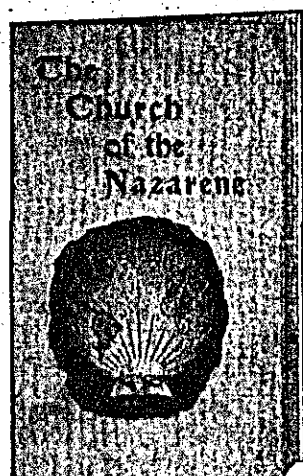


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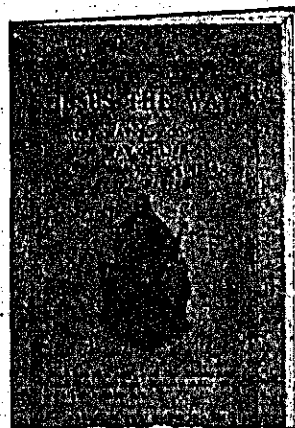
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J. B. Chapman, D. D.
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The Menace of the Mercenary

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 pittance 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 advices 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 is 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 dear 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 laymen. 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. WINCHESTER

Purity Versus Great Things

My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, 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 symbolism, but at times the symbolism is very apparent, and this passage 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.

Hearing 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

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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 their waters? He 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 but wise man asked the question of the text.

THE LURE OF THE SPECTACULAR

Among the great things that hold forth their charm to men is that of the spectacular. These are days when people are seeking excitement. The ever grasping trend of the world for some new thrill finds its way into religious life, and there also men look for the stimulant 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 loses its power and there must be an acceleration of stimulation until the height has been reached and there follows an ennui and sense of dissatisfaction often leading the individual away to other sources for something to satisfy this abnormal craving of his 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 all self life has been 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 battles and the greatest victories often are known only within 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 with the fact that 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 homeland of faith and trust in its Savior and the lure of other more artificial programs of seeming spiritual living do not 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 exultation 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 repress part 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. Imagi-

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nation is a phase of mental activity and when this is quickened by the dynamic of the Holy Spirit in the heart, then is it strange that there should come within the ken of spiritual sight things too great for utterance, and that at times truths will be illuminated in a way that passes ordinary understanding?

But the difficulty comes when these phases of our life which are resultant effects of the working of the Divine Spirit in the heart are moved from their relative position and made central. As relative facts there is ample 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 if he finds that at times his power of spiritual vision carries him to some mount of transfiguration or his 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; they constitute 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 in its continuity of experience, while these 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 some great thing. To have ambition is worthy. The person who is never caught with the vision of doing something worth while 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 overtakes us that in the very service of God there creeps in ambition. We serve not from disinterested love as pertains 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 mingled state of motives that the light of God must shine and untangle the closely woven net separating the good from the evil. Then can we 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 miraculous 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 as designated, 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 anointing to begin with, and then the gift persists after the anointing has left, the individual having forfeited it through some transgression outward or inward.

The lure of the gift of preaching in a way that stirs people, the intoxication of feeling the will of the people bowing leads the individual on and the fact that he has not kept his heart pure and his motives unalloyed seems lost under the cover of this dominating urge, until he awak-

ens 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 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.

HOMILETICAL

Prayermeeting Suggestions for March

LEWIS T. CORLETT

A Revelation of God (Psalm 136)

1. The Wonderworker (v. 4).
2. The Creator (vs. 5-9).
3. The Smiter (v. 10).
4. The Deliverer (vs. 11-14).
5. The Overthrower (v. 15).
6. The Leader (v. 16).
7. The Remembrancer (v. 23).
8. The Redeemer (v. 24).
9. The Provider (v. 25).

—SELECTED.

Whole-hearted Worship (Psalm 138)

1. The Place of Prayer—"Thy Holy Temple" (v. 2).
2. The Center of Perfection—"Thy Name" (v. 2).
3. The Theme of Praise—"Thy Lovingkindness" (v. 2).
4. The Secret of Purity—"Thy Truth" (v. 2).
5. The Certainty of Prevailing—"Thy Word" (v. 2).
6. The Source of Power—"Thy Right Hand" (v. 7).
7. The Ground of Pardon—"Thy Mercy" (v. 8).

—SELECTED.

Why People Do Not Understand the Bible

1. They do not read it individually.
2. They do not read it sufficiently.
3. They do not read it systematically.
4. They do not read it intelligently.
5. They do not read it sympathetically.
6. They do not read it consecratedly.

—SELECTED.

Righteous Resolutions (Psalm 101)

1. Praise for Pardon—"I will sing of mercy" (v. 1).
2. Consistency of Conduct—"I will behave . . . wisely" (v. 2).
3. Watchfulness of Walk—"I will walk" (v. 2).
4. Holiness of Heart—"I will set" (v. 3).
5. Separation from sinners—"I will not know" (v. 4).
6. Punishment of pride—"I will not suffer" (v. 5).
7. Woe to the Wicked—"I will . . . destroy" (v. 8).

—SELECTED.

Jesus Makes the Lame to Walk (Matt. 15:30, 31)

1. He makes the Lame to "Walk in Newness of Life."
2. He makes the Lame to "Walk by Faith."
3. He makes the Lame to "Walk in the Spirit."
4. He makes the Lame to "Walk in Love."
5. He makes the Lame to "Walk in Wisdom."
6. He makes the Lame to "Walk in Truth."
7. He makes the Lame to "Walk after His Commandments."

—SELECTED.

Four Timely Exhortations (2 Peter 3:1, 8, 14, 17)

The second Epistle of Peter speaks of the "last days" and gives the Christian an understanding of his prospects, resources and responsibilities in difficult times. There are four exhortations in this chapter, each introduced by the word "Beloved."

1. "Beloved . . . be mindful" (vs. 1, 2).
- This concerns the prophecy of the Lord.

2. "Beloved, be not ignorant" (vs. 8-13).
This concerns the patience of the Lord.
3. "Beloved . . . be diligent" (vs. 14-16).
This concerns the position of the believer before God. He is urged to be found.
 - a. "In peace." There is only one way: by the blood.
 - b. "Without spot." Spots come from contact with that which is evil in the world. The spotless Christian is the separated Christian, the one who is pure in heart.
 - c. "Blameless." This comes only by obedience.
4. "Beloved . . . beware!" (vs. 17, 18).
This concerns the persistence of evil. The peril is constant and ever present. The protection is found in growing in the grace and knowledge of the Lord, most of all to be acquainted with the person of the Lord. He will open our understanding to the prophecy we are to remember, the patience we are to exercise, and the position we are to occupy.—SELECTED.

Paul's Vision for Personal and Public Work (Rom. 1:14-16)

- I. "I AM A DEBTOR" (v. 14).
 1. He felt that he had a charge to keep.
 2. Dr. Bresee said, "We are indebted to every man to give him the gospel in the same measure as we received it."
 3. 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. Ready for work.
 3. Ready for service, not a shirker.
- IV. THIS VISION BROUGHT HAPPINESS TO HIM

Service

(1 Thess. 1:3)

- I. MAN SERVES SOMEONE
 1. He makes his own choice of masters (Joshua 24:15).
 2. An experience of grace prompts service.
- II. THE SERVICE THE CHRISTIAN CAN RENDER
 1. Worship.
 - a. Christ stated that the Father seeks people to worship (John 4:23).
 - b. The hall of fame in Hebrews 11, lays stress on those who were above the ordinary in worship.
 - c. Worship keeps man in tune with God and keeps God in connection with the daily practical life.

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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 working in His children is that they should show it forth (1 Peter 2:9).
 - c. Children of God are ambassadors for Him (2 Cor. 5:20).
 - d. A true witness delivereth souls (Prov. 14:25).
3. Work.
 - a. The Christians are workers together with God (1 Cor. 3:9).
 - b. Performing a labor of love (1 Thess. 1:3, 9).
 - c. Soldiers for God. Not defending God but fighting for Him.
- III. EVERY CHRISTIAN SHOULD WEIGH 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)

- I. A View of the Importance of the Individual under the Gospel.
 1. A contrast between the old and new priesthood.
 2. Magnifying the better relationship of the people under the gospel.
- II. The Significance of the Priestly Office.
 1. He was a servant of the Lord in sacred things.
 2. He was a leader in worship.
 3. He had access to God for others.
 4. He interceded for the sinner.
- III. This relationship places both minister and layman on the same level.
 1. All are servants of God in sacred things.
 2. All are missionaries.
 3. 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."—SELECTED.

PRACTICAL

Evidences of Christianity

BASIL MILLER

CHAPTER FIVE—THE NEW TESTAMENT

The Genuineness and Authenticity

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 books, from the standpoint of our having their actual Greek texts, must be at least as old as the Codex Sinaiticus; from the point of possessing translations 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 from thence to follow each book through the intervening two and a half or three centuries to the age of their reputed writers.

I. EVIDENCE FROM CATALOGS—Our first line of argument is derived from the catalogs 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 catalogs 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 on this subject begins, "It was determined that besides the canonical Scriptures that nothing be read in the churches under the title of divine Scriptures." This names all the canonical books of the Old 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 Apostles, 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 Judas, 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 increases when we consider that the fathers who handed down this information must have lived during the first of the fourth century, and that the books had then been so long used as to have been believed to have been received from the apostles.

2. *Catalog of Athanasius, Bishop from 326-373 A.D.*—In one of the letters of Athanasius, Bishop of Alexandria from 326 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. McGarvey writes, "He declared that these books have been 'delivered to the fathers,' by those who were 'eye witnesses and ministers of the Word,' and that 'he had learned this from the beginning.' He appends to this list the warning, 'These are the fountains of salvation, that he who thirsts 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. Athanasius writes:

"Nor do I think it too much pains to declare those of New. 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 Apostles called Catholic: of James one, of Peter two, of John three and one of Jude. Beside 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, *Credibility*, V. 78.
2 *The Evidences of Christianity*, 61.

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Philippians, 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, and again 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 delivered these to us were wiser and holier than thou. As a son of the church, therefore, transgress not 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 conclusively 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 apostle.

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, witnesses next. 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 which he writes: "In the nineteenth year of the reign of Diocletian . . . when the imperial edicts were everywhere published to tear down the churches to their foundations, and to destroy the sacred Scriptures by fire, which commanded also that those who were in honorable stations should be degraded, but those who were freedmen should be deprived of their liberty, if they persevered in their adherence to Christianity . . . We saw with our own eyes our own houses 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 controverted 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 controverted books we class the

Lardner, *Credibility*, IV. 282-294.

Epistles circulated under the name of James and that of Jude, as well as the second of Peter, and the so-called second and third of John; whether they really belong to the Evangelist or to another by the same name . . . And moreover the Apocalypse of John . . . some as I said reject, while others reckon it among the books generally received."

Constantly he refers to the "ancients" and the "ancient writers"; "if by these he meant those who lived two hundred years before his own age, he must have had reference to the apostles. Eusebius lived to see the conquest of Christianity in overthrowing the pagan religion of Rome. He was appointed by Constantine to have transcribed fifty copies of the Bible for use in the churches. Indeed we are pressing the line of evidence close to the very age of the apostolic writers.

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 Celsus 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 a homily on 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-wrought trumpets. Matthew sounded first the priestly trumpet in his 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 James and Jude. Still 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

Eusebius, *Ecclesiastical History*, III. 3.

Origen, *Homily on Joshua*, VIII. 1. Quoted by Westcott and Hort, *op. cit.* 858.

he expresses the opinion that the thought is Paul's but the diction belongs to another.

The value of this testimony is greatly enhanced when we consider the sources of information possessed by the writer. His father, Leonides, was martyred at Alexandria; at eighteen years of age he was made teacher of the catechumens at Alexandria. This was in 203. It was only through a stern command that his father dissuaded him from joining in martyrdom. Such information as was his through his father would easily reach back to the decades in which John lived and wrote.

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 work, called Hypotyposes, to sum up the matter briefly, he has given us abridged accounts of all the Scriptures, not even omitting those that are disputed. I mean 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 asserts was written by Paul to the Hebrews in the Hebrew tongue; but it was carefully translated by Luke and published among the Greeks. Whence 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, he wisely guards 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 Philemon, 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, who quoting his own words, "preserving the tradition of the blessed doctrine derived 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 these ancestral and apostolic seeds." A man who had lived ten years with John and ten years with Clement would have been only eighty-five years old. This testimony will stand the test of the most critical acumen.

7. *Tertullian*, 160-240—The famous Latin writer of Africa, Tertullian, 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 states 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. He also quotes 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 instill faith into us; while of 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 abstinence." "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 Pontius, How great glory is it when ye are punished for your faults yet take it patiently" (1 Peter 2:20, 21). "To these considerations is added the fact that Enoch possesses a testimony in the Apostle Jude."

In another place he remarks, "On the whole then if that is evidently more true than which is earlier, if that is earlier which is from the beginning, if that is from the beginning which has the apostles for its authors, then it will certainly be quite as evident that that comes down from the apostles which has been kept as a

¹ *Ibid.*, IV. 355.

² McGarvey, *op. cit.* 71-74.

³ Tertullian, *Against Marcion*, IV. 11, 280.

⁴ Lardner, *op. cit.* quoting from *De Pudicitia*, II.

270.

⁵ *De Baptismo*, X. 243.

⁶ Lardner, *op. cit.*, quoting Tertullian, II. 274.

sacred deposit in the churches of the apostles." After this follows references 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 would be 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 thrones of the apostles are pre-eminent in their places, in which their own authentic writings are read, uttering the voice and representing the face of each of them severally. Achaia is very near you, you find Corinth. Since you are not far from Macedonia, you have Philippi, you have the Thessalonians. Since you are able to cross to Asia, you get Ephesus. Since moreover you are close to Italy, you have Rome."

In this he must have meant that the very autographs of the apostles' writings 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 devoid of reason could well doubt that the books of the New Testament were preserved from the beginning until our own age, and that untainted 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 claim of having 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.¹ It begins, after a few fragmentary lines have been lost, "In the third place is 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 letters of these writers, 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, because they contained material unfavorable to his belief. Dr. McGarvey, one of the recent writers on Apologetics, affirms of him, "His teachings demonstrate the previous 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 the ground on which he rejects the latter was not their want of genuineness, but admitting their genuineness, he denied the apostolic authority of their authors."

10. *Summary of the evidences from the catalogs*—McGarvey summarizes the evidence from the catalogs of the early writers in the following manner: "The five writers last quoted, Marcion, the author of the Muratorian Canon, Tertullian, Clement, and Origen, unitedly mention by name 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 asserting 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 fellowmen as apostolic books which their fellowmen must have known to have been of recent origin. If not, then the evidence from catalogs alone is credible proof that all the New Testament books originated in the days of the apostles."

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

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

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

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

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

Council of Carthage, 397, with Augustine present, includes all the books.

Philastrius of Brescia, c. 380, mentions all the books.

Amphilochius of Iconium, c. 380, writes of all but says that many exclude the Apocalypse.

Gregory Nazianzen, 375, includes all but Revelation.

Laodicean Council, 364, mentions all but the Apocalypse.

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

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

Eusebius, 315, mentions all, but states some doubt James, 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. 220, mentions all the canonical books and includes some others.

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

Marcion, 140, 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 catalogs carry us with equal historical certitude 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, all other substitutes are necessarily false.

Church Publicity

ARTICLE TWELVE—THE PASTORAL LETTER AND THE MAILING LIST

HOW often as 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 will avail yourself of the services of the man in gray 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 our 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 reread it long after the personal visit is a thing of the past.

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

Again, 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

¹ *Against Marcion*, V. 186; 187.

² *Prescription Against Heresies*, XXVI. 42.

³ Westcott, *The Canon of the New Testament*, 209, n. 1.

this before, but I believe it will be a boon to both the members and myself.

But the personal letter is hardly in the field of church publicity; it belongs to another phase of pastoral theology, so I shall dismiss it with this brief counsel as to its importance.

The pastoral letter as I have defined it, a duplicated letter going to a group of people, belongs more properly to the field of church publicity. You will notice that I said that it should be addressed to a group of people, but did not define the specific group. I did this because I want to point out that there are various groups to whom the pastoral letter should be addressed.

First of all, there will be letters for the membership only. Second, the attending nonmembership should come in for occasional letters of this type. Third, the nonattending contacts should be reached sometimes by this type of publicity.

What should be the contents of these pastoral letters? They may serve to stimulate attendance. They may be sent out as a faith tonic. They may be written to create church loyalty. They may be used to announce coming events. They can be a stimulus to financial giving, or may set out the details of a new financial plan. They may be used to advance any new part of the church program. They may keep the membership or the community informed as to the progress of the church program. This is especially true when a building project is in progress. These uses will suggest others to you.

Here is a suggestion as to the molding of such letters that if used with moderation, may be of value to you. When you have worked out a satisfactory letter, keep a copy of it in your files for future reference. You will never be able to use it in just the exact form again, but just as an old sermon outline may serve as a guide for a new sermon, so a previously written letter may serve to provide the general outline of a new letter, or may provide you with just the well-turned phrase you need that eludes your grasp at the time. If you try to merely copy letters over again they will not succeed, but if you use them as guides to better work, they may provide worth while suggestions.

We come now to consideration of the mailing list that should be used for such letters. Every pastor should have a well-defined, well-sorted mailing list, divided into sections by classification, capable of being used in sections or used as a whole.

The first section of the mailing list should be the membership list of the church. This may be subdivided into an active and an inactive list if you so desire. The reason for this is that sometimes you will have things to present to your more active members that it would be inappropriate to send to all. Again, you will want to stir up the indifferent ones and the letter you send to them would be out of place sent to your active and faithful members.

The second 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.

Then 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 program yet welcome announcement of special activities at your church which do not conflict overmuch with their own program. It should also include the occasional visitors at your regular services, an important part of any church mailing list. It may also include the pastors 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 together with sections one, two, and three, will 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 section one comprising the membership, for other purposes as well as publicity. If he does not have the name and addresses 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 the names and 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 goodly 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, will provide names. Sometimes the telephone 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 pastor informed me he had built 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. But here is something to remember. 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. Inasmuch as 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 place also to remind you that unsealed matter must 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 the card and the stamp. This 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 people sign and address them instead of just the pastor, but in that case it is almost necessary to make some check on the names of those to whom they are addressed to avoid duplication.

The average card will be better if it takes the form of a typewritten 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 will be 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 occasionally.

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

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 territory. If I do the printing myself on the multigraph that 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 inspire my people with the vision, I want to follow up each card with a telephoned invitation to every individual by dividing the 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 putting 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?

HERALD OF HOLINESS,
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 Holiness* of October 12, regarding the length of time our Savior remained in the tomb, and Dr. Chapman's answer thereto.

I am not taking issue with Dr. Chapman, but only furnishing information upon which the proper 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 all seekers after knowledge on the Sabbath question. The present article is but a synopsis of the treatment of the question in the book.

This article may be too long for use in the *Herald of Holiness*, unless you should divide it into two or three sections, which may not be advisable. I would suggest, therefore, that it might be referred to *THE PREACHER'S MAGAZINE*. I send it to you first because of the question and answer in your paper. If the church paper cannot use the article and *THE PREACHER'S MAGAZINE* can, I am willing it should be so referred. Yours sincerely,

HORACE G. COWAN.

THERE are three lines of thought concerning 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, is held today by the great body of Christian believers the world over, and has been so held since the first century. (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 suppose), 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 third view above has been held by a few writers whose works are now out of print. I know of no book on this subject since 1902, when Rev. Gilbert Lord Wilson, Ph.D., of Lorimer, Iowa, published his *Christ in 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 feast of 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 regular and only time in which it could have been eaten by the Jews (the evening following Nisan 13, which by the Jewish reckoning of the day beginning at sunset was the beginning of the 14th, in the daylight time of which the event of Calvary was enacted.)

(14)

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 led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover" (John 18:28).

The Jews who brought Jesus to Pilate in the early morning of Nisan 14 would not enter the Roman courtroom where the trial was held, as they would thereby incur defilement and be prevented from engaging in the festivities of the day; but "that they might eat the passover" does not refer to the eating of the paschal lamb, the main feature of the Passover feast, which had been eaten the night before by Jesus and His disciples and all the Jews. The reference is to the further festivities of the Passover week and the feast of unleavened bread, in which voluntary peace-offerings, called *Chagigah*, or, "festivity," were offered, and from which the Jew would be excluded by entering the house of a Gentile, which would incur defilement. (See article, "Passover," in *Smith's Bible Dictionary*, and Edersheim's *Life and Times of Jesus The Messiah*, Vol. 2, pp. 479-89).

Therefore when the sequence of events in the Gospels is followed, and the right relation of the feast of the Passover to those events is understood, it will be seen that Thursday crucifixion and burial of Jesus is without foundation in fact.

The next theory, that of crucifixion and burial on Wednesday and resurrection on Saturday at sunset has of late years received considerable attention by a number of writers. The first one to give prominence to this subject was Rev. A. H. Lewis, D.D., a prominent leader of the Seventh-day Baptist Church, who, in 1865, published the proposition that our Lord was crucified on Wednesday, and rose again on Saturday (or the Sabbath, as he preferred to call it) about sunset, making a period of burial of seventy-two hours, or three full days and nights, as the reference to Jonah in Matt. 12:40 would indicate. There may have been those who held this theory before, but in *The Literature of the Sabbath Question*, by Robert Cox, F.S.A., of Edinburgh, Scotland, published 1865, and which covers the Sabbath doctrine, observance and controversy, as found in the literature of the subject in all the centuries from the first to the nine-

teenth, and up to the date of his publication, there is no reference to Wednesday crucifixion and Saturday resurrection. Likewise in *Sunday: Its Origin, History, and Present Obligations*, by Rev. James Augustus Hessey, D.C.L., of Oxford University, England, and in *The Sabbath Viewed in the Light of Reason, Revelation and History, with Sketches of Its Literature*, by Rev. James Gilfillan, of Stirling, Scotland, the former published in 1860 and the latter in 1862, no reference is found to the belief in a Wednesday crucifixion and a Saturday resurrection. The three authors named are among the outstanding authorities on the Sabbath question, and though differing on points of observance and the divine requirements for the day, yet their united testimony shows that up to 1865 there was no controversy over the days of so vital moment to Christian faith and practice, Friday and Sunday, the days of the crucifixion and resurrection of Christ.

Other writers have since adopted the same view, among the most prominent being Rev. R. A. Torrey, D.D., the well-known evangelist and Bible teacher, and Eugene Charles Callaway, a business man of Atlanta, Georgia, in whose books, *Difficulties and Alleged Errors and Contradictions in the Bible*, by Torrey, and *The Harmony of the Last Week*, by Callaway, the Wednesday-Saturday theory is fully set forth. The foundation of this belief is the text of Matthew 12:40, and the claim is made that unless Jesus was in the grave three full days and three full nights, or a total of seventy-two hours, the question of His veracity will be raised, and He will be found a false prophet. The point is argued with much ingenuity, and with appeals to the Scriptures, the science of astronomy and the views of theologians, by both proponents of the theory, as well as by lesser lights who have followed the same course. No other writer seems to have added anything new to the argument.

But there are good reasons why the Wednesday-Saturday theory may not be accepted. (1) It is a well-established principle in biblical interpretation that no doctrine may be founded on one passage of scripture alone, but all passages bearing on the teaching in question must be considered and correlated as to meaning. Matthew 12:40 is but one of twenty-three texts in the New Testament referring to the length of time the Lord Jesus Christ should remain in the tomb, and none of the other twenty-two give any support to the seventy-two hour hypothesis;

(15)

in fourteen cases it is "the third day," and the other texts say, "in, 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 reaped, and the question loomed large, "What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase"; God said, "Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years" (Lev. 25:20, 21). 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 Mordecai had urged Queen Esther to take the initiative in a counter movement for the preservation of her people and her own life, she 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 so will I 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 seventy-two 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 spokesman 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 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 revolting tribesmen of Israel.

The witnesses of the resurrection, the angels at the tomb, the women who were early at the sepulcher, 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." Cleopas 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 seventy-two 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. Beecher, 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. 12:40 '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

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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 Forward Easter 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.

H. H. Rogers *P. T. Williams*
John W. Gordon *J. B. Chapman*
BOARD OF GENERAL SUPERINTENDENTS

The Easter Forward Campaign

Easter Sunday, April 12, is fixed by the leaders of the Church of the Nazarene for an **EASTER FORWARD OFFERING**. The reasons are:

1. Easter was associated with the thought of a **FORWARD MOVEMENT** more than any other event in connection with the apostolic days of our Holy Faith. The infant church was prostrate and the faith of the disciples in a bad, bad depression while our Lord lay in the grave. But Easter morning there was a *great forward movement*. Consequently Easter is the proper time to request an offering to *forward* the evangelistic efforts of the Church of the Nazarene.

2. Then, too, the Church's World Wide program, has been badly hampered, restricted and blocked during the depression days, and the needs of the mission fields have at last become so desperate that at the recent General Board session in January the General Superintendents and the District Superintendents rose up and pledged our great people to make an advance out of the galling restrictions to a greater degree of achievement. As a result they have called for an **EASTER FORWARD CAMPAIGN** to culminate on Easter Sunday, April 12.

A Forward Movement Is Needed in Home Missions

A host of pitiful requests were laid before the Department of Home Missions at the January General Board meeting. Hundreds of fine openings begged for just a small bit of help. Evangelists declared that they could establish churches in ten thousand new towns and communities if they had small donations with which to rent halls, or secure empty church buildings.

From frigid Manitoba-Saskatchewan District came the District Superintendent, Brother J. H. MacGregor, asking for a grant worth while so that he could launch a campaign of soul saving in that great Canadian country that would put the district on its feet. The Department couldn't help favoring it. From Louisiana—away down south—came District Superintendent Dr. B. F. Neely telling of such wonderful openings, such marvelous opportunities, that the Department of Home Missions was constrained to accord him a goodly sum for district evangelism. Others pleaded for tents, campaigns and emergency situations, and in caring for their needs the Department of Home Missions was very heavily

loaded. But what else could the sanctified leaders of the church do, than to hurry, with as much assistance as in them lies, to spread holiness in every hamlet, village, town and city in this great home field?

But how can the Department of Home Missions finance this heavy load unless we can be assured at Easter time that the Church is enthusiastically back of the loyal plans of its leaders. Nazarenes, will you not, then, make April 12, the anniversary of the day that our Lord rose a victor over the grave, the day for underwriting this largely increased Home Mission program? It means that many souls now in darkness will be led to the light, and hundreds more new churches started. We must, dear Nazarenes, we must make Easter Sunday a **FORWARD** day for Home Missions.

And Foreign Missions, What of Them?

The Department of Foreign Missions was fairly deluged with pleading requests for additional help. Many of the missionaries had been forced to stay on the fields longer than they ought on account of the depression and the lack of money to bring them home. This made it necessary for a large group to be furloughed home at one time.

Some are coming broken in health; some threatened with blindness, some almost ready to collapse, and all tired out. They are coming home like invalid veterans from the wars. And this takes money.

So many vacancies created by furloughs, and so much success in the foreign fields, calling for more workers, required us to forward a great company of outgoing missionaries. **TWENTY-SEVEN** all told, are getting ready to go out this year. What joy this will bring to the hearts of thousands of foreign Nazarenes. What hope to tens of thousands who would be glad to be Nazarenes. But, reader, it takes money to send so many missionaries and sustain them. That is why the General Board is eagerly looking to the receipts from a great **FORWARD OFFERING** on Easter Sunday.

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

When the Department of Foreign Missions last January finished tabulating the sore and urgent needs of the mission fields, it was found to

amount to \$64,000 more than was received and expended for missions last year. With rare faith and Spirit-inspired courage the General Superintendents declared that something unusual must be undertaken to meet the distressing needs. An earnest effort was made to care for at least some of the vital demands of each field. The result was that **TWENTY-SEVEN** furloughed and new missionaries were appointed to sail this year for mission fields.

But dear Nazarenes, unless you rally with a great enthusiasm, how can the General Treasurer endure the grind of the support of so great a group? We beg of you for prayer, intercessory prayer, and then keenly devoted giving culminating in a great **FORWARD OFFERING** on Easter Sunday.

Nor Must We Forget the Worn Out Preachers

Many other burdens borne by the General Budget are also inadequately cared for. There is the case of our worn out veteran preachers. Many of them are on pitiful bits of support. In some cases the remittances to them amounting only to five or ten dollars a month, are almost all that retired preachers or widows of preachers have to live on. Often it is the only rent money that many have. Could we not increase our General Budget a bit so that something a shade more adequate could be done for these old men and women who have carried the gospel burdens in other days, and shared in the sacrifices required at that time?

We are sure that the General Board will hurry to do this, if the church will respond in a generous manner to the Easter Forward Offering, April 12.

The Coming of the Great General Assembly Ought to Spur Us On

Next June in Kansas City will be the Ninth General Assembly of our glorious movement. The Nazarene clans will all be gathering for a quadrennial checkup, and to formulate plans for the next four years. A very marked advance in world wide evangelism ought to characterize the years between now and 1940. It's a question of *evangelize or die*. If we do not succeed in Christianizing the nations enough so they will repudiate Communism, the communistic nations

will swallow up the church. Unless we pour our prayers, faith, energy, money and earnest activity into the cause of evangelism, and check the spread of this diabolical communistic religion, we will lose everything anyhow. *It's do it, or die.*

Let us all then, concentrate on the great Easter Forward Offering so that our trusted leaders will be encouraged and inspired to plan for a marked advance at General Assembly time. We ought to double the membership of the Church of the Nazarene in the next quadrennium. We can if we will. Make March *World Evangelism month*, and gather up a coin a day for thirty days. Pour it out on Easter with a mighty, passionate prayer that God will use it to stop Communism by taking Christ to more peoples.

The Young People Are Stirring Things

Hearing that there were emergency demands in the foreign mission fields that were running far beyond \$50,000 in excess of the receipts of last year, the N.Y.P.S. of old First Church, Los Angeles, where Doctor Bresee, one of the fathers and founders of the Church of the Nazarene, used to serve as pastor, rose up and offered a challenge to the N.Y.P. Societies of the whole church, to make a *"Dollar Shower"* for the General Budget, which means for each N.Y.P.S. member to gather up a dollar for "others." This is meeting with a very enthusiastic response on the part of the coming generation of Nazarenes, and bids fair to go over with a bang.

If it does, it means that the young people of the Church of the Nazarene are coming to the aid of the missionary cause. In Revolutionary War days, Washington facing the dark winter of Valley Forge and suffering from his army's recent defeat at Long Island, heard of the organization of the "Young Patriots of America," in New England, in Virginia, and in the Carolinas. He exclaimed: "Our cause is safe, the young Americans are coming to our rescue." So the Nazarene leaders feel: "Our missionary cause will now go by leaps and bounds, for the young Nazarenes are coming to our rescue." But, Nazarene fathers and mothers, Nazarene older folks, we too must lift with these splendid young people. Do a glorious thing at Easter time. All mission fields are watching. Broken and weary workers over there are praying and hoping.

Martyrdom Also Points Toward a Forward Movement

On November 29, 1935, we suffered the loss of one of the greatest missionaries that the church ever produced—May Tidwell McKay—she and her baby, "Buddy," were killed in an auto wreck. This has all but prostrated the work in our wonderful India mission where God has so recently blessed with amazing revivals. It will take several reinforcements to carry the load she carried. But shall we allow the mighty work she did in India to fall to the ground now for lack of adequate means with which to support suitable reinforcements? So firmly have our general leaders believed that our great constituency would back them in caring for May Tidwell McKay's work, that they have already ordered the replacements sent, and are now asking, with outstretched hands of urgent entreaty, for an enthusiastic, generous response at Easter time in order to finance these measures that have been taken. *Don't fail our promoted sister!*

Take up their battle with the foe,
To you from falling hands they throw
The torch. Be yours to hold it high!
If ye break faith with those who die
Their call will haunt you tho' they lie
In Mission Fields."

Easter Offering an Effort to Help the Pastor

By concentrating on a general offering at one set time, it is only intended by so doing, to help the pastor and the churches to do what they plan to accomplish anyhow. All the General Treasurer receives will be credited on the General Budget. The purpose is to generate a general feeling of enthusiasm, co-operation, and morale—a feeling that *all Nazarenes in all the land are all doing the same thing in the same way at the same time*. Consequently if you take advantage of the literature, the unified effort, the unanimously accepted date, the posters, the coin a day containers, etc., you will do your people a great favor by giving them a general church consciousness, develop their interest in foreign missions, home missions and a world wide program for others, and at the same time inspire them to raise the church's General Budget allotment, which they would be expected to do anyhow. Every dollar put in, will be credited on your local church's General Budget. Let us, then, have a *long pull, a strong pull and a pull altogether*, Easter Day, April 12.

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 "swing," the "step," the "moral contagion" of doing a thing in perfect unison with all the other churches, districts, and workers world wide. All our people need this.

Though you are in the midst of a revival, nevertheless send for and distribute the containers, and advertise the offering. There is not a thing about an offering for the General Budget, the great bulk of which goes for "OTHERS" that will dampen the ardor of the best and most successful revival ever promoted. We believe it will enhance it. Don't fail to join in, no matter what local program is on.

Two Beautiful Posters Are Prepared

In order to cultivate "Eye Gate," the Stewardship Committee has prepared two beautiful posters, and will send them free to every pastor and every church. Please display them in a prominent place. Then, frequently call attention to them. There is a fine significance to each of them. You can double and triple the influence of the posters, if you comment on them several times, and get your people to become conscious of the message thus displayed. "Eye Gate" can thus be reinforced by "Ear Gate," and the whole be a blessing and a help to the cause of salvation wherever Nazarencism penetrates.

Please Make Announcements

As soon as the news of the coming Easter Forward Offering reaches you, please make announcement about it. This will pre-empt the date, and the occasion for this great purpose in the minds of your people. Repeat this several times, calling attention to the posters, and other advertising matter. The chiefest reason that advertising results in selling many goods, is the psychology of repetition. Let us take a leaf out of the world's advertising book, and gather in some of its good results. Repeat the fact that Home Missions are needy, and tell why. Tell several times about the success in foreign fields, the invalided group coming home, and the outgoing company of new missionaries, and how much this demands of the General Treasury of the church. Then announce the Easter Offering again, just as though you had never said a word about it before. Do it often.

Send for the Little Tin Banks

Usually the Publishing House has furnished envelopes for these semi-yearly offerings. But it is felt that a change will be helpful. This year it is furnishing small tin banks. These are free. Please answer the self-addressed post card that you will receive, and state how many of these containers you will need. Remember the N. Y. P. Society is also taking a "Dollar Shower" this year for the needy General Budget cause, and so you will need to order its supply along with the number that you will need for the regular church offering. Also bear in mind, that the W. M. Society desires to have its offering kept separate, and so you will need to order as many as the women will need so as to have them all wrapped, and mailed in one package. Do not wait. Order at once. Pass them out till every person has been supplied. Ask the Y.P.S. and the W.M.S. to mark their containers so they can be kept separate, and the amounts counted and credited separately to each organization.

Ask All to Observe "A-Coin-a-Day" for March

Secure your containers as early in March as you can, and then urge all of your people to place the little bank in a conspicuous place and carefully drop a coin a day into it during all of March, and during April till Easter Day. Every one who does this will be amazed at the amount that this method will accumulate. It is a fine suggestion to place a coin in the container every morning (or evening) when the family observes family prayer. This gives the offering a fine spiritual significance.

Please Pray Much for This Offering

God hears prayer. So the Word declares. Also it leads us to believe that sincere prayer enables Him to do what otherwise He cannot do. The General Budget desperately needs your money, but it needs your prayers more than the coin. Do, we beg of you, pray. Pray every day for the Home Mission needs. Remember on your knees the restricted foreign fields. Talk often with the great God about the old worn-out veterans. Don't fail to pray every time you drop a coin into the little tin bank. Ask God to bless your offering. Beg Him to constrain others to give. Make sincere inquiry as to whether you are donating all that you can for this holy business. Please pray much.

Pastors, do not fail to set a couple of mid-week prayer services apart for special intercession by your people for the Church's World Wide Evangelistic efforts. Journey around the world on your knees several times before Easter morning. Then you will be ready for the grandest offering that you have ever participated in. Ask the Young People and the W.M.S. to hold special prayermeetings for the Easter Offering.

Observe "Good Friday" with a Fast

"Good Friday" is the Friday before Easter. It is so named because of the fact that it was on this day that Jesus was crucified. Friday has always had a peculiar significance to Christians ever since. Can we not observe it this year—Friday, April 10—with a fast? Ask all of your people to omit one meal that day, and donate the worth of it to the Easter Offering. Beg of them faithfully to fast at least one meal on Good Friday. If possible, arrange for a special prayer-meeting for some of the groups of your church on the afternoon of that day. This will add a gracious spiritual flavor to the idea of fasting. Let extra prayer be offered when at the close of the day you deposit the worth of the omitted meal in the little container.

Preach Specially on Missions

There will be published in this number of the PREACHER'S MAGAZINE some sermon notes on Home Missions, Foreign Missions and the Veteran Minister. We earnestly beg of each pastor to bring several messages to his people along these lines. Unless we quicken the minds of our people in connection with these matters, we will be to blame if they do not respond. Constant agitation for any good cause is the only way successfully to put it over.

Announce Ahead a Great Easter Service

Prepare the minds of your people for the culmination of the Forward Campaign. Don't let the campaign fail for lack of generalship on the pastor's part. Tell them that every cent they bring in will be credited on the local church's General Budget. Assure them that the only way we have of increasing the amounts that are needed for the emergencies that are upon us, is to increase the General Budget giving of each church. Plan for a "Hallelujah March" on

Easter Sunday morning. Select your hymns with that end in view. See that the Sunday school boys and girls remain and march, too. Make a short, enthusiastic exhortation about the whole effort that is being undertaken during the Easter season. Couple it up with the Resurrection of our Lord. Then with a glorious marching hymn ringing in the ears of all, have your people deposit their offerings on the altar. Make a worth while feature of the whole matter so that *psychology, sentiment and spirituality* will all blend. Close with a great prayer of Thanksgiving.

Send Proceeds to General Treasurer

Have your local treasurer remit 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" sponsored by them. Also see that the W.M.S. treasurer has an opportunity to remit the amount that has been donated by the woman's organization. Have them all hurry the offerings to Mr. M. Lunn, General Treasurer, 2923 Troost Ave., Kansas City, Mo.

Paul's Plea for An Offering

2 Corinthians 8:1-15

St. Paul here presents a powerful plea for the gathering of a great offering.

He offers seven reasons:

1. A plea for a symmetrical Christian life (v. 7).
2. A plea to prove the sincerity of love (v. 8).
3. A plea based upon the example of Christ (v. 9).
4. A plea for the exercise of strong will power in carrying out that which was purposed.
5. A plea to the sense of justice that all should share in the responsibilities (v. 13).
6. A plea for mutual burden bearing (v. 14).
7. A plea based on the harvest time (v. 15).

The Wise Steward

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

This steward was commended for his

- (a) Wisdom
 - (b) Sagacity
 - (c) Foresight
1. He properly recognized his position as a

steward, and not the owner of what he possessed, consequently, he paid the rent of other tenants.

2. He wisely prepared against a day of reckoning. He knew his stewardship would end and he have nothing, so he invested in order to avoid that.

3. He wisely prepared against a day of reckoning. He knew his stewardship would end and he have nothing, so he invested in order to avoid that.

4. He subordinated immediate ends to future gain. He released his hold on that which was near, in order later to seize that which was at a distance.

5. He subjected the smaller substance to the greater good.

6. Our Lord commands us to follow the example of this wise steward, and make friends for ourselves of the mammon of unrighteousness, that when we fail, "they may receive you into everlasting habitations."

(a) By supporting His cause at home.

(b) By spreading the gospel in foreign lands.

(c) By evangelizing America.

Feeding the Hungry, Clothing the Naked

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17).

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:15, 16).

No command of Christ was more insistent than to feed the hungry and clothe the naked. He declares that if we do not He will consider it as though we had failed to feed and clothe Him.

But *soul hunger* and *soul nakedness* often result in more tragic destinies than these destitutions do when limited to the body.

1. Think of the perishing millions in America who have starving souls and are spiritually naked and are marching to the pit.

2. Members of one's own family.

3. Neighbors, tradesmen, acquaintances. (If struck its victims white like leprosy does, think of the millions of blanched faces in your land.)

3. Politicians, big business executives, social leaders.

II. Think of the perishing millions in heathen lands, who have starving souls and are spiritually naked, marching to the abyss.

1. Japan—a little more money expended there and thousands would turn to God.

2. China—its teeming millions have no chance except that offered by missions. Who will give a bit more for a soul in China?

3. India—Just awakening to the possibilities of salvation. Who will buy a bit of spiritual bread, furnish a drink of spiritual water for these hungry and thirsty millions?

4. Jerusalem and Syria—We have been so slow, that's why thousands have died. Must we Nazarenes give an account of those who have died without Christ?

5. South Africa—Literally hungry, literally naked and woefully hungry spiritually, and desperately naked spiritually. Who can spurn their pitiful outstretched hands or stop his ears to their wailing cry?

6. Cape Verde—with its tragic multitudes.

7. Mexico—Crying for the bread of life and thirsting for the water that springs up in the soul eternally.

8. Guatemala—Pleading, beseeching, imploring. What account will we give to the great Judge at the last day, if we let them perish?

9. Peru—Just a little more money, a few more workers and the harvest gathered could be doubled. What do we say, "Depart in peace, be ye warmed and filled"?

10. Argentina—Its millions destitute and naked. Do you turn them away?

God's Oxen

Text: "Doth God take care for oxen?" (1 Cor. 9:9).

Read 1 Corinthians 9:7-18.

I. *The Call of the Minister—*

1. A God-given call.
2. A lifelong call.
3. A separated call.
4. A sacrificial call.

II. *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. The Law of Moses (1 Cor. 9:9).
4. The Law of the New Testament (1 Cor. 9:10).
5. The Ordinance of God (1 Cor. 9:14).

III. *The Call of the Church of the Nazarene, and her work of Ministerial Relief.*

A responsibility not to be overlooked. God will hold the Church accountable for the old-age care of the minister.

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 Church challenges each local N.Y.P.S. throughout our entire denomination to raise an offering amounting to a total of one dollar a member for World Wide Evangelism on Easter Sunday, April 13th. This project was heartily endorsed by the General Board at its 1930 meeting.

What is meant by a "Shower"?

A "shower" is a term used to designate the presentation of gifts to one or more individuals, or to some institution. We are all familiar with Bridal showers, Miscellaneous showers, Food showers (sometimes called a "pounding"),

Birthday showers, Anniversary showers, Handkerchief showers, Post card showers, etc., etc. In the same spirit in which we enter into giving for these showers we are challenged to make a "Dollar Shower" for God and His work around the world!

Is there a quota for each N.Y.P.S. to raise?

Yes! Each society has a quota of dollars equal to the total active membership of that society as reported in the 1935 District Assembly Minutes. That is, if the total active membership of your society is twenty-five, your offering quota is twenty-five dollars.

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 those who are financially able to give several dollars while others would sacrifice in order to give a sum smaller perhaps 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 per cent of this money will go directly for foreign missions. The remaining portion is largely used for what in a general way may be termed home missions. Hence we may say the entire offering is for missions, home and foreign.

Does this "Dollar Shower" have any connection with the Easter Forward Offering being promoted by the General Board?

It does. The N.Y.P.S. through this "Dollar Shower" is making a liberal contribution toward the Easter Forward Offering.

Does the local church receive credit for money raised by this "Dollar Shower"?

It does. Credit is given each local church on its General Budget apportionment for the entire offering raised by the N.Y.P.S.

How is the money raised by the "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 remit same with other sums received for the Easter Forward Offering to General Treasurer, Mr. M. Lunn, 2923 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 quadriennium the General Board has been working on a restricted program. Missionary needs have been increasing, equipment is needed on the fields, repairs must be made on some of the buildings, missionaries must be furloughed, new recruits must be sent. The Missionary Department alone could profitably use fifty 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 their quota 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 on the per capita basis. In case of a tie duplicate awards will be given. (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, Mo., June 18 to 20, each district 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. president 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 so each N.Y.P.S. member may be provided with one in which to collect his offering. Make sure to mark N.Y.P.S. on the outside of the container. In case this container is placed in the regular offering receptacle of the church if N.Y.P.S. is

marked on it your society will receive credit for same.

How should this offering be collected?

Discuss this matter with your pastor. If agreeable with him have the "Dollar Shower" in the regular weekly devotional service of the N.Y.P.S. If he considers it better to have the N.Y.P.S. contribute this "Dollar Shower" with the Easter Forward Offering of the church at the regular church services, plan your offering in harmony with his wishes. Make sure however to have each N.Y.P.S. offering container marked well so you may be able to ascertain the total amount given by the N.Y.P.S. members.

When should we begin to promote this "Dollar Shower"?

At once! Display the poster, calling the attention of your members to it. Boost the idea and tell of the great amount of good to be accomplished through the co-operation of your society. Urge your members to save their money weeks in advance so that a large number may have one dollar to present on the day of the "Shower." Pledge as many members as possible to give more than one dollar. Endeavor to have your entire quota underwritten some time before Easter Sunday. Let the time of the "Shower" be merely the gathering in of what has already been pledged.

What will be the results of this "Dollar Shower"?

Eternity alone will tell. We know that each giver will be blessed, each loyal N.Y.P.S. officer will be made happy because of his co-operation, your pastor will rejoice because his church receives credit on its General Budget apportionment, the hearts of our missionaries and home mission workers will be gladdened, our work at home and abroad will be advanced, God will be glorified, and no doubt many souls will be saved.

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 dollars may be inserted through

a slot. A bell or gong may be set in the box so the dollars as they are 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 those having smaller change or paper dollars may secure a silver dollar in exchange).

* * *

In those sections of the church where paper money is widely used another method should be used.

Perhaps some societies could make a large copy of the "Dollar Shower" poster, having blank spaces, the size of a paper dollar on the poster, equal to your total membership. (If there are twenty members provide twenty spaces). When the offering is given have the members, or some one appointed for that purpose, pin the paper dollars over these blank spaces. (In this case the treasurer should have paper dollars in his possession so those having smaller change or silver dollars may secure a paper dollar in exchange).

* * *

Some may desire to give a missionary touch to the offering. If so draw a large circle in which will be drawn a rough outline of the continents of the Eastern Hemisphere. Within this circle dimly outline a sufficient number of spaces, the size of a paper dollar, equal to your total membership. If the membership is larger than the number of spaces that can be inserted, put additional spaces at the side of the circle. When the offering is given have the members, or some one appointed for that purpose, pin the paper dollars over these blank spaces. Your entire hemisphere will be covered with paper dollars.

* * *

A spirit of friendly rivalry may be injected into the project by dividing the membership of the society into two groups with wide awake captains over each group. To generate interest one group may be called "Home Missionaries" and the other "Foreign Missionaries." Draw two large circles representing the two hemispheres of our world. In the one circle roughly outline the continents of North and South America and let the "Home Missionaries" use this circle. In the other circle roughly outline the continents of the Eastern Hemisphere and have the "Foreign Missionaries" use it. Dimly outline spaces the size of a paper dollar in each circle, a sufficient number of spaces to equal the members of each group. If there are more members than spaces in the

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 nearby 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 write the name of 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 sticker provided for that purpose. If pledges are taken at some service before Easter the N.Y.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

MALLALIEU A. WILSON

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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 other every week.

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 our reading. But not all reading is equally valuable in provoking new ideas. Many men find they are stimulated to constructive thinking more by reading some author that at least seems to challenge some of their accepted ideas than by always reading only those writers who agree with their own views. Most of us enjoy listening to a preacher who echoes our own thoughts, but probably we get more mental stimulation from listening to one who challenges our old ideas occasionally and throws fresh light on our pathway.

I would not make a plea for the reading of unsound and unsettling 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 stray from the true course and head first toward 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 unscriptural 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 guess it. American audiences especially, 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 pours out so confidently.

Dr. Halleck, 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 danger of becoming "dead from the neck up." The reason he gave was that teachers are always talking 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 conversations with an old preacher of Calvinistic faith, he confessed to me that never before had he 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 own denomination, his appeal to those that had a different background was very limited.

Is it not possible that one reason that so many of us Nazarenes have such a limited appeal in our ministry is that we do not understand even the point of view of those who disagree with us?

A second purpose of study should be to secure accuracy of ideas. 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 in our sermons, let's be sure that the alleged facts are really 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 young people by quoting some old superstition as scientific fact, and then building 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 truth we are preaching, which is still valid even if our illustration is unfortunate.

In these days of such 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 audiences. If we feel we must preach on Communism, Fascism, Modernism, Socialism, Social Credit, and such movements, we should study what the great thinkers have written on 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 base a vital message on an inaccurate translation or exegesis. Cases of this sort are not only often humorous, but

many times are pathetic, and sometimes result in the propagation of positive error. Few of us can hope to become Greek scholars or make any contribution to biblical interpretation, but any preacher by the use of such a concordance as Young's or Strong's can check up on the key words of his text and find their meaning in the original. This every preacher should do before he makes the thought of his message seem to depend largely on his understanding of the exact word found in the English translation.

Even if we preach the truth, we are following a dangerous custom to back it up by incorrect translations and false exegesis.

A third type of study is that which has for its purpose the bettering of the expression of ideas. Sometimes when I have had what I felt was a wonderful idea for a sermon, I found upon trying to explain it that I was like the student so often found in our schools who complains that he "knows it but can't tell it." We will not try to settle the disputed question as to whether any idea exists that cannot be put into words, but certainly the church will not long have any place for a preacher who "knows it but can't tell it."

Once in a great while there comes to me one of those ideas that seems almost inspired. It shapes itself into a beginning, middle, and end very clearly at once. Perhaps some preachers have all their sermons come in such flashes of inspiration. If so, I am afraid they do not realize how fortunate they are. Most of us who have to prepare two sermons every week find that our ideas are usually very hazy at first, and fortunate we are if even by dint of much hard study we can clear them up to the point of crystal clearness by the time we enter the pulpit.

I have heard it said that Dr. Bresee recommended that young preachers write out every sermon during the first ten years of their ministry. I rarely write out a sermon in full, or try to memorize it, but I have long ago found that studying with a pencil or pen helps to clear up my ideas. Frequently to write out my ideas helps me to see what is still vague and hazy. Often it makes this vagueness so painfully apparent that all I have written is put aside and I take some new thought and reserve for a later date and more ripened thought the sermon on which I had been working.

But even when we have rather clearly in mind what we intend to say and the general outline

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 out 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 audibly.

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 seemed to be in that 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 stuttering 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 dragged sidelines into a sermon where they had little place, because I felt that some matters could more tactfully be brought in incidentally than by harping on them for an entire sermon. Perhaps, under the leadership of the Holy Spirit, a preacher may be definitely led to wander from his prepared message, but the temptation is 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 aloud; but if so, a long-suffering congregation might be tempted to ask, "Why don't they?"

Some who have never tried this audible preparation of expression may think it would hinder them from preaching with freedom, freshness and unction. The reverse has been my own experience. If I can get blessed preaching the truth aloud in the privacy of my study, 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 over as many times as necessary till I find the right way 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 painful 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."—
MADAME SWETCHINE.

The Child Labor Amendment Its Purpose, Its Scope, Its Promise

NOTE: This article was furnished by the National Child Labor Committee of New York, and we insert it in order to bring this question before the readers of the PREACHER'S MAGAZINE. We do not propose to argue the matter ourselves or answer any questions concerning it. The address of the Committee is 419 Fourth Ave., New York, N. Y., and anyone interested can write there for further information.—EDITOR.

THERE has never been a day when young people were in greater need of Christian opportunity, an opportunity that can be made for them through the disinterested efforts of the men and women of the churches. Young people are standing, bewildered, at a turn in the road, enforced economic idleness on one hand, possible economic exploitation on the other. There must be a third way, a way through education and careful character training and the inspiration of intelligent Christian leaders, to youth's promised land.

But first of all these children of ours today, our young people, must be set free to follow the road of opportunity. We must in some way shut the children away from the dangers of premature toil; and at the same time we must save our older young people from the degradation of mere job holding. Let Christianity once dig its way into our economic life and there would be neither an idle youth nor a laboring youth but a learning youth.

A first step toward this ideal of open opportunity for all our young people is the Child Labor Amendment. It has been fighting for ratification since 1924. If you will read it with an open mind and apply to its meaning common sense democracy and a modern appreciation of what a democratic government owes its citizens you will wonder that its ratification has been so long delayed.

The difficulty has been, of course, that opponents of the amendment have been tireless in fostering misconceptions as to the purpose and scope of this piece of social legislation. Moreover, there has been in the public mind some uncertainty as to just what type of legislation might be expected as a consequence of the ratification of the amendment. The only antidote for these misunderstandings and for this uncertainty is a clear understanding of the amendment itself.

Here is the text. It was drawn up by con-

stitutional experts and fitted into a design that would give Congress just what is needful to legislate on means to protect the nation's children from economic exploitation. Just that, and nothing more.

Section 1. That Congress shall have power to limit, regulate and prohibit the labor of persons under eighteen years of age.

Section 2. The power of the several states is unimpaired by this article except that the operation of state laws shall be suspended to the extent necessary to give effect to legislation enacted by the Congress.

This is, as you see, no law but an enabling enactment to make it constitutional for Congress to legislate upon child welfare in one field only, that of child labor. What it will do depends upon the sentiment and will of the people, expressed throughout their representatives in the national government.

In other words, the Child Labor Amendment makes possible legislation to fit the present needs of our changing industrial society. It also empowers legislation tomorrow to fit altered needs. There is no iron hand here to hamper the forward march of social ideals, only the extension of the long arm of the national government to protect every child of every state in economic relations in so far as they are concerned with gainful employment.

For this end the words of the amendment were carefully chosen. The term *labor* is employed in the text in the sense in which it is always used in labor statutes, and in which it has frequently been construed by the courts, that of *labor for hire*. By no stretch of credulous imagination can any other construction be made. You have all heard the amendment denounced as radical, as communistic, as an attempt to snatch children from the control of home and state. You have even heard that the amendment spelled interference by the federal government in the education of children, the traditional right of the state. There is no conjuring by which *labor for hire* can be made to cover work of children at home, or on the farm or in school.

There is, in fact, no loophole in the framing of this amendment that can make it serve the cause of un-Americanism or give succor to the tribes of unrighteousness.

Another much misconstrued phrase in the text is that referring to *persons under eighteen*. The wording was necessary to make it possible for Congress to protect young workers of sixteen and seventeen from the hazards of certain occu-

pations in which the risk can be better borne by more mature people. In no other way would it be possible to reduce the high toll of industrial accidents to these young persons. You must bear in mind that many states have the power to regulate the labor of minors up to twenty-one, even though none bar employment to that age, or even to eighteen. It is not cherishing any fair faith in our scheme of democratic government to fear that Congress would ban all employment to the age of eighteen any more than that a state legislative body would.

Just what type of legislation is likely to pass if the ratification of the amendment gives it power to act? That of course would be decided by Congress. In a much quoted statement, made by President Roosevelt in a letter to the National Child Labor Committee, we find reassurance.

"It is my desire that the advances attained through the NRA be made permanent. In the child labor field the obvious method of maintaining the present gains is through ratification of the Child Labor Amendment."

These gains have now vanished under the blighting decision of the Supreme Court of the United States as to the constitutionality of the industrial codes. But it is possible for them to be regained on a permanent basis.

If the Child Labor Amendment is ratified the National Child Labor Committee will at once urge upon Congress the passage of legislation that will embody provisions substantially similar to those that operated successfully in many of the industrial codes.

A sixteen-year minimum for employment, with light work in certain industries permitted outside school hours at fourteen years; an eighteen-year age minimum for employment in hazardous occupations.

The Child Labor Amendment, its purpose, its scope, its promise. There is not an ambiguous statement in the amendment or any concealed implication in its promise. It is simply a means to protect the most precious asset of the nation, the nation's children, without in any way interfering with the state's right also to protect.

It is useless to insist longer that state legislation can take care of child labor. Not in our day. Not in many days. Seven states out of the forty-eight now have child labor laws that require a sixteen year minimum for work during school hours. One-seventh of the states, in other words, after a struggle that has lasted more than a century, give legal protection to children that is parallel to that briefly afforded in the recent

industrial codes. Most of the other states have the fourteen year minimum, at least for factory work, but in many cases there are exemptions that discriminate against the child of the poor, in favor of certain industries. One state even has a school attendance law requiring school attendance for six months each year up to sixteen, except that in cases of extreme poverty a child may leave school for work at twelve. Such a law fails before those who need protection most.

Inequality of opportunity, that is what state regulation of child labor has achieved. It is not American, in so far as results go, in this year 1935. There is but one way to assure to all children, of the most backward as well as of the most progressive states, an equal chance at a child's life. Education, growth, freedom for a child's interests in work and play—these are the making of children into citizens fit to carry on in a Christian democracy.

If the Child Labor Amendment is ratified these are its promise.

Twenty-four of the thirty-six states necessary for ratification are now won. The other twelve can be secured if every opinion molding agency in the country does its share in educating public sentiment to understand, and so to favor, the Child Labor Amendment.

States which have Ratified the Child Labor Amendment

Arizona, Arkansas, California, Colorado, Idaho, Illinois, Indiana, Iowa, Maine, Michigan, Minnesota, Montana, New Hampshire, New Jersey, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, Utah, Washington, West Virginia, Wisconsin, Wyoming.

Financing the Church

C. P. LANPHER

A LONG, long time ago Jesus said to His disciples, "The poor ye have always with you." There is a similarity in the truth 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 life be summed up in dollars and cents or parceled out into tenths or any other fractions? Our Lord very explicitly points out that in a very real sense there are 'things that are God's' and in no less a sense are there '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 pious cant. While not falling 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 set apart as the Sabbath was of old by sanctions of religion, rest 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 disposing of 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 pagan 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, clay tablets dating 3,800 years before Christ prove these facts.

"Second Grade—THE TENTH—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. 7:4). 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 TENTHS PLUS—When the Hebrews became a nation, the tithe was applied to the purposes of their religion, 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 feasts (Deut. 14:22,23) and in addition, there were trespass offerings, long and costly journeys to the temple and sundry other religious charges, all imposed by divine sanction, beside the freewill offerings. Taking all these items, it is undoubted that among the Jews every head of a family was under a religious obligation to contribute as much as one-fifth, perhaps as much as one-third of his yearly income. The ripe fruitage of this benevolent system of Israel appears incarnate in the person of Zaccheus 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 always unless ignored, would it reflect credit upon the Lord to omit 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 as many models and ways 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 a depleted church treasury. Unquestionably among the holiness people there is a general recognition of the practical worth of the tithe system, that is, not to the extent of the varied tithes and offerings of the ancient people of God but of laying aside one-tenth of the weekly or monthly income, but one difficulty is encountered here and that is after the individual's earnings have been tithed, the tithe is split into so many sections and scattered over such an extensive area that none of the demands are fully met and the age-old problem still exists, while we devise more methods, more specials, miles of pennies, mort-

gage tonics, tin-bank accumulations, etc., etc., to pay the preacher, the rent, the mortgage interest, the budgets and the ever increasing demands that are laid upon us as preachers. Personally we are persuaded that this abstract, generalizing way of giving defeats our arrival at the objective for which we so blindly grope. If this is God's way of church finances for our day, then He was more indulgent in clarifying the vision of His ancient people than He is in making plan or working system of finance to the church today. Unquestionably the method of haphazard giving was one of the causes of the introduction of questionable money-raising methods in the church, suppers, bazars and what not. The cold, hard facts cannot be ignored, if a church expects to exist it must have money to pay its local demands and meet its benevolences.

In bringing this article we wish to more than voice our theoretical notions regarding the all-important matter of church finances. If a system works be it human or divine, sacred or secular it establishes a place of recognition which cannot be ignored by honest observers.

The Bible not only magnifies the thought of the tithe and its separation from the original amount but it just as clearly teaches the disposition or place of deposit for the tithe. If Malachi had said, "Scatter all the tithes from Dan to Beersheba it might have been in keeping with much of the process here, there and everywhere today, but he pointed out a distinct place of lodgment for the tithes and offerings. King Hezekiah prepared chambers or storehouses in the house of the Lord and it is declared that they brought in "the offerings and the tithes and dedicated things faithfully" (2 Chron. 31:11).

As long as a workable system in the Old Testament is not abrogated in the New Testament but is commended by Jesus (Matt. 23:23), is it good judgment on our part to substitute another method or a variety of methods for this system of success wherever it has been faithfully tried? Bishop Fowler once said, "On the day of judgment more people will stand condemned for the way they use their money than for any other one thing."

It was during 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 pledges which read, "I will deposit one-tenth of my weekly earnings on the contribution plate 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 services 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 had "all the tithes" we might have done better. There was no more money there that year than in other previous years but we did succeed in directing it into a new channel, namely, the storehouse treasury and the benevolent exercises of that little church doubtless created holy pulsations that echo on far India's shore and other mission fields. 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 found other channels than the sacred objective 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 number one-third or one-half of the district membership and the forty church treasurers of this district counted these offerings each Sunday night or Monday morning what would be the result? Such statistics cannot be gathered, but we have found that one of the most evasive things that we have ever hunted for in the column of the "Lost," "Strayed" or "Stolen" is the tithe. Like Paddy's flea it will find more

places of concealment than a lively disease germ.

It is an easy thing to write papers for preachers' meetings and generate ideas as to what is fact and what is fancy but with all the sincerity of which we are capable we espouse the method which with us when utilized has never failed in results that amazed us and promoted spirituality among those who practiced it. It is my custom to keep tab on my church treasurer and know the condition of the various benevolences. The fact that my salary is handed me each Sunday night without failure fails to satisfy me as to the condition of the treasury. There are more obligations of the church than the payment of the pastor. If I am not a conscienceless preacher, I am wondering now and then about the District Superintendent's salary.

I know it takes money to pay my bills but what about my superior on the district. How about the crying needs of the faithful missionaries who endure so much more than I do or ever will? If I have only a passing interest in these demands that are as real as my own, there is something that I need that cannot be counted in filthy lucre, something that is not material in its nature but spiritual, and illuminating in its character that will help me as a New Testament pleader and promoter that cannot rest until district and general demands are forthcoming and sure as is the compensation which I receive as the local head of the church. Unquestionably the staggering problem of every pastor is not inclination to pay every bill and meet every demand but the *how* of the thing is the question. My local church treasurer said to me the other day, "Brother Lanpher, we are seventy dollars in arrears." There are some bills in our church like in every church that just must be met.

At the last District Assembly the Ways and Means Committee failed to heed the request of our church board for a reduction from the thirty dollars a month for budgets, so we bowed our head and said in spite of interest demands on church property and local expenses, with people out of work and no income there must be a way to do it. After this information from my treasurer I borrowed my treasurer's book and began hunting for lost tithes. Some were not lost, they were very punctual in their church attendance. In running over this tell-tale volume of financial history I found some good reading.

One good woman with a family of four and an income of ten dollars a week had contributed \$1.18 each Sunday for 22 Sundays. Another conscientious member who digs clams for a living part of the time had averaged \$2.23 each Sabbath for the period of 22 Sundays. A young woman with a small wage in a mill had been faithful with her \$1.32 for the 22 Sundays. These offerings had been the tithe. This information stimulated me afresh that storehouse tithing is the solution for financial problems. These items were not all I found, I was still hunting for the elusive tithe. I found the creature, and my conclusion was that the biggest thing he needed was the beckoning hand of the pastor to report once more for duty. I discovered that three contributors had fallen behind \$91.00 in 22 Sundays. Here was my lost seventy dollars.

I told my next Sunday morning congregation what I had discovered in the treasurer's books. If it was not welcome news, they soon complied with it graciously, and the issue of storehouse tithes began once more to flow in the right direction. One good brother had sixteen dollars in his next Sunday offering and the last board meeting the treasurer reported both budgets paid up with every other current obligation, and a balance in the treasury.

We are not acquainted with your financial worries as a pastor, but we do know our own, so have spoken from experience. However is it not true if the absence from the church treasury of the evasive tithe of a few church members can throw the financial mechanism into reverse, the recovery of those tithes will furnish the remedy for perfect functioning of the machine, and if a local church can be slowed up in its financial program so can a district be hindered if an individual church falls behind in meeting her quota. Truly as the American patriot said, "We must all hang together or we shall hang separately."

The latest report of our District Superintendent is that if he had the funds he could organize a half dozen churches and for one pastor I believe it.

*He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To give is to live.*

Sermon Improvement

HARVEY S. GALLOWAY

What is a sermon? What do we mean by the term sermon? If the sermon is an abstract entity to be improved for its own sake, to be polished 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 pulpit." 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 thought in addition to the above definitions: 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 clinch its truth around the needs of the people, it can hardly be classed 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 is 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 passed. 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 his stock in trade and that knowledge must be a growing one. The groceryman, 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 butter, 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 of 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 and hunt, or ask another salesman where 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 could also tell of the qualities of the respective 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 the largest 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 groceryman 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 know 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 wrest 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 our standard of preaching, our source Book of gospel truth. He who would improve his message to the people must be constantly exploring its hidden recesses and learning of its life-giving truths.

The second factor we shall notice in the study of sermon improvement is an increasing comprehension of the needs of the people to whom the sermon is directed. Probably the temptation comes 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, "mollycoddle" parson, or that he must assume an affected manner. That kind of a fellow is disgusting. 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 attitudes, their problems, and their needs. If there were no benefits to the people themselves in pastoral calling, 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 characteristics 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 musty theological discourses, foreign to the lives of the people. A proper study of 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.

The next element in sermon improvement is a developing communion with God on the part of the preacher. If the preacher is to be God's messenger, he must at least be on speaking terms with God. God's message to a needy people! And God's messenger! What implications! If those terms are to be more than mere fiction, there must be between the heart of the preacher and God a fellowship and communion. A developing communion means a message or messages that are improving. In the hour of communion the preacher will secure the divine will and purpose for the sermon. All of us have at times been in the strait betwixt two, when of two or more lines of thought we hardly knew which to pursue. Then there have been times when we were confident of His purpose for the message. Then how many of us have been chagrined by the realization that we have preached the wrong sermon or made the wrong application because we mistook the direction of God or would not wait for it. But as we learn to pray better, we shall learn better the solution of this problem.

From the life of prayer there comes wisdom for applying the message to the hearers. Has not the Bible said, "If any of you lack wisdom let him ask of God . . . and it shall be given him." Then out of the hour of communion comes the unction without which the sermon is dead and lifeless. Brethren, does God bless us as we preach? Out of a better communion with God we shall have better sermons for the people who are entrusted to our care.

Another element that is of primary importance in sermon improvement is a developing mind on the part of the preacher. A keen, alert mind is necessary to the proper preaching of the gospel, to efficient sermon development. An effective memory is a valuable aid in preaching. Who of us has not admired Bud Robinson as he has woven text after text and passage after passage into his messages? But his memory did not come by accident; but by development through hard work. A trained memory is a valuable asset in both the development and delivery of the sermon. But memory is not all. A keenness of mental processes is necessary to see and make adjustment to various situations that may arise and to be alert to the leadership of the Holy Spirit. Correct habits of thought in the homiletic development of the sermon are invaluable. As one trains himself in thinking, he will be able to

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 and perhaps some of it eliminated and 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 development of the ability to weigh 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 lad could see nothing in the tree. At last the boy caught on and exclaimed, "Grandfather, that is no squirrel in that tree but a louse on your spectacles!" 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 louse on his spectacles. 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 mosquitoes instead of destroying their breeding places. 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 for its subject "The Preacher's Resources," 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 books 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 material found. I have not worked 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 pulpiteer 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, a master of words and their combinations. He 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 their missionary work 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 the so-called holiness movement was initiated in various parts of Britain and America almost simultaneously and once again the flames of a great missionary exodus 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 1909-1910, where Rev. Hundley gathered together missionaries from the various holiness groups from 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 lan-

guage of the tribes to which they would go and the native workers would receive from the missionaries the training that they needed.

However impracticable this scheme 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 on the pages of holiness history in Africa are found amongst those early pioneers at Port Elizabeth: Mrs. Etta Innis Shirley, Rev. D. B. Jones, Rev. M. Schoombie, Rev. Schmelzenbach, Revs. Fuge and Slater.

Revs. Fuge and Schoombie from a holiness group around Cincinnati, Ohio, laid 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 Peniel, Texas, and Miss Etta Innis from God's Bible School, Cincinnati, became affiliated with what became the Church of the Nazarene.

When 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 mining compounds of Johannesburg and began work there; Revs. Slater and Schoombie 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 Innis went to Swaziland in 1911 and began the missionary work of the Church of the Nazarene.

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.

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

From the compound work in Johannesburg the International Holiness Mission has followed its converts to Gazaland and the Eastern Transvaal,

From Swaziland the Church of the Nazarene spread to Johannesburg, Gazaland, 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 these early pioneers, who, thank God, are nearly all still amongst us, have resulted in the establishing of a multitude of native holiness churches pastored by native holiness preachers working as three separate 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 entrusted in these days with the spread of holiness throughout this great continent or as much of it as God may in His providence allocate 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 lead on the native 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.

May it not be 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 missionaries, to bring to 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?

EUROPEAN WORK—Several efforts have also been made to initiate and organize a holiness movement amongst the European population of South Africa, which numbers just over 1,000,000. This characterized the early efforts around Port Elizabeth, Miss Etta Innis being the pastor of a group of Europeans who were brought in through the preaching of herself and others. From the ranks of these went forth several Christian workers and missionaries.

Further, Rev. D. B. Jones and other mis-

sionaries on the Rand have, in the midst of a heavy native work, not been unmindful of their duty to the European population. Although not having the time to do anything of an organized nature their efforts have borne fruit and prepared the way. Holiness evangelists from overseas, for example, Rev. Shelbamer of the Free Methodist Church, and Rev. Hodgkin of the Pilgrim Holiness Church, as well as other faithful local workers have held special missions throughout the country which have resulted in numbers of Europeans being saved and sanctified.

It may not be too much after the nature of a dream to visualize a great Holiness Church of Africa comprising all races working together for the spread of scriptural holiness throughout the African continent.

It is outside the scope of the writer to suggest ways and means of doing this. As missionaries we are rather committed to the task of consolidating the efforts made by the pioneers of the movement amongst the natives of Natal, Swaziland, Gazaland, eastern Transvaal and the Rand, and of leading on the native churches as a united whole co-operating to give to other needy parts of Africa the truths of the gospel which have been working amongst themselves for the past 25 years. It is not too much to expect that the Spirit of God working through the native churches will lead them on to such work, and we must beware of standing in their way. This year might well be called the Silver Jubilee year of the start of the holiness movement in South Africa and what could characterize it better than a movement toward a closer association in the fields already occupied and a forward move by the native churches into missionary service.

It is with this thought in mind that the writer brings this matter before you in hope that prayerful meditation over it may lead us further into God's will for the young churches over which the Lord hath made us overseers.

Have you read the Easter Forward Offering publicity matter in the 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 minded minister to thinking, and planning. Read it carefully, it will pay you. Sunday, April 12, is the date.

The Pastor's Scrap Book

I. L. FLYNN

THE FULFILLED PROMISE

The gift of the Holy Ghost is the "pouring out" that Joel prophesied of, the baptism that John the Baptist referred to; it is a baptism with fire and endures with power and is the thorough purging and purifying that was prophesied of in 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 and who were not of this world and belonged to Jesus. And this is 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 in the stone,
The Rock in the rock-hewn room;
They left Him alone with Death,
And sealed the stone at the door;
They made the sepulcher secure,
And set their watch before.

"Lest his friends should steal him away,
And say that he rose," they said.
But Life escaped from Death,
And the God-man rose from the dead.
The skeptical minds of men
Still think the sepulcher sure,
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 know—we have seen and heard."
And the tomb men think so sure,
With the seal of their scorn on the door,
The place where the Lord once lay,
Is empty forevermore.

—ANNIE JOHNSON FLINT,
in *Sunday School Times*.

"THE ANOINTING OIL"

Three things prohibited:

1. Not to be put on the flesh. 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.

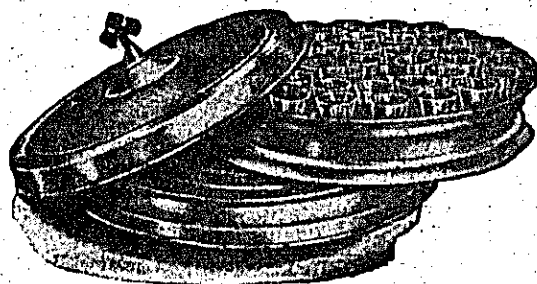
How Long Was Our Lord in the Tomb?

(Continued from page sixteen)

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 measures of time, but as current periods wholly or partly covered by the events spoken of. We use a like method in such matters as postage or mileage. A letter requires one stamp for each ounce or fraction of an ounce. The fraction is counted as if it were 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 (Jud. 14:17, 14)."

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 century 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 Barnabas, Justin Martyr and Irenæus, 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, the day 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
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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.

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Tray No. 2. Interlocking, with forty plain glasses. \$7.00
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num. Interlocking, with 36 plain glasses \$8.00. The portion of this tray with 36 holes equipped with rubber silencers can be supplied without glasses at \$3.00 each, and will fit our Trays Nos. 2, 6, and 10.

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—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

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The Curse of Contentment

By THE EDITOR

ST. 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. 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 "burn 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 unctuous 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 thrash 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.

Contented preachers who are sleek and fat and lazy or who have decided to just be lean and hungry and not do anything about it! Contented 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 conflict, a battle, yea, a war. Contentment 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 that lunch will not be ready for 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 is opened up and 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 faith. 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."

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DOCTRINAL

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. In 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

or 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.

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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 debated 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. Therefore we examine this definition not with the thought that the definition does not properly define the teaching of those theologians who are known as predestinarians, but rather with the query as to whether the definition properly defines the doctrine of predestination itself. Is the doctrine of predestination exactly as defined by the definition? We admit that it defines 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?

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 men in their 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 there are events, and men, and salvation and damnation eternally, but the question is, "Do the eter-

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nal purposes and decrees of God pre-termine 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 predestinarians 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 we raise 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 unchangingness 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 earth and 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 decree; 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 eternal 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 great 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 coexistent 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 co-existent 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 coexistents, which make the entire idea of God impossible. With eternity as merely 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 revelation shows 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 implies or teaches. 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 natural attribute and power that, lying within the nature of the Godhead, makes God what He was, 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-

finite love, mercy and power. We cannot have infinite love without infinite knowledge and superintendence or providence. And so we might continue to show the relation of every attribute of God to every other within the Godhead. What we wish

to emphasize now is the fact that God cannot be eternal in His nature and not be absolutely holy, and *the holiness of God determines the exercise of His sovereignty* and consequently determines the true doctrine of predestination.

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 does variety exist 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, but often man has forgotten this. In the Ten Commandments we have first delineated duties toward God and then follow 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 thus it 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, yea 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 fellowman. 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 that 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, but 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 warmed and fed, 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 Mosaic 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 clearance," 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 morsel 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 loins have not blessed me,
And if he hath not been warmed with the
fleece of my sheep;

"If I have lifted up my hand against the father-
less,
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."
(Job 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 quite probable 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 the admonition to keep oneself unspotted 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 unspotted con-

dition 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 unspotted 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 are 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 unspotted from the world, there is need that all self-seeking be eliminated. Defining undefiled religion then the writer to whom we have already referred says, "Pure or clear through, undefiled or unstained with self-seeking." Then he goes on to say that

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our supreme danger in the religious life is willingly cherishing mixed motives. Again someone has defined undefiled religion as that in which there is no strain of insincerity. This allies with the foregoing statement of mixed motives.

To keep ourselves unspotted from the world then 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 clamoring 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 fellowman 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 alone 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.

HOMILETICAL

PRAYERMEETING SUGGESTIONS

LEWIS T. CORLETT

The Bible as a Mirror

A mirror reflects the true character of things; so the Bible is a mirror of both man and God, sin and holiness, earth and heaven.

I. THE BIBLE REFLECTS THE TRUE CHARACTER OF MAN

1. His heart (Jer. 17:9; Matt. 15:19).
2. His mind (Rom. 8:7).
3. His life (Eph. 2:1-3).
4. His hope (Eph. 2:12).

II. THE BIBLE REFLECTS THE GREAT LOVE OF GOD

1. His general love (John 3:16).
2. His special love (Eph. 5:25).
3. His personal love (Gal. 2:20).
4. His undying love (Jer. 31:3).

III. THE BIBLE REFLECTS THE GRACE AND GLORY OF CHRIST

1. His spotless character (1 Peter 1:19).

2. His perfect work (Heb. 10:12-14).
3. His personal glory (John 17:5).
4. His saving power (Heb. 7:25).—SELECTED.

Choosing God or Gods

(Joshua 24:1-28)

1. Entreating Their Choice (vs. 1-14).
2. Challenging Their Choice (v. 15).
3. Securing Their Choice (vs. 16-18).
4. Fortifying Their Choice (vs. 19-24).
5. Binding Their Choice (vs. 25-28).—SELECTED.

Models in 1 Thessalonians

- I. THE MODEL CHURCH (ch. 1).
1. Its service (vs. 1-5).
2. Its faith in the Word (vs. 6-9).
3. Its hope (v. 10).
- II. THE MODEL MINISTER (ch. 2).
1. Fearless and guileless (vs. 1-3).
2. Pleasing to God (vs. 4-6).
3. Gentle and affectionate (vs. 7, 8).
4. Holy and fatherly (vs. 9-11).
5. His crown of rejoicing (vs. 12-20).

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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 (chs. 4, 5).

1. Walk in holiness (4: 1-8).
2. Walk in love (4: 9, 10).
3. Walk in honesty (4: 11, 12).
4. End of the walk—Rapture of Church (4: 13-18).
5. Sudden termination of the walk (5: 1-11).
6. Injunctions (5: 12-23).
7. Conclusion (5: 24-28).—SELECTED.

Habits Worth Forming

1. Habit of Church-going (Luke 4: 16).
2. Habit of Daily Prayer (Daniel 6: 10).
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).
6. Habit of Peaceful Life (Rom. 14: 16-19).

—SELECTED.

Jesus Was Able

1. To wait for results patiently. The thirty silent years (Luke 2: 40-52; John 2: 22; John 13: 7, 19).
2. To withstand temptations triumphantly (Matt. 4: 1-11; Heb. 4: 15; John 6: 15).
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?
5. To treat all races fairly. A Jew himself, He yet treated all races fairly (Matt. 8: 5-13; John 4: 1-42; Matt. 15: 21-28).
6. To teach helpfully (Matthew 13 as an example; Matthew 5-7 also).
7. To suffer calmly (Matt. 27: 11-14; Matt. 26: 57-68).
8. To pray effectively (Luke 5: 12-18; John 11: 41, 42; Luke 11: 1-13).
9. To keep pure constantly (study John 14: 30; Matthew 5: 8).
10. To be God's Son triumphantly (John 14: 10, 11; Matt. 3: 16; Matt. 12: 28).

—SELECTED.

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The Heart of the Gospel

(Colossians 1: 19-21)

1. Proclamation of Christ's Death. "Proclaimed Peace."
2. Explanation of Christ's Sacrifice. "Making peace."
3. Attestation of God's Approval. "It pleased the Father."
4. Consummation of Love's Design. "To reconcile all."
5. Evangelization of Sin's Captives. "Enemies."

—SELECTED.

Christ Dwelling in His Children

The Christ life indwelling (Col. 1: 27).
 The Christ life impelling (Rom. 6: 4).
 The Christ life inexhaustible (Heb. 7: 16).
 The Christ life inspiring (Gal. 5: 6).
 The Christ life invigorating (2 Cor. 13: 4).

—SELECTED.

The Pre-eminence of Christ

(Colossians 1)

1. Matchless Redeemer of His People (v. 14).
2. Majestic Revealer of His Father (v. 15).
3. Mighty Exhibitor of His Power (v. 16).
4. Magnetic Upholder of All Things (v. 17).
5. Magnificent Representation of Grace (vs. 18, 19).
6. Merciful Reconciler of All (v. 20).
7. Marvelous Sanctifier of the Redeemed (vs. 22, 28, 29).—SELECTED.

Seven Steps in Salvation.

(Colossians 2)

1. "Received Christ" (v. 6).—Our Salvation.
2. "Walk ye in him" (v. 6).—Our Separation.
3. "Rooted in him" (v. 7).—Our Foundation.
4. "Built up in him" (v. 7).—Our Continuation.
5. "Complete in him" (v. 10).—Our Perfection.
6. "Buried with him" (v. 12).—Our Confession.
7. "Risen with him" (v. 12).—Our Position.

—SELECTED.

Prayer a Personal Duty

The Possibilities of Prayer

The Direction of Prayer

The Burden of Prayer

The Accomplishments of Prayer.—SELECTED.

Some Facts Worth Knowing About the Scriptures

1. It Is Possible for Every Christian to Become Mighty in the Scriptures.

2. It Is Possible to Get Life's Truest Wisdom Only in the Scriptures.
3. It Is Possible to Err if One Does Not Know the Scriptures.
4. It Is Possible to Twist a Wrong Meaning From the Scriptures.
5. It Is Possible to Find Abiding Confidence Nowhere Apart From the Scriptures.

—SELECTED.

Paul's Positive Pronouncement in Philippians

Four

1. "I beseech"—of agreement (v. 2).
2. "I entreat"—of encouragement (v. 3).
3. "I know"—of contentment (v. 12).
4. "I can"—of faithfulness (v. 13).
5. "I desire"—of fruit-bearing (v. 17).

6. "I have"—of abundance (v. 18).
7. "I am"—of fullness (v. 18).—SELECTED.

Reasons for Steadfastness in Philippians Four

1. Prayer (v. 6) "In everything by prayer."
2. Praise (v. 8) "If there be any praise, think."
3. Peace (v. 9) "And the God of peace shall keep."
4. Power (v. 13) "All things through Christ."
5. Provision (v. 19) "God shall supply all your need."—SELECTED.

The Mind of Christ—Philippians Two

1. A Virtuous Commendation (v. 5).
2. A Voluntary Humiliation (vs. 6-9).
3. A Vicarious Manifestation (v. 8).
4. A Victorious Exaltation (v. 9).
5. A Vital Declaration (v. 11).—SELECTED.

PRACTICAL

EVIDENCES OF CHRISTIANITY

BASIL MILLER

CHAPTER SIX—THE NEW TESTAMENT
The Genuineness and Authenticity Continued

2. *Evidence from the quotations of the early fathers.* Another method by which we can prove the New Testament books to have been accepted by the contemporaries of the apostles as genuine is by the quotations of the books found in the writings of the early fathers of the Church. These quotations usually divide themselves into three classes: Quotations in which the references to the books, chapters and verses are given; those in which the references to the books and the writers are not given, but which are direct quotations from some New Testament book; and finally those in which a figure of speech, a type, a form of expression, or an idea are borrowed, but due credit is not given to the original writer.

The direct quotations given in the writings of the authors mentioned above

such as Origen, Tertullian and Clement are so numerous that many say should the New Testament be lost, it would be possible to entirely reconstruct it from the quotations of these men. Hence we shall pass over these quotations of the writers already treated and shall begin with the age where their references to the books leave off, and shall span the intervening years between their days and those of the apostles with the quotations from the New Testament used by the several writers.

(1). *Irenæus*, A.D. 135-200: Irenæus has left so many quotations from and references to the books of the New Testament that he might be said to have left a catalog of the books. In his writings he speaks of having seen Polycarp, the disciple of John, in his youth. In 177 he was made Bishop of Lyons; he also traveled in Rome and visited the churches there. Of Polycarp he writes:

"Polycarp was not only instructed by the apostle, and conversed with many who

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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 will of God, handed down 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

¹ Irenaeus, *Against Heresies*, 262, 63.

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 Samaritan, 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 that 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 that 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 Philemon 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 Philemon.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

² *Ibid.*, III, 1.

³ *Ibid.*, I, 28, 1.

⁴ *Ibid.*, III, 16.

⁵ For exact quotation see Lardner, *op. cit.*, III, 163, 64.

⁶ Exact quotations appear in McGarvey, *op. cit.*, 87-8.

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 Philemon, 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 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?"¹

(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

¹ McGarvey, *op. cit.*, 90.

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. To 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."²

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.

(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.

² Quoted from McGarvey, *Ibid.*, 94.

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."¹ Irenæus 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."² 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 are given from 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."³

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

1 Eusebius, *op. cit.* III. 39.

2 Irenæus, *Heresies*, V. 33.

3 Quoted by Eusebius, *op. cit.* III. 39.

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."⁴ 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.'"⁵

Concerning the Gospel of John, he makes no statement in any of his extant writings, but appended to an old Latin manuscript copied in the ninth century is 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."⁶ 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."⁷

(4) *Polycarp*. d 155 or 156. "Polycarp of Smyrna is one of the most conspicuous characters of the Church in the

4 *Ibid.*

5 *Ibid.*

6 Westcott, *Canon of the New Testament*, 76, n 1.

7 *Ibid.*, 443.

second century. Irenæus, 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 Irenæus, "all the Asiatic churches testify, as do all those who have succeeded Polycarp down to the present."¹

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; reproach 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?'"² 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 Irenæus 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 books 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

1 McGarvey, *op. cit.* 102.

2 *Ante-Nicene Library*, V. 1.

I, 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."

(6) *The epistle of Clement of Rome* is prized by the Church more than any writing from an uninspired author. As Clement died in 101 A.D. the epistle was written before this time, supposedly during the persecution of Domitian, A.D. 93, during which time the Apostle John was living. Clement was then bishop of Rome, and in all probability he lived during the period of all the apostolic writings. Thus he had the best means for knowing the apostles and their writings; all that he quotes is undoubtedly from the pens of these writers. He makes reference to 1 Corinthians when he says to the Corin-

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 Apollōs, because even then parties had been formed among you."¹ 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, "Being 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)."²

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 reached such a height of madness as to forget that we are members of one another? (Rom. 12: 5). . . . Woe to that man by whom offences come (Matt. 18: 7)."³ 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 Philemon, 2 and 3 John, Jude, James and possibly 2 Peter. From the last (2 Peter) we have found three probable quotations (Irenæus, Justin and Clement); from 2 John one (that of Irenæus). . . . 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 Irenæus. 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 historicity 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 most 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 farce, 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 historicity 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 McGarvey, *op. cit.* 101.

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 hearing. 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 left the impression that they were doing the people a favor by delivering to them a discourse; usually the favor is on 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 their 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 "shew 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-

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 for 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 egoism, which is characterized by the familiar phrase, "I am just too hot for them, or 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 made the following statement 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 "hot," but extremely shallow. Perhaps as he sits at home wondering why folks don't call him for a real old-fashioned revival, and bemoaning the days of real revivals that we "used to have," we should feel sorry for him, for there is a picture of shallow thinking. A safe rule for a preacher is, never knowingly insult the intelligence of your congregation. We should so conduct ourselves that any member of our church might feel perfectly com-

fortable when he brings his most intelligent friend to our service. Sincerity does not excuse shallow thinking or smart, rude, chaffy and light remarks. Let us keep ever in mind that we are representing our Lord and Master, Jesus Christ.

Shallow thinking may often result in action without thought, which is as serious as thought without action. Again, it might result in generalizing particulars. How often have we heard 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, above that for the task in hand. 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 thought is an attempt to cover lack of clear thought by wordiness, ponderous and involved phraseology 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 sin, but to remain unprepared is fatal. 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 Buddie 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, so he wrote to Timothy to bring his cloak and books, beseeching him that should he be 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 each month for its 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 insuring 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 to 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 be assured, it will never come.

The opportunities of the minister's wife are many and far 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. But to really succeed she must not let it be found out that she is the leader. She can make the church just about what she wants it to be. Often Sunday school teachers will conform their methods and tactics in teaching to a few suggestions, instructions, or hints from the minister's wife. Every teacher has problems to solve and is usually glad for all the help she can get. She can help stir every teacher to reach some goal and see the Sunday school grow, just the result of a little leadership.

Do you know, minister's wife, that you can help mold the future church? Many teen-age girls do not have mothers whom they can go to with their problems, so what a wonderful opportunity the minister's wife has in giving them the counsel they need. If she does not see her opportunity, she may take their problems lightly or even laugh at them because they seem so unimportant to her;

but to them they are real tragedies. Her attitude may cause that girl to go on the rocks. This opportunity of being a counselor is so big that the future church will be affected by it. For she will have to give counsel to them about their social life, their style of dress, their conduct, and their spiritual problems, all of which will have some bearing on the future church. So the minister's wife needs to be careful how she avails herself of this opportunity.

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 a way of getting things well done without seeming to do a thing. There is not much 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 give up and think it is not worth while and no one seems to care or notices 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 so dark, and let him know that she was counting on him. 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 her encouragement and appreciation? She has the opportunity of going without or giving so much that some will bound back to her.

Every minister's wife has heard the minister preach much on faithfulness: how his people should be faithful at every service, and 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 tearing 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 because Aunt Jane 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, unloyal 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 something after this fashion: If she dresses well they will say she spends too much for clothes. If she does not give much attention to her clothes and wears soiled, unpressed garments, they say she is sloven, 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 class meeting or so-

cial 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 miff 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 "flunky" or a whatnot. If the chorister is absent she may have the opportunity of leading the folks in song. The pianist is sick and there is no one else 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 will she fill in the time? Grandma Jones' rheumatism is bad this morning, will the minister's wife take her car and bring her to church? The Reverend forgot 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 this, that or the other, but mostly other. You may say this is not much of an opportunity, well, 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 into the works. You know that the "filler in" or the filling of a sandwich is the best 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 had been no pain there would have been no pearl. The minister's wife is sure to receive her grain of sand—that unkindness, that unjust criticism, that mean slighting remark—but do not be less wise than an old oyster and go around nursing your sore spot and showing everyone your sore thumb, but right away start in to cover it up with a spirit of charity and it 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 Superintendents, 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 she 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 should want 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 she has 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 about live up to his names.

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 about make him so. Be sure your criticisms are kind, helpful criticisms. Do not nag and find fault, but be a helpmate 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 for the pay she will get nor the 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 HARDY

THE first twenty-five years of our existence as a church has been a period of adjusting ourselves one to 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 embryo stage and needs careful at-

tention 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, upset, 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 ideals of social and racial relations, 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 mal-adjusted social conditions, should it be a crusade against loose, 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 this gospel is to pick them out of the miry clay of sin, and transform them into new creatures in Christ Jesus, and implant eternal life within the soul. A

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 needful 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 the unwise, the educated as 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 heretofore 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 de-

votions 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 readily 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 announcements. 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, sick 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 falters and dies." Further we quote: "Sometimes I am asked, what is your greatest fear for the future of the Church of the Nazarene? Invariably I answer, I fear that we will become spiritual passivists, 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? Unless we live close to its heart throbs, sufferings, groans 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 spotted by the world, but we shall be truly militant conquerors and overcomers of the world.

THE IMPORTANCE OF SYSTEMATIC STUDY

WM. TIDWELL

Mr. Webster says to study, "Is to apply oneself to the acquisition of knowledge." He also states to act systematically is to act by system or method. So we presume to study systematically would be to have some system or method by which we acquire knowledge.

If anyone is to successfully prosecute any business, profession, or calling he must have the necessary qualification and equipment with which to do so. The farmer must have his implements, the carpenter his tools, the soldier his equipment, the surgeon his instruments. It would be vain for any of these to undertake his work without this equipment. And, just as this is necessary for these, so it is indispensable for the minister. Knowledge, set on fire by the Holy Ghost, is to the minister just what ammunition is to the soldier or instruments are to the surgeon. This is obtained by good, hard systematic study. This is not easy. One who is mentally lazy, unless he obtains help from the Lord, is doomed to failure. There seems to be an idea in the world if a person is indolent and fails in about everything he undertakes that probably he has missed his calling—that God designed him for a preacher! Just the op-

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 shew 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 jist 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'se gwyne to say. De devil does not know what I'se 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 pleas like this, "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-

THE PRESENT CALL OF THE MINISTRY

HAROLD R. IRWIN

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, personally: 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 exhausted. Never more we will 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.

*To serve the present age
Our calling to fulfill,
O may it all our powers engage,
To do our Master's will.*

*Help me to watch and pray,
And on Thyself rely,
Assured if I my trust betray,
I shall forever die.*

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 the practice. The tendency today in many places is to minimize the need of the dynamic personal experience whereby the motives that once were 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 nurtures 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, enrolment 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 one could go before the average congregation and exhort and find a ready response to the gospel's call. It is true also that in every great period of spiritual awakening and advancement preachers have paved the way by fearlessly and efficiently proclaiming the divine Word of God. Melancthon, Zwingli, Luther, Calvin, and Knox are examples around the time of the Reformation. Later came Wesley, Whitefield and Spurgeon and others. In recent years there has been a trend toward superficial preaching and thinking, but I believe that there is coming a stronger demand, on the part of the laity, for good preaching. This offers a challenge to the ministry which it must meet. We dare not fail. To do so will be to bring dishonor to the gospel and to the cause of Christ.

If ever in the history of the world the Spirit of Jesus, as exemplified in the story of the Good Samaritan, needs to be practiced, it is today. The Church has too often passed by suffering humanity, and taken the attitude of the Levite, who looked upon the sufferings of the poor man on the Jericho road, and thought to himself, "It is too bad all this has hap-

pened to you. You should have had more sense than to come down this dangerous road," and who then gathered his robes about him and passed by. The church has rested complacently in self-contentment and has lived too much apart from the needs of men. All around are poverty and want, and she has done little to alleviate the sufferings of those living almost in the shadow of her steeples. She has failed to grasp the whole significance of Jesus' summary of the commandments when He said, "The first of all the commandments is, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind and strength.' This is the first commandment, and the second is like; namely this, 'Thou shalt love thy neighbor as thyself.' There is none other commandment greater than this." The church has overlooked the fundamental principle of religion given by James—"Pure religion and 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 ones.

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. New approaches 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; condescending 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 always, especially in dealing with other people. Courageous 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 of a crowbar. 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 servedest not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies."—BIBLE.

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 intensified in your conversion, purified in your sanctification, therefore a "fruit of the Spirit."

Patience must be exercised and lived, thereby it will grow. Patience can be

AT CHURCH NEXT SUNDAY

"If I knew you and you knew me,
How little trouble there would be.
We pass each other on the street,
But just come out and let us meet—
At church next Sunday."

"Each one intends to do what's fair,
And treat his neighbor on the square,
But he may not quite understand
Why you don't take him by the hand—
At church next Sunday."

"This world is sure a busy place,
And we must hustle in the race,
For pleasure hours some are not free
The six week days, but all should be—
At church next Sunday."

"Don't knock and kick and slam and slap
At everybody on the map,
But push and pull and boost and boom,
And take up all the standing room—
At church next Sunday."—BULLETIN.

perfected—because it is a part of your being.

Fret and worry are the very opposite of patience. To be fretful and impatient 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 wants 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."