
to them now and then. But all things worth
while demand some sacrifice of us in sacrifice. I
believe that the church has the things it stands
for are necessary to our well-being.

However, the primary reason for church atten-
dance is a higher one than these. The ges-
ture is the power of God unto salvation," and to
prolong for salvation, for freedom
from the consciousness of guilt, we make our
way to the house of prayer and worship. Our
desire is that of the psalmist as he cried out, "As
the hart panteth after the water brooks, so panteth
my soul after thee, 0 God!" To find God and
learn more of him and his way, to know Christ,
whom to know is life eternal, and to answer the
call of the soul, we go to church.

In the church we receive a deepened conscious-
os of God. In the busy life of today it is
easy for the multiplicity of things, perhaps all
proper and legitimate in themselves, so to domi-
nate our lives that the consciousness of God is
forced into the background and becomes almost,
if not altogether, negligible. This consciousness
should be dominant in us in order that our lives
may be properly regulated, calm, and stabilized.
The church provides the opportunity and demand
for mediation on God, His will, and our depend-
ence on Him, and gives us a courage to continue
life's tasks. If God and religion are properly
mixed with life's responsibilities, cares, sorrows,
triumphs, disappointments, joys, heartaches, smiles
and tears, then life will be sweetened and happy.
The psalmist said, "I was glad when they said
unto me, Let us go into the house of the Lord."-
Anthony Heins in Christian Advocate.

HERE AND THERE AMONG BOOKS

By P. H. Lenn

THE MINISTER'S WEEK-DAY CHALLENGE by E.
H. Hyldon (We receive $2.00) starts well with
a title that not only attracts attention but
points one at least a mattering of an idea as to the
contents. I have an antipathy for fantastic, ob-
scure, meaningless titles. By way of introducing
the author—many of our readers will remember
him as the author of "Pulpit Mirrors" which
many of our preachers bought on the enthusiastic
recommendation of Dr. R. T. Williams. Dr.
Hyldon's other book, "The Quest for Experience in
Worship," perhaps is not so well known among
our group.

The scope of this latest volume may be summed
up in one sentence: "The Extra-Pulpit Activities
of the Ministry." Already, unless I miss my
guess, the author has established sympathetic
relations with his minister readers. For in what
profession are the duties as complex and as com-
posite as in the ministry? Visiting not only the
sick but those who are desperately endeavoring
to be ill, placating a peevish member, attending
outage prayer meetings, transporting a good sister
to or from the hospital, planning financial cam-
paigns, bolstering up a weak Sunday school su-
perintendent, supervising some activity of the N.
Y. P. S. and thus the week through. It seems to
me that a minister's life never was more harass-
ing and exciting than in these days.

This book naturally is written with the needs
and conditions of a large church and parish in
mind. Personally, I feel that this fact need not
inhibit its usefulness to the smaller church pastor.
By the wonderful and necessary art of adapta-
tion, words, plans and devices can be rear-
anged and used to marked advantage.

It would be difficult, yes, impossible, in a brief
space to give a summary of the contents of this
volume. It concerns itself with details—necessary
details—of the possibilities of a church's influence
in its community. The steps suggested are logi-
cal: a survey of the field; general preparation;
definite planning; evangelizing and educating;
facing finances; inspiring efficiency in assistants
and many other important angles of the program
of an aggressive and wide-awake church.

YOUR OLD COPIES OF THE PREACHER'S MAGAZINE BOUND

An increasing number of ministers are saving their old copies of the Preacher's
Magazine and at the close of the year sending them in to be bound. Such a
bound volume makes an excellent reference book. By having a number of vol-
umes bound at the same time we can have this work done and the bound book
delivered for a price of $1.25, which just pays the cost to us. Send your old
copies in if you want them rebound. If you have destroyed or mislaid your old
copies we can supply the 1931 issues at a price of 50c. Don't expect your
bound volume to be delivered until about April 1st.
SOME THINGS TO THINK ABOUT

In three installments. Installment three.

By the Editor

JAMES S. STURGIS, Chico, California, thinks that the best way to
save our people from becoming "chronic" seekers, after using patience
in helping them to definitely pray through at the altar, is to urge
them to go on quickly and get sanctified. Holiness is both a preventative
and a cure. And after this we should be clear and sane in our teaching
as to what holiness is and what it will do for people. We must clearly teach
that holiness will do what the Bible says it will, but we must be careful not
to teach that it will do what it won't.

Brother Sturgis thinks the best inducement to the people to join the
church is the maintenance of a proper atmosphere in the church. This "at-
mosphere" has to do with many divine and many human elements. It of
course implies a joyful and happy fellowship in the Spirit. But it also im-
plies friendliness and sociability. He thinks we do well to avoid such ex-
tremes as would justify others in calling us proselytes, but insists that we
have a right to string all the fish we catch and to rescue and house all the
wandering lambs we can.

Evangelist Theo. Ludwig of St. Louis, Mo., thinks that all our problems
may pretty well be encompassed in the one problem of keeping the church,
truly spiritual. There is not-only danger of general deadness, but there is
danger of shallowness and the substitution of human hilarity for holy joy
and of human enthusiasm for the Spirit-filled life. Of course the problem
of keeping the church spiritual is divisible into as many parts and portions
as one may prefer. There is the question of wise leadership, sound, unction
preaching, general religious activity and the functioning of departments and
auxiliaries. But it may help to think of glory and blessing upon the church
as the hub of the wheel and the touchstone of every word and work.

Evangelist, Herschel Murphy of Amarillo, Texas, charges up want of
larger success to the indolence of preachers—well, this among other things.
He would not ignore proper location, suitable advertising, etc., but thinks
that even these things are often in a bad way because the preacher prefers
to turn the dial of his radio to "getting out and hustling." Some preachers are even so lazy or so careless that they do not insert the weekly announcements in the daily newspaper, when this privilege is available to them gratis! And some preachers are so afraid of "spirit" that they rule the Spirit out of their meetings. And even failure to secure converts as church members is largely chargeable to the indolence of the pastor—while he is "thinking about it" someone else gets the members. And these indolent preachers are usually "too crowded for time" to receive members tonight! They will "announce later" when members will be received! This "many to come in later" proposition is an alibi and has never worked satisfactorily.

I think E. E. Wordsworth of Seattle, Washington, strikes upon a vital point when he suggests that the way to keep our people from being seekers in each succeeding revival is to organize a program that will require the use of new converts and all the members in some form of useful service and give them necessity, as well as opportunity, for exercise in the business of the gospel. He quotes a pastor as saying, "I keep my people so busy going to heaven that they have no time to backslide and go to hell." This is of course easier said than done, for that pastor is hard put who must order things done "just to keep his people busy." If a pastor is a man of vision he will not need to manufacture jobs—he will have so many that he will be always on the lookout for someone to fill them. But even vision is not enough. There must be wisdom in organization and care and skill in planning. Still the suggestion is well worth thinking about.

Many who answered the question as to how to save our people from becoming chronic seekers stated in threadbare vein that "not many who get really saved and sanctified do backslide or become chronic seekers." I think this is untrue both from the standpoint of the teaching of the Bible and from the experience of men. Men do backslide. Nearly all who are ever converted backslide more or less at one time or another—yes even after they are sanctified—and I challenge the preachers who make these half-baked Calvinistic statements to deny that they are themselves exceptions to the rule. Well, I'll lead the way and say I am no exception to it. I was converted at fifteen and sanctified in the same meeting in which I was converted. I have never been called upon for a testimony from that time to this that I did not respond. But I have had close shaves and "depressions" and times when I needed both human and divine help. No, there is no automatic solution to this stupendous problem. The solution is conditioned and involves apostles, prophets, evangelists, pastors and teachers. It involves worship and service and order and organization and meditation and agitation and activity. It involves both salvation and religion.

Perhaps I might as well conclude this series on "Some Things to Think About" by a reference to the paper sent in by Dr. A. O. Henricks of Pasadena, California, pastor—college president—evangelist. He lays emphasis on the whole scope of ministerial and church program. He would make the best use of every means at hand and would despise and reject nothing that would encourage and help to reach the goal. He would not lay unlimited stress on any one thing and would not hang dependence upon any group of things. He would work every means to its limit. Visitation, preaching, singing, advertising, location, evangelistic campaign, housing and equipment, W. F. M. S., Y. P. S., prayer meeting, class meeting, Sunday school—anything, everything, and he would work them all the time. He would pull every string, blow every horn, ring every bell, open every throttle, sweep up all the crumbs, and make every factor count. He would count nothing sufficient nor make all the limit. And I think he is right. It is the novices of the eagles who have found the secret and can state it in an epigram. The program is so important and so large that the wise leader will cheer on his forces for a "forward movement all along the line." And no matter what the preacher, I think he will find at least one useful suggestion in this series of "Things to Think About," material for which we have gleaned from active ministers from many climes.

THE GLORIOUS CHURCH OF GOD

By P. Wegeman

Message Four

The Christian Ministry in the Church—the Ambassadors of God

"God hath set in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (1 Cor. 12:28). "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:11-13).

These passages indicate the order of officers in the church, namely, apostles, evangelists, pastors, and teachers and after that, miracles, gifts of healings, helps, governments, etc. They also indicate the purpose of these officers, namely, the perfecting of the saints.

The text is found in 2 Cor. 6:1, "Giving no offence in any thing, that the ministry be not blamed."

THE MEANING OF THE MINISTRY

The work of the Christian ministry, as we have it today, largely embraces the work of these officers as already enumerated. The pastor must have the prophetic gift, in some degree at least, in order to be able to tell the story of the cross of Christ: He should be able to "teach others also," and he is admonished to "do the work of an evangelist." There is, of course, a place for the exercise of these offices, each in a distinct manner (the apostles excepted), but the greatest need is for qualified pastors; men who shall be able by their instruction, admonition, reproach, to feed the Rock of God, evangelize the unevangelized, and see the cause of God prosper under their care.

The pastor nourishes souls with a word that is not his own but God's. He is a steward or dispenser of the mysteries of God (1 Cor. 4:1, 2); With that thought in mind, Paul said, "I have kept the faith." He is an "ambassador for Christ" (2 Cor. 5:20); the highest office that can be filled by a citizen. The message is from his government. "His words are the words of a nation; his person is secure by the power of that nation; he represents in person the honor and dignity of the nation, the stronger the government the greater the ambassador." Spiritualize this thought and you have the dignity of the ministry. It was Dr. Burns who said, "The preacher is the steward of God, the messenger of mercy, and the servant of the church. His commission is from heaven; his calling from on high; his qualification divine. He is the guardian of youth, the counselor of the perplexed, the counselor of the sorrowful, the advocate of the widow, the friend of all, the enemy of none." One hath

Published monthly by the Nazarene Publishing House, 3233 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price $1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo., Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1923.
said, "God hath set forth the preacher as the world's great human renovator."

The God-Called Ministry

In order to have a blameless ministry there must be a God-called ministry. "'Ne man taketh this honour unto himself, but he, that is called of God as was Aaron" (Heb. 5:4). "Son of man, prophesy against the prophets of Israel that prophesy, and say unto them that prophesy out of their own hearts, Hear ye the word of the Lord; thus saith the Lord God; Woe unto the foolish prophets that follow their own spirit, and have seen nothing" (Ezek. 13:2, 3).

The man is not often unhappy but he is guilty. He occupies a place, he exercises a right which does not belong to him. He is, as Jesus said, a hireling and a robber. He has not entered by the door but by a breach.

The diet is external and internal, to be true, but both should be of God. The external is through the church and the internal by the Spirit of God on the soul. He has an inward feeling that he must preach the gospel. His realization is, "Woe unto me, if I preach not the gospel (1 Cor. 9:16).

The Message of the Ministry

A God-called ministry has a God-given message, and "Christ crucified" is that message. It is the message of the Person and the cross. All subjects center more or less in this glorious theme. It is, as we have already seen the message of mercy, "Be ye reconciled to God."

"Depth of mercy can there be Mercy still reserved for me?"

"It is the message of the Word of God, "Preach the word." Hence our message must be grounded in Divine Revelation. It is the message of salvation, deliverance from all sin, edification, character building, etc. It is God's message, God-given and God-inspired; a message from God to man through man.

The Preparad Ministry

In order for a blameless ministry there must be a sincere preparation. It is not our intention to speak on the need of an education for the Christian ministry. This is self-evident today. The preparation on which we wish to speak more specifically is what we call 'constant study.'

First, there must be the preparation of the man. Layman says, "The important result to be secured is not the production of a particular sermon but the production of a man who can preach." This is true, but after the production of the man, there must be the production of the sermon. Of course, without the man, there could be no sermon; for the sermon cannot be bigger than the man.

Rev. Thomas Cook, in his "Soul Saving Preaching," says, "After selecting the text, the context should be carefully examined, and all parallel passages. Then the meaning of the words it contains should be considered so as to clearly understand its primary teaching. The mind should next be filled with ideas on the subject, gathered from all quarters by reading and observation. When this has been done let the law of the association of ideas do their work. As you keep turning the text over in your mind, faces in the street and the whole panorama of daily life will suggest illustrations, arguments and side thoughts until there is matter enough and to spare."

Mr. Moody's envelope system is good. Mark on an envelope a subject which may have suggested itself to your mind. Everything worth remembering that you read in books or papers should be the subject gather by taking notes of clippings and place in your envelope. "Never pass a proverb or a terse saying" says Elijah Brown, "without turning it over in your mind as a hear is said to turn over a dead man, to see if there is any life in it for him."

Emerson said, "Every man I meet is my master in some point and of that I learn of him."

It is the arrangement of a message, with the purpose of giving life, not death. It is reported that a young doctor said respecting the death of a child, "I declare I can't think what made that child die for I gave it all the drugs of which I know the name."

It is a preparation to catch men. "If we do not catch men," said Jowett, "we are in great danger of losing even the desire to catch them. Our purpose activity is in peril of becoming a dream."

Dr. Adam Clarke, in his "Letters to a Preacher," said, "You preach not merely to explain God's Word but to save souls."

Arrange your message for the pulpit in the simplest form possible. This will be better for yourself and better for your people. Enter the part in humility but in the spirit of confidence. It is said of one that he went up full of confidence and came down in humiliation.

An aged minister in advising this young man remarked to him, "If you had gone up in the pulpit in the spirit in which you came down, you would have come down in the spirit in which you went up."

The Relationships of the Ministry

The ministry must be blameless in its relationships.

To research: "Study to show thyself approved unto God." Here is a constant student of self, of his people, of books, especially the grand old book, the Bible. An Irish preacher wrote this to a student, "Study yourself to death, then pray yourself to life." Growth in grace and knowledge should go together.

Mr. Wesley, in writing to a minister who had neglected study, said, "If your talent in preaching does not increase; it is just the same as it was seven years ago. It is lively, but not deep; there is little variety; there is no compass of thought. Reading only can supply this. You can never be a deep preacher without it, any more than a thorough Christian."

Mr. Wesley practiced what he preached. "Notwithstanding his travel on horseback of forty-five hundred miles a year, or an equivalent of the circumference of the globe every six years, he had, disciplined himself to maintain up to his seventeenth year the custom of reading while in his saddle. When engaged at eighty-three years of age in writing the life of John Fletcher, he maintained his study from five in the morning till eight at night, and recorded his regret that he could not study longer without hurting his eyes."

To culture: Rev. John Wesley insisted that a minister should have "all the courtesy of the gentleman, joined with the correctness of the scholar." "St. Paul," says Wesley, "showed himself before Felix, Festus, and Agrippa, one of the best bred men, one of the truest gentlemen in the world." "Be courteous," said Paul, literally "be friendly minded."

Dr. Hopkins' advice to young ministers was "Never make an enemy except where truth demands this great sacrifice."

One effect of Bible study is geniality. "Nothing indeed," says Dr. Hopkins, "should so refine a man as a constant communion with the Bible itself and hold the sheep."

To the community: the minister is the official Christian. He is a symbolic man. People are likely to judge of Christianity by him, and judge him by the Christianity he preaches. People will not feel that they should be any better than the pastor.

To discipline: It is given to be observed. If you consider it imperfect (and I do not know one that is perfect) labor in the proper way to perfect it. In the meantime, however, observe it. Young workers usually consider one rule that should be corrected, the one touching "steps toward matrimony," but even that rule is put there as a protection for young ministers, and has been a great blessing, and it still proves a blessing to those who observe it.

To domestic life: A bishop must be blameless, husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) and not so great a lover of money, not that the love of money is the root of all evil. And the love of wages, sober, faithful in all things" (1 Tim. 3:2, 4, 5, 11. "For this cause left I thee in Crete, that thou shouldest . . . ordain elders; if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly, having the testimony of others, good among those that believe, having a good testimony before the church, and the minister."

Household economy, family worship, decency and hospitality should mark the minister's home. Gentleness is the avoiding of usage harshnesses, and severity in what is needful and says; it is the soft answer that turns away wrath; it is the conciliating mildness that wins, in opposition to dogmatic, positive, passionate, and overbearing manner.

As ministers, good manner and culture are necessary if we are to exert the influence which we should in the world, what may be fashioned in another is often unpardonable in a minister. His is the highest calling under the sun, and as such it demands thorough qualifications in the nonessentials as well as the essentials.

To the ministry: "That the ministry be not blamed" suggested Paul. "The good shepherd giveth his life for the sheep." As a minister he is called not to a profession but to martyrdom. The soldier who voluntarily exposes his life every day
on the field of battle for the sake of glory or promotion, differs from the ministry, the true soldier of the gospel, only in this, that the latter not only exposes his life, but gives it.

“I will very gladly spend and be spent for you” (2 Cor. 12:15). “I rejoiced in my sufferings for you” (Col. 1:24). “I count not my life dear unto me, that I may finish my course with joy, and the ministry which I have received of the Lord Jesus” (Acts 20:24). “He to whom his life is dear is hardly a Christian; how can he be a pastor?”

Integrity! The minister knows better than any other the consequences of what a single word may involve, and consequences go eternal.

The preparation of a sermon is human and divine. The first includes all that we can do; the second, what God can do for us and through us. And it is our privilege to let God have His way. In the last analysis his qualification is divine, God-called and God-qualified.

The Greatness of the Ministry

The greatness of the ministry is seen in the excellency of the office (1 Tim. 3:14). It is argued from the greatness of the doctrine and its teaching (1 Cor. 3:16); the fact that its doctrine is a divine revelation; the fact that the minister is a laborer with God.

Power to do Good

The greatness of the ministry is also seen in its power to do good. Here is a clipping to the point:

Lord Beaverbrook was born and reared in a parsonage in New Brunswick. From this humble beginning he has risen to a commanding position in the field of politics, finance, and journalism. He has built a fortune and his name is suggested as a future prime minister of England. But great men are never so great as when they declare their faith in the things of eternal import. In a recent article he states:

“The highest kind of power, the supreme course of satisfaction—better than money or temporal authority—is the power to do good. My enemies say that I have used my power to do much evil—and I am content to leave this charge as a matter of opinion. But this I do know, that the power to do good and the exercise of that power are in their essence the highest of all realities and bring in their train the most enduring pleasure. “The evangelist is the man who has the greatest capacity for doing good, and, therefore, if I were in the position to influence the life of a sincere young man today I would say to him, ‘Rather choose to be an evangelist than a cabinet minister or a millionaire!”

“When I was a young man I pitied my father for having a poor man and humble preacher of the Word. Now that I am older, I envy him his life and his career.”

The power of the Word is a power to do good. This power is seen in its influence. Here is a clipping that will illustrate my point:

In one of her lectures, Frances Willard told the story of a young nobleman who found himself in a little village in Cornwall, where he never had been before. It was a hot day and he was thirsty and his thirst increased as he rode down the village streets seeking in vain for a place where something cooler than water could be had. At last he stopped and made impatient inquiry of an old peasant who was on his way home after a day of toil.

“How is it that I can’t get a glass of liquor anywhere in this wretched village of yours?” he demanded, harshly.

The old man, recognizing the questioner as a man of rank, pulled off his cap and bowed humbly, but nevertheless there was a proud flash in his faded eyes as he answered quietly:

“My lord, something over a hundred years ago, a man named John Wesley came to these parts, and with that the old peasant walked on. It would be interesting to know just what the nobleman thought as he pursued his thirsty way. But what a splendid testimony was this to the preaching of John Wesley! For more than a century it kept the curse of drunkenness out of the village; and who can estimate the influence for good this exerted upon the lives of these sturdy peasants? What nobler memorial could be devised by any Christian minister?”

John Wesley’s Doctrine of the Witness of the Spirit

By Basil W. Miller

Chapter One. Introduction

I. The Problem Stated

The problem of this study is John Wesley’s doctrine of the witness of the Spirit. To clarify the term we must add the thought of the witness of the Spirit to the adoption of the Christian into the family of God. But Wesley in his sermons and other written works usually states this as “the witness of the Spirit” and in whatever context it is found there is no misunderstanding of the meaning of these words. To Wesley this doctrine, as we shall show, was fundamental. It was the crux of one’s relation to God.

The material of this series of articles formed the basis of the writer’s thesis for the degree of Doctor of Sacred Theology at the Biblical Seminary in New York, May, 1931.
the Spirit one could be certain of his standing before God. Calvin made assurance involve the idea of final salvation or election, and not immediate redemption. The Quakers and others of the Pietistic movement taught that salvation was the result of the "inner light" or personal illumination. This assurance of position as a child of God came as a direct witness of the Holy Spirit to the heart of the individual. Hence we see that Wesley's doctrine of the witness of the Spirit is a part of the problem of assurance of salvation.

1. But at the outset a delimitation must be made. Our study does not include the general field of assurance of salvation. Only in discovering the background of Wesley's doctrine of the witness of the Spirit are we interested in this broader field. Wesley's type of assurance is sufficiently distinctive in its nature to warrant such a study. It is not the dogma of the Catholic church previous to the Reformation. Nor, as we shall see in a following chapter, did Luther hold it. Calvin's interest was in the eternal security of the believer, not in the immediate hope of an unflagging knowledge of assurance of election. The "inner light" of the Quakers consists more in an illumination of the soul than in a witness of the Spirit. While the roots of Wesley's theory are found among the Moravians, still among them it is the background of Wesley's doctrine of the witness of the Spirit that we find.

2. A second delimitation must be made. Our interest lies not in the final development of the doctrine as held by Wesleyan theologians from the time of the death of the founder of Methodism, but rather in the doctrine as stated by Wesley himself. It is not a study of the evolution of the Methodist doctrine of the witness of the Spirit, but of the theory as affirmed by Wesley. While the general view of Wesley has been avowed to be true by all Methodists theologians, still each one diverges by degrees from the original statement either by way of subtraction of essential elements or the addition of points not found in Wesley's doctrine. One finds this to be true more especially among the recent Methodist writers in this field, such as Sheldon, Curits, and Lewis.

Where such is possible we shall point out the later development of the doctrine among Wesleyan thinkers, and along with Wesley's teachings shall give the views of the outstanding Methodist theologians. But our primal aim is a study of Wesley's doctrine as found in his works.

II. THE DATA TO BE USED

1. Three classes of primary source materials are used.

(1) The first class, and the essential one, consists of the writings of John Wesley. These are usually found as Sermons, Journal, Notes and Works. The Sermons have been published through various editions, as is true of his Journal. Wesley himself collected thirty-two volumes of his sermons, journal, notes, etc., and published them in Bristol between 1771 and 1774. In 1775 Wesley published his Notes on the New Testament, which were largely drawn from Bengel's Gnomon of the New Testament. While this added nothing new to the field of New Testament scholarship, still it made current among Methodists the ripe fruitage of one of the world's greatest Greek scholars. Fifty-eight sermons were collected and published by Wesley in his lifetime. After his death the number of sermons, collected from his other writings, was raised to one hundred and forty. The first fifty-eight sermons were published by Wesley in the Arminian Magazine; later he revised them and published them in four volumes in 1788. These along with his Notes formed the standard of Wesley's doctrine, and in the treatises of the Methodists' chancellors reference is made to them as such.

(2) A second source of this primary material consists of the writings of Methodist theologians, throwing light upon Wesley's doctrine by means of their analyses. Among these are found the representatives of Wesleyan theology of each age. The line starts with Watson, Methodist's first great systematic theologian, and includes such as Wackfield, Raymond and Lee, Pope and Milley, Sheldon and Curits, and more recent writers such as Tillett and Lewis.

(3) A third source of primary material is made up of the works of those writers, which we study as forming the background of the doctrine of Wesley. We have gone directly to the sources of Wesley's doctrine and have tried to lay bare those elements which each has contributed to his views. For this reason such material is included in primary list.

2. The secondary source material is composed of three divisions.

(1) The first includes the histories of doctrine, where light is thrown upon the development of dogmatism through the years. By means of such Wesley's place in the history of theology is located.

(2) Theological encyclopedias have been consulted liberally with reference to works on the subject, men and their writings, etc. For this reason they are included in the secondary sources.

The final secondary source consists of general works consulted upon various items discussed in the body of the dissertation.

The Bibliography representing these source materials includes only those works which have been quoted or directly employed in the writing. There is no attempt to gather an extensive bibliography which is not germane to the problem under consideration.

III. METHOD OF TREATMENT

1. In the method of procedure we shall first approach our problem of Wesley's doctrine by presenting the historical development of the doctrine. Herein we briefly outline five other types of the doctrine of assurance of salvation pointing out the lines of demarcation between each. Into this section we fit the theory of Wesley, showing wherein he differs from the others. These forms are: The doctrine of the Catholic church; the Lutheran doctrine of "subjective and objective assurance; Calvin's doctrine of present and future certainty; and the "inner light" theory of the Quakers. This procedure is necessary in that it outlines Wesley's position in the broad theory of assurance, and clearly defines his differentiations from these.

2. We then proceed to point out the position which the witness of the Spirit occupies among these types of assurance. As noted above it is necessary to recognize at the outset that the doctrine of the witness of the Spirit cannot be classified as any of the other five forms of the theories of personal assurance of salvation.

3. After the background for Wesley's views on assurance has been laid, it is obvious that we must try to discover the sources of his theory. It may be after all that the dogma is not original with him, as such is the case, and that it has been borrowed in toto from other writers. But in the clear-cut analysis of the source, while we do unearth seeds of his view, still Wesley made a distinct advance upon any source to which he was debtor.

The indirect sources from which he borrowed are: the rich heritage of the Reformers, and from the early Church; and the influence of the creeds statements. The more direct sources are: Arminian doctrine of assurance; Law's Christian Perfection, his father, and more especially his dying words; his relationship with the Quakers; the Moravians, especially through Peter Bohler, and Count Zinzendorf; and finally his type of conversion and the "attendant witness" of the Spirit, which he professed to experience.

4. Following this comes the body of the dissertation, which is the analysis of Wesley's views on the witness of the Spirit. From eight different angles we analyze his teachings on this issue as discovered in his writings. These are:

(1) The distinction between justification and the witness of the Spirit; (2) Calvinistic doctrine, according to Wesley, opposed to the witness of the Spirit; (3) the assurance of salvation a joint witness, consisting of both a divine and a human element; (4) the necessity and probability of the witness of the Spirit; (5) the nature of the direct witness of the Holy Spirit; (6) the relation of the direct and the indirect witnesses; (7) the nature of the witness of the human spirit; (8) the weight of the nature of the joint testimony of the Divine Spirit and the human spirit.

5. In the conclusion of the study we shall endeavor to summarize the finding of the thesis, and from the same reach conclusions as to the nature of Wesley's doctrine of the witness of the Spirit.

IV. THE IMPORTANCE OF THE STUDY

1. This study is important because of the fact that it is the central doctrine of Wesley's theology. In every type of work which he wrote along religious lines we find this doctrine. It is the pivot around which Wesleyan theological thought was to revolve. Wesley himself felt that this doctrine of the witness of the Spirit was a "grand part of the testimony" which God had raised up the Methodists to bear to mankind. He wrote, "It is more nearly concerns the Methodists, so-called, clearly to understand, explain and define this doctrine, because it is the one grand part of the testimony which God has given them to bear to mankind. It is his peculiar blessing upon them in searching the Scriptures, confirmed by the experience of His children, that this great evangelical truth has been recovered, which had been for many years well-nigh lost and forgotten."**

We discover the doctrine in the various forms of Wesley's writings. (1) In the early rules for...
to the Quakers as their views on "inner light" and perfectionism. Concerning the second he writes, "The next distinctive doctrine of Methodism is the Witness of the Spirit, or assurance of salvation (Rom. 8:16, 19). It is a double and concurrent witness of God's Spirit and our spirit concerning our justification. This testimony is immediate and direct, and follows the work of justification and regeneration. On the ground of this testimony the believer feels assured of his present acceptance with God and has a hope of final salvation."**

Recognizing the force of Wesley's contribution to theology, a recent Methodist theologian, Wilbur F. Tillet, of Vanderbilt University, writes it in his creed for world-wide Methodism. He affirms, "And (4) it is also the privilege of all believers to enjoy the assurance of their salvation through the witness of the Spirit all through their Christian life."**

3. Finally this study is important in that the doctrine of the witness of the Spirit is the culmination of the Reformers' doctrine of assurance. As shall be shown below each of the outstanding reformers wrote into his creed the terms of this doctrine. The passage in Romans 8:16 both Luther and Calvin speak of a witness of the Spirit, but they are not so definite as Wesley. Tillet affirms, "Wesley took up where Luther left off, and preached with an emphasis hitherto unknown that, 'being justified by faith, we have peace with God through our Lord Jesus Christ'; and that there can be no peace with God without a conscious assurance of pardon."**

Luther's doctrine of subjective and objective assurance in Wesley becomes a direct and immediate witness of the Spirit. Calvin's view on the assurance of eternal election for Wesley is the conscious witness of the Holy Spirit that just now the believer is certain of his adoption into the family of God. "The Inner Light" of the Quakers is more than a mere illumination of the mind or soul from which the Christian reason that he is a child of God. For Wesley it is a definite testimony of the Holy Spirit and the human spirit that one is regenerate.

V. THE BASIS OF WESLEY'S THEOLOGY

Before proceeding further it is well to understand what Wesley considered the official stand of his theology. Quoting from Schaff, "When 81 years of age, (Feb. 28, 1784) Wesley, in his Deed of Deedation, called the Magna Charta of Methodism, bequeathed the property and government of his chapel's in the United Kingdom, 355 in number, to the Legal Hundred, a conference of 100 preachers and their successors, on condition that they should accept as the basis of their doctrine his Notes on the New Testament, and the four volumes of Sermons which had been published by him or in his name in or before 1781. These sermons are fifty-eight in number, and convey the faith and duties of Christians, and carry the doctrines of the creed of Methodism."**

Hence we see that the official statement of Wesley's theology is to be found in these two sources. Since the Notes are but brief comments on the New Testament, we can expect his doctrines to be stated in his Sermons, which is the case. Wesley's preaching was very detailed and logical, and each sermon throughout the fifty-eight is either the affirmation or defense of some theological doctrine, or position. It would not be possible to affirm the theology of John Wesley consists of these volumes of Sermons. The viewpoint cannot be taken that Wesley was not a theologian, for these Sermons in their accuracy and bibliog, foundation, their logical arrangement and dogmatic content assure him a place among the theologians of Christendom. But as Luther, he was a practical rather than a systematic theologian. He found theology an aid in clarifying experience instead of a metaphysical practice. His experience was true with the leader of the Reformation, and not his philosophical acumen, dictated his theology.

Wesley's life as a churchman in furnishing the impetus and directing power in the organization of early Methodism, his activity as a writer on various lines, history, language, literature, poetry, etc., was so diversified that it overshadowed his work as a theologian.


Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces.—Matthew Henry.
EXPOSITIONAL

HOSEA—THE PREACHER OF LOVE AND REPENTANCE

By OLIVE M. WINCHESTER

Goodness as a Morning Cloud, Ch. 6

"O Ephraim, what shall I do unto thee: O Judah, what shall I do unto thee? for thy goodness is as a morning cloud, and as dew that goeth early away" (6:4, R. V.).

With the words of judgment which told Israel that Jehovah would "thee unto Ephraim as a lion, and as a young lion to the house of Judah," ringing in their mind; and moreover with the pending doom of captivity held out before them, the people of Israel determined to seek Jehovah. But when a nation or an individual has spared the offers of mercy and has sinned grievously against the Lord of love and grace, it must needs be that when they again face the face of the One whom they have offended they do it with sincerity of heart and purpose.

A LIGHT-HEARTED REPENTANCE

Encouraging one another under the weight of the threatened punishment, they exhort, "Come, and let us return unto Jehovah; for he hath turned and will he lead us; he hath smitten, and he will bind us up. After two days will he revive us; on the third day he will raise us up, and we shall live before him. And let us know, let us let us know Jehovah; his going forth is sure as the morning; and he will come unto us as the rain, as the latter rain watereth the earth" (R. V.). Here was a nation reeking in sin and iniquity, filled with social and moral evils, heaping the altar of Jehovah with sacrifices, yet playing the harlot in departing from their God and worshiping also at the shrines of strange gods. Yet with a buoyant confidence they feel that they may return unto the Lord, that although they had sinned deeply over a long period of time, yet it is just a matter of a day or two and they will be restored to favor and the blessings of Jehovah will be outpouring upon them. Eiselen remarks that there is not one expression of sorrow for wrongdoing, only anxiety to have distress and calamity removed, and George Adam Smith says, "It offers but one more symptom of the optimism of this light-hearted people, whom no discipline and no judgment can impress with the reality of their incurable decay. "They said of themselves, 'The bricks are fallen, let us build with stones,' and now they say just as easily and slyly of their God, 'He hath torn only' that 'he may heal: we are fallen, and he will raise us up again in a day of two.'" Not only do they expect to be, healed straightway of their sin but they have every hope that they shall attain to a knowledge of Jehovah wherein they had shown a special deficiency. They feel assured that Jehovah will respond at once to them as the morning breaks after the night has gone.

In this light-hearted repentance of Israel at this time we see an illustration of much of the confession of faith that is offered on the altars of Christ in this day and age. Real sorrow for sin and conviction until the soul is weighed down with the sense of his transgressions to often is not found, but an intellectual assent to some truths is considered sufficient. Then with such an experience as basic, the individuals feel they have a knowledge of God. How far from the depths and riches of the knowledge do they come? They have failed to grasp the first principles of the ministration of grace and mercy. There is a failure to understand the very fundamental requisites to a true experience of a new life and that is the real nature of repentance. True repentance carries with it a genuine sorrow for sin as well as a purpose to change the course of conduct. When a soul borne down with the anguish of sin comes to the throne of grace, he cries within himself:

"Depth of mercy can there be
Mercy still reserved for me?
Can my God His wrath forebear?
Me, the chief of sinners, spare?"

"I have long withstood His grace;
Long provoked Him to His face;
Would not hearken to His calls;
Grieved him by a thousand falls.

"Now incline me to repent;
Let me own my grievous slay;
Weep, believe, and sin no more."

—CHARLES WESLEY.

REPENTANCE REJECTED

In the presence of such repentance there comes from the heart of Jehovah a cry as it would seem of despair: "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the dew that goeth early away." There comes the time when even divine power is helpless in the face of the sin of man. Because of the lack of sincerity in their repentance, it could not be acceptable unto Jehovah. Any goodness that they manifested was only like a morning cloud which, the sun quickly dispersed, and like the dew whose drops of moisture were soon consumed by the heat of the sun. In like manner, these days has the Lord of heaven looked down into the heart of man and has seen just such transient and evanescent goodness.

Because Israel had no understanding of the truth, and because she was not in her iniquities, expressing only a shallow goodness when she sought to mend her ways in the least, for this reason the prophets had been sent unto her. "Therefore have I bowed them by the prophets; I have slain them by the words of my mouth: and my judgments are as light that goeth forth." In the word "bowed," we have caught the thought of "hard and effective blows." The messages of the prophets had borne down upon Israel like the woodman's axe upon a mighty tree, and the words of Jehovah thus spoken had announced severe judgments. These sentences proclaimed against Israel's sins—revealed the divine judgment in such a way that all might see and profit, yet so little did they heed.

In approaching unto Jehovah the Israelites had relied principally on the wealth of their sacrifices instead of the inherent righteousness wrought in their hearts by God. To this there came the reply, "I desire goodness and not sacrifice; and the knowledge of God more than burnt-offerings." The words of the sacrifice as long-kindings used in this connection carries with it three main lines of thought: (1) The loving attitude of Jehovah to his people; (2) the loving attitude of the people toward Jehovah; and (3) man's loving attitude toward his fellows as a reflection of the divine love. Thus we see here laid down as the fundamental principle in religion, love to God and man, a fundamental principle so often emphasized in the New Testament. Moreover, love over and above the multiplied burnt-offerings which they brought unto God there was required for acceptance a knowledge of God, not a knowledge based merely upon an understanding of the nature and administration of the Divine Being, although this might be included, but more especially a knowledge based upon an actual experience.

Instead of thus fulfilling the ideals of religion as required by Jehovah, they turned aside and had become corrupt. Thus came the word of Jehovah against them, "They like Adam have transgressed the covenant: there have they dealt treacherously against me." While the revised version reads "like Adam," another reading is "like men." Commenting on the passage Hastings says, "In the Old Testament the word 'man' always means man in the spiritual history. Pious Jews, looking back, interpreted the past of their race by this great thought. They were the children of the promise and the promise was the gracious relationship into which God would come and rule with the people of Israel. From Hosea's prophesies we can see that it did not mean any legal agreement, a formal bargain; and still less could it give ground for arrogance and presumption. To him it was a figure of speech by which he expressed his interpretation of the spiritual history of Israel, stating the terms of love in which God stood toward them, and on the other side the moral obligations that lay upon them in view of that gracious attitude. Israel's privileges meant Israel's duty. The covenant was broken when they ceased to do justly and love mercy and walk humbly with God. They put themselves out of that sweet relationship, willfully robbed themselves of the promise, when they did not perform their part of the loving contract. They took the rank and place of other men. They like men transgressed the covenant."

"Thus these words are more than an assertion of universal fallibility, more than saying that it is human to err, like men to transgress. It is the assertion of a higher and more specific peculiar opportunity, and was charged with a mission. To fail, to be after all only like other men, was to come under heavier condemnation. It is no excuse to them..."
Homiletical Suggestions

In seeking for texts from the chapter, we might take as our first, a portion of the very first verse: "Come, let us return unto Jehovah." We could give an exposition of false and true repentance, thus making two divisions for the text. Verse 6 also affords an excellent text: "For I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings." As a theme we might suggest, "Spiritual character superior to ritual," then as divisions the elements implied in goodness, love to God and love to man and the significance of a knowledge of God, a knowledge in a vital experience not simply an intellectual asset. Another text may be found in verse 1, "But they like men have transgressed the covenant." A theme might be, "The sin against privilege." In developing one might dwell upon the privileges vouchsafed to the children of God, the special privileges given to those who dwell under the light of the fulness of the gospel of Christ, and then speak of the sin entailed in falling to measure up to those privileges.

Consider and act with reference to the true ends of the world. This world is but the vestibule of an immortal life. Every action of our lives touches on some chord that will vibrate in eternity.

E. H. Chapan

HINTS TO FISHERMEN

By C. E. Cornell

A Study in Contrasts

Illustrations: Wm. Booth, Catherine Booth, Bishop Taylor, Missionaries of the South.

Guiding of the Spirit

Text, 1 Tim. 2:9, 10

1. What Shall We Weare?
   "The hidden man of the heart" (1 Pet. 3:3, 4).

2. How Shall We Talk—Our Conversation
   "Let no corrupt communication proceed out of your mouth" (Eph. 4:29; 5:3).

3. How to Treat Our Enemies
   Pray for them (Matt. 5:44).
   "If thine enemy hunger feed him" (Rom. 12:20).

4. Civil or Personal Rights Invaded; Should We Go to Law?

5. It is better to suffer than to go to law (1 Cor. 6, 7).
   "Love keepeth not her own" (1 Cor. 13:8).

6. How Far Shall We Join in the Pleasures and Customs of the World?
   "Aistant from every form of evil" (1 Thess. 5:22).
   "Love not the world" (1 John 2:15, 16).

7. The Holy Spirit guides into truth and blessing. Never into error or danger. Follow Him.

8. Consecration

Text, Rom. 12:1-2

1. Introduction

A brief outline of the book of Romans to this point.

11. Consecration

Who are to consecrate?

111. Consecration

1. For other purposes than to be sanctified wholly.

2. Consecration to be sanctified wholly.

3. Obstructions in the way of complete consecration.

IV. Consecration

1. The result upon the individual.

"Conformed"—is external, while "transformed" is internal.

Full effectual faith reforms us from the image of the world, and conforms to the model of the divine will. True perfected faith renews the mind, and changes it from the world's fashion to the model of God's will.

2. The result, upon others.

3. Increased zeal and blessing.

What are Pastoral Calls Worth?

Some four hundred and sixty-six ministers in Chicago were asked to rank a list of thirteen common enterprises or activities of their own churches in the order of importance as looked upon by the minister himself.

Pastoral calling was put at the head of the list.

This list included the following activities, which are here given from high to low as ranked by the ministers:

1. Pastoral calling by the minister.

2. Providing for the teaching of children in the Sunday school.

3. Preaching.


5. Maintaining the family altar.


7. Having children attend the church service.

8. Having inspiring music for the church service.

9. Maintaining the prayer meeting.

10. Keeping benevolence up.

11. Promoting good fellowship through church socials, suppers, etc.

12. Maintaining a large circulation of church papers.

13. Conducting special evangelistic campaigns.

The placing of pastoral calling at the head of the minister's duties to his church makes it appear that to the minister this is more important than preaching, or than the religious education of the young, or than any other activity whatever in the church. The layman may be inclined to wonder why this unique emphasis on the pastoral call?

True, the minister is usually a likable enough man and possessed of sufficient culture and conversational powers so that his call is welcome in our houses. But just what does this call accomplish that it so high a rank in the activities of the church?

Three possibilities occur to the writer in seeking an answer to this question: The pastoral call may help (1) the person or family called upon; (2) the pastor; or (3) the organization called the church.

If the pastoral call is to help the person or family called upon, how? If the home is under a burden of sorrow or trouble, the mere expression of sympathy is, of course, a help, just as it would be from any friend. Where normal conditions prevail, does the home feel the pastor's call an honor; does the home gain some accession of prestige through this recognition? Possibly in some cases, yes; in most cases probably no. The pastor is no longer the social and educational leader that he was a century ago. But however this may be, would the minister say that the real value of his call lies in the increased sense of prestige that may come to the home from the visit? Hardly. To validate placing pastoral calling at the head of the minister's duties to his church something more permanent and more basic should result—possibly some spiritual gain to the persons visited. Very well, what does the pastor do or say on his visit to bring about this spiritual result? Pray with the family? This, I believe, is a custom that has largely fallen into disuse.
Discus spiritual questions? Very seldom. Talk about the various activities of the church? Yes, that is the note that is usually struck. Shop talk is easy and may be interesting. It may even serve to bring the individual concerned to the services of the church or lead him to more active participation in its enterprises. This is, of course, a perfectly legitimate outcome of a pastoral call, but note that its incidence is upon the church primarily, and upon the individual only secondarily. It may help to build up or hold congregations; it may secure workers on committees or teachers in the Sunday school; but whether it strengthens the soul of the parishioner is not proved. It looks like that the value of the pastoral call to the home is in the main indirect rather than direct, as such calls average today. If the pastor doubts this, let him think carefully over the topics of conversation which characterized his last half dozen calls.

But perhaps ministers place pastoral calling at the head of the list because of what they themselves get out of the calls. Like any other human being, the pastor needs human fellowship; he needs even to talk shop. The layman may be forgiven for doubting, however, whether the urge to self-improvement or the need for comradeship on the part of the minister is the governing, urge. If such were the case, would so many pastors reduce the calls they make to statistical tables and take so evident a satisfaction in reporting their number at ministerial conferences and to church boards? Is it not true that the pastor feels that to make many calls is to "acquire merit" rather than to strengthen his own spirit?

**Keeping the Machine Running**

It seems likely that the chief use made of the pastoral call, its main function in the economy of the church, is to keep the wheels of the machine oiled and running smoothly. The church of today is rather a complex organization. It has many committees, organizations, programs, what not. There is a machine to run. And some parts of this machine require personal attention.

This is not peculiar to the church alone. A school superintendent, an industrial manager, and the rest of us, are on the job 24 hours a day, 7 days a week, 365 days a year, to keep the wheels of the enterprise oiled and running smoothly. The church of today is rather a complex organization. It has many committees, organizations, programs, what not. There is a machine to run. And some parts of this machine require personal attention.

**Discus spiritual questions?** Very seldom. Talk about the various activities of the church? Yes, that is the note that is usually struck. Shop talk is easy and may be interesting. It may even serve to bring the individual concerned to the services of the church or lead him to more active participation in its enterprises. This is, of course, a perfectly legitimate outcome of a pastoral call, but note that its incidence is upon the church primarily, and upon the individual only secondarily. It may help to build up or hold congregations; it may secure workers on committees or teachers in the Sunday school; but whether it strengthens the soul of the parishioner is not proved. It looks like that the value of the pastoral call to the home is in the main indirect rather than direct, as such calls average today. If the pastor doubts this, let him think carefully over the topics of conversation which characterized his last half dozen calls.

But perhaps ministers place pastoral calling at the head of the list because of what they themselves get out of the calls. Like any other human being, the pastor needs human fellowship; he needs even to talk shop. The layman may be forgiven for doubting, however, whether the urge to self-improvement or the need for comradeship on the part of the minister is the governing, urge. If such were the case, would so many pastors reduce the calls they make to statistical tables and take so evident a satisfaction in reporting their number at ministerial conferences and to church boards? Is it not true that the pastor feels that to make many calls is to "acquire merit" rather than to strengthen his own spirit?

**Imperative Courage and Holy Boldness**

It would seem that there is a growing number of preachers who lack in boldness and courage. They are afraid of something or somebody. They fail to press home the truth, as to do so might be offensive to "Old Money Bags" or "Sister Flippenh;nny"; consequently the gospel is a com- monplace to them.

We like to think of a large number of preachers who are "as bold as a lion and as gentle as a dove." There is no compromise in their nature, but generally speaking, there are quite a number who lack in fearlessness and fighting qualities. This does not mean to be abusive or belligerent and call it courage and boldness. Positive and noncompromising preaching is the serious need of the hour. Jesus Christ is the great central figure of the universe and He should be held up as the personal Savior of a needy, struggling world. He is more than a historical Christ or a "good man," but is a Savior from sin to all the world, who by faith receive Him.

These preachers who fail to present Christ as a personal Savior, and then urge men to seek Him, are woefully lacking in their standard of preaching.

Bishop Theodore S. Henderson of the Methodist Episcopalian church, writing in The Western Christian Advocate, makes some sane and sensible observations appropriate to the subject, which are worthy the attention of our Nazarene preachers.

Bishop Henderson says:

There has been a growing wonder in my mind why we applied certain virtues in every other realm of service and are afraid to practice the same virtues in religious work. The boy Psalms would not be diverted from his purpose to enter the realm of literature, and when his father said to him, "Do you know that in literature a man must be either a king or a beggar?" the boy stiffened his spine and replied, "Very well, I will be a king." We applaud the boy as a hero, but are tempted to skulk like a slacker when we apply that principle to religion. When the elder Pitt was told by some enraged crowd that a certain project was impossible, this man whose royal will had swayed parliament like a tree bend before the storm, cried, "Impossible! A trample upon impossibilities." We should enthusiastically approve, but when we face a few obstacles in our work for Christ Jesus we crumble up like tissue paper in the grip of a giant.

In reading anew the experience of two preachers who were put in jail because of their fidelity to Jesus Christ, I discover that they went from jail to a prayermeeting. These preachers with their congregation were suffering from the fires of persecution. Their lives were in daily jeopardy. When they prayed, it was a piercing petition sent straight to the heart of God for immediate help in their desperate need. They pleaded for their strength and protection. What was it? I need to read it every morning for a tonic: "Enable thy servants to proclaim thy message with holy boldness. Holy boldness! Not with brutal bravado, but with holy sedate and measured words. 'They pride themselves on their 'outspoken frankness,' which is only another way of saying with 'unfeigned brutality.' The gospel, whether preached in public or spoken in private, is deserving of gentility and courtesy. But one may be both genteel and courteous and yet be bold. 'Holy boldness'; that is imperative for the soul winner. You recall that when these preachers were put in jail they continued to talk about Jesus Christ to the people whom they met, and the municipal authorities were incensed at their incorrigible audacity and flung them into prison again for their defiance of the order of the court, and later they flogged them without mercy. With what effect on the preachers? They, therefore, left the seminary and went their way, rejoicing that they had been deemed worthy to suffer disgrace on behalf of the name."

"When did you and I ever suffer any attack for the sake of Christ? Have we been persecuted for the sake of Christ? When did it ever happen that we have suffered disgrace for the sake of Christ?" And my withering shame, I cannot recall a single occasion in my entire life when I have ever been persecuted because of my loyalty to Christ. I have been misunderstood; I have been misrepresented; I have been maligned; I have been misunderstood; but I have never suffered disgrace for the sake of Christ. Can you read the rest of the account after the flogging with dry eyes? Try it. 'But they did not desist from teaching every day, in the temple or in private houses, and telling the good news about Jesus, the Christ!' (Acts 5:41, 42). Do you get the thrill of it? 'They did not desist'; that is holy boldness. They taught 'every day'; that is more holy boldness. They did it 'in the temple publicly'; that is even more holy boldness. They told the good news 'in private houses'; that is the highest holy boldness. May God send that sort of a baptism of holy boldness on every minister in the Cincinnati Area.

"Most ministers would resent the suggestion that there lack 'holy boldness' in this church. They do not fear to denounce sin both personal, social, and industrial; they plead with men in large audiences to fight the good fight for right- unness; and with unerring judgment in all the gentleness which a burning conviction will permit me, Why do not our ministers regularly, continuously, urgently, and with a passionate earnestness that will not be diverted, plead with men to accept Jesus Christ every Sunday as the main business before the Church of God? It is not generally done. Will someone answer why? It is said that unconverted people are not in the public congregation. Then I ask, Is It your practice to tell the good news about Jesus Christ 'daily in private houses' or in private conversation? Or at private luncheons, arranged for that purpose? Or in private interviews in a man's place of business or elsewhere by special appointment? It is not done with any degree of systematic or continual. Why not? Largely because of a lack of holy boldness?"

"I know the difficulties of it. I know with shame how often I have been a coward. I have walked blocks in a city parish because I did not have the courage to confront some business man with the living Christ. It has been my high privilege during the years to have talked face to face with more than 15,000 students in the colleges and universities of America, but I have never
HOMILETICAL

THE HEIGHT OF A CHRISTIAN
By H. J. Hart

I. Introduction: The Question which Arose: Can I reach the full measure of the stature of Christ?
1. Speak of his rank, power and majesty.
2. Man warped in his moral nature.
3. Is not lifting the standard too high?
4. John Wesley said, "Lift the standard too high and you will drive men to despair, hold it too low and strive them to hell fire."
5. A standard bearer once was carrying his banner into the very teeth of the enemies' guns, and was about to perish, and would have done...so, the soldiers thought, if he continued on. So they cried, "Bring back the colors." The standard bearer turned indignant upon them and replied, "Bring your men up to the colors."
6. I am forced to confess, such a standard to be an impossibility, until our moral nature has been straightened by grace.
7. There must be a new creation within, the self life must be slain and the Christ life enthroned within.

II. What is the Stature of Christ?
2. The Bible speaks of men in their relation to Christ as: babies, young men, old men (of fathers).
3. How large is a child when he is six or seven years old; two-thirds, as tall as his father's height.
4. Young men are as tall but not so solid and do not have that robust appearance as their fathers; muscles are not so set.
5. The method of judging, characteristics of: babies, 1 Cor. 13:1-3; children, Eph. 4:14, Carnal, envious, strife, etc. Unstable, tossed at and fro. Decifled, debauchery.

III. The Mind and Character
1. What we take into the mind affects us. We must avoid mind pollution.
2. Mind cultivation. Think right.
3. The Christ-mind, to help us. "Let this mind be in you which was also in Christ Jesus."

A Time to Think
Text: Phil. 4:8
Dr. Mayo the famous surgeon has said that if the component parts of the body were segregated and each weighed the total value would be about 98 cents.

THE MIND AND THE BODY
Any disease that can be caused by the mind can be cured by the mind. And if a disease has been caused by the mind, that is the way it must be cured.

Three illustrations:
1. A young lad was suffering who wanted morphine. They gave it to her, i.e., they gave her something that looked like morphine; her suffering ceased and she went to sleep.
2. A man thought that he was paralyzed. The surgeon thought it was imagination. He showed the man a clinical thermometer. He had never seen one before. He was to hold it in his mouth for a time and his paralysis would be cured. He did so and promptly recovered.
3. A workman get a fragment of steel in his eye. The doctor drew it out with a magnet, but the workman declared it was still there. He had "hysterical blindness," a fragment of his imagination.

THE MIND AND CHARACTER
1. What we take into the mind affects us. We must avoid mind pollution.
2. Mind cultivation. Think right.
3. The Christ-mind, to help us. "Let this mind be in you which was also in Christ Jesus."

LIBERTY AND POWER
By C. E. Cornell
Text: 2 Tim. 1:7.
II. Evangelism:
1. From fear (Carnal fear).
2. From fear of failure.
3. From fear of loss.
4. From fear of sin.

III. Testimony:
1. Love.
2. Love for God.
3. Love for Christ.
Illustration: D. Brainerd said, "I care not where I go, or how I live, or what I can endure, so that I may save souls. When I sleep, I dream of them; when I awake, they are first in my thoughts."

IV. "Save" MIND
Holy task. The art of soul-winning.
The Holy Spirit is for immediate possession.

THE WRONG KIND OF PRAYER
By E. M. Vaught

Introduction:
Prayer is a natural instinct. Carlyle said, "Prayer is and remains the native impulse of the soul." But while prayer is the essential part of the religion of every race and tribe and is a natural function of the soul, and while it was natural for the man in this story to pray, nevertheless he made the wrong kind of prayer.

I. It Was Not Penitent
And penitence is an important characteristic of genuine prayer. Daniel said, "And I prayed unto the Lord my God, and made my confession." Isaiah confessed, saying, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." And listen to the confession of the prodigal son, "I have sinned against heaven and in thy sight, and am no more worthy to be called thy son."

II. It Was Excessive
He prayed for himself. He prayed for his family only after he was told that nothing could be done for himself. Then he said, "I pray thee, therefore, father, thou wouldst send him to my father's house, lest he also come into this place of torment."

III. It Was Made to the Wrong Person
Instead of addressing his prayer to God, the hearer and answerer of our petitions, he directed it to Abraham. "And he cried and said, Father Abraham, have mercy on me."

IV. It Was Made in the Wrong Place
"And in hell he lifted up his eyes, being in torment." It was made in hell and should have been made on earth.

V. It Was Made in the Wrong Time
It was too late. The door of mercy was closed when he left earth. "Ye shall call but I will not answer."
ENTIRE SANCTIFICATION
By U. T. Hollenback

Proposition: Entire Sanctification Desirable and obtainable.

Text: And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (1 Thess. 5:23).

Definition of sanctification: One is "to set apart"; another is "to make free from sin, or holy." Put the two together and we have a good one, for sanctification is the act of God in setting apart a human personality, by a work or process of complete moral purification, for holy living here and fitness for heaven hereafter.

I. SANCTIFICATION IS A DIVINE WORK.
The God of peace sanctify you.

II. A SECOND DIVINITY WORK OF GRACE.
1. These people to whom he wrote were already saved (1:10).
2. Had still a lack (3:9, 10, 13).
3. Were not established (3:13).
4. Sanctified the will of God for them (4:3).
5. The call of God for them (4:7).

III. A COMPLETE WORK "Wholly."
1. Is not this work needed before the "coming of the Lord?"
No room for a "third blessing" for this "prepare until."?

IV. PURPOSE OF SANCTIFICATION (v. 14).
V. RECEIVED BY FAITH. As a gift—it is therefore instantaneous. (Acts 15:12, 8; 9.) Gift of the Holy Ghost—purifies the heart.

THE LAST RESORT.
By C. E. Cornell

Text: When the sun was setting (Luke 4:40).

Man's extremity, God's opportunity. When a man can no longer do for himself, when his own strength and resources are gone, when the machine of self breaks down, then he will let God do for him.

I. A DAY THAT IS NIGHT. Who goes forth in his own name goes to his sure falling. "When a man thinketh himself to be something, nothing." It is true in home, abroad, in business, religion, everywhere.

II. A NIGHT THAT IS DAY. When a man finds that he can do nothing for himself—he will let God do for him, and it is a blessed day. Sinking Peter cried, "Lord, save!" the prodigal, in want, said, "I will return." dying in the wilderness, Hagar heard the Lord speaking to her.

III. NIGHT THAT IS NIGHT FOREVER. We may defer coming to the Lord too long: "My Spirit shall not always strive with man." "The night cometh when no man can work."—Unknown.

ILLUSTRATIVE MATERIAL
Compiled by J. Glenn Gould

Remember Lot's Wife
Dr. Clovis G. Chappell, speaking of the judgment which overtook Lot's wife, says, "Her death was not physical but spiritual. Her physical death was a mere incident: The tragedy of that backward-looking bit of salt consists in the fact that it tells a story of a backward looking soul. The physical disaster that overcame her did not make her turn back. It only preserved for us her photograph. It only took the picture for us of a human soul that, though wowed by the heights, could never get her consent to break from the sin and wickedness of the lowlands.

"For instance. There were two figures found in Pompeii when it was unearthed years ago. One of them was a Roman senator. He was standing erect in his place at the gate of the city. His spear was in his ashen hand, his sword was at his side. His helmet was upon his head. There the ashes had embalmed him and embalmed him the long journey. One of these disasters that overtook the city of Pompeii did not put this Roman soldier at the place of duty and peace in his heart, "I will take him for another twenty-four hours."—Dr. Martha Tarbell.

Finding God
"No man hath seen God at any time." No man hath seen the magnetic pole of the earth and yet he has found it. Find the Lord in one of them. We have millions of seeds of ships in the fleets of the world and you find every needle pointing directly to that point of the heavens. Since the magnetic needle was discovered, the whole world has trusted itself to that guidance. Can anyone doubt some power to which we give this name—chance? In every human soul is the magnetic needle of conscience, and every needle when set free points the same way toward the great pole of light, which surely means toward the great Moral Ruler of the universe. It is through conscience rather than through intellect that man finds God.
—Dr. J. Patterson Smith

Freedom and Law.
There is no freedom except in conformity to law. One day I see a magnificent engine on the Southern Railroad. I talk to the engineman and tell him how I admire its strength, its magnificent powers, its smoothness. Then I add, "But there is one thing I cannot but condemn. That is your narrowness. You allow yourself to be confined to a little track less than five feet wide. A miserable little road cart can go where you dare not go. When you get out in the field why don't you assert yourself and claim your freedom?" And that engine lisens. And the next day when it is going fifty miles an hour, it takes my advice and turns out into the great field. What happens? The papers come out next day announcing a tragic wreck on the Southern.

Facing back and forth on the deck of a great transatlantic steamer, I cannot fail to admire the grace and beauty and comfort and power of this magnificent floating palace. I speak to it of my high admiration. But I tell the great vessel I cannot understand for the life of me why, with her more than forty thousand tons displacement she allows herself to be dominated and controlled by a little compass not larger than my two fists. "Throw the little tyrant overboard," I advise, "and do as you please." And the ship hears me, and overboard goes the compass. Is the ship free? It is not. It becomes a plaything of the winds and waves. It is no longer mistress of the seas. It is a derelict, bound for no port, destined to cast anchor in no harbor.—Dr. Clovis G. Chappell.

"Let Us Have Peace.

Writs Dr. Charles R. Brown, I am a Southern man myself—I was born in the old state of Virginia. When I find that there is a man who is a great peacemaker he is altogether fitting that on his tomb by the Hudson these four words from his own lips are inscribed: "Let us have
peace." When he had won his victory at Vicksburg he was called East to take supreme command of the Union armies. He believed that peace could be won only by conquering the forces of disunion by superior power. He therefore started in to fight it out on that line, take what time it might. He kept stubbornly at it, but the moment the Confederate soldiers laid down their arms at Appomattox he became a great peace maker. He would not allow his men to fire any salvos of artillery over the great victory which had been won. "We are all citizens now of the same republic," he said, "let us have peace." He remarked near the close of his life:

"Though I have been trained as a soldier, and have participated in many battles, there never was a time in my judgment when some way could not have been found to prevent the drawing of the sword. I look forward confidently to the day when all questions which arise between nations will be settled by great international tribunals rather than by the appeal to arms."

In these times on which we have fallen there is sore need of men who are willing and able to make peace. Peace will not come because people admire it and desire it and send forth streams of earnest talk about it. It has to be made. It can be made as well among strong men, wise men, good men, put their heads together and their hearts together and their wills together and make it for themselves and for all the nations of the earth.

Costly Giving

The captain of a troop of German cavalry called at the door of a cottage, in a lonely valley, and was met by a venerable Moravian. "Father," said the officer, "show me a field where I can set my troopers aloft." "Presently," replied he. The old man conducted them out of the valley. After a quarter of an hour's march, they found a fine field of barley. "There is the very thing we want," said the captain. "Have patience for a few minutes," replied his guide, "you shall be satisfied." They went on, and at the distance of about a quarter of a league farther they at length reached another field of barley. The troop immediately dismounted, cut and secured the grain, and remounted. The officer, upon this, said to his conductor, "Father, you have given yourself and us unnecessary trouble: the first field was much better than this." "Very true, sir," replied the man; "but it was not mine.

We are to give not what belongs to others, but of our own, not alone what is easy to give, but what costs.—Da. G. B. F. Halluck.

Giving Rewarded

A veteran Sabbath school worker of the Northwest, Robert F. Sulzer, once had a unique experience in his efforts to collect funds for a Sabbath school library. The people among whom he was organizing the Sabbath school were not flush with money, but they lived ten or more miles from the railway and were in need of more literature than they had if anybody was.

So the missionary made a strong appeal in behalf of a twenty-five dollar library. Naturally, the responses came in slowly, but at last they were nearing the fifteen-dollar mark. Then Mr. Sulzer announced that if anyone else would pledge five dollars he himself would contribute an equal amount.

There were a few moments silence. Then a tall brother arose in the rear and, in a drawing voice, declared that he had been saving for months to buy a hive of bees. Such a hive would cost five dollars, but he now pledged that sum to the Sabbath school library and would get along somehow without the hives.

"God bless you, brother," said the missionary, "and I feel sure you'll get your honey just the same." He exactly knew it was to happen he had not the slightest idea.

A few weeks later Mr. Sulzer visited the neighborhood again and came to the house of the man of the liberal heart. It was just about dinner time and the man was unitching his horses. But he could not wait till he got to the house before telling his remarkable story. He took Mr. Sulzer at once to his cabin door and showed him a spot above the door that looked as if some clay had been attached and had fallen off. Then the pioneer told what had happened.

When he reached home that Sabbath, after he had pledged his five dollars for the library, he found a big swarm of bees hanging over that door and could not get into the house until he had hived them. It was the biggest swarm the man had ever seen.

"You may be sure of that," said Mr. Sulzer, "God never does things by halves."—Da. J. Y. Ewart.

EXPOSITORY PREACHING

By Lewis T. Coombes

III. Benefits to the Congregation

In a former article some of the benefits to the preacher were enumerated. The Scriptures always picture the prophet, priest and preacher as a guide to the people, as an example to the flock, as holding up a standard for the people. This is true today as in every other generation. As water cannot rise higher than its source, so the ideals, standards and motives of the majority of the congregation will not rise higher than those of the preacher. Through the avenue of expository sermon the pastor or preacher finds a way to give the people the proper standards, both by example and precept. The following are a few of the many helpful reactions upon a congregation from the use of expository sermons.

1. Develops a Desire for Bible Study.

Many church members read little in their Bibles because they have never learned how to study it. Others have become perplexed on account of passages hard to be understood. As the preacher unfolds a passage, short or long, by the expository method, many persons in the audience will see new ways, better means and finer avenues of approaching God's Word; they will see in it treasures both new and old; they will behold its beauty as unfolding in its settling and purposes; they will be informed how for a greater and deeper knowledge of the Word for themselves. As they go to their homes, they will open their Bibles to the passage the sermon dealt with and with the remembrance of the bounteous feast enjoyed from that portion, they will move out into farther fields of pasturage.

As the man of God unfolds the Bible through expository methods, some members of the congregation will see the method he uses and will attempt to apply that system of study in their own Bible reading; they will try it on other passages until many seemingly hidden passages will be opened to them and with the revelation of new truths "will come deeper desires to know more of the Word.

2. Generates a Constructive Attitude in the Minds of the People.

Many times church problems and divisions can be laid at the door of destructive preaching. Many passages of Scripture have been taken from their setting and made destructive in their effect, in the hands of many preachers. They give a picture of God as one who delights to send people to punishment and to hell. There are many passages of Scripture that seem to be condemned in their meaning, and if taken alone bring a destructive message. But after careful study of God's Word all must agree that these passages are just parts of a larger message that deals with the salvation of souls and the upbuilding of believers. The foundational principles and motives of the Bible are all constructive and if these seeming destructive passages are taken in their proper setting and in their larger messages, they are found to be warnings of what will happen if God's constructive message is ignored. Sin is destructive and most of the agencies of the world are debilitating in their effects upon the Christian life. The people need a picture of God's entire purpose and plan to see His constructive ideas for all men. This can be portrayed only through the use of biblical passages in their entirety. This is best applied through the principle of expository preaching and as this method is used, it will give the people the proper conception of God, a Being of love and justice, trying to lift fallen, man out of sin and degradation; it will give the members of the church the proper insight into the great building program of the church; it will bring the individual to the realization, that, if he would fit into God's plan of operation, he must study to make his life with its teaching, its influence, and its example constructive and uplifting to all men.

4. Unifies the Church.

Biblical preaching serves to solidify and unify
the members of any congregation into a working phalanx of God's great army against sin and wickedness. The first need of any church is to have a permanent base, and the number increases or decreases, the church is unified or divided. The command to the preacher is to "Feed my sheep," Also the other command over and above provides a method to fulfill the former, "Preach the word." There are many sermons, while delightful to listen to, are very poor in nourishing food. A little Bible is mixed with a lot of other material which pleases for the moment but produces little strength for the battles of life. The preaching of expository sermons, not only delivers the soul at the time of delivery, but also gives the individual nourishment, strength in the inner man, and help for the active duties before him. As the Word is unfolded and revealed the people forget on it, grow fat in their souls, become happy and contented with the program of the Church, while the world looks on and says, "Behold how they love one another."

The giving of biblical expositions produces in the mind of the people an expectancy as they approach the service. They know that they will hear some message from God's Word that will be beneficial and helpful to any and all who come. They approach the service with a meditative mood of worship, expecting God to speak, waiting to hear the message of the cross, exalt Christ and His life with its beautiful gospel messages; they approach the church house as the sanctuary of God where they will hear, not bubbles or nonsense, but a message dealing with the fundamental things of God's Word and their needs and development. This develops a worshipful spirit in the congregation that will be a mighty bulwark of strength to the preacher in the delivery of his message; that will produce the right atmosphere to influence men and women to seek God; that will surround the entire congregation with the realization that God will and does speak to His people.

This naturally increases faith. The writer to the Romans gives this beautiful expression, "So faith cometh by hearing and hearing by the word of God." This is the unfolding and explanation of the message of God through His holy Word. This deals with the character of God, His past works, His present activity, and His promises of future benefit and deliverance. As the man of God brings message after message of this type to the people they will realize that God is able to do all things, that He has delivered His people in the past, and He is able to come in and of yore and that He is abundantly able to handle the present situation. Faith is increased and strengthened, the eye of faith sees God, the hand of faith grasps God, and the voice of faith cries out, "God is able, it can be done." Biblical expositions enable the children of God to laugh at impossibilities and cry, "It shall be done." Faith is the need of the hour. Faith cometh by hearing and hearing by the Word of God, so the clarion call to the minister is to study to expound the Word more accurately and efficiently.

4. GIVES THE CHURCH THE PROPER VIEW.

D. L. Moody said that the motive of the Bible was "a lost man and a seeking Savior." Casual reading of God's Word does not reveal this. As the preacher progresses with the expository method, he will be filled with this motive, the people will see it and feel it and it will become part of their spiritual being. In so doing they will set the spiritual conception of the work of the Church, the salvation of lost humanity, and the upbuilding of men and women in Christian character. The church today has become in many places a house of entertainment, and when compared to the amusement the world offers, it offers very little of that. The reason for this is that both preacher and people have lost the motive power of the Bible. This will not occur in a church where the preacher is careful to present a whole Bible to his people. Biblical preaching brings personal activity and arouses the person to do his best in service to and for God.

Christ said, "If I be lifted up, I will draw all men unto me." The task of the preacher is to lift up the Christ, exalt Him, talk of His message, His power as a Redeemer and Savior, and His ability to keep in the midst of all surroundings. As this is done the church will desire more and more of His message as revealed in the Bible; they will unite to carry out His great plan and purpose, and they will realize, more acutely, their personal responsibility to do so.

5. GIVES THE PEOPLE PROPER MOTIVES.

The Christian life is one of right motives manifesting themselves in daily contact with others. Salvation is the implanting of proper motives and spirit in human nature. As persons listen to the expository biblical truth, they will begin to realize that being is the most important thing before God; that, according to the standards of the New Testament, the individual who is going to be judged according to his motives as well as his deeds. Both will come into judgment, but in comparison with the Mosaic law, more stress is laid on motives because they are the source of the deeds. As the people listen to the unfolding of portions of the Scripture, they will soon see that God requires purity of motive, purity of affection, purity of intent, and will realize that purity of heart and holiness of life are inherent standards of the Bible and the requirements of God for individual life and conduct. Jesus said, "Blessed are they which do hunger and thirst after righteousness:" for they shall be filled." As the people listen to the message from God's Word, their hearts hunger and thirst after the best that God has and they long to have the mind of Christ as their mind; to pray, "Not my will, but thine be done;" to reach out for the same motives which control the heart of God.

Also the preaching of expository sermons brings the individual face to face with his responsibility to do something for God. Motives demand action or they will die. The more a person is filled with the Word of Truth, the more he learns to assist in God's great plan of salvation. The more biblical preaching a person listens to, the more he realizes that God is depending upon him to influence and help the person before him. Biblical preaching brings personal activity and arouses the person to do his best in service to and for God.

Christ said, "If I be lifted up, I will draw all men unto me." The task of the preacher is to lift up the Christ, exalt Him, talk of His message, His power as a Redeemer and Savior, and His ability to keep in the midst of all surroundings. As this is done the church will desire more and more of His message as revealed in the Bible; they will unite to carry out His great plan and purpose; and they will realize, more acutely, their personal responsibility to do so.

A LETTER ABOUT SERIES OF SERMONS

The following letter from Pastor Lloyd Byron of Livermore Falls, Maine, contains some splendid suggestions. And I hope a number who read his communication will find it possible to respond to his request for other material of the same kind. Please respond promptly, brethren.

EDITOR, PREACHER'S MAGAZINE:

Dear Brother in Christ,

I am writing this letter to call for the initiation of a department in The Preacher's Magazine to be called "The Forum," or "The Idea Exchange," or "The Letter Box," or any name you may suggest that proves apropos. And the reason I call for such a department is to give publicity to a question I have submitted to several ministers and one avenue through which I may receive my answer.

And here is the question: What sermon series have you preached during the preceding months? And what were the titles of the individual messages and the bibliography used in the preparation of them all? (This is proposed as a general question reaching all the subscribers to the paper.) And to prove that I am as willing to give as to receive, or to start the ball rolling I report the following as some of the series I have preached with some record of my source material:


"Talbot's Types"—There were four sermons in this series and they took much more especially the tabernacle with its furnishings. Sources: Commentaries, "Christ in the Tabernacle," by Simpson; "Shadow and Substance," by Walker; and "Ponter on the Tabernacle."


HINTS TO GROWING PREACHERS

By C. W. Akester

What is your record when it comes to the Annual Assembly or the Mid-year Preacher's Meeting? Do you arrive in time for the first service, or are you from one to two days late? It seems that a few of the brethren have the idea, that all that is necessary is to get into the assembly long enough to make their report. Some have formed the habit of leaving on Friday evening or Saturday. Surely the trend at this point is in the wrong direction. You owe it to the General Superintendent and your brethren in the ministry to arrive as long as is possible. Your work at home will not suffer during the time of the assembly.

"I will wash my hands of all the finances." No, you will not, if you have any sense of responsibility in the ministry of the Church of the Nazarene. Our pastors cannot divorce themselves from the finances. If you cannot raise money and finance your church, there will not be any place for you. If you feel your weakness on this point, there is only one thing to do, and that is to throw yourself into the task. Study and plan and work until financing the church becomes a pleasure. It can be done.

"Our pastor is lazy," that is the remark made by a friend of a certain pastor. Why? Simply because he brouched around the house during the morning hours when he should have been studying on his knees. I am pondering over his words. In the afternoon the gardener was killing time when he should have been out culling the people, praying with the sick, encouraging the weak and making new friends.

As a pastor, make preparation for the Sabbath day. It is not all in preparing a sermon. If you have done that and done it well, you are to be commended. It is not all in saturating your sermon with prayer. That should be done by all means. The question is, do you come up to your sermons on Sunday morning physically fit? Do you rise early, take a good brisk walk of several blocks, and possibly go through some exercises, eat breakfast and have time for your morning devotions. In this way, you will come up to your morning service with vigour. Your mind will be alert and you will be able to put your soul into your day's work.

GEORGE WHITEFIELD AND SOME BIBLE VERSES

By E. Wayne Stahl

IN THE career of the marvellous evangelist, George Whitefield, there are certain Scripture passages figuring at times in a most significant manner. He makes such verses of unusual interest. Let us consider some of them.

Whitefield gloriously obeyed the Bible mandate, "Preach the word." His chief theme was the necessity of repentance in the mysteries of electricity. One day someone said to him, "Why do you preach so often from the text, 'Ye must be born again'?" With great earnestness he replied, "Because you must be born again." The revivalist at one time was a close friend of Benjamin Franklin. Writing one day to the statesman-scientist he penned these words: "I find you grow more and more famous in the learned world. As you have made a pretty considerable progress in the mysteries of electricity I would now honestly recommend to your diligent, unprejudiced pursuit and study of the mysteries of the new birth. It is a most important and interesting study, and, when mastered, will richly repay you for all your pains. One at whose door we are shortly to appear hath solemnly declared that without it 'we cannot enter the kingdom of heaven.'"

Concluding a sermon one day on the subject of "The New Birth" he used these words of Scripture, "Awake, O north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits" (Song of Sol. 4:16). What a beautiful and appropriate ending for a message emphasizing the renewal and usefulness of a life that has been "born from above."

Whitefield believed in the "exceeding sinfulness of sin" and insisted on the necessity of repentance as a preliminary to the new birth. As Whitfield expresses it in his great poem, "Rambling":

Up and down the world he went.
A John the Baptist crying, 'Repent.'

Once when preaching in London he had in his audience a celebrated comedian named Shuter, who at that time was winning fame for his role on the stage by acting a play in which he played the part of a character "Rambling." In the course of his sermon the preacher noticed the actor opposite him and in tones of tenderness cried out to him: "And thou, poor Ramble, who long rambled from Him, come thou also. Oh, and thy ramblings by coming to Jesus.

The effect on the audience and on the actor himself was tremendous. Must not the evangelists have been thinking of the words Isaiah when he kept the touchstone and said, "All we like sheep have gone astray. We have turned every one to their own way?"

Whitefield started England by being the beginning of preaching in the open air. His first sermon out of doors was spoken from a half-cask mounted on a platform. Haman Mount, at Kingtonwood, where he preached to the poor, harrowing coal miners. Very fittingly he had for his text on this occasion part of Jesus' Sermon on the Mount, "And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him," and he opened his mouth and taught them, saying, Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5:1, 2, 3).

On more than one occasion Whitefield's texts had a peculiar (almost comical) appropriateness to the situation. One day a minister who bitterly opposed him preached a sermon directly against him, having for the text these words from Acts 17:6, "Those that have turned the world upside down have come hither also." But at the very same time Whitefield in the same city was delivering a discourse against his ministerial opponent (his name was Alexander Garden) and was using for his text the words of Paul, "Alexander the coppersmith did me much evil?" (2 Tim. 4:14)

Whitefield was one day preaching at a place near Bristol, England, but (tremendous power that he was in the pulpit) at this time he was unable to proceed with his message because of the antics of a professional clown, who distracted the attention of the hearers. Despairing of making any progress, he asked his friend, Jonathan Harris, a mildy preacher, to see what he could do. Harris took his place on the platform, and in a voice of thunder announced his text, "The great day of his wrath is come, and who shall be able to stand?" (Rev. 6:17).

The clown brazenly shouted out, "I am able." Then Harris in aghast tones roared, "What such a poor contemptible worm as thou art? As soon as these words were spoken the poor fool fell to the ground helpless. He had been overcome by a peculiar trembling, from which he never was cured. It was said of the apostle Paul that he was always running into a revival or a row. Revivals and rows were the order of the day for Whitefield. Disturbed repeatedly in his preaching by mobs he once decided to appeal to the courts against certain of his obstreperous opponents. The case came off at the Gloucester Assizes and the five accused ringdoves of the mob were found guilty. Rejoicing in the triumph of right Whitefield preached on the evening of the day of trial from the words, "By this I know that those favouring me, because mine enemy doth not triumph over me" (Psa. 41:11).

In all his tribulations the great preacher was able to say, "Thanks be to God that giveth us the victory through our Lord, Jesus Christ." His little baby was dead before some sailors in New York City was broken; friends urged that he desist from preaching until the little boy was buried; but he recalled a saying of good old Matthey Henry, "Weeping must not hinder seeing." And in the interval between the death and funeral preached at the text, "All things work together for good to them that love God" (Rom. 8:28).

I have not learned the sermon of the text that day he was preaching but before some sailors in New York City. But I wonder if the Scripture might not have been Acts 27:13, 14, "And when the south wind blew softly, supposing that they had obtained their purpose, they set sail from Crotone, but not long afterward there arose against it a tempestuous wind." For this is the way Whitefield preached to these mariners, "Well, boys, we have a clear sky, and are making fine headway over a smooth sea, be..."
fore a light breeze, and we shall soon lose sight of land. But what means this sudden lowering of the heavens, and that dark cloud rising from beneath the western horizon? Hawk! Don't you hear the distant thunder? Don't you see those flashes of lightning? Is there a storm gathering? Every moment seems to add! How the waves arise and dash against the ship! The air is dark! The tempest rages! Our masts are gone! The ship is on her beam ends. Then what next?

The seamen were so carried away by the vividness of this appeal that they sprang to their feet and shouted, "Hang the long boat!"

Thirteen times the Great Awakened crossed the Atlantic Ocean. Truly he was "in perils in the sea." Many of his national references were due, doubtless, to his extensive marine voyaging. He had started on his last trip to America, before his ship finally left the English port he had time to write a line to one of his preachers. In this letter occur these words: "Just now we have taken up the anchor; and I trust my anchor is within the veil." Of what scripture was he thinking when he penned that sentence? Certainly not the words in Hebrews 6:19, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.

Whitefield was preaching one day in Plymouth, England. A young man of twenty-six, working in a shipyard, heard at a great distance the wonderful voice of the evangelist. The youth said, "The preacher is mad. But let us go and hear him." He persuaded half-a-dozen of his friends to accompany him. They filled their pockets with stones to throw at the evangelist. His text was, "May we know what this new teaching is?" (Acts 17:19, R. V.). The young man was amazed by the coincidence of the text with his own curiosity. As a result he went to hear him again the next evening and at the third hearing was converted and became one of the most useful preachers of the great Methodist movement in England—Henry Tanner.

Somewhat similar to this story of Tanner's salvation is the account of another young man who was listening to Whitefield preaching to a large crowd, and who, to gain a better view, had climbed a tree. The speaker saw him, and referring to tree-ascending Zacchaeus exhorted him to come down. He called on the youth to "be the Lord's." The one addressed obeyed, was converted, and became a minister.

Though Whitefield was very tender in his preaching, seldom speaking without weeping over the lustiness of sinners in his audience, he spared not to declare the terrors of the gospel, as well as its comforts. Preaching out of doors one day he opened his Bible and read his text, "It is appointed unto men once to die, but after this the judgment!" (Heb. 9:27). Proceeding with the message he heard a shriek of fear from the midst of his vast auditory. The pastor of the place went to the spot where the disturbance was taking place, and soon tried out, "Brother Whitefield, you stand amongst the dead and the dying; an immortal soul has been called into eternity." One of the people in the crowd had fallen dead! Again the sermon was begun. A second time a shriek was heard among the listeners. What unspeakable awe swept over the thousands assembled to hear the great orator when they learned that another soul had passed from the seen to the unseen, from the temporal to the eternal! But Whitefield finished that sermon calmly: "In a strain of tremendous eloquence." A secret of his immense success was his having the spirit of the lines:

"I preached as never sure to preach again, And as a dying man to dying men."

Another factor in his triumphant career was his compassion for souls "without God and without hope in the world." Having turned many of these to righteousness he shines as the stars forever and ever (Dan. 12:3).

In a Congregational church in Rhodeborough, England, is a favorite chair of George Whitefield. On it are seen these lines:

"If love of souls should ever be wanting here, Remember me for I am without father's aid; I bore his weight, am witness to his fears, His earnest prayers, his interceding tears. This holy man was filled with love divine. Art thou the same? Sit down and call me thin."

Never try to save out of God's cause; such money will cancel the rest. Giving to God is no loss; it is putting your substance in the best bank. Giving is true having, as the old grave-stone said of the dead man: "What I spent I had, what I saved I lost, what I gave I had."—C. H. Spurgeon.
thens of faith and love." The discipline goes on to say, "But it is objected that this will take so much time that we shall not have leisure to follow our studies. We answer: First: Gaining knowledge is a good thing, but saving souls is better; Second: By this very thing you will gain the most excellent knowledge—that of God and eternity; Third: You will have time for gaining other knowledge too, only sleep no more than you need and never be idle or triflingly employed, but, Fourth: If you can do but one, let your studies guide you. You ought to throw all by the libraries in the world rather than be guilty of the loss of one soul."

Brethren, this is pretty strong language. If I were to say it, it would be dubbed "the senseless mutterings of an uneducated man," but there are the reflections of the best blood in the old M.E. church, the exhortations of her oldest bishops. Under this same heading it goes on to say, "Why are we not more holy? Chiefly because we are enthusiastic" (and in Wesley's day an enthusiastic was the name given to a "fanatic"). "Looking for the end without using the means. To touch only two or three instances—Who of us rise at 4.00 or even 5.00 when we do not preach. Do we know the obligation and benefit of fasting or abstinence? How often do we press it. The neglect of this alone is sufficient to account for our feeblest and faintest of spirit. We are continually grilling the Holy Spirit of God by the habit of neglect of a plain duty."

Brethren in the Nazarene ministry, is this true? Do we believe that the neglect of fasting or abstinence, and the failure to arise in time to find the minister in prayer, is enough to explain the feebleness of so many of our churches? Now it may be said by the readers of this article that we are living in a different age, and we do not go to bed as early as Mr. Wesley did, but candidly now brethren, do we make time to pray? Recently the question came up in our home of purchasing an oil heater. This style of heater can be automatically arranged to let the temperature down any time during the night, and then by a checklike system automatically start it off precisely before your rise, putting the temperature at 72 degrees before you get out of bed. Mrs. Schurman and I discussed it. I think I am able to buy it. I have always received a pretty good salary, and it is not a question of money, but the tendency would be we said to lie ached, and not get up until the house was warm, therefore, we continued at least for another year the real system of heating, and while we are down in the basement getting the fire started, we take some time in prayer. This gets us up early, and we have made time whether we wanted to or not. We confess to lying in bed later in the summer, but we found out during the years of our ministry, we can make time to pray if we will.

On the question of abstinence or fasting—our dear brother Morrison has been hammering away, and continually keeping before us in the columns of both the "Herald of Holiness," and the "Other Sheep," that this one practice alone, of giving up one meal a week and devoting the time consumed in eating that meal in prayer for foreign missions, and the giving of the price of that meal to the foreign missionary work if participated in by every Nazarene, according to the last census of our church membership, would give $1,000,000 a year to spread the gospel to the ends of the earth. But we will suppose that one-half the folks only took part in this plan. That would give us $500,000 a year—estimating the membership at 100,000, which would be practically twice as much as we now raise by writing our hands and pleading and crying, urging and pressing the claims of Missions upon the people.

I am beginning to think, brethren, that it is not some new system we need, but the working out of some old system that has been tried and found effective. Brother Chaffin appointed a committee recently to arrange a few simple rules for developing and deepening the spiritual life of the pastors and people of the Chicago Central District. After prayer and considerable thought the three following simple rules were placed on a vest-pocket size card, with proper space for people to sign their names. Here is the gist of the card:

By God's help I will, as regularly as possible:
1. Read my Bible for devotional purposes each day.
2. Spend some time in secret prayer each day.
3. Try to speak to one or more persons about their souls each day.
4. I am telling you now, folks, that if 100,000 Nazarenes would scrupulously follow these three simple rules, something within the range of possibility of every member of our church—something which we not only ought to do but shall do in order to keep our own soul alive and on fire, the result would be so far-reaching as to make heaven rejoice and shake the very gates of damnation. Let's go in for making 1942 the greatest year of our life, and develop a passion for missions such as we have never known. I beg of you brethren, do not think I am crotchety and grizzly, but as I read my Bible I find that the danger to which Israel so easily succumbed was becoming like the nations round about them, and if we do not watch and fight and pray, and determine to be different from the average preacher, and cry to God for His help, we will awake to the fact that we have the name that we live but are dead. God help us to be willing to pay the price, so that we may give an account of our ministry with joy in that day when we shall stand before our Maker.

HERE AND THERE AMONG BOOKS

By P. L. Lunn

In every walk of life today there is a hue and cry after the unusual and unique. George Ripley enjoys a good income catering to this trend. Business men, letter writers, advertisers are in a frenzy to escape the trite and the ordinary. So much so that often the selling argument is lost sight of in the novelty of its presentation. Dr. James I. Vance, a minister of Nashville, Tenn., has undertaken a delicate piece of work with splendid commendable results in preparing a series of sermons containing much of the vernacular and breezy phraseology of the street. And Dr. Vance is a Presbyterian! The book, Seasons in Amowr (Richard Smith, $1.50), according to the author's Foreword, is "an effort to climb down from sermonic stilts and to get rid of starch in order to band to hungry souls the bread of life.

There are twenty sermons all told, each one properly based, on a text of Scripture. As one might expect there is an abundance of pointed illustrative matter; sentences are terse; points of contact are attention catching. Here are a few of the subjects: Go Getters, Down and Out, Does It Pay to Pray? Capitalize Your Shuck, The Creed of a Gimpet, A Rich Crook, Tertius the Steeographer, A Young Thornbrough, etc. Doc Vance, our hats are off to you, you have put this one over with a bang!

PROMISING THE GLORIOUS GOSPEL is a series of discussions with preachers on the principles and practices of evangelism by Oscar L. Joseph (R. Smith—$1.50). Perhaps many of our readers will remember the author's former volume, "The Dynamic Ministry," a book that every preacher should buy. The story is the spirit of any age affects all its institutions and activities" and from here on the trend of the discourse is obvious. Other chapters are The Wonderful Assurance, The Divine Energy, The Empowering Practice, The Creative Passion, The Personal Equation, From House to House, The Book of Life, Education and Evangelism, Preacher and Pastor. This is not essentially a book of methods and techniques but one that deals with principles, causes and effects, conscience of changing conditions and modern points of view into which we must impregnate the unchanging and glorious gospel. The twelve chapters are replete with sermonic suggestions.

HOW TO PREPARE AN EXPOSITORY SERMON by Harold E. Knott (Standard $1.00) is brief, practical, thorough—a book that every preacher should read and if possible own for rereading and reference. It is a treatise on expository preaching, intended to be the most difficult of all types of pulpits presentation. An opening chapter briefly states the case for Expository Preaching. Then, The Sermon Outline, with general suggestions—a kind of an example of just how to do it. Following: The Scripture, The Theme, The Introduction, The Main Divisions, The Development and several further chapters each one holding strictly to the subject. There is a tremendous amount of information within the covers of this book and I commend the publishers for bringing it out at the popular price of one dollar.