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THE Menace of the Mercenary

THE EDITOR

Of course a preacher's family must eat; and a preacher must pay his debts—rather he must have sufficient income and power of management to keep out of debt. But for all that, it just does not savor of proper perspective for the preacher who is asked to consider a new location to ask right away, "How much does that church pay?"

There are very few preachers who ever save any money. Most of them who live beyond the period of their active service are dependent upon some relief pitance which their denomination provides. And this is the case without much reference to the amount of salary received during the active years. In fact I think there are more preachers who were "poorly paid" during their active years who are able to take care of themselves at retirement than there are of those whose income was more or less ample. The demands upon a well paid preacher are greater than upon one who must fight for his very existence, and the vast majority of preachers spend or give away all they get.

I mention this just to say that the salary proposition is not as important as it sounds. That is, the amount of the salary when read in figures is misleading. Often the well paid are the most poorly paid, and an increase in the preacher's income usually means an increase in his expenditures and in the demands that are made upon him. I would like to see the preachers better paid for the simple reason that it makes them more efficient and enables them to do more good. But when it comes to just the question of remunerating a man for his services, this cannot be done in terms of money. And the attitude and vocabulary of the preacher should always confirm this judgment.

A little while ago a preacher had two calls. He took the one with the lower salary and justified his choice with the simple statement, "I am going to the place where there seems to me to be the greater opportunity for doing good." In the course of years he may be rewarded in terms of salary also,
In this number of the Preacher's Magazine is being presented in supplement form, a publicity plan, with suggestions and 'advice', concerning the Easter Forward Offering. Be sure and read them through.

for the status of churches in this regard changes often. But whether he is or not, his attitude and vocabulary were right.

In his "Price of a Soul" William Jennings Bryan claimed that a man must always choose between earning and not collecting or collecting and not earning. If a man earns he will not have time to collect, and if he collects he will not have time to earn. At any rate, while money is a necessity, and rightly used, a blessing, yet it must always stand as a menace. Not so much a menace as to its ability to purchase, but a menace because of its power to modify attitude. Not always does it modify by its power to "buy off"; it may also menace by its ability to cause one to rebel. The ideal is to disregard it, and choose the task God seems to choose without regard to either the honor or the honorarium involved.

Money is but a poor basis upon which to compute the value of a preacher, and to speak of one as a "ten dollar a week man" or a "thirty dollar a week man" is a practical insult. If a preacher is God's man he is worth more than money can indicate, and if he is not he is not clear if he works for nothing. In fact some of the most expensive preachers I have ever known did not draw any money salary at all. And we can never build a church, on the basis of mercenary considerations either in the preachers or the hymen. The right man is cheap at the best price the church can possibly pay, and the right place is preferable no matter how low the money support. And may it be said of us, as was said of another, "He died poor in money, but rich in honor." Only with us may it be poor in money but rich in souls won for the Master.

Expository

Expository Messages on Christian Purity

OLIVE M. WEAVER

Purity Versus Great Things

My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? And when he said, when he saith to thee, Wash, and be clean? (1 Kings 5:13).

WHEN we turn to some historical portion of scripture to illustrate spiritual truth, the meaning is deduced through symbol, but at times the "symbol" is very apparent, and this present is one of that kind. Translating the characteristics of human nature presented here into the realm of spiritual truth, we see the ever clamoring of mankind for the great, the bizarre, the spectacular rather than for the unobtrusive yet valued virtue of heart purity.

Naaman was a great man with his master, in the Syrian court, in the nation which at that period of history ranked high among the nations that grouped around the eastern coast of the Mediterranean Sea. But Naaman had the dread disease of leprosy, and this meant that his own activity would be brought to an end and his usefulness to his nation.

Beating from an Israelitish maid in his household of the powers of the prophet in her home country, he sought help. He came to the king with royal presents, only to find the monarch dismayed fearing lest the Syrian nation was seeking a quarrel against him? But Elisha, the prophet, sent word that Naaman should come to him. Arriving at the door of the prophet's house, he received the brief and peremptory command to go and wash in the Jordan seven times. Naaman drew back. There were in his land rivers far more attractive; why could he not bathe in his own waters? Had thought that the prophet would have recognized his official status and dignity, and would have greeted him accordingly, but to send him to the muddy waters of Jordan, at this he was enraged. Then it was that his servant, a humble and wise man asked the question of the text.

The Lure of the Spectacular

Among the great things that hold forth their charms to men is that of the spectacular. These are days when people are seeking excitement. The ever growing trend of the world for some new thrill finds its way into religious life, and there also may be for the stimulus of some stirring event. And when once the trend of mind has been caught by this snare, there is the reaching forth an ever rising increase of stimulating force. What once proved sufficient to arouse the response of the soul and there must be an acceleration of stimulation until the height has been reached and there follows an equal and sense of dissatisfaction often leading the individual away to other sources for something to satisfy this abnormal craving of life diverted spiritual nature.

Those under the spell of this trend are for the most part people with good intentions and a desire for spiritual things, but their understanding of what is the nature of true spirituality is perverted. Occasionally someone follows this line because he can satisfy a craving within for display that has not been sanctified, but quite often it is through a misunderstanding of intrinsic spiritual values.

The kingdom of God Jesus emphasized is within, and this kingdom consists primarily and fundamentally of purity of heart. Spirituality is essentially a quality of spirit. Forth from that spirit will spring activities, for any form of life, as long as it is life, must be active, but primarily spirituality is a quality of spirit, and this quality is purity. The essential element in this purity is that of self-theory eradicated and the life is being lived in Christ alone.

This forming of all of life's activities and expressions around this center finds its scope within the spirit first and then goes forth into external relationships. The greatest efforts and the greatest victories often are known to be those in the heart of man being cognizable to the individual himself and to his Lord. The world has no report of the conquest; it never appears in the headlines, and it cannot be brought out in all its struggle and triumph in any church report, but yet the individual realizes that grace has triumphed in his heart to a greater extent than he has ever known and his spirit is more chastened than ever before. However in view of this deepening of spiritual life cannot be portrayed in its fullness before others, there is an inward joy and sense of satisfaction that fills the soul, that is an anchor of hope and assurance which keeps the soul in this tumultuous, many sided and twisty life, and the Lure of the Spectacular cannot attract him. Herein lies inherent spiritual worth.

The Lure of the Ecstatic

Very similar in nature to the lure of the spectacular is that of the ecstatic. The only difference is that in the first case it would seem to be the doing of something that produces a sense of ecstasy and in the other there is the primary element of the ecstatic which dominates and that is the seeing of visions or the evocation of the sense of feeling.

That religion has its stirring of the emotions is, when candidly viewed, a truth that cannot be disputed. No great fact can seize hold of the personality of man without an emotional response. To deny this response is to repugn the very essence of man's personality and that is always deleterious.

That in the religious life there may come visions which go beyond the natural sight is also a fact that rightly viewed should not be denied. Imag.
nation is a phase of mental activity and when this is quickened by the dynamic of the Holy Spirit in the heart, then it is strange that there should come within the ken of spiritual things too great for utterance, and that at times truths will be illuminated to us in a way that passeth ordinary understanding.

But the difficulty comes when these phases of our life which are resultant effects of the workings of the Divine Spirit in the heart are moved from their relative position and made central. As relative facts there is amply scope for variance in expression according with difference in temperament and personality, but as absolute facts essentially the same, they call the purified spirit to a conformity for which it was never intended.

The spirit purified enters into the full possession of all the powers of personality to give them expression as characterizes his particular nature; the individual may not find this as others do, but he will find a realm of expression, if he searches, which is peculiarly his own. This he should seek and through this channel worship Christ His Savior.

Moreover he finds that at times his power of spiritual vision carries him to some mount of transcendence or emotions bear him away into a heavenly state in which like Paul he seems not to know whether he is in the body or out of the body, then he should not glory in these or regard these as the norm for permanent living any more than some of the special blessings which God graciously bestows upon us.

The norm of living is purity within which arises from the fact that we have obeyed the command to wash and be clean. This can be a constant factor of expression while the other factors are transient and variable. To follow after these variables in Christian experience produces an instability, but to rest in the great fundamental fact of heart purity gives confidence and assurance forever.

**The lure of Doing Great Things**

Akin to the two already mentioned is the lure of doing something great. To have ambition is worthy. The person who is never taught with the vision of doing something worthwhile in life is a weakling. But the motive that lies behind that ambition and the mode of the expression of that ambition constitute the merit or demerit of the ambition.

If the motive lying behind the ambition is for self-aggrandizement and that alone, then the ambition is on the lower order of living. If likewise the expression of that ambition is directed only for the self, it is brought to the secondary plane of living instead of the higher.

Sometimes very subtle is the snare that overtake us that in the very service of God there creeps in ambition. We serve not from disinterested love as pertain to self, but with some objective of our own. We are not seeking primarily the glory of God, but have mingled motives, some directed toward the kingdom of God and others toward self. It is into this mingling state of motives that the light of God must shine and untangle the closely woven net separating the pool from the evil. Then we can pour forth the desire for advancement in purity of heart.

This lure of doing some great thing often finds particular expression in laying greater stress upon some of the spiritual gifts or some particular gifts than upon the purified spirit within. The Scripture delineates the gifts for us, gifts of faith, of knowledge, of healing and marvelous powers, and discernment of spirits, and includes the gift of tongues which however is given the lowest place, even below some of the ordinary gifts such as helps and governments.

These gifts are at first, gifts, that is, something bestowed upon us. A gift does not essentially mean a change of nature, though some gifts cannot be received or exercised save that a corresponding nature lies as the groundwork of their reception. Moreover the gift seems to remain after the nature has lost its purity.

Another type of gift which is not classified among these special gifts but might more particularly find place under talents, if a line can be drawn, is the gift that relates to some special phase of Christian service. Someone has a special gift in preaching the Word. Such a gift as this has great similarity to the preaching of the gospel in the demonstration and power of the Spirit, in fact some seem to attain to the gift through this special amounting to begin with, and then the gift persists after the amounting has left, the individual having foisted it through some transgression outward or inward.

The lure of the gift of preaching in a way that enlists people, the introduction of feeling the will of the people bowing to the individual and the fact that he has not kept his heart pure and his motives unalloyed seems last under the cover of this dominating urge, until he awakens some day to find himself a disintegrated personality and is bewildered and confused. He had sought some great thing instead of seeking primarily to keep his heart pure and then let the great come as God might direct. Thus in the walk of Christian experience the crux lies around the fact of heart purity. There is the crisis of experience of washing to be clean and then there is the ever keeping oneself unspotted from the world. The keeping requires the same amount of vigilance as the obtaining the experience and the same earnest effort and concentration of attention; but it is the only hope of a conscience void of offense both toward God and man, and the only unalloyed holiness of life.
Paul’s Vision for Personal and Public Work

(Acts 1:14-16)

1. "I am a debtor..." (v. 14).
2. He felt that he had a charge to keep.
3. Dr. Beysse said, "We are indebted to every man to give it the same way as we received it."
4. God gave his best.

II. "I am not ashamed..." (v. 16).
1. He was proud of what he had.
2. He was convinced that it worked.
3. He was satisfied with the results.

III. "I am ready..." (v. 15).
1. Ready for whatever God wanted him to do.
2. Before God.
3. Ready for service, not a shirker.

IV. "This vision brought happiness to him..."

Services

(1 Thess. 1:3)

1. MAN SEES SOMEONE
2. He makes his own choice of masters (Joshua 1:15).
3. An experience of grace prompts service.

II. THE SERVICE THE CHRISTIAN CAN RECEIVE

1. Worship.
   a. Christ stated that the Father seeks people to worship (John 4:22).
   b. The half of time in Hebrews 11, lays stress on those who were above all the others in worship.
   c. Worship keeps man in tune with God and keeps God in connection with the daily practical life.
2. Witnessing.
   a. Jesus stated that those who received the Holy Spirit would be witnesses for Him ( Acts 1:8).
   b. The purpose of Christ's work is that they should show forth the word (Ps. 2:9).
   c. Children of God are ambassadors for Him (2 Cor. 5:20).
   d. A true witness delivers souls (Prov. 14:25).
3. Work.
   a. The Christians are workers together with God (1 Cor. 3:9).
   b. Performance a labor of love (1 Thess. 3:1-9).
   c. Soldiers for God. Not despising God, but fighting for Him.

III. EVERY CHRISTIAN SHOULD WEAR HIS SERVICE

1. What is the motive behind the service?
2. Is their service setting a proper example for others to follow?
3. Is the service increasing the spiritual powers and the conscious nearness of the divine?
4. Is there a dependence upon God's resources in service, or is it a work through human efforts and resources?
5. Is the service as complete as possible?

Priests unto God

(1 Peter 2:5, 9)

1. A view of the importance of the individual under the Gospel.
   a. A contrast between the old and new priesthood.
   b. Magnifying the better relationship of the people under the gospel.
2. The significance of the Priestly Office.
   a. He was a servant of the Lord in sacred things.
   b. He was a leader in worship.
   c. He had to be in God for others.
   d. He interceded for the sinner.
3. This relationship places both minister and layman on the same level.
   a. All are servants of God in sacred things.
   b. All are missionaries.
   c. All have the privilege of leading in worship.

"The sermon that has no personal application is a failure. Doctrine without precept tends to dry speculation. Precept without doctrine tends to a sapless formalism, destitute of power."

Evidences of Christianity

Chapter Five—The New Testament

The Genuineness and Authenticity

I. In the preceding chapter, we have discussed the existence of the text of the New Testament; the possibility of meaningful changes, and have incidentally arrived at a place of unquestioned importance with reference to the historicity of the New Testament. We now proceed to trace the several books to their respective writers. We have shown the Codex Sinaiticus to be a composition of the fourth century, some time near 350 A.D. We have also proved the Old Syriac Version and the Old Latin Version to have been made some time during the second century, possibly near 150 A.D. Hence all the manuscripts, from the standpoint of our having their actual Greek text, must be at least as old as the Codex Sinaiticus, from the point of possessing translation of them, they must be as old as the most ancient versions. Our present task is to begin with the oldest manuscript—the Sinaiticus, and follow each book through the intervening two and a half, or three centuries to the age of their reputed writers.

Evidence from Catalogues—Our first line of argument is derived from the catalogues of the books of the New Testament, some of which are found in the writings of the proceedings of ecclesiastical assemblies, setting forth the names of the books they regarded as the Word of God. Others are the catalogues of bishops prepared for their students. Still others are those incidentally appearing in the writings of the early Church fathers.

1. Council of Carthage, 397 a.d.—The earliest assembly which sets forth a general catalog of the New Testament books is the Council of Carthage, meeting 397 a.d. It was composed of the bishops of Africa. The rule adopted by them was that they should show forth the word in the churches under the titles of divine Scripture. This is the list of the books of the New Testament, including those of the present Bible and some of the Apocrypha, and gives the New Testament books as follows:

"Four books of the Gospels, one of the Acts of the Apostle, thirteen Epistles of the Apostle Paul; one of the same to the Hebrews, two Epistles of the Apostle Peter, three of John, one of James, one of Jude, one of the Apocalypse of John. . . . . We have received from our fathers that these are to be read in the churches, the force of this testimony becomes greater when we consider that the fathers who handed down this information must have lived during the first four centuries, and that the books had been so long used as to have been believed to have been received from the apostles.

2. Catalogue of Athens, Bishop from 366-373 A.d.—In one of the letters of Athenasius, Bishop of Alexandria from 366 to 373, addressed to the disciples under his oversight, he gives a list of the true books of the Bible and those of the New Testament are identical with the presently accepted books. McCarver writes, "He declared that these books have been delivered to the fathers, by those who were eyewitnesses and ministers of the Word, and that he had learned this from the beginning." He appeals to this list the warning, "These are the fountain of salvation, which may be satisfied with the oracles contained in them; and in these alone the doctrine of religion is taught; let no one add to them, or take anything from them." This will bring his testimony back at least to 300 A.d. Athenasius writes:

"Nor do I think it too much pains to declare those of New Testament. They are these: The four Gospels, according to Matthew, according to Mark, according to Luke, according to John. Then after them the Acts of the Apostles and the seven Epistles of the Apostle called Catholic; of James one, of Peter two, of John three and one of Jude. Besides these there are fourteen Epistles of the Apostle Paul: The first to the Romans, then two to the Corinthians, after them that to the Galatians and next to the Ephesians, then to the... For a translation of the record see Lardner, Corduff's Bible, A.D. I. The Evidence of Christianity, 61.
Philippine to the Colossians, after them two to the Thessalonians, and the Epistle to the Hebrews, then two to Timothy, to Titus, one, the last to Philemon, in the midst of the Revelation of John."

3. Cyril, 315-386—The next catalog was that of Cyril who was for a time Bishop of Jerusalem. He lived from 315-386 A.D. In one of his catechetical lectures for the instruction of his pupils, he gives a list of the books that were to be read as the inspired Scriptures, and this agrees —with ours today with the exception of Revelation. He writes, "The apostles and ancient bishops, governors of the church, who decreed those to us were wiser and holier than us. As a son of the church, therefore, transgress these bounds ... Of the New Testament, receive four Gospels ... and receive the Acts of the twelve Apostles; in addition to these also the seven Catholic Epistles of James, Peter, John, and Jude, and the seal of all, the last work of the disciples, the fourteen Epistles of Paul."

This testimony concludes and proves that the books of the New Testament with the exception of Revelation were used in Jerusalem and Palestine just two centuries after the time of the last apostles.

4. Eusebius, 270-340 —Eusebius, the father of Ecclesiastical History and writer of a series of volumes of Church history which are at present extant, was a contemporary of Cyril. He lived from 270 to 340 A.D. and was Bishop of Caesarea in Palestine. He lived half a century earlier than the last witness, through the great persecution of Emperor Diocletian. Books VIII and IX treat of this persecution of Christianity. We saw with our own eyes our own house of worship torn down ... the sacred Scriptures of inspiration committed to the flames."

Eusebius names all the books of the New Testament. He states that though seven were recognized by most persons they were controv- ersied by others. These doubtful ones are: Hebrews, the Epistles of James, Jude, 2 Peter, 2 and 3 John and the Apocalypse. Of these he writes, "Among the controversial books we place the

5. Origen, 185-254—From the second century comes the voice of Origen who was born 185 and died 254 A.D. He wrote commentaries and homilies on all the principal books of both Testaments. His defense of Christianity against the infidel Celcus is one of the masterful works on apologetics in the early ages. In his exposition of the Psalms he names the books of the Old Testament, and in the same manner of the Book of Joshua, he refers by name to all the books of the New Testament.

He writes, "So to our Lord, whose advent was typified by the son of Nun; when He came, sent His apostles bearing well-strung trumpets. Matthew sounds that in his prophecies in the Gospel, Mark also, Luke and John gave forth a strain on their priestly trumpets. Peter moreover sounded loudly on the twofold trumpet of his Epistles; and so also John; for the number is incomplete and John gave forth the trumpet sounded in his Epistles and Apocalypse, and Luke while describing the Acts of the Apostles."

In other places he mentions all the books. In his "Commentary on Matthew," he states that Matthew, Mark, Luke, and John wrote the four Gospels, and that they are uncontroverted in the Church. Speaking of Peter he affirms, "But Peter who has left one Epistle undisputed. Suppose also that the second was left by him, for on this there is some doubt." McGarvey says that Eusebius quotes Origen as averring that John left the Apocalypse. Concerning Hebrews

6. Clement of Alexandria, 165-220—Clement of Alexandria was a pagan by birth, and during his early life; but afterward he visited Egypt, Syria, Greece, and Palestine for the purpose of talking with the leading teachers of Christianity. The library he has left us fills two large volumes. Eusebius quoting from his writings says that he gave concise explanations of all the canonical books. "Not omitting the disputed books." "In all the words, called Hypotyposis, he has given us abridged accounts of all the Scriptures, not even omitting the disputed books." He means the book of Jude and the other General Epistles. Also the Epistle of Barnabas and that called the Revelation of Peter.

Quoting Origen again Eusebius states, "But the Epistle to the Hebrews he ascerts was written by Paul to the Hebrews in the Hebrew tongue; but it was carefully translated by Luke and published among the Greeks. Where one also finds the same character of style and phraseology in the Epistle as in the Acts. But it is probable that the title, Paul the Apostle, was not prefixed to it. For, as he wrote to the Hebrews who had imbibed prejudices against him and suspected him, his words guard against diverting them from the gospel by giving his name."

In the extant writings of Clement, we find that he quoted from every book in the New Testament, except Philippians, 2 Peter and 3 John.

Clement was born about 65 years after the death of the Apostle John, and from the fathers he had received instruction, quoting his own words, "preserving the tradition of the blessed doctrine delivered from the holy apostles, Peter, James, John and Paul, the son receiving it from the father... came by God's will to us also to deposit their amicable and apostolic seeds." He was a man who had lived ten years with John and ten years with Clement would have been only eighty-five years old. This testimony would stand the test of the most critical acumen.

7. Tertullian, the famous Latin writer of Africa, Torquatt, was born about 160 and died near 240, the exact dates being unknown. He was a contemporary of both Origen and Clement, and his knowledge of the New Testament extends through the last quarter of the second century. He has left us no formal catalog of the books, but his writings contain statements concerning the Gospels and Paul's Epistles that are almost equivalent to a formal catalog. He also mentions all the other books except 2 Peter, James and John's two shorter Epistles. He names the four Gospels, and stated that Matthew and John were the works of apostles, and that Mark and Luke were composed by "apostolic men." As an authority in a debate he arrays the thirteen Epistles of Paul against the heretic Marcion. He mentions Hebrews as written by Barnabas, not as the Acts of the Apostles by title. He quotes by name 1 Peter and Jude, and also 1 John and the Apocalypse.

Tertullian remarks, "Of the apostles, therefore, John and Matthew first insist faith into us; while the apostolic men, Luke and Mark renew it afterward."

Again he writes, "For there is an Epistle of Barnabas to the Hebrews written by a man of such authority that Paul had placed him in the same course of almsiness." Accordingly in the Acts of the Apostles we find that men who had John's baptism, whom they knew not even by hearing," "Peter says to the people of Pentecost, How great glory is it when ye are promoted for your faith before the holy apostles, Peter, James, John and Paul, the son receiving it from the father... came by God's will to us also to deposit their amicable and apostolic seeds."
sacred deposit in the churches of the apostles." After this follows a reference to the writings of Paul, Peter, John and to Luke's Gospel, concerning which he says, "The same authority of the apostolic Churches will afford evidence to the other Gospels also... I mean the Gospels of John and Matthew—while that which Mark published may be affirmed to be Peter's, whose interpreter Mark was."

Concerning those who were curious as to the writings of the apostles, he says, "Come now, you who would indulge a bitter curiosity, run over the apostolic churches, in which the very tombs of the apostles are preserved in their places, in which their own authentic writings are read, uttering the voice and representing the face of each of them severely. Achala is very near you, you find Corinthis. Since you are not far from Alexandria, you have Philip and you have the Thessalonians. Since you are able to cross to Asia, you get Ephesus. Since you are in Italy you have Rome."

In this he must have meant that the very authentic texts were preserved in these churches until his day. Since this is a testimony of a great Church Father who was born just a little over a half a century after the death of the last apostle, none but one of the canonical books of the New Testament were preserved in the beginning until our own age, and that unaltered and unchanged.

8. Muratorian Canon, c. 160.—The Muratorian Canon is the earliest formal catalog of the New Testament books. The manuscript containing the catalog was found in Milan. It belongs to the seventh or eighth century, and the Latin is a translation from the Greek original. This makes the claims of Muratori have been composed by a contemporary of Pius, Bishop of Rome, who died in the year of 157, and is not therefore of a later date than 160 A.D. It begins, after a few introductory lines, thus: "The third place in the book of the Gospel according to Luke." After a brief discussion of Luke it states that John comes fourth. It contains all the other books except the two Epistles of Peter, 1 John, James and Hebrews. Since it names the less important of these, it is quite true that these important books have been lost with the destroyed part of the manuscript. The author of this manuscript wrote when Tertullian, the last mentioned writer, was but ten years of age. It is highly probable that he had conversed with men who had lived during the apostolic era, men who possibly had spoken with the apostles.

9. Catalog of Marcion, Rome 140.—The earliest writer that sets forth a list of the books of the New Testament was Marcion, the founder of a heretical sect which rejected all the books of the New Testament except the Epistles of Paul and Luke's Gospel. In the year 140 he came to Rome as a teacher of great notoriety. He also rejected Hebrews and Paul's Epistles to Timothy and Titus, which contained material unfavorable to his belief. Dr. McGarvey, one of the recent writers on Apologetics, affirms of him, "His teachings demonstrate the true general recognition of this Gospel and these ten Epistles, while his antagonism to the other Gospels and the writings in general of the other apostles, demonstrate the existence of these. Moreover, in the men that rejected the latter were not their wish of discernment, but admitting their opinions, one飞行了 the apostolic authority of their authors."

10. Summary of the evidences from the catalog.—The catalog contains the evidence from the catalog of the early writers in the following manner: the books inscribed "Marcion" are marked "Marcion" the author of the Muratorian Canon, Tertullian, Clement, and Origen, unitely mentioned by name in all the books of the New Testament. They are the earliest group of writers who do so, and they all lived within the second century, spanning with their personal knowledge this century from the beginning of its second quarter to its close. They declare that these books have been handed down from the fathers, from the ancients, from the apostles; and they speak from Rome, from Africa, from Egypt, from Palestine. The age of a single man may have overlapped the early days of the latest, of the five and the latter part of the life of John— or they lived and wrote only twenty-five years after the death of John. "We have therefore traced the existence of these books to the second generation after that of the apostles, and we find them at that time widely circulated over the world as apostolic writings. Can they have gained this circulation and this reputation if they had originated by forgery within, the intervening generation? We also find these unimpeached witnesses assenting that they had received these books from their fathers, who had received them from the contemporaries of the apostles. Is it credible that all of these were deceived, or that they all in widely separated parts of the world conspired together to impose upon their fellow-men as apostolic, books which their fellow-men must have known to have been of recent origin? If not, then the evidence from catalog alone is credible proof that all the New Testament books originated in the days of the apostles."

11. Summary of catalog.—Between the years 400 and 100 A.D.

Chrysostom, d. 407, gives a Synopsis enumerating fourteen Epistles of Paul, four Epistles of St. John, the Acts and three Catholic Epistles, omitting the others.

Augustiner, d. 430, mentions all, referring to Hebrews as written by Paul.

Rufinus of Aquileia, c. 390, includes all in his

Catholic, c. 382, includes all and states that Hebrews is placed outside of the works of Paul by many.

Clement of Carthage, 397, with Augustiner present, includes all but Apocrypha.

Philastrius of Brussel, c. 360, mentions all the books.

Amphius of Isousm, c. 380, writes of all but says that many exclude the Apocalypse.

Eusebius of Nicæa, 375, includes all but Revelation.

Laodicene Council, 384, mentions all but the Apocalypse.

Cyril of Jerusalem, 340, includes all but the Apocalypse.

Athanasius, 315, includes all books of the New Testament.

Eusebius, 325, mentions all, but states some doubt of Jude, 2 Peter, 2 and 3 John and the Apocalypse.

Origen, d. 254, mentions all except James and Jude as part of Canon, but refers to these elsewhere.

Clement of Alexandria, d. 216, mentions all the canonical books and includes some others.

Muratorian Canon, c. 160, begins withLuke, implies that the first two Gospels were formerly a part of his work, and includes all the books except Hebrews, James, 1 John, and 2 and 3 Peter.

Marcion, 160, by direct mention and implied reference speaks of all books.

We have thus traced the books of the New Testament by means of early manuscripts back to the fourth century; by means of the versions back to the middle of the second century; and the catalogues carry us with equal historical veracity back to the same age, and not over thirty or forty years after the death of John. In face of such evidence who can doubt that the New Testament—the source of Christianity, the sacred book bearing the inspired records of the life of Jesus—is of divine origin, and historical. Since it is historical, then inspired, as it claims to be, and hence the only safe guide in religion, in morals and in all life? Is it inspired? Is it supernatural? It must be; if so, other substitutes are necessarily false.

Church Publicity

Article Twentieth.—The Pastoral Letter and the Postal List.

HOW ONE CAN SEND a letter to a busy pastor have you wished that you were twelve men. One for preaching, one for business, one for pastoral duties, etc. That of course is a futile wish, but you can extend your capacity immeasurably if you avail yourself of the services of the men in gray who are placed at your disposal by Uncle Sam, who will do much of your work for you if you will use both the personal letter and the pastoral letter.

We make a vital distinction here between a personal letter and a pastoral letter. In the definition of it, a personal letter is to one individual alone, dealing with intimate personal matters, while the pastoral letter is a duplicate letter sent to a group.

The personal letter has a wide field of usefulness and should not be ignored or lost in the pastoral letter. For instance, I have found that even though I am the first in the home in the times of bereavement, yet a letter supplies something that I cannot supply in any other way. People will take it out and read and re-read it long after the personal visit is a thing of the past.

Then the personal letter or note to a sole folks is often a boon. The same remark applies as above as to its permanent effect.

Annals, birthdays, anniversaries, student honors, special achievements, and other things, all call for personal letters of congratulation and understanding.

Just now, early in January, I am writing a personal letter, not a pastoral letter, to every member of my church. I have never done just
The first section of your mailing list should include the people who attend your church regularly but are not members. If you lump these indiscriminately with your members you may find yourself sending material to them that is not appropriate. Then again you sometimes want to send them a special appeal worded differently from your appeal to the membership. Of course there will be times when the same letter will appeal to both of these groups, and in that case it is easy to combine both sections of your mailing list.

Similarly you should have a third section of your mailing list that includes those who do not ordinarily attend your church, but may be counted among its friends. For instance, this list will include those who are loyal to their own church programs yet yearn for special social activities at your church which do not conflict much with their own programs. It should also include the occasional visitors at your regular services, an important part of any church mailing list. It may also include people of the community as a special section. This list can be used for announcements and letters of a little more intimate type than you would send to the next section of your mailing list, yet you would not send to this group all the materials you would send to sections one and two.

The fourth section of your mailing list should consist of a carefully culled community list. This list together with the others that you compose your general mailing list for announcements of a more general nature.

You may secure these lists in various ways. Of course every pastor should have in his possession a list of all his members, then he hardly deserves the name of pastor. Section two should also be a part of the regular pastoral equipment. Those who attend the church regularly, even though they are not members, should be known by name and their addresses should be in the pastor's files as a matter of course. The securing of addresses for section three of the mailing list is a little more difficult. Some addresses may be secured by personal request. Others can be secured from the telephone book. The securing of addresses of occasional visitors should be done by some regular system at the church. A guest register, close to the door, if properly worked will do this. But it will not work itself. Someone must be delegated to watch over it and see that it is used. Probably a card system is better. By this method cards are placed in the hands of visitors by a personal secretary, with an invitation to fill them out and drop them into the collection plate. But once again, this will not work itself. Any such system of securing names and addresses of occasional visitors will need someone to work it who has a pleasing personality and a good measure of tact.

Section four of the mailing list may be culled from various sources. A community survey, either conducted singly, or in co-operation with other churches, is one method of securing names. Sometimes the stamp book may be used to advantage. In one community campaign involving all the churches in the town, we sent a letter to every name in the telephone book. This would not be financially feasible for ordinary advertising for a small church, but might be very effective for a large revival campaign by a church which compares favorably with the size of the community. Another source, especially for new names, would be the list of some utility company if arrangements might be made whereby you have access to the list of their new customers. One pastor informed me he had used this method, while another reports that he has sold a fine community mailing list from the voting registers of his town.

In the paragraphs on the pastoral letter we have had in mind that all such letters will receive more attention if they are personally signed and the envelope is sealed. Many pastors look at the cost of stamps and so send out such material in unsealed envelopes with one and a half cent postage. If true, something is to be remembered. Uncle Sam will deliver a letter to any address in your town or any rural route originating in your town, for two cents instead of three. In such cases most of your mailing list will have the same post office address as your own post office. This means that the cost of a sealed, personally signed letter will be only half a cent more than unsealed ones. This is a good plan when card stock is desired but need not be printed or duplicated. A handwritten signature, or any other handwritten words make the letter first-class. Of course where straight printed matter is to be mailed rather than a letter, then unsealed envelopes justify themselves.

While on this matter of material to be mailed, let me point out the value of the postal card for this type of advertising. For one cent Uncle Sam provides both that needed matter and means there is no expense for stationery, and if you have a duplicator of any kind, all the printing cost may be kept to a very small minimum.

Another advantage of this type of advertising is that it will get as much attention as a sealed letter, for many people are using the postal card for personal communications these days.

A further advantage is that it may take the form of a personal invitation and so have all the intimacy of a letter with the brevity of a short announcement.

In using the postal card a few things will help to make it effective. First, most advertising of this kind will be more effective if personally signed. For revival purposes it might be well to have various a postal sign address them instead of just the pastor, but in that case it is almost necessary to make some check on the names of these to whom they are addressed to avoid duplication.

The average card will be better if it takes the form of a typedwritten personal invitation rather than a display advertisement. However there are conditions which might change this. For instance if it is desired to use a cut, then of course the printed form is necessary.

In the outline which I had prepared for these papers I made the comment that the postal card should supplement other forms of advertising. In the main I believe this to be true. I think the best type of advertising is a well-balanced, diversified program. However it is good to change and do something radically different every few years.

While writing this article I have been thinking back to the community campaign I mentioned earlier in the article, in which five churches cooperated to send a letter to every telephone subscriber in the town. As I have alluded to this and about postal card advertising, I have just about

(12)
decided that I shall advertise my spring campaign almost exclusively by postal card and telephone advertising. Eliminating duplicates from the list there are just about twelve hundred telephones listed for Pullman and the surrounding towns. I shall send the first mailing myself on the multiphraph which will mean a cost of just $12 to send a card to every substantial householder in both the town and the surrounding country. Then if I can dispel any people with the vision, I was to follow with each card a telephoned invitation to individual by dividing this book into sections and assigning them to various people who will give a day's time each to this telephone service. I will report in a later article on the efficacy of this advertising campaign, always provided that I succeed in getting it across.

We had planned to include a discussion of handbills, their advantages and values, together with their disadvantages, in this article, but space will not permit. So we will reserve this for the next article together with a discussion of novelty advertising of various kinds.

How Long was Our Lord in the Tomb? Hurst, Kansas City, Mo.

Dear Editor: I am enclosing an article which was prompted by a question in the "Question Box," by General Superintendent Chapman, in the issue of Herald of Truth for October 12, 1936. The question asks the length of time our Savior remained in the tomb, and Dr. Chapman's answer thereto.

I am not taking time with Dr. Chapman, but only furnishing information upon which the popular answer to the question may be given. I have fully treated this question in my book, "The Sabbath We Ought to Know," recently completed; the manuscript of which I have sent to Pasadena College, in default of finding a publisher, to be kept there for the use and information of those who want to know on the Sabbath question. The present article is but a synopsis of the treatment of the question in the book.

I am not taking time for the answer in the "Herald of Truth," unless you should divide it into two or three sections, which may not be advisable. Let the article be limited to the subject which it might be referred to The Preacher's Magazine. I send it to you first because of the question and answer. The latest book that I have written on the subject is The Ten Commandments, and I see no reason why we should not use the article and the Preacher's Magazine. If you will, I will do it. Yours sincerely.

Horace G. Cowan.

THERE are three lies that are concernigh the length of time our Savior spent in the tomb of Joseph of Arimathea. (1) That it was from late Friday afternoon, probably near sunset, to early Sunday morning, probably about sunrise, or a period of thirty-six hours or a little more. This is the most popular view, held today by the great body of Christian believers the world over, and has been held from the first days of the church. (2) That it was from about sunset on Wednesday (supposing that the crucifixion was on Wednesday), to about sunset on Saturday, or seventy-two hours, three full days and three full nights. This is the opinion of a small number of writers and thinkers who believe that the text of Matthew 12:40, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth," ought to be so interpreted as to require a seventy-two hour burial for our Lord. (3) That the burial of Jesus was on Thursday evening (following the crucifixion on that day, as some support), and the resurrection on Sunday morning, which would cover a period of about sixty hours. A small number of writers advocate this view.

I will consider these views in reverse order. The tided view above has been held by a few writers, whom I put out of print. I know of no book on this subject since 1902, when Rev. Gilbert Lord Wilson, Ph.B., of Lovettsville, Va., published his Christian Chronology and Science of the Sabbath, in which he maintains, Thursday crucifixion, but agrees with the popular belief in Sunday resurrection. The acceptance of Thursday as the day of the crucifixion is based upon an error, in calculating the days of the week of the Jewish month Nisan, on the 14th of which, the Passover was celebrated. In common with some other writers Mr. Wilson seems to have been misled by an interpretation of John 19:14, "And it was the preparation of the passover, and about the sixth hour," by which it is supposed that Jesus was crucified on the day before the Passover, not on the Passover day; therefore it is reckoned that that tragic event occurred on Thursday and that the Passover was kept on Friday.

But the four Gospels evidently say that Jesus and His Disciples ate the Passover in the evening before His betrayal and crucifixion, the nissor and only time in which it could have been eaten by the Jews (the evening following the 14th of Nisan), which was the first day of the seven days following, "the preparation of the passover," and was not kept on the day before. Neither does the text state that the Lord was crucified on Thursday (Luke 23:50, John 19:31).

Another passage in John is quoted in support of the opinion that the Passover feast was eaten at the close of Nisan 14, instead of at its beginning: "Then laid they Jesus from the cross unto a sprow; and when it was the evening, (that it was the preparation, and about the sixth hour,) they went about to make the sepulcher where Jesus was to be buried." (John 19:41, R. V. A. B. D.-the word "sepulcher" is not to be mistranslated as "crypt", but means "grave".)

The Jews who brought Jesus to Pilate in the early morning of Nisan 14 would not enter the Roman courthouse where the trial was held, as they would thereby be defiled; and he prevented from engaging in the festivities of the day (John 19:31) so that they might eat the passover (John 18:28).

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in fourteen cases it is "the third day," and the other texts say, "in, or within, or after three days." Several passages in the Old Testament illustrate the force of the expression, "the third day." In the provision made for the Israelites in the seventh year, when they neither sowed nor reap ed, and the land rested large, what shall we eat the seventh year? behold, we shall not sow, nor gather in our increase;" God said, "Then will I command my blessing upon you in the sixth year, and it shall bring forth fruit for three years."(Lev. 25:5-7.) While three years are mentioned here, it was not three times twelve months, but part of the sixth, all of the seventh, and part of the eighth, "until her fruits come in," that was to be provided for. This is similar to "three days and three nights" in which our Lord was to remain in the tomb, part of Friday, all of Saturday, and part of Sunday, not much over thirty-six hours altogether.

When the wicked Haman was plotting the destruction of the entire Jewish race in Ahasuerus' kingdom, and Mordeciah had urged Queen Esther to take the initiative in a counter movement for the preservation of her people and her own life, he returned him this answer: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and I will go in unto the king, which is not according to the law, and if I perish, I perish." (Esther 4:16.)

And the issue or end of this fasting was: "Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house" (Esther 5:1), whence the deliverance of the Jews followed as a consequence. Evidently Esther's three-day fast was completed in intention and in fact on "the third day," the day third in order from and including the day on which it started, and did not require twenty-four hours for its completion; otherwise it would have been the fourth day upon which Esther appeared before King Ahasuerus.

When Rehoboam came to Shechem to assume the crown and throne of Israel, the major part of his people were in revolt against the exactions and burdens imposed upon them by Solomon his father, and with Jeroboam as their spokesmen petitioned the king to ease the burden. And the king said to them, "Come again unto me after three days. And the people departed. . . . So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day" (2 Chron. 10:5, 12; see also 1 Kings 12:5, 12).

These examples from the history of Israel, which by no means exhaust the list, clearly show the meaning of the term, "the third day," or "after three days," in Old Testament usage. It was used as though the sacred writers had said, "The day after tomorrow." 2. The New Testament writers agree that the resurrection occurred "on" or "in or within" the third day, not at its close. Three times Jesus told His disciples that He should be put to death by the rulers of the Jews, but that--He should rise again the "third day." This expression occurs fourteen times in describing the length of Jesus' interment. A few passages say "after three days," but if interpreted literally this would mean the fourth day, and the evident application of this term is the same as in the case of Rehoboam and the seething tribesmen of Israel.

The witnesses of the resurrection, the angels at the tomb, the women who were early at the sepulchre, the two disciples on the Emmaus-road, Peter, Paul (who met the risen Jesus on the Damascus road), and the risen Jesus himself, all testified that it was "the third day." Chrysostom on the way to Emmaus said, "Today is the third day since these things were done," the equivalent of "the day before yesterday" in modern speech.

3. Modern scholars certify that in biblical usage "three days and three nights" does not necessarily mean twenty-four hours. The Jewish Encyclopedia says that of the eight days required for the circumcising of a male child the day of his birth is always counted as one full day, even though but a few minutes of that day remain after his birth. And other cases are shown by this authority to have come under the same rule.

Professor Willis J. Becher, D.D., in The Dated Events of the Old Testament, says, "The Bible writers count time by units only, disregarding fractions... Broken terminal units are for this reason liable to an ambiguous interpretation... So are ordinal numbers... The final unit of a series is sometimes used without regard to the initial unit... The three days that our Savior lay in the grave (in Matt. 27:62 'three days and nights') were not three times twenty-four hours, but were part of Friday, the whole of Saturday, and part of Sunday, not much more than 36 (Continued on page thirty-nine.)

THE GENERAL SUPERINTENDENTS ANNOUNCE EASTER FORWARD OFFERING

THE GENERAL SUPERINTENDENTS deem it wise and fitting that Easter Sunday be designated as a special occasion to ask our people for a glorious "Easter Forward Offering." They sincerely desire the church to advance all along the line spiritually, numerically, and financially. The entire program is for the salvation of souls for whom Jesus died. Our commission is to evangelize the whole world. Men must hear in order to believe; How can they hear except we send preachers? Offerings, therefore, are raised and sent on a crusade for souls.

We will soon be in the work of the Ninth General Assembly. It is very important that we come to it unhampered by deficits. These should be wiped out and all obligations met in full. Then, without financial handicap, we can plan a greater program of evangelization.

Missionaries are begging with tears to be sent to foreign fields, and open doors in the homeland are challenging our courage, self-sacrifice, and faith in God. Will we face our responsibility and go forward with Him?

Every local church in the denomination should and must bring up its General Budget in full on Easter Sunday. Not just in full—but over. That is our prayer. It will be a tragedy to mortgage our future at this coming General Assembly. Funds were borrowed in 1932 to pay the expenses of the last one. These have all been repaid but we must meet every obligation next June without borrowing, and never again thus place a burden upon the progress and work of the future. A great Easter Forward Offering will solve the finances of the past four years, and inspire a greater salvation work for the coming quadrennium. Let us with sacrifice, co-operate, Sunday, April 12, and lay the greatest Easter Offering that has ever been given by our movement at the feet of a crucified and resurrected Savior.

(Continued on page thirty-nine.)
The Easter Forward Campaign

Easter Sunday, April 17, is devoted to the welfare of the mission fields. It is an Easter Forward Offering. The reasons are:

1. Easter was associated with the thought of a forward movement.
2. Easter is associated with the thought of sacrifices.
3. Easter is associated with the thought of labor and love.
4. Easter is associated with the thought of the resurrection of Jesus.

But, how can the Department of Home Missions, with its small resources and limited funds, be assured at Easter that the Church is enthusiastically backing the local work of its leaders?

To answer this question, the Department of Home Missions has enlisted the help of the Reverend Samuel H. Hays, who has been asked to distribute the Forward Offering Money to the home fields.

And Foreign Missions, What of Them?

The Department of Foreign Missions has long been known for its forward movement. The Department has been able to secure funds for the support of its foreign missionary work.

The Foreign Mission Board has been able to secure funds for the support of its foreign missionary work.

The Needs: $64,000 Above Last Year's Receipts

When the Department of Foreign Missions last January, bid its last, it was found that the Department of Foreign Missions was very heavily in debt. But what she could do, the Department of Home Missions was very heavily in debt, too. In every hamlet, village, town and city, in this great home field, there is a need for forward movement.

The Young People Are Stirring Things

Hearing that there were emergency demands in the foreign mission field that were not covered by the $50,000 in excess of the receipts of last year, the Young People's Society of the Church, Los Angeles, where President Coolidge, one of the founders and leaders of the Church, used to serve as pastor, has requested the Department of Home Missions to secure funds for the support of its foreign missionary work.

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Martyrdom Also Points Toward a Forward Movement

On November 29, 1935, we suffered the loss of one of the greatest missionaries that the church in India has had in many years. Mrs. Jothamma, "Bunny," was killed in a motor accident. This has had the effect of great loss to the church in India, and has resulted in a great loss to the church in other countries as well.

Don't Fail to Co-operate, No Matter What Is On

Even though your General Budget is up to date, don't rob your people of the "gift" the "General Budget is giving away. You are in perfect union with all the other churches, districts, and workers worldwide. All our programs need this.

Though you are in the midst of a revival, be sure you co-operate and advertise the offering. There is no "thing or offering for the General Budget, the great bulk of which goes for "OTHERS" that will dampen the spirit of the best and most successful of you.

Two Beautiful Posters Are Prepared

In order to cultivate "Eye Gate," the Stewardship Committee has prepared two beautiful posters. These will be sent to every pastor and every church. Please display them in a prominent place. They will, frequently call attention to them. There is a fine opportunity for each of you. You can double the influence of your revival, if you give freely and enthusiastically. People will come to know about the message that is being displayed. "Eye Gate" can thus be reinforced by "Bar Gate" and whole be a blessing and help to the cause of salvation wherever Nazarenes are present.

Please Make Announcements

As soon as the news of the coming Easter Forward Offering reaches you, please make announcements about it. This will re-emphasize the message and the occasion for this great purpose. Every Christian church should do so.
Easter Sunday morning. Select your hymnals with care, and have the words ready. The choir, boys, and girls remain and march, too. Make a short, enthusiastic exclamation about the church being visited during the Easter season. Couple it up with the Resurrection of our Lord. The choir, boys, and girls remain and march, too. Make a short, enthusiastic exclamation about the church being visited during the Easter season.

Send your results to General Treasurer.

Have your local treasurer report at once to the General Treasurer at Kansas City. Be sure and allow the N.Y.P.S. treasurer to count the amounts that the young people have paid in, so that it can be credited on the "Dollar Shower" register. Also, see that the W.A.C. treasurer has an opportunity to record the amount that has been donated by the woman's organization. Have all the offerings to Mr. M. Lynn, General Treasurer, 2425 Troost Ave., Kansas City, Mo.

Paul's Plan for an Offering

2 Corinthians 9:7-15

Paul has presented a strong plan for the gathering of a large offering.

1. Aid for a seminary (1 Cor. 9:12).
2. A plan to prove the sincerity of love (1 Cor. 9:9).
3. A plan based on the example of Christ (1 Cor. 9:9).
4. A plan for the exercise of wisdom in giving (1 Cor. 9:9).
5. A plan for the exercise of wisdom in giving (1 Cor. 9:9).
6. A plan for the exercise of wisdom in giving (1 Cor. 9:9).
7. A plan based on the harvest time (1 Cor. 9:9).

The Wise Steward

"And the Lord commended the unjust steward because he had done wisely, for the children of this world lay at their generation, wise than the children of light? (Luke 16:8).

This steward was commended for his

1. Honesty.
2. Industry.
3. Frugality.
4. Perseverance.

Feeding the Hungry, Clothing the Naked

"Blessed is the man that considereth the poor: for the love of his countenance shall he Prosper." (Prov. 22:9).

A call to give heed to the poor, who are in need of help. A call to give them the knowledge of salvation, if we do not give them the food, how can we expect them to listen to our words? (Cf.Matt. 14:17-21).

1. Politicians, business executives, social leaders.
2. Missionaries, who have never known the love of God.
3. Servants, who have never known the love of God.
4. Physicians, who have never known the love of God.
5. Teachers, who have never known the love of God.
6. Students, who have never known the love of God.
7. Slaves, who have never known the love of God.
8. Peasants, who have never known the love of God.
9. Servants, who have never known the love of God.
10. Negroes, who have never known the love of God.

God's Omens

Text: "Daily God take care of men!" (1 Cor. 9:9).

Read 1 Corinthians 9:9-11.

The Call of the Minister.

1. A God-given call.
2. A spiritual call.
3. A vocational call.
4. A socialistic call.

The Call of the Church.

1. A call to give heed to the God-called minister.
2. A call to provide support to enable the God-called minister to give his whole time to God's work.
3. A call to give support to enable the God-called minister to give his whole time to God's work.

The Law of Moses (1 Cor. 9:9).

The Law of the New Testament (1 Cor. 9:11).

The Ordinance of God (1 Cor. 9:14).

The Call of the Church of the Body, and the Church of the Valiant for the Faith.

A responsibility not to be overlooked. God will hold the Church accountable for the welfare of the poor.

THE N.Y.P.S. DOLLAR SHOWER

What Is the Origin of the "Dollar Shower"?

The N.Y.P.S. of Los Angeles, California, first organized the N.Y.P.S. in 1911, the purpose of which was to provide, in the month of April, a "Dollar Shower" for God and His work around the world.

1. The money raised is used for the support of various missionary societies.
2. The money raised is used for the support of various missionary societies.
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Birthday parties, Anniversary showers, Thanksgiving showers, Easter showers, etc., etc., all contribute to the welfare of the poor.

In the same spirit in which we seek to have a "Dollar Shower" for God and His work, we are all familiar with the "round robin" (sometimes called a "round robin") shower.
What is the quota for each District N.Y.P.S.?
The quota for each district is the sum amounting to one dollar each for the total active membership of the local societies within the bounds of that district, and as reported in the statistical tables of their 1935 District Assembly Minutes.

Does it mean that each member must give one dollar?
That would be a desirable goal. Each person should be urged to give one dollar, if possible. But since there are some who are financially able to give several dollars while others would sacrifice in order to give a sum smaller than one dollar, the goal is set at a total offering amounting to a sum equal to one dollar a member.

What is this money raised by this "Dollar Shower" to be used for?
This entire offering is to be used for the World Wide Evangelism program of the Church of the Nazarene. Over seventy percent of this money will go directly for foreign missions. The remaining portion is largely used for what is in general a new work in Nazarene, where we have offered our offering; for missions, home and foreign.

Does this "Dollar Shower" have any connection with the Easter Forward Offering being promoted by the General Board?
No. The N.Y.P.S. through this "Dollar Shower" is making a liberal contribution toward the Easter Forward Offering.

How is the money raised by this "Dollar Shower" to be sent to Headquarters?
Through the regular church channels. The local N.Y.P.S. treasurer should give the entire offering to the local church treasurer, getting a receipt for same. The church treasurer will then send it to the Easter Forward Offering, General Treasurer, Mr. M. Linn, 2247 Troost Avenue, Kansas City, Mo.

Is the local N.Y.P.S. to make a report of the amount raised by the "Dollar Shower"?
It is. You will report to your District President on cards provided for that purpose.

If this "Dollar Shower" is successful will it not bring a large sum to headquarters?
It will. If all the societies co-operate, we should raise about $40,000 by this method.

Is there need for such a large sum at this time?
There is need for even a larger sum. During the years of this quadrennium the General Board has been working on an extensive program. Missionary needs have been increasing, equipment is needed on the fields, repairs must be made on some of the buildings, missionaries must be fed. The Missionary Department alone could profitably use fifteen thousand dollars at this time, for the General Board has ordered the sending of twenty-seven missionaries to the field during this year and seventeen now on the field are to be brought home on furlough.

Will awards be given to societies raising the largest quotas in this "Dollar Shower"?
Awards will be given. The General N.Y.P.S. Council will provide pennant awards for the local society in each district zone which has raised the largest offering in the regular district offering as of the date which is one month before Easter. (No pennant will be given unless the amount raised by the local society equals one hundred per cent of its total membership).

Will the districts be awarded banners?
Yes! At the General N.Y.P.S. Convention held in Kansas City, June 15 to 19, each district zone which has raised an offering equal to ninety per cent of its total membership will be awarded a beautiful banner.

Will there be some special means of advertising this "Dollar Shower"?
Yes! A special "Dollar Shower" poster has been sent to your pastor along with material advertising the Easter Forward Offering. The N.Y.P.S. should secure this poster from the pastor and display it in a prominent place.

Will headquarters provide containers for collecting offering?
Your pastor will be provided with containers especially printed for the Easter Forward Offering. Request him to order a sufficient number.

Suggested Plans for Assisting in the "Dollar Shower"
Work out some novel method for collecting the offering. Maybe your district officers will have a plan to suggest. If so follow their plan. We offer a few suggestions. Perhaps you may find something that will be of help to you.

In those sections of the country where silver dollars are used almost exclusively some offering receptacle—perhaps a treasure chest—may be used in which the dollar is inserted through a slot. A bell or gong may be set in the box so that the dollars as they dropped will hit the bell. Count the number of strikes of the bell and thus keep account of the total offering. (The treasurer may have a number of silver dollars in his possession so that having smaller change or paper dollars may secure a silver dollar in exchange).
circle put additional spaces at the edge of each circle. As the offering is given have the captain of each group pin the paper dollars over the spaces in his particular circle. If the offering is a success the entire world should be covered with paper dollars. Make special mention of the group raising the larger sum.

Two nearly local societies may enter into a friendly contest to see which can raise the largest sum in this "Dollar Shower."

In cases where spaces are marked out on various designs, why not pledge your membership beforehand and let each individual pledging in one of the spaces. Then as that individual pays his dollar his name and space will be covered by that dollar, or by some slipper provided for that purpose. If pledges are taken at some service before Easter the N.W.P.S. leaders may be rather certain about the outcome of the offering, whereas if nothing is pledged beforehand the results are rather uncertain.

As Dr. Morrison says, "Where there's a will, there are twenty ways."

Don't omit the Easter Forward Offering because you are in the midst of revival meetings. There is not a thing proposed in the program for commemorating the Resurrection of our Lord that will injure the finest revival that was ever held. They'll go together beautifully, if you will let them. Your Forward Offering will provide for a revival "over there." Read about it in the Supplement.

Pastoral Study

MULLALEY A. WILSON

Pastor at Vallejo, California

This discussion is not intended to be a comprehensive discourse on the entire problem of the pastor's study habits. Rather it is intended to give a few pointed suggestions on just three types of studying that every pastor should do.

The first type is that which has for its purpose the stimulation of fresh thought. I once heard a pastor exclaim in prayer, "O Lord! Give us ideas! What we need is ideas!" We may not all pray that way publicly, but I suspect that most pastors do pray that prayer in some form or another. The essential truths that we need to preach may be few. Certainly all the truth worth preaching is old. Yet we must have new ideas about how to present and apply the truth to this generation, or else this generation will soon ignore our preaching as completely as they ignore the printed sermons of the past.

Study includes more than reading. But one of the most fertile sources of new ideas will be reading in the Bible. Many men find they are stimulated to constructive thinking more by reading some author that he at least seems to challenge some of their accepted ideas than by always reading only those writers who agree with and accurately interpret the Bible. We are all today listening to a preacher who echoes our own thoughts, but probably we get more mental stimulation from reading to one who challenges our old ways and proffer fresh light on our pathway.

I would not make a plea for the reading of unimportant literature. We must guard ourselves carefully at this point. Especially if we are easily stirred with every new idea that we find, we must take care lest we read into the course and read from the world, one wild extreme and then, toward some other, depending on whose influence struck us last. Unless we know how to read critically, rejecting all that is unscientific and unsafe, swallowing nothing whole until we have tested it thoroughly, we had better let others lead the way and read only that which our leaders have pronounced wholly in agreement with all that we ourselves accept.

But while "safety first" must be our guiding principle in this, nevertheless, one of the great dangers to us preachers is that we talk so much of the time ourselves that we never realize what people are thinking who disagree with us. And there are many who disagree with much that we say. Although we may not note it, American audiences, particularly, are generally too polite to express their dissent, but many a preacher would be surprised if he knew the real attitude of many of his good people toward the ideas he propounds out of conformity.

Dr. Hallock, the author of the psychology formerly studied in our course of study, one time said, in addressing a group of school-teachers, that with one exception no other profession was "in so great a danger of becoming 'dead from the neck up.'" The reason was that teachers are always teaching and do not have to meet much "comeback," at least from adults. His inference was that preachers are in even more danger on this line.

A few years ago, after a series of very interesting gatherings on the subject of Calvinistic faith, I was impressed to notice that never before had I ever discussed theology with anyone who differed radically from him. His ideas concerning what non-Calvinists believed were most erroneous and grotesque. Although highly successful in his appeal to those that had a different background was very limited.

It is not possible that one reason that so many of us Northerners have such a limited appeal in our ministry is that we never understand even the point of view of those who disagree with us.

A second type of study should be to secure scientific facts. Sometimes a preacher is intensely stirred by a new idea he has read or heard, and he constructs what he feels is a brilliant sermon on the basis of this idea. But as a matter of fact the basic idea may be unsound; and if it is, the value of the sermon is largely destroyed.

If we are going to use supposedly scientific facts as the basis of important conclusions, let us be sure that the alleged facts are scientific and not merely pseudo-science being popularized in some newspaper or cheap magazine. Let's not make ourselves ridiculous in the eyes of our high school and college youth who quote some old superstition as scientific fact, and then build our spiritual lesson on it. If we cannot find really sound authority for our statements, let us make it plain that we are not guaranteeing their accuracy and are simply using them as illustrative of the truths we are preaching, which is still valid even if our illustration is unfortunate.

In these days of sharp differences of opinion on social and economic and political principles, it would seem the part of wisdom to be temperate in our discussion of these matters until we have at least learned as much about these questions as the people in our audience. If we feel we must preach on Communistism, Fascism, Modernism, Socialism, Social Credit, and such movements, we should study what the great thinkers have said about these subjects and not just what some fanatic, either for or against, has said.

It is even more important that interpreting the Scriptures we do not have a vital and practical interpretation. We must always take our interpretation of the Scriptures and do not have to meet much "comeback," at least from adults. His
of how we intend to present it, I believe that all of us ordinary preachers need to try it on the empty pews or the office furniture first. I doubt if I have ever preached a sermon which could not have been more fluently and effectively presented if I had given more time to oral preparation in private before introducing it to the public.

This is especially the case of sermons that are not written out in full. There are thoughts that we think are simple until we try to twist the long, involved sentences around our tongue in getting them across. And even if everything has been written out, there are sometimes thoughts that look well on paper but fall flat or worse when the words are uttered suppliantly.

I know there are men gifted with such a flow of language that they need only to turn on the spout, so to speak, and a smooth, continuous supply of words is the result. Perhaps by the time a preacher has preached the same sermons several times to different churches, those who hear him last have the benefit of his previous practice on others. But, as a layman for many years I suffered much from listening to preachers, especially those of little experience, whose sermons always had the half-baked stage that mine usually are on Fridays—and altogether too often are even on Sundays.

Even those who are naturally fluent or who have overcome their stammering and stammering by years of preaching need to study to have clearness of expression of ideas. One danger of fluency is that in speaking too extemporaneously we may yield to the temptation to wander off into sidelines of thought that occur to us as we speak. In a great wealth of interesting but irrelevant material we completely obscure the main line of our thought and leave the audience feeling that they have heard a great sermon, but do not know exactly what it was all about.

I would not say that a wandering from the main thought is never justified. Sometimes I have intentionally drugged my audience—by years of preaching need to study to have clearness of expression of ideas. One danger of fluency is that in speaking too extemporaneously we may yield to the temptation to wander off into sidelines of thought that occur to us as we speak. In a great wealth of interesting but irrelevant material we completely obscure the main line of our thought and leave the audience feeling that they have heard a great sermon, but do not know exactly what it was all about.

I would not say that a wandering from the main thought is never justified. Sometimes I have intentionally drugged my audience by sections of sermons I have deliberately led to wander from his prepared message, but the temptation to make wandering a habit and think it is blessing the people when it is only relieving us of the work we should have done.

You have heard the preacher who starts out well but starts to tell a story to illustrate a point. Something in the story reminds him of another incident that happened in the same town. He begins to tell that, but digresses again to tell about a similar happening in his home, which reminds him of something interesting about one of the family, and that leads to still another story. On and on he goes, making the sermon merely an interesting evening of reminiscences of family and pastoral history. Perhaps he does not come back to finish the first story till the very close, and by that time everyone has forgotten what the point was that he started out to illustrate.

A final value of this preliminary oral delivery of the sermon in private is that it can be used to cure the habit of preaching longer than intended. Frequently after outlining the thought I wished to bring in a twenty-minute message, I discover that its adequate delivery would take at least an hour and a half. Some preachers may be able to estimate from their notes how long the sermon will be without going through it about; but if so, a long-suffering congregation might be tempted to ask, "Why don't they?"

Some who have an audible preparation of expression may think it would hinder them from preaching with freedom, freshness andunction. The reverse has been my own experience. If I can get blessed preaching the truth aloud in public, I am more likely to feel blessed in preaching it to the congregation. If I get into the "brush" at some point when preaching alone, I can cut a new path and start out as many times as necessary till I have got through. But if I am traveling the road in public the first time I go over it, and then get into the "brush," the episode is pointless to all.

Let us read and study widely then to gain stimulation to original thinking; but let us also do patient research to know the accuracy of that which we speak; and when possible, let us spare some time from the hectic rush of the week to clarify, strengthen, and polish our expression of thought, realizing that the best expression we can give will never be as good as the truth we preach deserves and needs.

"We are rich only through what we give; and poor only through what we refuse and keep."—MAMMIE SWITCHINE.
Financing the Church

C. P. LANFRANCO

LONG, long time ago Jesus said to His disciples, "The poor ye have always with you; but Me ye have not always." This is true of this statement and in the perpetual presence and the continued complexity of church finances, always with us. It has been said and doubtless well said, that the question of man's relation to money has been the acid test at each successive stage in the development of the people from the Exodus onward. A conspicuous public example was given in the case of Achan with his wedge of gold (Josh. 7:1-18) as Israel was about to enter on its national life and again on the threshold of the history of the Christian Church, Ananias and Sapphira as fearful warnings for all time to come, against the sin of withholding a definite pledge or process in giving of money from the Lord. The author of that interesting book, "Money the Acid Test," says some very interesting things concerning giving and our relation to it.

To quote, "How can he be summated up in dollars and cents or carved out into tenths or sixteenths? Our Lord very explicitly points out in that very real sense there are things that are God's and in no less a sense there are things that are Caesar's." To say that all things are God's including Caesar's is but to raise religious dust and indulge in plaus cant. While not failing into the fallacy of dividing life into air-tight compartments of 'sacred' and 'secular,' let no one close his eyes to the fact that there is a clear-cut distinction to be observed between the 'sacred' and the 'secular.' While the sacred should permeate the whole, yet all life cannot possibly be reduced to one level. All days are not the same; the Lord's Day is not apart as the Sabbath was of old by sanctions of religion and worship in a way quite different from other days. All money is not to be treated the same way; a certain portion is to be set apart unto the Lord, and this should influence the remainder. He with whom 'a thousand years are as one day' has taken time to slowly train the race, leading mankind up by almost imperceptible gradation toward the ultimate standard.

First Grade—A TenTh—Throughout the ancient papers world the right of the powers to a portion of all property was well-nigh universally recognized centuries before the time of Moses, indeed even before Abraham, cly tablets dating 3,500 years before Christ prove these facts.

Second Grade—Ten Tithes—In the patriarchal period, Abraham offering the tenth to Melchizedek, the priest-king of Salem, anticipating the day when men would lay their most precious gifts at the feet of our divine Lord (Heb. 7:1). Likewise Jacob, his grandson, at Bethel pledged to God, 'Of all that thou shalt give me I will surely give the tenth unto thee.' (Gen. 28:22)

Third Grade—Two Tithes Plus—When the Hebrews became a nation, the tithe was applied to the divine providence and provided for in the statutes of their ceremonial law. Each head of a family among the Jews was bound by direct enactment to give a tenth of all his yearly income or increase to the support of the Levites, but the Levites, in turn were required to pay a tenth part of the tithe unto the Lord (Num. 18:26-29). The Hebrew was obliged to pay a second tenth which was used for the maintenance of the chief feasts (Deut. 14:22,23) and in addition, there were tithes for offerings, "long and costly journeys to the temple and many other religious changes, all imposed by tithe sanctions, beside the freewill offerings. Taking all these items, it is undoubtedly that among the Jews every head of a family was under a religious obligation to contribute as much as one-fifth or one-third of his yearly income. The ripe fruits of this beneficent system of Israel appears inerrant in the person of Zachaeus when our Lord called him out of the sycamore tree and he turned at once to the matter of personal account and said, "The half of my goods I give to the poor." (Luke 19:8).

If there was a system of giving religiously observed among God's ancient people under the old dispensation which met the needs of God's work and functioned without favor, would it reflect credit upon the Latter-day Saints in the furnishing of a working plan for the present dispensation with its greater light and illumination and the multiplied demands presented? Unquestionably one of the crippling things today in church finance is method. There is such a variety in the manner of giving, such a collection of miscellaneous ideas practiced in various congregations that our system of benevolence represents a system of giving as the varied styles in the automobile market today. The result is that much of the time we find ourselves on the ragged edge of wonderment as to how to secure the necessary funds to boost any other function? Our Lord's system was that giving was as the varied styles in the automobile market today. The result is that much of the time we find ourselves on the ragged edge of wonderment as to how to secure the necessary funds to boost any other function? Our Lord's system was that giving was as the varied styles in the automobile market today.
morning and a co-operating membership signed the pledge which read, "I, a member of this church, pledge $___ toward the building fund of this church." It was the ushering in of a new era in that church. Old, unpaid obligations were dug up and settled. Each Sunday morning, though there were no service in the house of God, our Nazarene treasurer made his way to each Nazarene home and found the storehouse tithe awaiting his coming and his statement was, "Plenty of money now to pay the bills."

Again it was a small church we were serving, the membership was largely women. We secured nineteen signatures to the storehouse covenant who agreed to faithfully lodge their tithe on the contribution plate each Sunday. This little church with only six men in the membership paid us thirty dollars a week, spent a thousand dollars in church repairs in one year under this system and ran their District and General Budget from around three hundred dollars up to twelve hundred and fifty dollars the last year of our ministry among them. We had only nineteen tithers of the over forty members in this church, had we "all the tithes" we might have done better. There was no more use for money than another preacher for seven years but we did succeed in dictating it into a new channel, namely, the storehouse treasury and the benevolent exercises of that little church. Doubtless created healthy pulleys that echo on far Judea and other churches. We believe as surely as we live that the fruitage of "unpaid District Budgets, General Budgets and the miscellaneous lot of neglected obligations have sometimes been occasioned because Nazarene money has not been distributed in the sacred office of the storehouse treasury.

The number of church members on the New York District is approximately 2,000. Supposing that each wage earner of this district deposited his tithe each week or month on the contribution plate. If the wage earners of this district num-
ber one-third or one-half of the district mem-
bership and the forty church treasurers of this district count these offerings each Sunday night, they would have enough money for their benevolent exercises.

It would be the trying days of 1918 when the flu epidemic closed every church in the city where we were pastor. Half sick with the disease we clung to the pulpit one Sunday morning and preached from Malachi 3:10, "All the tithes into the storehouse." We circulated slips that Sunday morning and a co-operating membership signed the pledge which read, "I, a member of this church, pledge $___ toward the building fund of this church." It was the ushering in of a new era in that church. Old, unpaid obligations were dug up and settled. Each Sunday morning, though there were no service in the house of God, our Nazarene treasurer made his way to each Nazarene home and found the storehouse tithe awaiting his coming and his statement was, "Plenty of money now to pay the bills."

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bership and the forty church treasurers of this district count these offerings each Sunday night, they would have enough money for their benevolent exercises.
Sermon Improvement
Harvey S. Galloway

What is a sermon? What do we mean by the term "sermon"? In the sense of simply "an announcement" it is easy to improve it for its own sake, to be published until it stands out as a wonderful piece of art and nothing more—then sermon improvement is one thing. But if the sermon is a means to an end, a vehicle of expression, a conveyance to get the message of God from the burning soul of the preacher to an eternity-bound people—then sermon development is quite another thing.

But what is a sermon? Webster's Dictionary gives the following definition: "A discourse delivered in public, usually by a clergyman, for the purpose of religious instruction, and grounded on some text or passage of Scripture." The Standard Dictionary defines it as: "A discourse based on a passage or text of the Bible, delivered as a part of a church service—hence any discourse intended for the Church." Personally, I cannot be satisfied with either of these definitions. They are "correct in meaning according to the general usage of the times. But it seems to me that the word "sermon" implies the following: sermon is more than the words that are said. It is a message from God through the preacher to the people; it is the preaching or proclaiming of the Word of God to the people. If the sermon is not a message of God, and if it does not touch its truth around the needs of the people, it can hardly be called as more than a religious lecture. —The Apostle Paul recognized the necessity of this divine element in the sermon when he talked of "the foolishness of preaching" and its power to save the world.

How may we improve the sermon? To improve the sermon is to improve the preacher, for the sermon is the product of the man; the preacher. True, the message is of God and comes from the Word of God, but it is colored and given form in the channel through which it passes, so we may still say, the sermon is the product of the preacher. Then to improve the sermon the first task of the preacher must be to improve himself.

With this background for our thinking, let us notice some elements in sermon improvement. The first element in sermon improvement is a growing knowledge of the Word of God and wisdom in its interpretation. The preacher's authority is the Bible. Here is God's message for the people. No longer does God reveal His messages direct to man. That day is past. But He speaks to man in His Word and through His Word. Here the preacher is to get the message for the people. The preacher must be familiar with the stock he has that knowledge must be a growing one. The grocer is to be a success, must know his stock. The housewife would not continue patronizing a man who gave her corn meal when she asked for bread, or cake when she asked for bread, or pork when she asked for beef steak. He might plead ignorance, but she would calmly reply, "You are supposed to know," and go elsewhere. A few years ago I went to work in a mercantile establishment in a large city. The first day I spent in looking over the stock and working with it. The next day I began selling those articles placed out on the counters. But when a customer asked for a better shirt or tie, he had me. I would immediately bluster around the store, asking questions of clerks and salesmen, trying to find it, and would sometimes make the sale or about as often lose it. But I stayed there several years. I came to know the stock so well that I could not only find what I needed but also sell other articles and could anticipate demand and place orders accordingly. I got to where I could "preach" a pretty good selling sermon because I knew my stock in trade, and before I left I was drawing on the commissions in the department. The Bible is the preacher's storehouse of truth, and, if his sermon is to be worth listening to, he must know the storehouse. Ignorance is absolutely inexcusable. I have heard preachers cite references that were not correct and use historical incidents of the Bible totally out of their setting or with a wrong account of them.

Not alone must the preacher know the where of Scripture truths, but he must learn the quality and application of the parts of Scripture truths and their relationships to each other. The good grocer will not attempt to sell the frills when the family's need is for meat and bread and potatoes. Neither will he try to sell a hundred pounds of soda; though he might sell a hundred pounds of potatoes. But we preachers do not always as much about the truths of the Scripture entrusted to our ministry. The preacher must not only learn his Bible but must also be wise in its interpretation. Paul's admonition to Timothy was to rightly divide the word of truth. I am acquainted with people who know the Bible as far as a knowledge of its contents is concerned, but who wrote its truths to their own damnation and to be a cover for their inconsistent lives. Brethren, if our sermons are to be true, if they are to be improved, let us learn better how to interpret the truths of the Word of God!

The Bible is the Book of preaching, our source Book of gospel truth. He who would improve his message to the people must be constantly exploring its hidden resources and learning of its life-giving truths.

The second factor we shall notice in the study of sermon improvements is an increasing comprehension of the needs of the people to whom the sermon is directed. Probably the temptations come to almost every minister to live the secluded life, to be, in a sense, a hermit. It is so easy to be secluded and protected and lose contact with men and their thoughts and their needs. But, if the preacher is to improve his message to men, he must learn to know men. He must be a student of humanity. I do not mean to say that he must be a handshaking, club-going, "man's man," but that he must have an understanding of the human spirit. That kind of a fellow is a fish out of water. A preacher need not spend all his time in social and club contacts. However he must be a man among men. He must mingle with people and learn what they are thinking about their affairs, their attitudes, their problems, and their needs. If there were no benefits to the people themselves in pastoral visiting, there is sufficient benefit to the preacher in his study of people to justify it and make it profitable. The evangelist will need to study men, but his study will of necessity be in a more general sense. But the pastor must not only understand general character traits and needs, but also the specific needs and problems of his own people.

I strongly suspect that the most of us who are preachers of the gospel could make a tremendous improvement in our sermons by making them more true to life. Too often the ministry may be indicted for bringing mousy theological discourses, foreign to the lives of the people. A preacher can neither be a part of the people and a systematic understanding of their problems and needs will help to put point and human interest in our sermons that will help us to reach men.
produce better arranged and more effective sermons. I sometimes get out an outline of a sermon preached several years ago and prepare to preach from it again. Very often I find that the material of that message must be completely rearranged if it is to be articulated and used. My other material added. This is an interesting comparison of one's mental processes now and those of a few years ago.

Not least in the development of the mind of the preacher to produce better sermons is the desire to secure the possibility to work out a proposition and discern its relative importance to other propositions in the sermon and its suitability to the needs of the people. I am reminded of the story of the youngster who was watching his old grandfather load his old muzzle-loading shot gun and fire away at something in a nearby tree. Again and again the old man reloaded and shot his gun. 'The old man raved about not being able to get the squirrel, but the kid could see nothing in the tree. At last the boy asked on and exclaimed, "Grandfather, that is no squirrel in that tree but a house on your spectacle." And what preacher has not spent time and effort shooting away in his sermon only to awaken to the fact that he was shooting at a house? I am afraid that a great many church problems have been caused by a slow-witted preacher setting up a clay pigeon and proceeding with pomp and ceremony to shoot at it—or spending his time killing mosquitos instead of destroying that breeding place. The preparation and delivery of a message of the gospel of Jesus Christ requires the best trained and most alert mind the preacher can give to the task.

Another element of sermon improvement without which the sermon is always short of its possibilities is study for sermon content, or the gathering of proper sermon material. Of course the basic thought of every sermon must be based on the Word of God. But even the Word of God is not always unfolded to us until we have found out what others think and say about it. And then there is an inexhaustible wealth of available material for illustrating, enlarging upon, and embellishing the basic thought of the message. Inasmuch as a previous paper written by myself had been styled "The Preacher's Resource, I shall not go into this part of the subject except to classify the material. The preacher earnestly desiring to improve his message will find a background of reading, general and specific, to create a reserve in his own mind. Then his book of reference occupy an important place. He cannot put too much stress upon the reference part of his library. A study of sermons and sermon outlines will prove a very fruitful field. Illustrations drawn from reading and experience will make available a wealth of material.

Probably one of the greatest aids in making one's reading and study effective in sermon improvement would be a proper system of indexing and filing and using a device and not working out a satisfactory system for myself, though I feel the need of it very keenly.

The last field of endeavor to which we shall direct our attention for this discussion is that of study for effective sermon delivery. Here is where the most of us could make tremendous improvement in our sermons. The pulpit should be a master of English. I do not mean that he should necessarily be a grammarian or that he should be far advanced in the study of rhetoric and literature, though a study of these is valuable. Nor do I mean that he should embellish his speech with flowery adjectives and high sounding words. Sometimes that does more harm than good. But he should be a master of English, and the master of a great movement should be able to convey his thought in simple, easily understood language, so that there is no confusion among his hearers. Who of us has not floundered for a word or despaired at his inability to put his thoughts into expression?

Then the fundamentals of public speaking and the mechanics of sermon delivery must come in for their part in improving the sermon, not for their sake, nor for the sermon's sake alone, but for effectiveness in getting the message to the people. Many good sermons have failed to reach their mark because the preacher was unable to put them across.

How may we improve our sermons? Let us sum up for a moment. We may improve them by effective Bible study, by a study of men, by a fuller communion with God, by attention to our own mental processes, by a conscientious and systematic gathering of material, and by more effective sermon delivery.

The task of better getting the message across, of improving the sermon, is not done with the setting of the sun. The preacher must work at this job until the summons notifies him that his work is done. 

The Spread of the Doctrine and Experience of Holiness Amongst the People of Africa

Dr. D. Hynd

Several of the older missionary societies in Africa (for instance, Paris Evangelical, Berlin Lutheran, American Board) have been celebrating the centenary of the establishment of missions in Africa, reminding us that it is only 100 years since, following the explorations of David Livingstone, the churches in the so-called home countries began their efforts to evangelize Africa. There is little doubt that the urge for missionary evangelism especially in Britain and America was the result of the great spiritual movement that swept over those countries through the preaching of John Wesley and his Methodists at the end of the 18th and beginning of the 19th centuries. The central theme of the Wesleyan revival was the doctrine and experience of "Christian perfection" or "holiness" in the believer.

At the end of the 19th century and beginning of the present century there were many who felt that the original theme which had provided the impetus for that great movement was being neglected, and that the great movement was being initiated in various parts of Britain and America almost simultaneously and once again the flames of a great missionary crusade were kindled through the preaching of men filled with the Spirit of God and working independently. Men and women touched by the fires of this movement went forth to various parts of the world as missionaries to initiate amongst the tribes and nations a movement that would insure the maintenance of the spiritual experience of holiness amongst the native Christians and the young church that would be established.

Those who felt called to Africa—congregated around Port Elizabeth about 1899-1909, where Rev. Haldy gathered together missionaries from the various holiness groups in Britain and America as they set foot on African soil.

The policy of these early pioneers was the establishment of an "International Holiness Union of Africa," as it was called, and the method was to establish a school for natives who would be drawn from various tribes. The congregating together of missionaries and potential native preachers was to be a mutually helpful process whereby the missionaries would learn the language of the tribes to which they would go and the native workers would receive from the missionaries the training that they needed.

However impractical it may have proved to be at that time, it has nevertheless proved to be the birth of the holiness movement in Africa. Names which are now written indelibly in the pages of holiness history in Africa are found amongst those early pioneers at Port Elizabeth: Mrs. Reina Innes Shirley, Rev. D. B. Jones, Rev. M. Schoombe, Rev. Schmelzenbach, Revs. Fuge and Schmeltzer. Revs. Fuge and Schoombe from a holiness group around Cincinnati built the foundations of work which is now attached to the Pilgrim Holiness Church of America; Rev. D. B. Jones of the International Holiness Mission of England came out and later began what has become the foreign work of that Mission; Rev. Schmelzenbach from a group around Penzil, Texas, and Miss Etta Innes from God's Bible School, Cincinnati, became affiliated with what became the Church of the Nazarenes.

The experiment at Port Elizabeth did not for various reasons fulfill all the expectations looked for from it, this group of early holiness pioneers were scattered to various parts of the subcontinent. Rev. D. B. Jones went to the West to begin the work there; Revs. Schmeltzer and Schoombe were the first missionaries of the holiness group to enter Swaziland where they established what is now the work of the Pilgrim Holiness Church, which later also established work in Natal. Rev. and Mrs. Schmelzenbach and Miss Etta Innes went to Swaziland in 1911 and began the missionary work of the Church of the Nazarenes.

The various holiness movements started in this way amongst the Bantu of Africa thus had a common origin, and the workers have kept closely in touch and in fellowship with each other largely due, no doubt, to their common origin, the early sharing of hardships and the similarity of aim which they had, and each resulting section has followed the progress of the other with interest and prayer.

Skeat—It is interesting to review the spread of these movements and to see how in the providence of God they have pursued parallel courses but both as regards progress and geographical distribution.

From the compound work in Johannesburg the International Holiness Mission has followed its converts to Gixaland and the Eastern Transvaal.
From Swaziland the Church of the Nazarene spread to Zululand, Gaborone, and the Eastern Transvaal.

The Pilgrim Holiness Church has worked faithfully in Swaziland and Natal.

For the past 25 years the self-sacrificing labors of many missionaries and workers, who, thank God, are nearly all still amongst us, have resulted in the establishment of a multitude of native holiness churches pastored by native holiness preachers, whose denominations in the same territories as mentioned above. In each territory their borders are contiguous and in some cases overlap.

The purpose of the review is that those of us who are entrained in these days with the spread of holiness throughout this great continent or as much of it as God may in His providence allot to us to evangelize, might consider the best means to promote the cause we all love, and see whether through closer co-operation or amalgamation in certain forms of missionary endeavor in the areas where we are working, we might not be able to hasten on the whole of holiness churches which have been established for 25 years in a united effort to spread the doctrine and experience of holiness not only in their own areas, but to other parts of Africa.

A mission is not that with real Christian statesmanship and disinterested loyalty to Christ we might be able to do in a co-operative effort what we might not be able to do working singly for the advance of the cause of holiness throughout southern and central Africa? May the present time not be God's opportune moment for a great united advance by the native holiness churches, assisted and inspired by the European mission, and to open the back parts of Africa the spiritual experience which they possess, and which they must propagate? May such an effort not prevent the onset of that decay which has always characterized the early churches which have neglected to spread themselves in other needy parts?

EUROPEAN WORK—Several efforts have also been made to initiate and organize a holiness movement amongst the European population of South Africa, with other parts of Africa the spiritual experience which they possess, and which they must propagate? May such an effort not prevent the onset of that decay which has always characterized the early churches which have neglected to spread themselves in other needy parts?

Easter Forward Offering pubication matter in this Supplement in this number? It contains material that will be a very great help to every busy pastor. It offers suggestions that will start any keen mind minister to thinking, and planning. Read it carefully, it will pay you. Sunday, April 12, is the date.

Have you read the Easter Forward Offering? The Pastor's Scrap Book

1. L. ELY

THE FULFILLED PROMISE

The gift of the Holy Ghost in the "pouring out" that Joel prophesied of, the baptism that John the Baptist referred to; it is a baptism with fire and with the Holy Ghost. It is the thorough purging and purifying grace promised to those who were classed with Malachi; it is the Holy Ghost himself, the Comforter that Jesus promised to His own disciples, the sanctification Jesus prayed that they might have through the truth, the anointing that abideth, the filling they received. All this occurred on the day of Pentecost to those who were already disciples and followers of Jesus, whose names were written in heaven, 1 Peter 3:18, and who were not of this world and belonged to Jesus. And this, the inheritance every child of God may have by faith, if he is willing to make the consecration.—L. A. CLARK.

THE SEPULCHER

The Man had died on the cross, and they laid Him in the tomb; The Living Stone is in the stone, The Rock in the rock-hewn room; They hie Him Gang, and seal the stone at the door; They made the sepulcher secure, and set their watch before.

"Let his friends should steal him away, and say that he was slain and buried," they said. But Life escaped from Death, And the God-man rose from the dead, The spherical minds of men Still think the sepulcher safe, But Christ had said, "I will arise, And the counsels of God endure."

Still His disciples go:

To carry the wondrous word: "The Lord is risen indeed! We saw him and heard!" And the tomb men think so sure, With the seal of their scars on the door, The place where the Lord once lay, Is empty forevermore.

—ANNIE JOHNSON FLINT, In Sunday School Times.

THE ASSORTING OIL

Three things prohibited:
1. Not to be put on the field. Not honoring the natural man, which is a type of carnality.
2. Not to be put on strangers. Strangers represent the unregenerated, or backslider, trying to get sanctified without the new birth.
3. Not to make any like it. That would be imitating the work of the Spirit—such are the sins of today. Simon of the Acts of the Apostles' day thought it could be bought with money.

How Long Was Our Lord in the Tomb?

(Continued from page 16)

... hours in all. It was a period which included either wholly or in part three consecutive units of 24 hours each. Let this serve as a typical instance of the difference between our usual way of reckoning and the biblical way. In the biblical way years or days are not thought of as properly measured of time, but as current periods wholly or partly covered by the events spoken of. We use a clock method in such matters as postage or mileage. A letter requires one stamp for each ounce or fraction of an ounce of postage, a carload of freight costs a full ounce... Samson's wife is said to have wept 'the seven days that their feast lasted,' though she did not begin the weeping earlier than the fourth of those days. (Judg. 14:19, 25.)

The weight of evidence, therefore, is on the side of the common interpretation and the historical position of Christian writers and believers from the first centuries to the nineteenth, namely, that the crucifixion and burial of our Lord was on Friday and His resurrection on Sunday. Quotations might be given from the early fathers of the Church, preceding the Council of Nice, including Irenaeus, Justin Martyr, and Irenaeus, showing that the Lord's Day, or Sunday, was kept by the Christians of the second century in memory of the resurrection of Christ on that day, and the action of that council in ordering the celebration of Easter on Sunday, in A.D. 325, is notable as the recognition of the observance of Sunday as the day of the resurrection by the followers of Christ from that Sunday, April 9, A.D. 30, which saw the Lord arise, to the gathering of the first general council of the early Church. And from that day to 1865, in the last third of the nineteenth century, no voice was lifted, no pen moved in favor of other days for the crucifixion, burial and resurrection of our Lord than Friday and Sunday.
Select Your
COMMUNION SERVICE
In Time for Easter

The trays contain 30, 35, or 40 glasses, each. One to four trays can be placed upon one tray base. Only the top tray requires a cover, as each tray becomes a cover for the one beneath. The base and cover are not absolutely necessary, but will add very much to the appearance.

Our special Service of Aluminium is so finely finished that very few are able to distinguish it from silver when the two materials are placed side by side. The Aluminium is light weight, durable, and does not tarnish.

The trays are interlocking, so that, instead of resting upon the glasses, the bottom of the tray is extended and rests upon the tray underneath. With this arrangement the glasses cannot be seen.

**SILENT TRAY NO. 1**

This Aluminium tray has been perfected to meet the needs of the many who have requested a silent tray. Each hole is equipped with a silencer made of the finest quality rubber in which the glasses are placed, thus eliminating the noise when placing the glasses in the tray, as well as when they are removed by the communicants. It can be used with the same base and cover as our trays Nos. 2, 6, and 10. Style 50A Silent Tray No. 1. Aluminium.

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Aluminium is light in weight, durable, and does not tarnish. It is beautiful in appearance, and so finely finished it is hardly distinguished from silver. We can furnish the above design complete with dark-red velvet mats. Diameter, 10 inches. No. 1, $1.75 each. (Delivery extra.)

**Style No. 50 A**

| Tray No. | Interlocking, with forty plain glasses. | $7.00 |
| Tray No. 2 | Interlocking, with thirty-five plain glasses. | $6.75 |
| Tray No. 6 | Interlocking, with thirty plain glasses. | $6.50 |

Price of empty trays may be ascertained by deducting cost of glasses at 85c a dozen.

Base No. 50A. Fits Trays 2, 6 or 10. $2.25

Cover No. 50A. Fits Trays 2, 6 or 10. $2.25

We can supply Patent Filler, silver lined, at $5.50, delivery extra.

Aluminium Bread Plate No. 1. 10 inches in diameter, narrow rim. $1.45

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Circular giving detailed descriptions of Communion Ware will be sent on request.

**The Curse of Contentment**

**By the Editor**

S T. PAUL said, “Godliness with contentment is great gain.” But I am thinking of that sort of contentment that has too small an element of godliness, and is principally just contentment. The metaphor is a hog that has eaten all he can hold and has done that so habitually and so long that he has grown fat, and now he finds a cool place under the shade of a tree and lies down and just grunts. That sort of a life may be all right for a hog, but it is a poor life for a preacher.

But our metaphor is limited. The picture would be worse if it were that of a poor hog that has become a fatalist and has decided to just be poor and underfed and just lie and grunt anyhow.

But I am not thinking of hogs anyway. I am thinking of preachers who have done quite well and have become aware of it. And having become aware that they are efficient and successful, they have ceased to strive. They may tell how they used to “burr midnight oil” in the pursuit of knowledge, but now they go to bed early and get up late and read only well digested books and magazines and newspapers and rest and grunt contentedly and resent it when anyone tries to stir them up.

I am thinking of preachers who came to the ministry from lowly station and had to fight hard to overcome an inferiority complex. But they have found out that they are about as polished as the majority with whom they must associate, so now they just rest and canker and rust.

I am thinking of preachers who knew at the beginning that one cannot be an unctionous preacher unless he is an insistent prayer, and they fasted and prayed and “soaked” their souls in meditation and solitariness before God. But they have found out how to influence the people by human manipulations, and they have their sermons pretty much by heart, and they are away out and beyond any taint of modernism or want of orthodoxy. So they throw over their old straw that did once have a lot of wheat in it, and they sound out platitudes of praise and hold their popularity and they are already dying of contentment.
I am thinking of preachers who have lost or are losing their passion for souls. They are right at heart in that they would be glad if everybody would get saved and do right and go to heaven. But they no longer suffer the pangs of the sinbearer or endure the travail which birth involves. Weak well-wishing is taking the place of heart agony which once found expression in the words, “Give me souls or take my soul.”

I am thinking of preachers who can’t be kicked into a fight. If anybody objects they will not attempt to have a revival. If “the brethren” think the budgets are too high, they will seek to have them reduced. If people won’t come to church they will not go out after them. If their church won’t fly they will just let her walk or stand still. If a program is not easy to carry out they will just whittle the program down. If anyone says it can’t be done, they just eliminate that project from the list:

- Contended preachers who are slack and fat and lazy or who have decided to just be lean and hungry and not do anything about it: Contended preachers who have agreed to “Let well enough alone,” and who keep on bringing their “well enough” down to the level of whatever is.

I tell you, brethren, we are in a condition to fight a battle, yes, a war. Contempt that reduces the temperature of the fighting blood is a curse. Better that a man should be always on the road than that he should arrive and never find it out. The man who “thinks he can’t,” is no worse off than the man who contends he has already done it. There is little hope for either one.

A man approached a house and inquired for work. The woman who met him at the door, said, “We do not need anyone. You would be surprised at how little work we have.” But the applicant replied unabashed, “Lady, you would be surprised how little work it takes to keep me busy.” And I have thought it is like that with many a preacher. On the other hand, there are preachers who keep so busy at so many things that if only half of their undertakings do some good they will get ahead. May God deliver us from the curse of contentment!

Editorial Notes

This is just the time of the year when the publishers of the Preacher’s Magazine have to consider the question of the life or death of the publication. I was personally more responsible for the initiation of this magazine than anyone else, and I believe it has done some good. But it is beyond my power to insist upon the continuation of the Magazine. That is for the subscribers and the publishers to decide. Well, principally, it is for the subscribers to decide; for the publishers always turn to the subscription list whenever the question is brought up. Any time I say, Preacher’s Magazine at the Nazarene Publishing House, either the manager or the assistant manager says, “Let’s see, what is the subscription list now?” And preachers are about like other people when it comes to postponing the carrying out of a good intention—the renewal of their subscription for example. Just what have you done about yours? If you have not renewed, please do not delay.

Often we have called attention to the fact that we have a limited field in which to advertise the Preacher’s Magazine. If we give notice of it even in a publication like the Herald of Holiness the majority of the readers are eligible to subscribe, for our list is limited to preachers. This is why we appeal so often to our subscribers to solicit a subscription from a brother preacher. A single word of personal solicitation is worth whole columns of general advertising, since we can appeal to such a small percentage of the population. So here I am again asking every reader of the Preacher’s Magazine to ask some brother preacher to subscribe. And I would so much appreciate it if you would just render the service of offering to send in the subscription for the new prospect. Just a little encouragement like that will often turn a mere good intention into a good deed. Please do this right away.

I have been experimenting on the reading habit for some months now, and have been surprised at the results—in quantity, at least. I am not a really fast reader, but I have been able to read from two to four good-size books a week, mostly just in spare time. My plan is this: I keep a different book handy for each different place; one in my car to read while waiting for my wife to buy the groceries or for some friend to make a call or get his hat; another, on the mantel, where I can reach and get it when I find time; and, finally, a little book, less than five minutes yet; another, of smaller physical size. I keep in a convenient pocket to read when I take a trolley or train or bus. And the remarkable thing is that I find I can leave off at the end of any paragraph and take up there again at convenience without any necessity for reviewing past reading to “get the connection.”

But I suppose it is not possible to tell anyone how to read. Some, I know, mark and file and reread in order to feel they have done it right. I read right on through and make no particular effort to remember. I calculate that if a thought is not strong enough to cling on it is too weak to be of much help anyway. So I do not memorize or file and do not specialize on formal quotation—although, of course, I know I must call up what I have read, even when I am not aware of it. But whatever the plan, if a preacher would be heard he must read. Usually we say that if one would be heard he must listen to others. But the preacher has but little chance to listen, so he must read to make up for it, and if he speaks much, he must read much.

I was in a service the other day where they were selling Evangelist Otho Schwab’s little book on “Sanctification, What, When, How?” and I bought a copy. I shall read that book with great care. I know it was written especially for distribution among people who are not familiar with our central thesis of doctrine and experience, but I have not the slightest doubt that it will help me also. Often a good field in a familiar landscape yields more. We are thankful. Wesley used to listen very carefully in the testimony meeting for some message that God would be pleased to send to him. We must produce, read and publish good literature dealing with our central thesis and with all the fundamentals of our holy faiths. There is place for a new crusade of holiness literature.

One thing more, please be on the lookout for material which would help your brother preachers and send it to us for the Preacher’s Magazine. Any time you have an outline, illustration or other contribution you would be willing to pass along, please send it to us. Help us make the Preacher’s Magazine “Better than ever.”
THE DOCTRINE OF PREDESTINATION

Paul S. Hill

The doctrine of predestination has afforded a ground for much discussion in the Church during the past. Much of this discussion has been useless, but some of it has been very helpful and beneficial. In general the doctrine of predestination has grown out of an interpretation of the sovereignty of God. That is, the sovereignty of God rather than His wisdom, love or holiness has been made to stand for the most pronounced characteristic of God, and consequently with the emphasis placed on this attribute of divinity there has been built up a system of thinking which centers around-predestination as a natural sequence to divine sovereignty. Or to make it more clear perhaps we could say that the doctrine of predestination would not spring so naturally from a consideration of the wisdom of God, or His love or holiness or any other attribute or characteristic of God as it does from His sovereignty. It is from the interpretation of the sovereignty of God that the doctrine of predestination has sprung.

The Sovereignty of God

The doctrine of the sovereignty of God is a true doctrine. To have less than a sovereign God is to have no God at all. If God there must be the absolute. There must be wisdom in the absolute, also justice, and goodness. These and all the other attributes of God must exist in the absolute degrees. The absolute is God's and His alone. Thus the sovereignty of God is absolute. There is none more sovereign, no higher power, no higher will of authority. The sovereignty of God is absolute. It is this fact, this truth of the absolute in the sovereignty of God that has furnished the basis for the doctrine of predestination.

Predestination Defined

Webster defines predestination as the act of predestinating, or state of being predestinated. (2) "The purpose or decree of God from eternity respecting all events; especially the preordination of men to everlasting happiness or misery. More especially preordination to eternal life."

There is a much fuller definition given than is quoted above, but this conveys the central idea of predestination as used in the theological discussions during the days of Calvin and since. It must be borne in mind, however, that the dictionary definition of predestination and the Bible teaching of predestination are not necessarily the same. The dictionary defines the term as it is used in the theological discussions of the day when the dictionary was in process of making, and simply defined the word without regard to the theological truth or untruth of the doctrine itself.

In his explanation as to how he arrived at the meaning of words Mr. Webster frankly states that he made inquiry of those who used the word and to whom it had a definite meaning. As an illustration of his method of obtaining a definition he made inquiry of the scientists as to the meaning of scientific terms, the chemists supplied him with the exact meaning of chemical terms and words, the engineers were his source of information regarding the meaning of engineering terms, etc.

Following this method he, of course, would ask the theologians for the meaning of theological terms with the result that the above definition was given as defining the meaning of predestination.

We have no quarrel with the dictionary. We think the method of obtaining accurate definitions is the best possible, but it is easy to see how a meaning could be written into a definition which would be misleading in reference to the truth or untruth of the doctrine defined. Especially could this be so in regard to doctrines of a theological nature. It could be also true of other fields of deluded things. A scientific term might express the teaching of a school of scientists and yet that particular school of scientists be faulty in their treatment of the subject in hand, or a political group might use a term or word until it was related almost wholly to their doctrine of politics, and yet the political doctrine held by that particular group might not be true to the whole subject of government. And thus we might enlarge to show how the definition of a term might be misleading as stating the truth of the matter. Especially can this be true in reference to doctrines or statements of belief. It is easier to define a solid thing such as a stone or stick than it is a doctrine. A definition of a solid thing is more likely to be true to the actuality of the matter than a definition of a doctrine be true to the doctrine as that doctrine stands in relation to all truth of which it is a part.

The Definition Further Examined

The definition as given above contains two parts which according to the definition are unalterably related to each other. One part refers to the purposes and decrees of God from all eternity. The other part refers to all events, and especially to man's relation to eternal salvation or damnation. As the definition stands it relates these events and men unalterably to the eternal decree and purpose of God, so that all events and all men are so fixed by the eternal purpose and decree of God that they are unalterably established. Nothing can be changed. Everything is as it must be. Nothing could have been different from what it was or is. Nothing of the future can be shaped by any force whatever so that it can be anything but what was predestinated by the eternal purpose and decree of God.

We do not question the definition as expressing the teaching of the predestinarians. It is true to what they teach, but the question we ask is, is there that unalterable relation between the eternal purpose and decree of God and all events of earth and time, and the eternal salvation or damnation of all men? Is this doctrine true? Does this definition truly express the doctrine of predestination as it is taught in the Word of God? Not as it is taught by the predestinarians, but by the Bible, which is the source of all revealed truth. The thing to settle is not the fact of the eternal purpose and decree of God, neither the fact of events, and the eternal salvation or damnation of men. These enter into the discussion of course. They are both truths. It is true that God is sovereign. It is true that He has purposes and decrees dating back to eternity. It is also true that predestination as taught by the predestinarians, but are the predestinarians entirely true to the doctrine as that doctrine stands in relation to all truth of which it is a part?
nal purposes and decrees of God predetermine and predestinate all events, the actions of all men, the eternal salvation or damnation of every soul? In other words is there the unalterable relation between the purposes and councils of God and all events and men that this definition teaches? The predestinationist say, "Yes." An examination of the purposes and decrees of God, together with an examination of events and the question of salvation should give us an answer.

**The Question Further Enlarged.**

The question raised is the relation between the eternal purposes and decrees of God and all events and moral issues of men which stand to save or damn them eternally. We do not question the eternal purposes and decrees of God nor do we question the fact of events and their relation to men in time and eternity. What we do question is the unalterable and unchangeableness of human events in their relation to the eternal purposes and decrees of God. Is there a relationship between the eternal purposes of God and all events so that all events, and all human history, and all the processes of salvation and damnation in their workings in time and eternity, are unalterably fixed? Has the eternal purpose of God fixed every event of earthly and eternal time? Has the eternal purpose of God unalterably fixed the future of each soul of man for all eternity, regardless of every other factor and force with which men think they deal?

Again we state that we do not deny the sovereignty of God, nor His eternal purposes and decrees; neither do we deny the fact of events and the eternal salvation or eternal lostness of the souls of men. The question raised is not in reference to the truth of either of these two propositions which enter into the definition of predestination. What we seek to know is the relation of these two truths to each other. Is every event of time and eternity, every curse and sin as well as every blessing and good, fixed unalterably so that everything that has been, and is, and shall be, is only what the sovereignty of God has decreed without regard to any other factors with which at least men think they deal?

**Stating the Case of the Eternal Purpose and Decree of God.**

The eternal nature of God is an argument for His sovereignty. Also the sovereignty of God is an argument for His eternity. These two characteristics of God supply the needed ground for the eternal purposes and decrees of deity. Without eternity as a fact in the nature of God there can be no eternal in the purposes and decrees, and without the sovereignty of God there can be no unalterable and unchangeable purposes that reach back into eternity. It is from the unalterable sovereignty of God that we argue the eternal purposes and decrees. Both eternity and sovereignty are necessary to the foundation of eternal purposes and decrees. To deny either of these characteristics as belonging to God is to at once admit that eternal purposes and decrees do not exist, for it is easy to see that inasmuch as eternity and sovereignty are written into the eternal purposes and decrees of God, without these two factors the whole matter falls for lack of a proper foundation and premise. But granting these two characteristics as belonging to God (and without them God cannot be) there is seen at once not only a possibility for eternal purposes and decrees, but there is also ground for reasoning that such purposes and decrees are not only possible but certain. Not only does the eternity and sovereignty of God stand for a possibility of eternal purposes and decrees, but it also stands to assure us that such eternal purposes and decrees shall be issued from the Godhead.

Eternity belongs alone to God. No creation, be it material universe, angels or men, has the quality of eternity belonging to it. God alone is eternal. Eternity and God are inseparable. We should not think that the relation between God and eternity is such as can be expressed as God clothing Himself with eternity, as though God were a Being separate from eternity and consistent with it, and using it as a measuring stick in order to express His duration to humanity. Such reasoning makes for a separation between God and eternity. The truth is that God is eternal, not in the sense of being coexistent with eternity but in the sense that eternity is a nature and characteristic that is contained within the very being of the Godhead, so that without God there can be no eternity any more than there can be justice, or love, or goodness, or any other attribute of deity. He is the eternal God.

Unless this idea of eternity as an attribute and characteristic of deity be accepted we have two existents, which make the entire idea of God impossible. With eternity as merely an infinite time stretching back into the past and forward into the future, a something coexistent with the existence of God, we have not only God to deal with but also eternity. Aside from, and outside of, the very nature of God, eternity as such, has no meaning nor purpose. The truth of the sovereignty of God and eternity inseparable. Without God there can be no eternity. Without eternity there can be no God.

**What Eternity in the Godhead Means.**

Aside from the eternal purposes and decrees of God which spring from His sovereignty and eternal nature there are other determining and fundamental characteristics of God which can be reasoned from His eternal nature. That is, we have already stated that the doctrine of predestination (the eternal purposes and decrees of God) is based on the eternity and sovereignty of God, so now we wish to show how not only the purposes and decrees of God are related to His eternity, but also other attributes and divine characteristics are also related. We do not think that the sovereignty and eternity of God are alone the proper sources for the establishing of theological truth. There are revealed to us more of the nature and character of God than of His eternity and sovereignty. This should be considered in the study of any theological subject, but inasmuch as we are studying predestination as springing from the eternity and sovereignty of God we rightfully should seek to understand what the eternity and sovereignty of God imply or teach. At present we are thinking of the eternity of God in its relation to what God is.

The eternity of God reasons for every moral and eternal attribute and power that, being within the nature of the Godhead, makes God what He is, and what He ever will be. If it be true that the doctrine of predestination can be reasoned from the eternal nature of God so also can other doctrines be traced back to that same eternal nature. And not only so but these other truths which spring from the eternal nature of God have a relationship to predestination which help to establish clearly what the true teaching of predestination really is.

It is through processes of reasoning applied to one truth that another truth is found. It may be awkward thinking which seeks to establish one characteristic of divinity on the revelation of another one. That is, to reason that if one characteristic is proved then another must be a natural and inevitable coexistent sequence, but nevertheless it is true that none of the characteristics of divinity can remain without all the other divine accompaniments. We cannot have almighty power without infinite wisdom, for infinite wisdom is essential to infinite power. We cannot have infinite justice without in-
EXPOSITORY

EXPOSITORY MESSAGES ON
CHRISTIAN PURITY

Olive M. Winchester

Pure Religion

PURE religion and undefiled before God and the Father is this, 'To visit the fatherless and widows in their affliction and to keep himself unspotted from the world' (James 1:27).

From the beginning of the human race on the earth there has been some form of religion; in fact it would seem that there is no tribe or race without religion. While this has been disputed, yet it would seem to have good grounds for belief.

Naturally, in the great number of religions there is great variety. Not only do they vary in the varying number of heathen religions, but likewise among the advocates of the Christian religion. Thus it is that, the question arises over and over again as to what is the nature of the true religion.

The Bible does not give us many definitions of religion; it states its qualities and attributes in specifying the characteristics of its followers, but when it comes to definite statements of the nature of religion put in the form of terse, pragmatic utterance, we have practically only two, one in Micah in the Old Testament and one in James in the New which tells that "Pure religion and undefiled before God and the Father is this, 'To visit the fatherless and widows in their affliction and to keep himself unspotted from the world.'"

Pure Religion Twofold

Throughout the Scripture it is evident that religion has a twofold aspect, a religious man has forgotten God. In the Ten Commandments we have first delineated duties toward God and then duties toward man. When Jesus summed up the great essentials in religious living we have the exhortation to love God with all our heart, soul, mind and strength which is followed by the admonition to love our neighbor as ourselves.

It would seem that this was plain, but how often has man emphasized one phase of Christian living to the exclusion of the other. In consequence we have the forms of personal religion which seem to have lost sight of the duties to man. The extreme forms of mysticism sometimes have fallen into this error. The thought of the individual has been filled with his experiences of God, a thought most essential, yet fundamentally essential, but he has so lost himself that he has forgotten the poor and needy about him.

Then, on the other hand, there is the person who has caught the vision of social service. He has heard the cries coming from oppressed humanity, bound by injustice and servitude; to him the whole of religion consists in caring for the needs of his fellowmen. If his service to his fellowman included the preparation of that soul to enter into a personal fellowship with God thus meeting the needs of the spiritual nature, then the service would not seem to be so far from the truth, but those caught by this presentation of religious truth are concerned primarily with the temporal needs of man. They seek not to fit man to become reconciled to his God, or if they do include this thought, it is secondary rather than primary, but they seek for him social justice. That there is need, of social justice we admit, but that this is the gospel of salvation we deny. The social gospel is not the gospel in its fullness, in fact it neglects the real dynamic of the gospel.

While there are these extreme positions that have been taken by some in the history of religion, yet at the same time the fact remains that religion is twofold; it includes a personal relationship to God and also service to our fellowman. If we are to have religion in its fullness, we must have both of these phases.

Religion Expressed in Christian Service

In this particular passage we have, the thought of service put first; more often the thought of personal relationship to God is put first. But our passage is found in the Epistle of James, and one of the characteristics of this epistle is the emphasis upon works as an expression of the salvation in our hearts. James does not present works as the method of obtaining salvation, but as the expression of salvation. He is not dealing with the obtaining the experiences of salvation, but how one is to keep those experiences after they have been received.

In noting the class of works indicated here, we see that they are ministries of mercy or benevolence. They no doubt stand for the whole class of such phases of Christian service. Works of social justice belong to the realm of the moral man, and when he becomes a Christian, he not only observes social justice, but he adds to that works of benevolence. Consequently we see that the social gospel, standing by itself alone, touches only the realm of moral living. If one claims this as basis for Christian living he has not risen yet to true Christian love.

On the other hand, if one claims a Christian experience and fails to walk in keeping with the principles of social justice, there is a default somewhere; Christian love should always quicken moral principles and never does it compensate for delinquencies along this line. It may be that in some cases the default is in the understanding, and again it may be in the nature of the experience received. At times people's adherence to religion is more of an intellectual assent than a transformation of the nature. But at times the nature has been transformed and the judgment of what is right is very deficient. Thus it can be from several causes, that a true conception of the justice due our fellowman may be perverted. Yet whatever may be the case, the question of social justice belongs to the realm of the moral, primarily, rather than to the realm of the spiritual.

The necessity that the love of Christ in the heart finds expression in works of benevolence to those in need around about is a truth that James especially stressed. We find him in the second chapter of this Epistle exhorting that faith should show its validity by finding expression in works. He inquires what profit may result if a brother should have need and we simply tell him to depart and be warned, if we do not give him the things that he needs. Then he concludes that this illustrates the nature of faith without works; it is futile if it does not call forth expression.

The care of the poor has ever been emphasized as the duty of those who wor-
ship the God of Israel and the God of the Christians, from the earliest days. In the Mosiac times we find the command that the gleanings of the vineyard and the corners of the wheat field were to be left for the poor.

The patriarch Job in the chapter which is sometimes called his "Oath of clear ance," that is, where he protests his integrity, asserts:

"If I have withheld the poor from their desire, Or have caused the eyes of the widow to fail, Or have eaten my bread alone, And the fatherless hath not eaten thereof,

"If I have seen any perish for want of clothing, Or that the needy had no covering; If his brow have not blessed me, And if I have not eaten with the thiev e of my sheep,

"If I have lifted up my hand against the fatherless, Because I saw my help in the gate: Then let my shoulder fall from the shoulder blade, And my arm be broken from the bone,"

(Prov 31:16-22, R.V.)

This same note of the importance of the care for the poor runs through the Psalms and appears also in Proverbs. Since this thought occupied so important a place in Old Testament teaching, it is improbable that James carried this into his ideal of a New Testament Christian, not simply from a personal predilection but through the inspiration that spoke both in the Old Testament and the New.

UNSPOTTED FROM THE WORLD

Passing from the expression in outward acts of religion, James comes to the inner condition of the heart. We note in both cases those of the outward acts and their admonition to keep oneself unsullied from the world that the tense is present and thereby we have the fact that this is to be a continual process. This does not argue that the process of unsullied condition is not preceded by an act; in fact the reverse would be true, because we cannot keep an object or inner being clean until once it has been made clean.

James here as elsewhere is not dealing with the receiving of salvation but the maintaining of that condition after it is received. There must be the cleansing of the heart, but this work will soon lose its efficacy if the heart is not continually kept in that pure and unsullied condition.

We might ask ourselves what is the world from which we are to keep ourselves? We think of the world in the sense of this material cosmos, and we think of the world in a religious sense, thereby designating certain tendencies which we recognize as not conducive to spiritual living. The first definition of the world we would not feel would have reference to our present thought, but the second we might be more inclined to accept, but still we feel that there is an inadequacy in it. One writer has defined the world in the sense in which it is applicable here as the "self-pleasing sphere." This seems to us to be the thought.

There are two centers around which the heart and inner life of man build, one is the self and the other is God. While at times there may be creature loves which are unselfish, yet after all when they are traced to their original motives and their contents thoroughly analyzed, it appears that the radiating center is self. That this self life may be destroyed and the soul find its center in God takes a radical transformation; this only comes to pass with the death, full and complete, to the old self life or the "old man" as stated in the Epistle to the Romans.

Therefore in keeping oneself unsullied from the world, there is need that all self-seeking be eliminated. Defining unsullied religion then the writer to whom we have already referred says, "Pure, or clear through, unsullied or unstained with self-seeking." Then he goes on to say that our supreme danger in the religious life is willingly cherishing mixed motives. Again someone has defined unsullied religion as that in which there is no strain of insincerity. This allies with the foregoing statement of mixed motives.

To keep oneself unsullied from the world, then it would mean that we should always guard ourselves from any self-seeking. How easy it is in our work for the kingdom of God to let some strain of self-seeking come in and mar the purity of motive! How often do we rationalize ourselves into some position which has underlying some objective that is diverted by human desire? How much of prayer and waiting upon the Lord does it take to keep from entering into the heart all the charming desires that lurk so near its door? Yet if we are to keep ourselves pure, this must be done.

When we conclude our examination of this definition of religion that James, the brother of our Lord, has given us, we find that he has chosen the two most fundamental points. That the inner being of man be pure and be kept pure is the great essential, that he have no other center but Christ and Christ in God gives true religion and is fundamentally essential to true religion. But with this inner purging of his being there goes forth a love for his fellowmen which can be expressed only in deeds of lovingkindness, and acts of benevolence.

Thus we have a well-balanced Christian, he does not lose himself in the mystic joy of an inner life but sends this forth in outward expression, neither, does he give himself entirely to works and forget the personal aspect of his religious life. If we can keep this ideal ever before us, then will we live acceptable lives before the Lord our God.
III. The Model Brother (ch. 3).
1. Concern for the faith of the brethren (vs. 1-4).
2. Effort in behalf of their faith (vs. 5).
3. Comforted in their faith (vs. 6-8).
4. Praying for the faith of the brethren (v. 9).

IV. The Model Walk of the Believers (ch. 4).
2. Walk in love (4:9, 10).
3. Walk in honesty (4:11, 12).
5. Sudden termination of the walk (5:1-11).
7. Conclusion (5:24-28).—Selected.

Habits Worth Forming
3. Habit of High Thinking (Col. 3:1-4).
4. Habit of Good Will (Col. 3:12-17).
5. Habit of Trusting God (Matt. 6:24-34).

Jesus Was Able
3. To sympathize deeply. Note, He had compassion" in (Matt. 8:35, 36; Luke 7:12-15) and so on.
4. To help efficiently. "He went about doing good." Acts 10:38. Read Mark 1:32-34. His whole life was effective helpfulness. What was the secret?

6. To teach happily. (Matthew 13 as an example; Matthew 5:7 also).
9. To keep pure constantly. (study John 14:16; Matthew 5:8).
10. To be God's Son triumphantly. (John 14:10, 11; Matt. 3:16; Matt. 12:28).—Selected.

The Heart of the Gospel (Colossians 1:19-21)
3. Attestation of God's Approval. "It pleased the Father."—Selected.

Christ Dwelling in His Children
The Christ life indwelling. (Col. 1:27).
The Christ life impelling. (Rom. 6:4).
The Christ life inspiring. (Gal. 5:6).
The Christ life inquiring. (2 Cor. 3:4).

The Preeminence of Christ (Colossians 1)
1. Matchless Redeemer of His People (v. 14).
2. Majestic Reveal of His Father (v. 15).
3. Magnificent Exemplifier of His Power (v. 16).
4. Magnificent Upholder of All Things (v. 17).
5. Magnificent Representation of Grace, (v. 18, 19).
6. Merciful Reconciler of All (v. 21).

Seven Steps in Salvation (Colossians 2)
1. "Received Christ" (v. 6).—Our Salvation.
2. "Walk ye in Him" (v. 6).—Our Separation. (Signed in Him) (v. 7).—Our Foundation.
3. "Bent up in Him" (v. 7).—Our Continuation.
4. "Complete in Him" (v. 10).—Our Perfection. (Buried with Him) (v. 12).—Our Confession.
5. "Risen with Him" (v. 12).—Our Position.

Prayer a Personal Duty

Some Facts Worth Knowing About the Scriptures
1. It is possible for every Christian to become mighty in the Scriptures.
had seen Christ, but was also by apostles appointed bishop of the church in Smyrna, whom I also saw in my early youth, for he tarried a very long time, and when an old man, gloriously and most nobly suffered martyrdom, departed life having always taught the things which he had learned from the apostles and which the Church has handed down and which alone are true.\(^1\)

He states that what the apostles first preached was “Handed down to us in the Scriptures”; and that they were filled with the Holy Ghost; that “Matthew issued a written Gospel”; that “Mark, the disciple and interpreter of Peter, wrote what had been preached by Peter”; that “Luke, the companion of Paul, recorded in a book the Gospel preached by him”; and that “John, the disciple who had leaned on the Lord’s breast, published a Gospel during his residence in Ephesus.”

“We have learned from none other,” he writes, “the plan of our salvation than from those from whom the gospel has come down to us, which they did at one time proclaim in public; and at a later period, by the Holy Ghost, his mind turned to us in the Scriptures, to be the ground and pillar of our faith... For after our Lord arose from the dead; the apostles were invested with power from on high, when the Holy Ghost came down; were filled with all His gifts and had perfect knowledge... Matthew also issued a written Gospel among the Hebrews, in their own dialect; while Peter and Paul were preaching at Rome and were laying the foundations of the Church. After their departure, Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter. Luke also, the companion of Paul, did record in a book the Gospel preached by him. Afterward, John the disciple of the Lord, who had leaned upon His breast, did himself publish a Gospel during his residence in Ephesus.”\(^2\)

He makes many quotations from Acts and repeatedly speaks of it as the work of Luke. “Simon, the Samarian, was that magician of whom Luke says, ‘But there was a certain man, Simon by name, who before times used magical arts in the city, and led away the people of Samaria, declaring that he himself was some great man, from the least to the greatest.’ \(^3\) But again we, allege, the same heresies against those who do not recognize Paul as an apostle, that they should either reject the other works of the Gospel which we have come down to us through Luke; or else, if they do not receive all these they must also admit that testimony concerning Paul when he tells us in the Lord spoke at first to him from heaven: ‘Saul, Saul, why persecutest thou me? I am Jesus whom thou persecutest,’ and then to Ananias regarding him, ‘Go thy way, for he is a chosen vessel unto me, to bear my name among the Gentiles and kings and the children of Israel.’”\(^4\)

He also quotes twelve of Paul’s Epistles, some of them many times, and the authorship is ascribed to Paul. He does not quote Philo or Hebrews. Eusebius gives a list of some of his books, which are now lost, in which he mentions Hebrews. Hence he writes of all the books with the exception of the small one of Philo.\(^5\)

Irenaeus quotes by name 1 Peter and 1 and 2 John. He neither mentions nor quotes 3 John, James and Jude. A quotation from the third class he makes from 2 Peter in which he states, “that a day with the Lord is as a thousand years.”\(^6\)

In numerous places he quotes the Apocalypse and ascribes its authorship to John, saying that it was written approximately “toward the end of Domitian’s reign.” Thus he quotes from all the books of the New Testament except Philippi, Jude, 3 John and James.

The opportunities of Irenaeus were the very best. Pothinus, who was the bishop of Irenaeus, was thirteen years of age when John died, and he must have been certain whether any of the books came into existence as spurious works of the apostles during his life. Of Pothinus, Irenaeus learned the facts concerning the New Testament and the Church. He spoke with Polycarp, who had conversed with the apostles and with those who had seen Jesus. Thus from his boyhood, he possessed the greatest opportunities of learning about the origin of Christianity, and about the New Testament.

His respect for the Bible was most supreme. He often termed it, “the first fruits of Sacred Scriptures.” “The Oracles of God.” He speaks of the New Testament as containing “The writings of the evangelists and the apostles.” Irenaeus held the Scriptures to be perfect, since they were spoken by the Word of God, and by His Spirit. He says that no light punishment shall await those who shall add to, or subtract from the Bible. “Is it possible,” writes McGarvey, “that books thus esteemed in the middle of the second century and believed to have been of use in the Church in the days of the apostles could have been written but a few years previous?”\(^7\)

(2). Justin Martyr. c 146. We next produce the testimony of Justin Martyr, who was born near the beginning of the second century, or but a few years after the death of John. His writings that have come down to us are two, “Apologies” and a “Dialogue With Trypho,” in which he presents the arguments of Christianity against the Jews. This was written about the year 146 A.D. At Rome he finally suffered martyrdom. Of him Eusebius says, “He was the most noted that flourished in those times.”

From the Gospels he makes about one hundred and twenty quotations concerning Jesus; nowhere does he mention the names of the authors; for to an unbelieving Jew or to a heathen they would mean nothing. In the Gospels he constantly refers as the source of his information, inspiration and his writings, and as the only true authority in the Christian religion. Often these are designated by such titles as “The Gospel,” “The memoirs of the apostles,” “The memoirs composed by the apostles which are called the Gospels,” “The memoirs which were drawn up by His apostles and those who followed them.” Sixteen such instances appear in his works. The following are samples of these: “On the day called Sunday the memoirs of the apostles or the writings of the prophets are read, so long as time permits.” “But also in the Gospel it is written.” “We find it recorded in the memoirs of His apostles.”

The conclusion drawn from his use of the Gospels is that since it is given by a man who lived only a few years after the death of John; and since he must have been well acquainted with the history of the Church up to his time, there can be no doubt that the Gospels must have been written by their supposed writers, and that the facts presented therein are true.

The same writer also quotes indirectly from Romans, Corinthians, 2 Thessalonians, Colossians and Hebrews. He appears to have quoted from 2 Peter, but this is doubtful.\(^8\)

(3). Papias. Papias was an overseer of the church at Hierapolis, the last home and burial place of the Apostle Philip, and of two of his daughters. This church is mentioned by Paul in Colossians 4: 13.

\(^1\) Irenaeus, Against Heresies, 255, 62.
\(^2\) Irenaeus, op. cit. 1.
\(^3\) Irenaeus, 2. 14, 1.
\(^4\) Ibid., 2. 13, 16.
\(^5\) For exact quotation see Lardner, op. cit. III, 162, 64.
\(^6\) Most quotations appear in McGarvey, op. cit. 87-9.
\(^7\) Quoted from McGarvey, Ibid. 51.
\(^8\) Quoted from Lardner, loc. cit. 51.
Papias was the author of five books entitled *An Exposition of the Oracles of the Lord*, quoted and used by Eusebius. Eusebius states that Papias conversed with the daughters of Philip. He writes, "But we now show how Papias received a wonderful account from the daughters of Philip." Irenaeus says that he was a companion of Polycarp; "These things are borne witness to by Papias, the hearer of John and the companion of Polycarp." He himself declares that he had conversed with many followers of the apostles; that of them he had inquired what the apostles had taught, and that he had derived more benefit in writing his expositions from the living voices of such persons than from all books:

"But I shall not regret to subjoin to my interpretation also yours for your benefit, whatever I have at any time ascertained and treasured up in my memory as I have received it from the elders, I have received it in order to give additional confirmation to the truth of my testimony. For I have never, like many, delighted to hear those tell many things, but those that teach the truth; neither those that record foreign precepts; but those that give the Lord to our faith, and that come from the truth itself. But if I meet with one who has been a follower of the elders anywhere, I make it a point to inquire what were the declarations of the elders. What was said by Andrew, Peter, and Philip. What by Thomas, James, John, Matthew, or any other of the disciples of the Lord; for I do not think that I derive so much benefit from books as from the living voices of those who are surviving."

These statements show that he dwelt with that generation which had lived when the apostles were laboring on earth,

and that he was intimately acquainted with them and their associates. Of Matthew he makes the statement, "Matthew composed the oracles in the Hebrew dialect, and everyone translated it as he is able." Of the Gospel of Mark he writes, "And John the presbyter also said this, "Mark being the interpreter of Peter, whatsoever he recorded he wrote with accuracy, in the order in which it was spoken or done by the Lord; he was in company with Peter, who gave him such instructions as were necessary, but not to give a history of the Lord's discourses. Wherefore Mark had not erred in anything by writing something as he recorded them; for he was carefully attentive to one thing, not to pass by anything he heard, or to state anything falsely in these accounts."

Concerning the Gospel of John, he makes no statement in any of his extant writings, but he appended an old Latin manuscript copied in the ninth century in the following: "The Gospel of John was published and given to the churches by John while yet in the body. So related Papias in the last five of his books. He has rightly described the Gospel as being composed by John." He also mentions 1 John, 1 Peter and the Apocalypse. Andrew of Caesarea, a Greek writer of the fifth century, states that he bore testimony to the Apocalypse. Westcott quotes this writer as saying, "With regard to the inspiration, we deem it superfluous to add another word; for the blessed Gregory Theologus, and Cyril and some of still older date... Papias... bore entirely satisfactory testimony to it."

(4). **Polycarp. d. 155 or 156.** Polycarp of Smyrna is one of the most conspicuous characters of the Church in the second century. Irenaeus, who when a boy was personally acquainted with him, says of him, "That he was instructed by the apostles; that he had conversed with many who had seen Christ; that he was appointed an overseer of the church in Smyrna by apostles; that he lived to be a very old man" and "that he suffered a glorious martyrdom." 'To these things,' adds Irenaeus, 'all the Asiatic churches testify, as do all those who have succeeded Polycarp down to the present."

His martyrdom occurred February 23, 155 or 156 A.D. He is represented by an account in the name of the church that he served as serving the Lord eighty-six years. "Then the proconsul urging him saying, 'Swear and I will set thee at liberty; repose Christ!' Polycarp declared, 'Eighty and six years have I served Him, and He never did me an injury, how then can I blaspheme my King and my Savior?'" If this be true then the date of his conversion and baptism would be 70 A.D., or about the time of the destruction of Jerusalem. If, as Irenaeus says, he died at one hundred years of age, then he was fourteen when Paul was beheaded in 68 A.D. It is possible that he saw this apostle. After his baptism he was for thirty years a contemporary of John. It is not doubtful that he knew Philip well, since his home was at Hierapolis, one hundred miles east of Smyrna. It must then be true that he was instructed by the apostles. The book he recognized as, from the pen of the apostles must have been written by them. Polycarp wrote a number of epistles to a neighboring church, one of which remains for our perusal, that to the Philippians. In this he makes a reference to the epistle of Paul addressed to the same church, and he exhorts the brethren to observe it.

Referring to Paul he declares, "Neither... nor any other such one, can come up to the wisdom of the blessed and glorified Paul... He when among you accurately and steadfastly taught the word of truth in the presence of those who were then alive. And when absent from you he wrote you a letter, which if you are careful to read, you will find it to be a means of building you up in the faith, which has been given you and which being followed in hope, and preceded by love toward God and Christ, is mother of us all." In the first chapter of his epistle to the Philippians, he quotes Paul's Epistle bearing the same name, Acts, 1 Peter and Ephesians. In other places he quotes the first three Gospels, 1 John, and all of Paul's epistles except Philemon and Titus. Hence the genuineness of these books is well supported by this writer, living during the last of the apostolic days.

(5). The epistle of Barnabas is a most valuable work of evidence as to the origin of Christianity, and as to the genuineness of the New Testament. It was written after the destruction of Jerusalem and long before the days of Clement of Alexandria. Most competent critics assign it to the first quarter of the second century. In introducing the work, the statement from Matthew appears often, "It is written."}

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3. *Quoted by Eusebius, op. cit.* III, 35.
4. Ibid., 6, 10 et seq.
6. Ibid., 141.
thians, "Take up the epistles of that blessed Apostle Paul... Truly under the inspiration of the Spirit he wrote to you concerning himself, Cephas and Apollos, because even then parties had been formed among you." This is a direct reference to 1 Cor. 1. If Paul had not written that epistle, Clement who had lived during the age of Paul would never have thus referred to the epistle.

In another case he combined texts from Matthew and Luke, when he wrote, "Having especially mindful of the words of the Lord Jesus which he spoke, teaching us meekness and long suffering... For he thus spoke, Be ye merciful that ye may obtain mercy. (Matt. 5: 7;) forgive that it may be forgiven you. (Luke 6: 37;)"

Again he combines passages from Ephesians, Romans, Matthew, Mark and Luke, thus: "Have ye not all one God and one Christ... And have ye not one calling in Christ? (Eph. 4: 4-6;) Why do ye divide and tear in pieces the members of Christ, and raise up strife against your own body and have received such a height of madness as to forget that we are members of one another? (Rom. 12: 5;)... Woeful to that man by whom offences come (Matt. 18: 7.) He also quotes 1 Peter, Timothy, Titus, Hebrews and possibly 2 Peter; in all five epistles of Paul, including Hebrews, the first three Gospels, 1 and possibly 2 Peter.

(7). Summary of evidence from quotations. "By this source of evidence," writes Dr. McGarvey, "we have traced every book of the New Testament back to the apostolic age, except Philippians, 2 and 3 John, Jude, James and possibly 2 Peter. From the last (2 Peter) we have found three reliable quotations (Irenaeus, Justin and Clement); from 2 John one (that of Irenaeus). We have traced the first three Gospels all the way to Clement"—who lived during the lives of Paul, Philip and John, and the fourth to Papias. We have traced Peter's first epistle to Clement, Acts and all of Paul's epistles back to Polycarp, and five of the latter back to Clement. That of James is quoted by none as early as Irenaeus. Finally we have traced John's first epistle back to Polycarp and the Apocalypse to Papias.

This evidence derived from the quotations of the different books is more highly appreciated in comparison to the quotations made from the classical writings of antiquity. In the first century after the death of Herodotus, he is quoted by one writer; by one in the second and by none in the third. Yet none doubts the historical of his works, nor is his genuineness questioned.

Ancient manuscripts and versions carry us with assurance to the fourth and second centuries respectively, while quotations from most of the books of the New Testament appear during the lives of the apostles, and at least a very few years after the death of John. Should these books have been spurious, written but a few years before the age of the early fathers, it is beyond question that they would have recognized the false, and rejected the works as 'authentic and genuine. Had any spurious writings, purporting to have been composed just one century before the age of the fathers and in cases during the period of their lives, have been accepted as genuine, the works of their reputed authors, it would cast a serious cloud over the mentality of the fathers of the Church. The histori- city of the books of the New Testament is as well assured as that of any work written either in the present or in past ages. Christianity as it exists today, has so existed from the age of its founder, Jesus Christ.

1. Eustace, chapter 48.
2. Ibid. Chapter 13.
3. Ibid. Chapter 48.

EVILS OF SHALLOW THINKING

J. G. TAYLORSON

The present world crisis has forced upon the people of our time a most difficult situation. Customs and traditions are losing their sway. Nothing is accepted merely because of its age. Venerable beliefs in science, politics, education, and most certainly in religion, are being questioned. Discoveries and inventions are being made with marvelous rapidity in many fields. There is a flood of new opinions and beliefs, many of which seem to contradict one another. How shall we be able to select right from wrong—the useful from the useless? What shall we do to save ourselves from confusion? We live not only in the age of greatest opportunity, but in the age of sincere thinking. Thus one of the greatest evils of shallow thinking is that it fails to meet the age in which we live. People are confused and it is the duty of the Christian people, and especially of the clergy to lead them out of this confusion.

Some time ago I heard a public speaker, addressing ministers, make the following statement, "People do not come just to hear you preach." This is only partly true. The fact is that if we are to build up our congregations we are going to be compelled to give the people something worth their bearing. Generally speaking, our people are more intelligent than we give them credit for being. I recently attended the graduating exercises of an eighth grade class in San Francisco; as I left, my problem was not how could I adjust myself to the child's mind, but how long would the child tolerate me? Personally, I contend that the clergy must adapt its thought to fit the most intelligent mind in the congregation, but at the same time this thought must be conveyed in words suitable to the child as well as being agreeable to the most intelligent mind. Christ was the deepest thinker of all time; he gave the most profound thoughts, using the simplest words in the shortest period of time. Generally, a lengthy sermon is not as well prepared as a short one; it is not how much we say, but what we say. At times I fear the clergy have lost the impression that they were doing the people a favor by delivering to them a discourse; usually the favor is the part of the people in listening to us. The greatest privilege that ever comes to the minister of the gospel is to have a group of people, his congregation, give him his time while he talks to them. Then one outstanding evil of shallow thinking would be to stand before that group, unprepared. People are not forced to come to church these days. The competing forces are great, and if we desire to be effective in the work of the kingdom we shall have to lay aside all shallow thinking and give the people something that will cause them to feel that their time has been well spent. Someone objects, "Keep the fires burning, and folks will come to get warmed"; that depends upon what is meant by "fire." If it is that spirit of cheap sensation which is only a peculiar way of parading before the people to cover the lack of deep devotion, I say "No!" The meeting that possessed the greatest intensity of fire that I know of was Pentecost. Yes, and read the sermon of Pentecost—was it the product of shallow thinking? I am not pleading for a cold, intellectual ministry, but I am pleading for a more devoted ministry of the mind, and the fulfillment of "Let this mind be in you which was also in Christ Jesus," and the studying to "show thyself approved unto God—a workman that needeth not to be ashamed." The other day a lady said to me, "Why do so many preachers preach the same old sermons, that they have for years?" You answer. May I suggest shallow thinking? Let us remember that while the man in the gut-

1 Mcgarvey, op. cit. 101.
ter needs Christ, so too does the university president.

Let me mention some of the ways in which shallow thinking finds expression. The shallow thinker is likely to find himself, in a mass of details without the ability to secure order. He will lose the ability to properly judge values, and to arrive at the correct solution by holding in mind a considerable time the mass of facts, until he is able to sift them and reach the answer. He will find his powers of concentration becoming dull, which might result in a busy life—very busy—but busy with what? Shallow thinking often results in a false egotism, which is characterized by the familiar phrase, "I am just too hot-tempered, too straight." The fact is that people today appreciate a message which reveals sin, and marks evil in no uncertain terms, but they desire it to be presented in a manner suited to their intelligence. The following is an illustration of how this works: An evangelist who is one of the leaders of the movement during the preaching hour, "A skunk and a tobacco user are twin brothers." In his congregation sat a prominent business man, a smoker, who had come after much persuasion on the behalf of his friend, a loyal member of the church. He was justly offended and refused to come again. The churchman asked the evangelist to apologize. His apology was, "Last night I referred to the skunk and the tobacco user as one. I have been asked to apologize, and gladly do so. My apology is to the skunk." Very 'smart,' and perhaps, "that," but extremely shallow. Perhaps he had lost his temper, but not his wits. How often do we hear it said, "Well, I gave them the truth, anyway." Perhaps a good question to think over, is, when is the truth not the truth? A sea captain wrote in his log book, "The mate was drunk today." The mate begged for mercy and reconsideration, pleading that it was a first offense, but might result in his discharge. The captain refused, insisting that he must tell the truth. The following week, the mate kept the log. He wrote, "The captain was sober today," he told the truth. Once more shallow thinking is evidenced by a concern for the reward, which is not, in this case, a sin. Some love to sing, "I'm Going Higher Some Day," but seldom does their religion become operative in aiding someone else. Another outstanding evil of shallow thinking is an attempt to cover, lack of clear thought by wordiness, puerile and involved phrases, which is unintelligible to the audience. Many so-called "deep" sermons are deep in the quagmire of muddy content. A lot is said but not much to the point—"much ado about nothing.

One man when called to preach may not be as well prepared as another, in that there is no preparation done. I have a friend who did not complete grade school, but who is a very intellectual man, simply because he took his calling seriously. He possesses more common sense than many men with university degrees. There is a vast difference between depending upon what we are supposed to know, and realizing what we do not know and determining to learn it. Paul was not used for what he was, but for what he was willing to become. Our own Uncle Buddy is an intellectual man—not the result of a gift, but the result of hard work and hours of preparation, plus steady development.

If we do not grow with the times in which we live, the times will outgrow us and leave us behind. Therefore a minister must be widely read. It was a cold winter for Paul, as he wrote to Timothy to bring his cloak and books, beseeching him that he be not unable to bring both, to be sure to bring the books. Many a pastor cannot afford to buy new books. I know of no better contribution a church could make than to provide an adequate reading fund for each month for his pastor. It is not wise nor profitable to confine one's reading to that which may be readily understood. One should develop his thinking by attacking more difficult subject matter. It is often found helpful to read from authors with whom you do not agree, in order to develop powers of discrimination.

The other day I chanced upon six rules for progress, and six rules inspiring stagnation. Because of the close relationship between these rules and the title of this paper, I have reproduced them here, with a few minor revisions:

1. Get the right attitude toward the task to be accomplished; that is, get a specific aim and be attained. Strengthen the interest in this aim by contact with persons who are enthusiastic about it.

2. Start promptly and energetically no matter how unsuccessful the first attempt promises to be. Mistakes constitute part of the learning process.

3. Practice with a will to learn. Watch for successful movements. Try to eliminate unnecessary action.

4. Obtain suggestions from others, but do not depend upon them too much. They may not fit your case. Try them to discover whether or not they will work.

5. Watch the results of your practice and measure the amount of your improvement from time to time in order to keep interested.

6. Avoid cheap sensation, confusion and worry.

RULES INSURING STAGNATION

1. Regard the task as worthless. Avoid persons, books and papers that might stimulate interest.

2. Hesitate to make a first attempt. You might make some mistakes. Wait until you can work without making any errors.

3. Do not study much. If you do study, do not concentrate upon your subject. Just try to get through the study period as easily as possible. Watch the clock.

4. Do not listen to suggestions from anyone.

5. Do not try to measure the amount of improvement. There will be none.

6. Think of something other than the task to be accomplished.

OPPORTUNITIES OF THE MINISTER'S WIFE

MRS. W. E. ZIMMERMAN

Much is said about the trials of the minister's wife, but little is said about her opportunities. Believe it or not, she does have many opportunities. Someone has said, "It is not the fact that some seem to have more opportunities to become a person of note than others, but the difference lies in the ability to seize the right moment and make effective use of what is thrown in one's path." The minister's wife who stands by the highway of life bemoaning the fact she has no opportunities will never have any. She thinks if she was in First Church, or her church was bigger, or the congregation was composed of a different class of people, or her husband were different and
recognized her abilities, she could do and be something too. She will never succeed anywhere. Her opportunity lies right at her door, but she must reach out and seize it before it leaves or someone else captures it.

So many opportunities are covered by a disguise which it takes ability to penetrate. A whole life may be wasted and the opportunity gone if the minister's wife waits for the disguise to be removed. Sometimes the opportunities are small and not noticed because of waiting for the one big opportunity to do something great and unusual but of this assured, it will never come.

The opportunities of the minister's wife are many and for reaching. What a field of opportunity her home, her husband, her community and her church provide for her. Far more opportunities than she can avail herself.

She may not know it but the minister's wife has the opportunity of being one of the greatest leaders in the church. If she will see the opportunity lying in front of her, every church will be a little better because of it. There is a real possibility of acting as a minister's wife and of doing great things for the church in many ways. She has the opportunity to change the people and to make them better.

Minister's wife, do you know that you have the opportunity of being a director—not a dictator—of something far more important than a bank, but which has to do with the raising of thousands of dollars all over this country? It is nothing more or less than the W.M.S. You may not be the president nor the vice president, secretary nor treasurer nor the superintendent of study, but you can work back of the scenes so that the president's program will be full of life and enthusiasm; the study will be interesting and vital and the whole tone of the W.M.S. will be spiritual. Yet no one need realize she is being influenced by the minister's wife, because she has the opportunity of doing good things, well done, without seeming to do a thing. There is no such publicity in this kind of an opportunity, but there are big rewards. If the minister's wife is seeking publicity, just cross this opportunity off the list.

There are many who are about ready to step forward and think it is not worth while and no one seems to care or notice what they do, to these the minister's wife has the opportunity of being an official "encourager" or "appreciator." Many a soul has made it through to heaven because the minister's wife encouraged him when it was dark, and then he knew that he was counting on her. Maybe she let some struggling soul know that she appreciated what they had done, no matter whether it was small or great. Sometimes

it is not easy, but it is the opportunity of the minister's wife to do all the disagreeable things. But where is the minister's wife to get encouragement and appreciation? She has the opportunity of doing without or giving so much that some will look back and thank her.

Every minister's wife has heard the minister preach much on faithfulness; how his people should be faithful at every service, and that they should be. By all means they should be at Sunday school. They need the Sunday morning sermon for their spiritual food. Sunday night they should come so they can help get sinners saved. They will starve to death spiritually if they fail to attend prayer meeting. But what has this to do with the minister's wife? Nothing, only that she has the opportunity of seeing down by her example faster than he can build up by his admonitions. If she must leave after Sunday school to cook dinner for company or Grandmother and Uncle George—who never had a regard for church or God—are coming, others in the church will "go and do likewise". If she can miss services for every little ache or pain or whim, the harvest will be a congregation of wishy-washy, undependable, unfaithful, unethical members.

Folks talk about the minister's wife quite frequently. It cannot very well be otherwise. She belongs to the public, and whatever belongs to the public is going to receive some comments, which will be after this fashion: If she dresses well she will say she spends too much for clothes. If she does not give much attention to her clothes and wears soiled, unsanitary garments, they say she is slovenly, and why doesn't she buy some new clothes? "What do they do with their money anyhow?" Or, "I don't see why the minister's wife is so friendly with Mrs. Brown. Why she runs there all the time, and she hasn't been to see me for months." Quite often at some social meeting or social gathering she is the chief topic of conversation, and someone is always kind enough to tell her all that was said—no doubt just to see how she will act. "What an opportunity to show how to act. If she gets all worked up or hurt or down in the dumps or up in a muff tree they will be sure to talk about her at the next gathering. What an opportunity to just brace her feet, swallow the dose with a calm, sweet smile, and go away to improve on her weak points (for they will never leave her in ignorance of them), and stick to her good ones till finally she will be glad she is the topic of conversation for her behavior will be above reproach.

One of the greatest opportunities the minister's wife has is to be a "filler in" or "flunkies" or whatever. If the chorister is absent she may have the opportunity of leading the folks in song. The pianist is sick, and there is nobody to play so will the minister's wife please play? The president and vice president of the W.M.S. are not present, will she officiate? The N.Y.P.S. speaker failed to show up so what will she fill in for. Grandma Jones' rheumatism is bad this morning, will the minister's wife take the train so she can go to church? The Reverend will forget to bring—well, whatever it was he forgot to bring—will she go home and get it? And so on through the days she can have the opportunity of wondering if she is to be or not to be, that or the other, but mostly other. Your minister may say this is not much of an opportunity, that is where you are all wrong, for if she fills all these places acceptably it will be like oil on machinery. But if she does not, it will be like throwing a monkey wrench in the works. You know that the "filler in" or the filling of a sandwich is the last part, so after all she may have the best job of all.

Would it not be fine if every stranger who visited our churches could go away with a feeling of having been made wel-
Come and would want to come again? The minister's wife has the opportunity of helping to produce this kind of an atmosphere. A glad, warm handshake and a cordial greeting by her can make the humblest person feel like a king. Cultivate the habit of being cordial. It will do wonders for the minister's wife and the people she meets. What she does for others will be returned to her with interest.

Maybe, so far, none of these opportunities have seemed like opportunities to the minister's wife, so possibly she would enjoy the opportunity of being like an oyster. When an oyster gets a grain of sand or something hard that hurts inside its shell, instead of trying to get it out, it starts covering it up with a fluid which in the end becomes a beautiful pearl. If there has been no pain there would have been no pearl. The minister's wife is the same. She needs careful attention--that unkindness, that unjust criticism, that slighting remark--but not less wise than an old oyster and go around nursing her sore spot and showing everyone your sore thumb, but right away start in to cover it up with a spirit of beauty that will result in something beautiful and desirable.

Or perhaps she would rather be a shock absorber. Shock absorbers save the folks in the car the jolts of the rough highway. When gossip, troubles of various nature and cutting remarks about anyone come her way, treat them as mere passing incidents along the highway of life, act as a shock absorber and prevent all those things from reaching anyone to hurt them. Do not think that it is an opportunity to carry unkind news of any nature to anyone.

One of the greatest opportunities that comes to the minister's wife is the opportunity she can give her children. Because their mother is the minister's wife they have the opportunity of associating with and being inspired by the best folks in the world. They have the opportunity of meeting the best preachers and evangelists, the District and General Superintendent and the missionaries. What an opportunity for our children to be influenced by such men and women. She need not have a worry that there is a booze drinking, cigarette smoking, picture show going, vulgar talking person in the group. Any minister's wife should be glad that she is a minister's wife for that opportunity alone.

Last, but not least, the minister's wife has the opportunity to either make or ruin the minister. If he is a failure he undoubtedly is the cause but if he is a success she had nothing to do with it (so he thinks)--it was his own attainment. Now here is another opportunity--just let him think so, but she knows different. If the minister's wife wants to ruin her husband there are plenty of opportunities. For example, do like one minister's wife, come dragging in late to almost every service. That is, if she comes at all and want all the praise, honor and attention. If she does not get it, she goes home way down in the dumps, saying no one is treating her right and her husband started down the toboggan of ruin.

It seems as though most women like to talk to the minister, and like to get pretty intimate about it. So the minister's wife has the opportunity of becoming jealous, making a scene, and when he wants to move, he fails to get a call to a better place all because of her jealous fits. Just because the minister is the minister's wife's husband is no reason why she should talk unladylike to him unless she considers that her opportunity to ruin him. Maybe he is not as smart as she is, but it will not help him any to call him dumb, or crazy, or awkward or "big ox" or anything of like nature but it may give him an inferiority complex and he will just live up to his name.

While some good ministers have been ruined by their wives, on the other hand, some wives have taken a poor excuse of a preacher for a husband and have made a real preacher out of him. If your husband is not the very best minister he could be, avail yourself of the opportunity at hand, start working on him, but do not let him know you are doing it. But you can let him know that you expect great things of him. A man will do almost anything for a good woman, so expect your husband to be the best preacher on the district and you will yourself make him so. Be sure your criticisms are kind, helpful criticisms. Do not nag and find fault, but be a helmate in every sense of the word.

Let us hear the conclusion of the whole matter. If the minister's wife will not be satisfied with anything but her best, and try to excel at every opportunity, not get nor hold back any of her thanks she will receive, but for the good she can accomplish, many will rise up in that day and call her blessed.

SECURING RECOGNITION FOR THE CHURCH
Edwin Harvy

The first twenty-five years of our existence as a church has been a period of adjusting ourselves one another, as the church is made up of a heterogeneous array of people from different sections of the country. We are not different in doctrine, but in environment and elementary detail of organization and method. A retrospective view of the past years gives us a sense of satisfaction as to the success of our development along these particular lines, yet, we realize our task is not finished and much improvement remains to be made. Especially one phase of adjustment is still in the embryonic stage and needs careful attention and planned effort. This phase of our development is the making of proper adjustment with our environment, which we might call securing recognition for the church.

We shall confine our discussion to the most vital point, as we see it, in the securing recognition for the church, and that is cultivating right attitudes toward our environment. We are all aware of the fact that we are living in a very complex social order, the more so at present because of the new forces which have come in; uprooted and disrupted our normal balance socially, politically and economically. I think there is no question in the minds of thinking men today but that we are passing through a stage of transition, an old social order is in the last throes of death and in the midst of its convulsions a new one is taking its place, and with it, new ideals of government, new social standards, new ideas of morality, and new ideals of moral standards. Just the attitude to take toward these new conditions as pastors and members of the Church of the Nazarene is a great problem indeed.

Should we enter a crusade against maladjusted social conditions, should we crusade against low, corrupt morals, or should it be a crusade toward political reform, which is the program and effort being put forth by so many religious bodies today? Would not a solution of these problems at the present be of untold good and afford happiness to the masses, who are suffering under such conditions? We all would immediately answer in the affirmative. But back of all this there is a higher good for humanity, and that is, the saving, sanctifying power of our Lord and Savior Jesus Christ, which gospel we champion. To give to men and to women health out of the miry clay of sin, and transform them into new creatures in Christ Jesus, and implant eternal life within the soul.
crusade against sin and for the salvation of souls should be our sole objective.

There are two things we must know: First, we are not to take a passive attitude of seclusion by drawing away from the world at the time when the world needs us most. Second, I am equally as certain we are to take an aggressive attitude. The very fact that we are living in such perilous times is reason enough for us to reach out to this world in an endeavor to save as many as possible.

Certainly this cannot be done unless we take the right attitude in order to secure recognition enough to win the confidence of the people. The attitude of aggressiveness should spur us to seek every open door which would enable us to get our church and its message before different groups of people.

To many pastors, the Ministerial Association presents an open door in their respective cities. Such affiliation gives social recognition needed to broaden the field of operation. One prevalent complaint over our church is the fact that we are reaching only certain classes of people. Our sphere of operation is limited. We believe that our message is just as good for the rich as for the poor, the wise as for the unwise, the educated as for the unlettered. It seems to me we are just as responsible for one class as the other. The Ministerial Association goes a long way in helping our pastors to reach groups of people hitherto untouched by our church. The Ministerial Association has recognition and prestige in every city where such organization is actively functioning. Usually if the services of a minister are in demand for certain public occasions, such minister is chosen from among the ministers of the association. Due to one introduction in one large public gathering a minister may win more recognition for his church than he would otherwise gain in a year of intense effort. Opportunities to hold devotions or speak to Parent-Teacher's Associations; social and civic organizations, assemblies in public schools, union services, and other various businesses; civic, social and religious groups will be afforded that otherwise might not come.

We must realize that people are not going to flock to our churches without planned effort on our part to reach them. The business houses today that are selling the most goods are the ones that are successful in keeping their product before the attention of the public. Since our church is young, misunderstood, and not well known, it is imperative that we put forth more concentrated effort to get it before the public and keep it there. In view of this fact, every available, legitimate, unquestionable means of advertising should be used. The radio and newspaper are the two most effective mediums which produce the most immediate results. It is true that these two agencies are not always available, but there are ways and means of making them available. I wonder how many in this group today even see that the announcements of your Sunday services are put in the newspaper each Saturday evening? Some people have said that they attended our services due to the fact they read the Sunday announcement. "The subject of the morning or evening sermon was of special interest, therefore they came to hear it," discussed—people who had never attended the Church of the Nazarene before. I need not enlarge on the value of the radio as a means of winning recognition, as its inestimable value and merit has been, and is being demonstrated even by many of our pastors today in various sections of the country.

The alert pastor will always find other, many times unexpected ways, of advertising his church. If our gospel is able to redeem and save the lost, it is worth all the time and money we can afford to advertise its redeeming merits. I noticed an advertisement once which read like this: "Action, action, concentrated action brings business." Not only will concentrated action bring business to the business house, but concentrated action directed into the channels of the church for the kingdom of God will bring many weary, sinner souls to the saving knowledge of our matchless Christ, and will increase the number of our own members.

The point I am trying to make is this: We are an intricate part of this world in which we live, a vital part of the social and moral structure, we have a place to occupy and a duty to discharge. It is fatalistic to assume an attitude toward our righteousness and the world about us such as to disqualify us to reach out along right lines to take our place in the world. We must not, for fear of becoming worldly, withdraw from proper activities, duties, and responsibilities.

Week before last I read a very interesting, instructive article in the Herald of Holiness written by Doctor Chapman, our guest speaker, entitled, "Conquest the Price of Life." Let me quote a very brief paragraph, pregnant with vital truth: "Christianity is a militant religion and whenever it ceases to be militant it ceases to be Christianity. Further, Christianity is a conquering religion, and when it ceases to make conquest, it falter and vanishes." Further we quote: "Sometimes I am asked, what is your greatest fear for the future of the Church of the Nazarenes? Invariably I answer, fear that we will become spiritual pacifists, and die from inactivity—die of the dry rot."

Can we conceive of our church being militant and conquering unless we reach out into the maze of this turbulent world, and become the foremost, best, and most efficient fighters to help us through trials, sufferings, trials of despair, and calls for help? Just what reasons Doctor Chapman had in mind that would directly cause this condition he fears, we cannot tell, but I am sure we are all agreed that there are causes which would create such a condition. A false attitude of righteousness among our pastors and people in reference to the world would certainly create such a condition as he mentions. If we could but realize we are in the world; though not of the world; and that we should use the things of the world as a means to further the kingdom of God in the world; then we should not be overcome, defeated, and destroyed by the world, but we shall be truly militant conquerors and overcomers of the world.
posite seems to be the Bible teaching. The prophets and apostles, it seems to a man, were busy men.

God declared His people were destroyed for lack of knowledge. We can have a good idea of the character of a minister by preaching to His congregation. There is such a vast difference in the response of congregations. Some will be interested if you give them some little sentimentalities; others if you give them something that will tickle and make them believe they are blest; but, often, if you present to them the good, deep, substantial truths of the Word of God there will be little response. The trouble is, they have been given superficialities till they have no appetite for truth. You cannot always preach successfully the same messages to different congregations. The reason is clear. This explains why some pastors and some evangelists do not make good in some places. If one has mastered and enjoys higher mathematics, astronomy, and psychology and then you put him back in the first reader you will not expect him to be hilarious over his discoveries. It is God's plan for people to make progress in spiritual truths just as they do in acquiring knowledge of natural things. And they will, if properly taught. This requires knowledge, and knowledge is obtained by study. And we know this is the plan of God. In 2 Tim. 2:15 we have the solemn injunction, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

"Too many of us are too much like the colored minister who expostulated with his white brother for his preparation for his sermons. He said, "You studies and plans and makes outlines and the devil knows just what you gwyne to say and he has de people all prejudiced agin' all you gwyne to say. While I gits up and does not know what I gwyne to say. De devil do not know what I gwyne to say, and the Lawd has no idea what I se gwyne to say. Dat's why I gits results."

Well, there may be some truth in this method of reasoning, but we think it is overdrawn.

The successful minister must know God and His Word. Not only is this true, but in order to know the signs of the times, it is necessary for him to acquaint himself with existing conditions as they present themselves from day to day. There are confusion and bewilderment everywhere today. Perplexity abounds. The people are looking to the minister for light. It is said that an old steamboat pilot on the Mississippi River was one day asked, "Do you know where all the rocks and sandbars are in this river?" To which he replied, "No. I do not know where they all are, but I do know where they are not, and I can steer my boat there."

There are treacherous rocks and hiding shoals these days and the true pilot, if he is to bring his barque safely through, must know the path of safety where hell's reefs are not to be found. False doctrines abound. Damnable heresies are on every side. Multitudes seem to be lacking in spiritual discernment. God has placed the true minister on the walls, and he is to get God's message and give the people warning. God have mercy on the unfaithful hireling, and the professional, mechanical shepherd. He will stand before God a bloody man.

This is a busy age. The true minister is the busiest man, we believe, in the world. Multitudes are hungry. Good people, Christians, faithful members of the Church, are out of employment. Hearts are broken. The sick, suffering, and dying are on every hand. All these look to the minister—to their pastor. He will have pleases this like; "I hesitate to put another burden upon you, but I have exhausted my resources and what else can I do?" And this a devout, faithful member. What must a minister do? He must do some-

thing, and he will. But while he looks after these unavoidable needs, he must somehow find time for prayerful, careful, and systematic study. This is our plan, p r o m i s e : In the morning, the first thing after breakfast, if there are matters that must be attended to at once: (and there usually are) we look after them. But we attend to only such as cannot be put off. Then we go to the study; and, without losing a moment, remain as long as possible—four or five hours if possible: There will be days when this is impossible, but we seek to make it up—to redeem the time. I have a note book and am on the lookout for thoughts and illustrations. Our little day is short. Our candle will soon be extinguished. Never more will we pass this way. We have one paramount purpose in life and that is to get to heaven and take as many as possible with us.

The minister was to preach at a state penitentiary, and the day before the service, he went to the prison to see how things were arranged. In looking over the auditorium where the prisoners were to sit, he saw two chairs draped in black. He asked the warden what that meant. He replied, "They are for two men who are condemned to die in the electric chair soon. They are to occupy these chairs. This will be their last service and their last sermon." We wonder how often, if we knew, there are draped chairs in our audience. God help us to be faithful.

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**The Present Call of the Ministry**

**Harold R. Irwin**

**The Present Call of the Ministry**

Today is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand; but we are here to play it, and now is our time. This we know, it is a part of action, not of whining. It is a part of love, not of cynicism. It is for us to express love in terms of human helpfulness.

The minister today, as has ever been the case, needs primarily to have a dynamic, personal Christian experience. He must not depend on mere morality. Morality is good and is acceptable of God, as far as it goes; but the difficulty is, it does not go far enough. "Is not my fifty fathom cable as good as your one hundred fathom one?" asked the sailor. "Yes, as far as it goes; but in water one hundred fathoms deep if it does not go within fifty fathoms of anchorage, of what use will it be in a storm?" A spiritual man, a minister, is like one who learns the principles of music and then goes on to practice. The tendency today in many places is to minimize the need of the dynamic personal experience whereby the motives that once centered around the self-life are organized anew with love for Christ dominant. There is the teaching prevalent in the land that man by nature is not essentially bad and that given the proper environmental opportunities he will live a good life, a Christian life. These people stress nurture and not nature, education and not dynamic religion. The former is important when given its proper place, but must come subsequent to the impartation of a new nature.

We must help to educate the rising generation in our church. Many of the older churches have laid all the emphasis
on the educational process of salvation. We have reacted against this and have swung with the pendulum to the other extreme and have stressed the experiential aspect only. We need to stress the need of the works of grace and to show the place of growth as well.

We are living in an enlightened age. It used to be that an eighth grade education was considered sufficient for the average person, and only a few ever finished institutions of higher learning. During the last quarter of a century, enrollment in these schools has increased tremendously. In the last decade the attendance has increased over 100 per cent. The ministry today must serve more and more this class of people. When our church was founded it was not so essential that good preaching be done. Almost any sincere individual could go before the average congregation and speak for God and receive an enthusiastic response to the gospel's call. It is true also that in every great period of spiritual awakenings and advancement preachers have paved the way by fearlessly and efficiently proclaiming the divine Word of God. The church has overlooked the fundamental principle of religion given by James—"Pure religion undefiled before God and the Father is this: To visit the fatherless and the widows in their affliction and to keep himself unspotted from the world." The church, in trying to keep unspotted from the world, has forgotten the unfortunate one.

In this day we need to know the philosophy of life of the man on the street. We should know what he is doing and what he is thinking. We are living in an age when people do not take the preacher as an unquestioned authority. Dogmatism may have worked in the past, but it does not work today. Scientific methods have instilled into the minds of the people a desire to know the why of things. The minister must therefore apply good authority in the proper way. He must present the Word of God in an attractive manner, not following the oily grooves of custom too closely. But the methods must be made as we are living in a changing world. We must adapt our methods to a changing people, who still hunger for the changeless message of redemption.

There is need for ministers who are mild in manner, but bold in method; conciliating to all, but compromising with none; whose spirit will be sweet, but whose message will often be bitter; whose words are soft, but whose truths are hard. They must be elastic, and yet rigid. Thoughtful enough to stand by the minority in situations where the crowd is clearly in the wrong. Ministers are needed whose spinal cords possess both the qualities of a string and that of a cowl. It may be necessary at times to bend double, and again to be as rigid and immovable as Gibraltar. He must learn the art of applying both extremes; and, yet in all he must be kind, tender, loving, and cheerful. The minister that the world needs now must so conduct himself here upon earth that his presence will be helpful in increasing the sum total of human happiness.

THE PASTOR'S SCRAP BOOK

I. L. FLYNN

Oh, People of God!

"Because thou hast loved me the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies."—H.I.B.

The Grace of Patience

"In your patience possess ye your souls."—Jesus.

What sublime words are these! You may keep your soul in your possession by your patience. Patience is a soul possessor, it is also a soul possession, that is, it is a part of your being. Awakened and enlightened by your possession, purified in your sanctification, therefore a "fruit of the Spirit." Patience must be exercised and lived, thereby it will grow. Patience can be

perfected—because it is a part of your being.

Fret and worry are the very opposite of patience. To be fruitful and important is mistrusting God. Patience is a high attainment of faith in God—believing and receiving the Bible as the very Word of God.

To become impatient is not accepting God at His word. Trust and patience are so closely allied that you cannot have the one without the other. If you are trusting implicitly you have peace, rest—patience.

The Israelites were kept out of Canaan because of their grumbling and complaining. At least their unbelief broke out in complaining of God's leadership and dealing with them. God wanted us to accept His way. And to accept it we must patiently wait for Him to work out our pathway in life. The prophet said, "Though it tarry, wait for it; because it will surely come, it will not tarry." And David said, "Wait, I say, on the Lord."