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SOME THINGS TO THINK ABOUT

(Continued from last month)

By THE EDITOR

ANSWERING the question as to how we may reach more of the unsaved about us, Y. D. Whitehurst of Batesville, Arkansas, suggests added emphasis upon doctrinal preaching—upon the specific doctrines for which our church stands. At first thought this may seem an unnecessary suggestion. But I am confident it is not so. One generation cannot inherit the gospel from its predecessors. Each generation must be evangelized in its own day. Only this week I heard a preacher say that he had been pastor of a certain church for three years when he began a series of sermons on holiness. He was carefully going over all the ground to show what it means and what it does not mean and the conditions upon which it can be obtained. And what was his surprise when an earnest Christian woman sought an interview with him and his wife that she might inquire into this matter more perfectly, saying she did not know very much about it. She had been a member of that holiness church for ten years and this very definite preacher had been her pastor for three years and that church has always prided itself on being clear-cut and enthusiastic. There may be such people right in your church.

And what is more, religious leaders in various churches are coming out for doctrinal preaching. They are saying that it is necessary to believe something and teach something. The day of non-doctrinal Christianity is rapidly passing. The great revivalists of the world: Wesley, Knox, Fox, Finney, Moody, were men who believed and preached not only "Whom" but "What" they believed. It is not the easiest thing in the world to preach doctrine faithfully, clearly, forcefully, patiently and unctuously, but "It can be done." And there are plenty of evidences that it will bring good results.

Mrs. Carrie Barbieur of Indianapolis, Ind., suggests that house to house visitation is a useful method for reaching the unsaved about us. She suggests that workers for this purpose must be very carefully selected, and that they must be instructed on proper methods for approaching people. This is a time honored method of propagating the gospel as reference to the twentieth

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

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

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

J. E. Smith of Cookeville, Tenn., thinks we would reach more of the unsaved about us if we were more persistent in the effort to do so. He cites the instance of a preacher who visited a home where the woman slammed the door in his face on his first visit. But every time the preacher called in that part of his parish he attempted to get into that home. Sometimes he was driven away with curses and ordered never

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to return. Sometimes he did waver in his determination, but always overcame and continued his efforts along with much private prayer for the salvation of that woman. At last that woman met him at the door with tears in her eyes, and said, "Man, how can you be so interested in me when I have treated you so shamefully?" The woman listened while he read a portion of the Scriptures and prayed for her. The next Sabbath she was at church and was converted at the altar. Later she was sanctified and became a zealous member of the church. Brother Smith thinks we give up too soon. We get discouraged and that brings defeat. "A constant drip wears a hole in the rock." "It is harder to interest the nonchurch people than those who habitually attend the church, and we take the way of least resistance—we leave the indifferent, godless group and turn to church going people to swell our attendance."

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

HINTS TO GROWING PREACHERS

By C. WARREN JONES

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

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

Play fair with your evangelist. You have called him to do a special work. Help him. Begin the service on time. Watch the length of the preliminaries. Do not have too many special songs. Make announcements short and to the point. Do not deceive yourself that you can get your evangelist started on his message at fifteen minutes of nine o'clock and that he will preach and fill the altar. You are going to be disappointed. Make it a rule to get your evangelist started not later than 8:15. Give him a chance.

Do not ignore the membership committee. The Manual provides for this committee. Use it. Counsel with its members. If you as a pastor simply run over this committee, remember that your doing so will have a reaction, and when the reaction sets in you are going to be in danger. The best plan is to follow the Manual.

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

DEVOTIONAL

THE GLORIOUS CHURCH OF GOD

Message Three

By P. WISEMAN

The Divine Revelation Committed to the Church the Word of God

HIS word was in my tongue" (2 Sam. 23:2).

"The Lord has been pleased," says Dr. W. B. Pope, "to commit His Revelation, as finished in Scripture, to the keeping of His Church under the control and supervision of the Holy Spirit" (Vol. 1, p. 14).

We have spoken to you on the church, to which God has committed His Revelation. We have also spoken on the Executive, the Holy Spirit, under whose control and supervision is this Revelation. Now we are to speak to you on this Revelation, the Word of God.

THE WORD OF GOD—WHY I BELIEVE IT

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

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

and He has told us. "And the Scripture was fulfilled."

The miracles of the Bible prove the Bible to be inspired of God, prove it to be the very Word of God. Who but the Omnipotent One could make possible the record of the miraculous that we have in Scripture? God is almighty. He simply did things by His own power. The miracles of the Bible, especially those of Christ prove beyond doubt the work of God. By these two, namely, prophecies and miracles, one could prove the Bible to be the Word of God; but there are others.

The record of the Bible is another reason. The translations, circulation, yea, the very history of the Book itself is an unanswerable argument for its divine origin. As to its translations, it has been printed in more languages than any other book. It is today translated into almost every language known. Regarding its circulation, the history of the London Religious Tract Society, organized in 1799; the British Foreign Bible Society, organized in 1804; the American Bible Society, organized in 1816; the American Tract Society, organized in 1825; these societies and their accomplishment tell the story. Of course, there is a wonderful history leading up to the organization of these societies; all centering in a miraculous accomplishment, till today the Bible has gone through more editions than any other book. It keeps the lead.

The universality of the Bible is another reason. The Bible is truly, the Book universal. Blackstone holds its place for the lawyer, and special texts for different vocations in life, but the Bible is for all. It is the Book for all nations. It is the people's Bible in a realistic sense. Other books have local value, such as the Koran, the teaching of Confucius is for the people of China, but the Bible cannot be localized. It is universal, and adaptable to the needs of all peoples.

The literary value of the Bible must not be overlooked. Dean Chaucer says that the Bible is "the well of English undefiled." One writer has put it thus: "Whatever view may be held of the authority of the Bible, it is argued that its power as literature has been incalculable by reason of the depth of life which it sounds and the range of life which it compasses. There is power enough in it to revive a decaying age or give a new date and a fresh impulse to a race which has parted with its creative energy. The reappearance of the New Testament in Greek, after the long reign of the Vulgate, contributed mightily to that renewal and revival of life which we call the Reformation; while its translation into modern language liberated a moral and intellectual force of which no adequate measurement can be made."

It is related of Dr. Johnson that he read the sweet pastoral of Ruth aloud in a literary club, at a time when infidelity was rife: and great was the amazement of his hearers when, in answer to their exclamation, "Where did you get it?" he answered "This was written twenty-five hundred years before Columbus was born."

The wonderful knowledge and up-to-dateness of the Bible is another proof of its divine origin.

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

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

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

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

There is still another reason why we should believe it, namely, the unanswerable proofs of its divine inspiration. The foregoing argue its supernaturalness, and its own statements argue its inspiration.

The Bible records that it is the Word of God. "The Word of God is quick and powerful" (Heb. 4:12; Mark 7:13). It is called also "The Word of Christ," "the Word of truth," "the Holy Scriptures" (Col. 3:16; James 1:8; Rom. 1:2). In Romans 3:1, 2, it is spoken of as "the oracles of God."

Dr. Arthur T. Pierson says, "There are, with regard to this question of verbal inspiration, or the oversight of the very words of Scripture, five important significant passages in the Word of God: Hebrews 12:27; Galatians 4:9; John 8:57; John 10:34-36; Galatians 3:16. If these passages are examined it will be seen that in the first instance the argument turns on one phrase, 'yet once more.' In the second, on the passive voice rather than the active voice of the verb. In the third, on the present rather than the past tense. In the fourth, on the inviolability of a single word; and in the fifth, on the retention of the singular number of a noun rather than the plural. Taking the five passages together, they teach us that, to alter or omit a phrase, change the voice or mood or tense of a verb, change a single word or even the number of a noun, is to break the Scriptures; and if this does not come close to verbal inspiration, then I am no judge."

Paul says, "Words which the Holy Ghost teacheth," and in another passage of Scripture we see the emphasis or argument on the singular, not plural: "Now to Abraham and his seed were the promises made. He saith not, And to seeds as of

many; but as of one, And to thy seed, which is Christ."

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

THE WORD OF GOD—GOD'S REVELATION TO MAN

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

Some writer has given the following concerning the Bible:

"It is a book of laws, to show the right from the wrong.

"It is a book of wisdom, that makes the foolish wise.

"It is a book of truth, which detects all human errors.

"It is a book of life, and shows how to avoid everlasting death.

"It is the most authentic and entertaining history ever published.

"It contains the most remote antiquities, the most remarkable events and wonderful occurrences.

"It is a complete code of laws.

"It is a perfect body of divinity.

"It is an unequalled narrative.

"It is a book of biography.

"It is a book of travels.

"It is the best covenant ever made, the best deed ever written.

"It is the best will ever executed, the best testament ever signed.

"It is the learned man's masterpiece.

"It is the young man's best companion.

"It is the schoolboy's best instructor.

"It is the ignorant man's dictionary and every man's directory.

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

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

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

This Book unfolds Jehovah's mind;
This voice saluted in accents kind;
This fountain has its source on high;
This friend will all your needs supply.

This sun renews and warms the soul;
This sword both wounds and makes us whole.
This letter shows our sins forgiven;
This guide conducts us safe to heaven.

This charter has been sealed with blood;
This volume is the Word of God.

The Bible is "the only infallible text of real orthodoxy, the only unerring touchstone of truth, the only immaculate code of laws, the only faultless system of morals, and the only immutable ground of hope. It is God-breathed."

THE WORD OF GOD WILL SOLVE ITS OWN DIFFICULTIES

Should any difficulties arise in our study of the Bible let us have patience. If we knew a little more, the difficulties doubtless would disappear. Let us be always ready to blame ourselves, trace the trouble to our lack of knowledge and not blame the Book. If we knew a little more, or when we know a little more, the truth will out. This has been our experience.

The story of Jonah and the whale seems to

trouble some teachers very much. The fact that God prepared a great fish to look after this backslidden prophet ought to be sufficient. Perhaps those teachers who smile at the story may discover that such is possible. Here is a story which appeared in the newspapers recently. "Rev. John Ambrose Wilson of Queen's College, Oxford, who set out to prove that the story of Jonah and the whale is true, found the two additional cases.

"The first actual example in modern times was that of James Bartley, whose adventure has been carefully checked up by French and British scientists. Bartley was thrown into the water in February, 1801, in the Falkland Islands, when a whale upset his boat. His shipmates captured the whale and were removing blubber the next day when they noticed convulsions in the stomach. Opening it they found Bartley. He was restored to consciousness by dousings of salt and water, but was a raving maniac. Inside of three weeks, however, he regained his reason and resumed his duties, but the skin, blanched a deadly white by the gastric juices in the whale's belly, never took on any color.

Marshall Jenkins was another case. He was swallowed by a whale October 14, 1771, but was soon spewed up, considerably bruised, but not seriously or injuriously injured. Rev. Mr. Wilson says a study of the structure of the sperm whale shows that it is perfectly possible for a man to be swallowed alive and that he could remain alive two or three days inside the whale.

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

THE WORD OF GOD—HOW TO STUDY IT

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

Following the Sabbath school lessons throughout the year is very beneficial.

In all true biblical study the following should be observed:

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

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

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

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

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

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

Obediently: "If any man will do his will, he shall know of the doctrine, whether it be of God" (John 7:17).

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

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

"Thy word have I hid in mine heart, that I might not sin against thee," said one of old. Jesus said, "Search the scriptures."

THE SUBJECTIVE EFFECTS OF THE STUDY OF THE WORD OF GOD UPON THE STUDENT OR MINISTER

It gives knowledge: "Thou through thy commandments hast made me wiser than mine enemies" (Psa. 119:98). "Written for our learning" (Rom. 15:4-7). (See also verses 100, 104, 130; Matt. 13:52; 1 Cor. 10:11).

It leads to full salvation: born again of the Word; sanctified through it. (See Psa. 119:9; John 20:31; Rom. 10:17; John 17:17; 1 Peter 1:23).

It leads to satisfaction: "I have esteemed the words of his mouth more than my necessary food" (Job 23:12). "I will delight myself in thy commandments, which I have loved" (Psa. 119:47). See Psa. 19:10; 119:20, 48, 82, 103, 127, 131, 167. It nourishes as milk and meat.

It leads to joy: "The statutes of the Lord are right rejoicing the heart" (Ps. 19:8). "These things write we unto you, that your joy may be full" (1 John 1:4). (See Ps. 119:14, 16, 24, 92, 111, 143, 162).

It leads to comfort: "Patience and comfort of the scriptures" (Romans 15:4); consolation (Acts 15:31).

It ennobles: "These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

It keeps from sin: "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11).

It leads to purity, for it is pure: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Ps. 119:9). "Every word of God is pure" (Prov. 30:5).

It gives hope: "My soul fainteth for thy salvation: but I hope in thy word" (Psa. 119:81. See Rom. 15:4).

It leads to Christ the Redeemer and Savior: "Search the scriptures . . . these are they which testify of me" (John 5:39). "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27). "It cannot be broken."

It is a mighty weapon for the Christian ministry: "Preach the word." "Rightly dividing the word of truth." or "handling aright the word of truth." It is said of Rev. John Wesley that in his latter days he became a man of one book, the Bible. As ministers we should fill ourselves with the Word of God in order that there may be a constant flow of the Word of God through us to the people.

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

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

Secondly, If our ministerial education is to be

Christian education the Bible must have its rightful place. It must reign paramount. Our messages must come from the Word, not from other men's sermons.

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

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

"How many anvils have you had," said I,
'To wear and batter all these hammers so?'
'Just one,' he answered; then with twinkling
eye—
'The anvil wears the hammers out, you know.

"Hammer away, ye hostile bands;
Your hammer breaks, God's anvil stands!"

CONTENTMENT

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

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

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

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

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

Let your conversation be without covetousness, and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee (Heb. 13:5).—C. E. C.

EXPOSITIONAL

HOSEA—THE PREACHER OF LOVE AND REPENTANCE

Sinners Beyond Mercy, Ch. V

By OLIVE M. WINCHESTER

For I will be unto Ephraim as a lion (Hosea 5:14a).

IN RECOUNTING the items in the indictment of Jehovah against the sinful nation, Hosea had emphasized the responsibility of the religious leaders; they were accountable for the lack of the knowledge of God in the land, for they themselves had refused to retain the knowledge of God in their thought. In continuing his arraignment Hosea includes not only the religious leaders but also the civil. With the people they have departed from God and are likewise guilty.

THE RULERS REBUKED

Opening the chapter Hosea calls the priests of the people to give ear unto his message and bids the "house of the king" hearken for judgment was coming upon them. Hitherto the priests and the king had been the dispensers of judgment to the people, but now in turn they themselves were to be judged. The occasion and reason for such judgment was that in the transgression of the people they had played a principal part. In the conduct of worship on the high places, worship which although at times may have laid claim to be in reverence of Jehovah was no more or less the service of Baalim, they had led the people as unsuspecting birds into snares and nets; herein had these apostate rulers gone to "all possible depths of corruption."

Whenever the rulers of a people transgress they have a dual responsibility, they must answer for their own sin and also for the sins of the people. Then when they not only sin through their own inclinations, but deliberately lead the people on into paths of corruption, they multiply sin unto themselves. The nation that has such leaders, both civil and religious, has gone to the very depths of sin and iniquity. Such was the case in the northern kingdom at this time.

THE GUILT OF THE PEOPLE

With such leaders directing the nation, we are not surprised to hear the announcement of the extreme guilt of the people. With strong assertion Jehovah proclaims the fact that he knows Ephraim, and that Israel had not succeeded in hiding her sin from him. She is guilty of playing the harlot and thereby has become defiled. So far had they gone in their sin that the habit had fastened itself so firmly upon them that now they could not return. This fact was the more determined because within their hearts instead of the knowledge of God was "the spirit of whoredom." The inner fount was corrupted and therefore nought but evil could come forth.

Not only was Israel deterred from returning to Jehovah by her perverse heart, but also by her arrogant spirit. Marti comments thus: "The strongest testimony against the Israelites, and the most convincing proof of their incapacity for improvement is offered by their arrogance, in which they regard their conduct, their cult and service of Jehovah, as acceptable to him, and therefore do not think in the least of a return." When a nation or an individual has lost its sense of need, when it has a form of worship which it regards as acceptable unto the Lord, then that nation or individual has lost the very motivating power to lead it to a return unto God. Consequently the doom will come as given by the Prophet, "Ephraim shall stumble in their iniquity." Accordingly they might have exclaimed:

"For my selfishness and pride

Thou hast withdrawn Thy grace;

Left me long to wander wide,

An outcast from Thy face."

But their senses were so dulled that they did not enter into the realization that they were thus wanderers from Jehovah.

Further proof that they were insensible to their own heart condition is depicted in the succeeding words of the prophet, "They shall go with their flocks and with their herds to seek Jehovah; but they shall not find him: he hath withdrawn himself from them." "They had let slip the day of

grace," quotes Pusey, "wherein God had called them to repentance, and promised to be found of them and to accept them. When then the decree was gone forth and judgment determined against them, all their outward show of worship and late repentance shall not prevail to gain admittance for them to Him. He will not be found of them, hear them, nor accept them. They stopped their ears obstinately against His calling on them, and proffering mercy in the day of mercy: He will now stop His ear against them, crying for it in the day of judgment."

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

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

THE DAY OF MERCY PASSING

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

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

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

The reason for this sending forth the warning is that Ephraim, the nation of arrogance and pride, the nation confident in its wealth and prosperity, shall become a desolation, when the chastisements of Jehovah shall fall upon her. She shall not simply be reproved, nor shall she be merely devastated, she shall become a desolation, "Among the tribes of Israel have I made known that which shall surely be," proclaimed Jehovah.

Not only was Israel implicated in guilt but Judah also was feeling the influence of idolatrous tendencies. She should take warning from the

judgment falling upon the sister nation. Failing to do so with perhaps a certain sense of self-satisfaction over the fact that the northern kingdom, which so often had proved an enemy instead of a kindred nation, was to fall and become deserted, and also hoping that thereby she might gain extension of territory, she was not to exalt herself in any such manifestation of hauteur or expression of superiority for upon her also was the divine wrath to be outpoured.

After the interspersing of the admonitory note to Judah, the delineation of the doom awaiting Ephraim is further set forth. Under the judgment of God Israel is crushed. The principal reason is that in seeking for guiding principles for their lives, they had walked "after man's command." They had not sought to seek the will of Jehovah, but had followed man's dictates. Because of this Jehovah would be "unto Ephraim as a moth," yea, moreover, He would be unto Judah "as rottenness." "The moth in a garment, and the decay in wood," says Pusey, "corrode and prey upon the substance, in which they lie hid, slowly, imperceptibly, but, at the last, effectually. Such were God's first judgments on Israel and Judah; such are they now commonly upon sinners. He tried, and now too tries at first, gentle measures and mild chastisements, uneasy indeed and troublesome and painful, yet slow in their working; each stage of loss and decay, a little beyond that which preceded it; but leaving long respite and time for repentance, before they finally wear out and destroy the impenitent."

Feeling the wasting away of their power and strength both nations turned for refuge to the king of Assyria, hoping thus by means of statecraft to obtain for themselves deliverance, but all had been in vain; there was no help to be found in such a source; this foreign king could not heal them of the wound that had been inflicted by Jehovah's judgments. In consequence of this turning to a foreign nation for help and to a human defense, still greater would be the pouring out of the wrath of Jehovah. His destructive force would increase in intensity, instead of the silent and gradual working of the moth would be the mighty strength of the lion. He would tear and go away and there would be no means of deliverance. "As a lion withdraws into his den, so Jehovah, having executed judgment, will retire; this will make it impossible for the torn prey to find a deliverer or healer" (Eiselen). Finally through the intensity of the affliction,

they will be aroused to some consciousness of their guilt and then will they seek Jehovah, yea they will search earnestly for Him.

"O Lord, thou hast rejected us, and scatter'd us abroad;

Thou justly hast displeas'd been; return to us,
O God."—Psa. 60:1 (paraphrased).

HOMILETICAL SUGGESTIONS

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

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

Selecting portions of verses 4, 5 one could discourse on the theme, "The cause of sin is within." Representing the outward expression of sin is the statement, "Their doings will not suffer them to turn unto their God," then inward causes are found in the word of the prophet, "The spirit of whoredoms is in the midst of them," that is, there is a state of unfaithfulness, disloyalty to Jehovah in their hearts; moreover also there is pride and arrogance which deters them from sensing their need.

"Save me from pride—the plague expel:

Jesus, Thine humble self impart:

O let Thy mind within me dwell:

O give me lowliness of heart."

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

wander farther from God instead of closer, the danger of absorption in the affairs of life, the danger of a scared conscience.

"Jesus, on me bestow

The penitent desire;

With true sincerity of woe

My aching breast inspire.

"With softening pity look

And melt my hardness down;

Strike with Thy love's resistless stroke,

And break this heart of stone."

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

"Go not far from me, O my Strength,

Whom all my times obey;

Take from me anything Thou wilt,

But go not Thou away;

And let the storm that does Thy work

Deal with me as it may."

QUIETNESS ENJOINED

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

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

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

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

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

JESUS

Jesus *claimed God* as His *own* Father (John 5:18).

God *claimed Jesus* as His *own* Son.

"This is my beloved Son, *hear Him*" (Luke 9:35).—C. E. C.

HINTS TO FISHERMEN

By C. E. CORNELL

Likeness and Contrasts

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

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

1. In Genesis we have the beginning of time. "In the beginning." In Revelation we have the end of time—"time no longer."

2. In Genesis we have, God "in the beginning." In Revelation we have the "throne of God"—the word "throne" occurring 41 times.

3. In Genesis we have the creation of the first heaven and the first earth. In Revelation we have the creation of the new heaven and the new earth.

4. In Genesis we have "the heavens and the earth finished." In Revelation we have the dissolution of the heavens and the earth—"the heavens fell away, there was found no place for them."

5. In Genesis we have the beginning of the work of the Holy Spirit—"moved upon the face of the deep." In Revelation He is taken out of the world, His dispensation ends.

6. In Genesis we have the beginning of light, "let there be light." In Revelation we have "no need of sun or moon"—"for the Lord God giveth light."

7. In Genesis man is given "dominion" over the earth. In Revelation man shall "reign on the earth."

8. In Genesis man is commanded to "subdue the earth." In Revelation "the kings and the nations of the earth bring glory and honor to the new city."

9. In Genesis we have the first paradise lost. In Revelation we have the second paradise regained.

10. In Genesis a garden is changed into a wilderness. In Revelation a wilderness is changed into a garden.

11. In Genesis we have the river "flowing through the garden." In Revelation we have "the pure river of life coming out from the throne of God."

12. In Genesis the first bride is taken from the wounded side of the first Adam. In Revelation we have the second bride which is taken from the wounded side of the second Adam.

13. In Genesis the first marriage is performed by the Creator in the presence of the angels. In Revelation the last marriage is performed by God in the presence of the angels.

14. In Genesis the first bride was sinless. In Revelation the second bride is "without spot or wrinkle or any such thing."

15. In Genesis the serpent entered the world. In Revelation the serpent is cast out of the world.

16. In Genesis the death sentence is pronounced—"thou shalt surely die." In Revelation "there is no more death."

17. In Genesis man "hid themselves from the presence of the Lord God." In Revelation man "hid themselves from the face of him that sitteth on the throne."

18. In Genesis by the disobedience of one man many were made sinners. In Revelation by the obedience and reign of one man many are made righteous.

19. In Genesis the fourfold curse is pronounced. In Revelation there is no more curse and "the former things are passed away."

20. In Genesis the first Adam is defeated. In Revelation the second Adam is victorious.

21. In Genesis God clothed man in skins typifying the blood of Christ. In Revelation God clothes man in clean linen made white by the blood of the Lamb.

22. In Genesis man weeps his first tears. In Revelation "God shall wipe away all tears from their eyes."

23. In Genesis man suffers in pain and labor. In Revelation "there is no more pain."

24. In Genesis the earth is destroyed by universal judgment of the flood. In Revelation the earth is destroyed by the judgment of fire.

25. In Genesis we have "the generations" of all the peoples of the earth. In Revelation we have "the new people."

26. In Genesis Satan bruises the heel of Christ. In Revelation Christ crushes the head of Satan.

27. In Genesis we have the beginning of the divine Word—"God hath said." In Revelation His name is called the Word of God.

28. In Genesis we have the beginning of covenants. In Revelation we have the fulfillment of covenants.

29. In Genesis we have the beginning of offerings. In Revelation we have the end of offerings—"Behold, the Lamb as it had been slain."

30. In Genesis we have the beginning of visions—heavenly bodies seen by Abraham, Jacob and Joseph. In Revelation we have the end of visions—John on the Isle of Patmos.

31. In Genesis we have the beginning of grace—"Noah found grace." In Revelation we have the end of the dispensation of grace.

32. In Genesis we have the first death. In Revelation we have "the second death."

33. In Genesis we have the first city whose wickedness ascended to the throne of God. In Revelation we have "the holy city, the new Jerusalem, coming down from God out of heaven."

34. In Genesis we have "the Lord walking with man." In Revelation "behold, the tabernacle

of God is with men and he shall dwell with them."

35. In Genesis man is kept from the tree of life. In Revelation man eats from the tree of life.

36. In Genesis man is driven from the presence of God. In Revelation "they shall see his face."

37. In Genesis Satan changes the Word of God. In Revelation a curse is pronounced to him that adds to or takes from the Word of God.

38. In Genesis an elect number is saved from the flood. In Revelation an elect number is saved out of the great tribulation.

39. In Genesis man "was afraid." In Revelation man "shall walk in the light" of His presence.

40. Genesis ends in a coffin, the curse of man. Revelation ends with the blessing of "Amen, even so, come Lord Jesus."

HOMILETICAL

ANALYSIS OF ROMANS

By BASIL W. MILLER

PART THREE (Chapters 9-16)

I. THE REJECTION OF RIGHTEOUSNESS BY THE JEWS (Chaps. 9-11)

a. God is not unfaithful (9:1-27).

1. Paul is interested in his kinsmen.

- (1) People of promise.
- (2) Jesus is of their lineage.

2. Israel's rejection does not prove unfaithfulness of God.

- (1) There are two Israels—carnal and spiritual.
- (2) God's choice based on divine purpose.
 - a. He chose Isaac and not Ishmael; Jacob and not Esau.
 - b. Mercy and wrath given to Moses and Pharaoh.
- (3) God as the potter selects whom He will.

b. Jews' righteousness by works is at the basis of their present condition (9:27-10:21).

1. Reasons for being cast off:

- (1) Jews followed their own righteousness.
- (2) Gentiles followed the way of faith and were received.
- (3) Jews sought through the law of

Moses to establish a standard of righteousness.

(4) Salvation through grace and faith was within the grasp of all alike.

2. The Jews rejected the proclamation of the gospel.

(1) They are without excuse since Moses and the prophets warned them.

c. This partial rejection of Israel is to consummate in final rejection (11:1-36).

1. God has not cast off His people or repudiated them.

- (1) Paul is a Hebrew.
- (2) God reserves a remnant through grace.
- (3) These accept Christ as their Savior.
- (4) The bulk are blinded and refuse salvation.

2. The fall of the Jews has been the salvation of the Gentiles.

- (1) There is the possibility of recovery, when Gentile mission is fulfilled.
- (2) Their turning will mean the reconciliation of the world to God.

3. Israel's being the natural branch certifies to their possible restoration.

- (1) Gentiles are grafted into the natural branch.

- (2) The blessings of the Gentiles will lead Jews to seek God.
- (3) As God's law consigned all men to disobedience, so in Christ are all brought to the possibility of redemption.

II. THE PRACTICE OF RIGHTEOUSNESS (12:1—15:14)

- a. Spiritual birth and life of the believer:
 1. Dedicated to God as a living sacrifice.
 2. Not conformed to the present world.
 3. Transformed into the image of Christ.
 4. This is to prove what is God's will.
- b. The Social relations of the Christian:
 1. A humble attitude.
 2. Use one's talents to God's glory and service.
 3. Love both God and man sincerely and truly.
 4. Be faithful in your stewardship.
 5. Be sympathetic in your service to all.
 6. Suffer self-denial for the sake of God's kingdom.
 7. Overcome all evil by doing good.
- c. Civic relations of the Christian:
 1. Respect all civil authority as from God.
 2. State exists for moral and civic righteousness.
 3. Love fulfills the law in all relationships.
- d. Cautions concerning the present life and future hope:
 1. His coming is nearby.
 2. All evil is to be cast off.
 3. Christ is to be put on as one's righteousness.
- e. Doctrinal disputations are to be avoided:
 1. Be careful of the religious scruples of the weaker.
 2. We all stand before the Father in glory.
 3. We are hence not to judge another.
 4. We do not live unto ourselves, but to God.
 5. We are to give an account unto God.
 6. Our relationships with Christ must be favorable, since He is judge.
- f. In the community of the believers or Christians:
 1. Do not use liberty for license.
 2. Membership in the kingdom depends on character, not our words or deeds.
 3. This is shown by one's love to God, and esteem for others.
 4. Follow, then, one's convictions in the light of faith given from God.

- g. Relation of the strong Christian to the weak:
 1. Faithfully estimate the weaker brother in God's sight.
 2. Be sympathetic with all, as under God.
 3. Do not rely too much on one's own strength.
 4. Care for the infirmities and burdens of another.
 5. Joy and peace through the Holy Spirit will be the reward for this.

III. CONCLUSION AND PERSONAL MATTERS (15:14-16)

- a. Personal commendation:
 1. To the Romans for this goodness and faith.
 2. All glory in the ministry to the Gentiles is attributed to Christ.
 3. He exults in the power of the Holy Spirit and not in self.
 5. He strove to labor in an unworked field.
- b. The contemplated visit.
 1. Wants to see the Romans on way to Spain.
 2. Has an errand to Jerusalem.
 3. Carries a gift from the foreign converts to the needy at Jerusalem.
 4. He needs prayer against those who will oppose.
 5. He is perfectly resigned to God's will.
- c. Salutations:
 1. Phoebe, a sister in the faith.
 2. Recognizes the colaborers of Paul.
 3. Paul's friends also send greetings.
- d. Warnings and benediction:
 1. Beware of false teachers.
 2. Beware of division and error.
 3. Praise and glory are ascribed to God.

SIN THE TELLTALE

By H. J. HART

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

INTRODUCTION: THE CERTAINTY OF SIN

1. This we know.
2. Much we do not know.
3. Some so deluded as to say there is no sin.

I. SIN IS A FACT

1. Surrounds us.
2. Some say sin is only wrong in disguise. Error is truth viewed from the other side. Vice is only another name for virtue. Sin and holiness are one and the same thing.

All depends on how you look at it.

3. All who believe the Bible know there is a difference as broad as eternity between sin and holiness.

A comparison:

"Sin is darkness, holiness is light.
 Sin is bitterness, holiness is sweetness.
 Sin is disease, holiness is health.
 Sin is death, holiness is life.
 Sin is pain, holiness is joy.
 Sin is downward, holiness is upward."

4. We see sin, hear it, feel it.
5. Every issue of the newspaper declares it in lurid headlines.
6. The world is full of sin.

II. WHAT IS SIN?

1. An act, a state; a transgression, a principle; an acquired condition, an inherited condition.

2. What is sin?

A viper, which fills the soul with virus of iniquity;

A whirlpool, which draws men down into vortex of hell;

A chain which men weld about themselves, and which binds them eternally in the prison house of woe;

A loathsome disease which fills with all the putrefaction of rottenness;

A sexton which digs men's graves, and stokes the fires of eternal torment, which tolls the solemn death knell while men march their weary way to eternity; a siren which lures men into its subtle embrace and leaps with them into a fiery gulf of woe.

3. What is sin?

Sin is a hydraheaded monster, which waits crouching by the pathway of life, leaps upon the souls of men, women and children, and carries them down into the dark corridors of sin and wickedness.

4. What is sin?

Sin is a wolf, with the fair voice of an angel of light but which walks boldly into the doors of our homes, captures precious, innocent children and makes them demons.

5. Oh, the horrors of sin.

III. FIVE GREAT FACTS ABOUT SIN

1. Sin grows: Small at first but becomes a mighty chain.
2. Sin deceives.
3. Produces moral insanity.
4. Sin kills.
5. Sin disfigures.

IV. WHAT CAN TAKE AWAY SIN?

1. The Blood.
2. The Word.
3. The Holy Ghost.

WHO SHALL BE ABLE TO STAND?

By U. T. HOLLENBACK

LESSON: Psa. 24:3-5.

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

I. WHO SHALL NOT BE ABLE

1. The proud in heart (Mal. 4:1).
2. The impenitent. God looks at the broken and contrite.
3. Having a form of godliness but denying the power.
4. Hold the truth, but in unrighteousness—believe the truth but persist in sin. Like Balaam, make great religious sermons and prophecies but secretly by example lead to immorality and idolatry.
5. Impure in heart.
6. They who depend on anything for salvation but Christ.

II. WHO SHALL BE ABLE

1. Clean hands. Pull them out of sin. Washed in the blood.
2. Pure heart. "Can the Ethiopian change his skin?" etc. Nothing but the renewing of the Holy Ghost.
3. Genuinely humble. "Not lifted up his soul to vanity."
4. Honest profession. "Nor sworn deceitfully."

III. HAPPY OUTCOME OF THE TRUE ONES OF GOD

"He shall receive the blessing from the Lord,
 And righteousness from the God of his salvation."

Final reward and final approval.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Believing in Easter

Margaret Slattery tells of a family she knew that lost three children in less than a week by diphtheria. Only the little three-year-old escaped. When Easter came the parents and child were at church. The mother taught her class of girls that day in the Sabbath school, and the father went to the superintendent's desk, led his school in worship and read the Easter story with only a break now and then in his fine voice. Amid the faces lined by suffering, rebellion and despair, amid the badges of sorrow and mourning and the

silent voices of the Easter congregation, they had seemed a miracle. "How can they?" men and women said to each other as they left the church. A fifteen-year-old boy walking home with his father from the Sabbath school hour said hesitatingly, for he did not talk much with his father, "Dad, I guess Mr. and Mrs. Lee really believe it, don't they?" "Believe what?" said the father, for he thought slowly. "The whole big thing, all of it, Easter, you know." "Of course," answered the father, "all Christians believe it." "Not that way," said the boy, and began to whistle lest his father should say more.

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

Resurrection

"I like to think," said D. L. Moody, "of the time when the dead shall rise from their graves. We read, at those last rites for the dead, what we call the 'burial service.' It is an unfortunate expression. Paul never talked of 'burial.' He said the body was 'sown'—'sown in corruption,' 'sown in weakness,' 'sown in dishonor,' 'sown a natural body.' If I bury a bushel of wheat, I never expect to see it again; if I sow it, I expect results. Thank God, our friends are not buried; they are only sown!"—*Record of Christian Work.*

Noah's Carpenters

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

Sin's Deadly Work

Moldering away on the wall of the old mansion in Milan, Italy, hangs the famous "Last

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

Dying for Others

To save four comrades Corporal Homer Wheaton threw his body over a hand-grenade, knowing that it meant certain death for him.

This young man had been a student at Syracuse University, and The Syracusan relates the circumstances concerning the gallant youth who sacrificed his own life to save the lives of four others. Sergeant Edward Creed has told the

story, having been in France at the time, and also having full knowledge of the facts.

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

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

Corporal Wheaton did not try to pick up the grenade, but over the instrument of death he threw his own body. It exploded under him, killing him. But the other four men were saved.

"I stood at his grave with the firing squad," says Creed, "performing the last ceremony. Every man that could possibly get away from the front line attended the burial of the man who gave his life for his comrades. While the chaplain was praying, French planes were circling overhead. In the distance could be heard the booming of the Boche guns, shelling our position; and answering them were our Yankee guns. The last note of taps had echoed o'er the battlefield, and Corporal Wheaton had passed from us, but he will never be forgotten."

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

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

Man Proposes, God Disposes

When Napoleon marched after the retreating Russians as they led him as far as Moscow, he brought with him a marble statue of himself crowned with laurel, which he intended to erect in the most conspicuous place within the city to proclaim himself the world's conqueror. Providence, however, decreed that that piece of marble jolly should become the property of Russia by military conquest, for Napoleon retreated through the deep snows, leaving one hundred and seventy-

five thousand brave French soldiers scattered along the route. Today, in the Kremlin Museum, the traveler is shown the marble statue to illustrate the vanity of selfish pursuits and mad ambitions. History brought upon Napoleon swift vengeance.—*Homiletic Review*.

Dying Words

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

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

Wait Patiently

After Marcus Dods was licensed by the Presbytery, he waited five years before he received a call and became pastor of a church. In one of his letters he likens himself to the cripple at the pool of Bethesda. He said in those years of

waiting there was one thing he did not do; he "did not throw mud at the angel." He gave his days to the most careful preparation, resolving if he ever got a church, he would be found pre-

pared. And the God of circumstances, the God of Providence, did not forget him. Marcus Dods got his chance, and greatly did he honor the ministry of the gospel.—*Selected.*

PRACTICAL

WHAT IS MAN?

By J. W. SLATON

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

Job, the ancient patriarch and perfect man of faith, obedience and patience, asked the question, "If a man die shall he live again?" That is, shall a man exist after death? Does death of the body end all there is of man? Does he cease existence when dissolution comes? Verily man has a nature that shall live again after death. No, there is no end to the nature and being of man. Job, the ancient patriarch, had at best a partial vision of man in his future, as well as present, relation to God. Job claimed relation and heritage with God in view of the nature and value of man. "Though he slay me yet will I trust him!" and "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after the skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself and mine eyes shall behold, and not another." Thus Job expresses his faith and hope in present and future relation with God, teaching the fact that man has a superior nature and value. Such expressions are valuable

in directing our thoughts to the nature of man. Yet there lies outside of human understanding the intrinsic worth of man as seen and valued from divine wisdom and love. Man may, and does know of the love and care, hope and relation with the Creator, mighty God, but only God himself knows the full value of man whom He made in His own image (Gen. 1:26-28; Gen. 2:7). Man partook of the moral image and reflection of God Almighty in His creation so that the glory and immortality of God passed on to him. Isaiah the prophet says of the value and nature of man, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir" (Isa. 13:12). Here we see the intrinsic worth of man surpasses the value of the gold of Ophir, though it be fine, beaten, refined gold, a wedge, yea a wedge of gold. Yet men sell themselves for gold, silver, worldly wealth which cannot satisfy. Some sell themselves for momentary pleasure to be mocked again and lose their soul. What if a man should gain the whole world and lose his own soul? Jesus places the standard and value of man in the following: "For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" The earth, heaven and eternity are silent as to the answer. There is none to answer because there is no answer, aside from God's own answer in the gift and price in His Son Jesus Christ who purchased all there is of man from God's point of value. Amen!

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

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

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

Dominion over the works of the Creator was given to man to keep in trust and partnership, stewardship with God over all the works of His power and hand. This raises the question, What is there in man that God can, or did commit such honor and trust to him in the beginning? Never to angels did he say this. Something inclined God to trust man with partnership and custody of the sacred works of His Holy hands. What is that treasure in man? It is not gold; for all the gold of Ophir is His. It is not the wealth of the world; for all the earth and the fulness thereof are His. It cannot be material nature; for material things shall pass away. And again David says, "Thou hast put all things under

his feet." Given authority, power, control, dominion, rule, subjection, ultimate victory over the world. (Not universal salvation in the sense that all men are saved or will be saved regardless of personal faith in Christ; though Adam was given universal stewardship and control of all, but sinned and lost all.)

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

This question is asked by David again, "Lord, what is man, that thou takest knowledge of him; or the son of man, that thou makest account of him?" Truly God sees something in man as to feel justified in making accounts of and with him. Surely God does account with man in material life and things; also in immaterial things in view of the purpose and nature of man from the beginning.

This question is shut up to one realm or answer; that answer is with God, as to the full measure and value as to demand and attract the Creator to him in love and providence, mercy and redemption. He has made man more precious than gold. He hath set His love upon him. He has given His only begotten Son to redeem him. God has found a value in man and has redeemed

him by the blood of His own Son. Man has an immortal, living, never-dying soul, subject to existence everlasting, co-eternal, past time's limitation, reaching into the realm of God's duration and will move on, traveling round and round on the cycles of eternal æons of æons, without end or cessation of revolution (not evolution) either crowned with God's love, light, righteousness and honor; or else go on forever sinking lower and lower and farther and farther with ever-widening circles and cycles of eternity doomed, damned in an eternal lake of hell fire.

"What is man?" then may we ask,

What can the answer be?

Who is equal to the task?

Who can tell what is he?

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

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

SAN FRANCISCO, CALIF.

THE PASTOR'S REPORT

By W. G. SCHURMAN

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

Arose Monday morning at 7:00 o'clock. Left the house at 8:45, and went to the church and took the Sunday offering of both church and Sunday school to the bank. Then home to read the mail, and arrange for dictation of same that evening. Went to the florist to pick out several bouquets to send to the sick. Back home to keep an appointment with a stranger, who wanted to tell us about her difficulty in keeping her home going. Called up one of the women members of the church, had her investigate the woman's

home, and report to us about 12:00 o'clock. Went to the grocer and ordered a basket of food and had it sent to the woman's house. Took thirty minutes to eat lunch and put in the rest of the afternoon in calling—visiting nine homes. Got home at 5:30, ate supper, spent an hour and one-half in church office dictating letters and articles for Preacher's Magazine. Made two calls on families that could not be reached in the daytime. Arrived home 9:30. Read several chapters in book entitled "By-Products of Missions"; fixed the fire for the night, and retired.

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

Wednesday morning—arose 7:15. While I was eating breakfast a man came to the door declaring that he was a Nazarene, and a member of a church over in Ohio, and wanted enough money to get to his home town. While in conversation, the telephone rang, and we excused ourself to answer it; put in a long distance call, got the pastor of the church where this man claimed membership, and found out that while they knew there was such a fellow, he had no relation to the church whatever, and it became my painful duty to go and tell him he was wrong, that we had just called the pastor, and he told us the facts about him. You never saw such a crest-fallen fellow in your life. Bade him "Good morning," showed him to the door; saw a colored man coming up the steps. I asked him what he wanted and he said he was hungry and wanted to know if we would give him some money with which to purchase his breakfast. We informed the gentleman that we never gave any money to anybody but if he would get in the car with us, we would take him up to the restaurant and give him a feed. Took him to a restaurant on 63rd Street where they had no objection to feeding colored people, gave the waitress 50 cents, and told her to see that the fellow got 50 cents worth

of good grub. Came back home, sorted the mail; sat down and arranged my talk for Wednesday night; drove over to 63rd Street to attend to some business, got back in time for lunch; studied until 3:00 o'clock. Called a party on the telephone and made arrangements for rehearsal of wedding Thursday night, made a couple of calls, came back for supper and then to prayer-meeting. Prayer meeting through at 9:30. In office for dictation for about one hour. Home—retired.

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

Friday morning—did not get up until 7:30, and after arranging the fire in the basement, swept the basement up clean, which, of course, necessitated taking a bath, and then struck out to do some more visiting. Home in time for supper. Preached Friday night at the Roseland Mission, arriving home at 10:50. Was in bed and sound asleep before 12:00 o'clock.

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

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

Upon giving my report, the board seemed to

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

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

that "Where there is a will, there is a way," could be truthfully changed to "Where there is a will, there are a dozen ways."

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

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

that this is exactly what the writer had in mind—that God expects of His ministers many things, but among them he must be a hard worker.

A District Superintendent of the Church of the Nazarene told me that in visiting one of the pastors on the district, the preacher met him at the door at 10:30 in the morning in his pajamas. His wife had been up, dressed the little child, got it off to school, done considerable of her housework, and was out working in the garden while her lazy, preacher-husband had not yet left his downy pillow. This was not an exceptional incident in the pastor's life, but was ordinary. I am as sure as I am living that a man cannot succeed following that course. I have never had quite enough religion to compare with the man who when he heard his neighbor cutting wood at 6:00 o'clock asked God to forgive him for not being up and on his knees in prayer in behalf of his Master's work, and showing as much interest in souls as his neighbor showed in his woodpile, but I have dreaded the thought of being called a lazy, snoozing, daytime-sleeping preacher.

I trust that no one will think I am given to undue boasting after reading this article, but remember that I receive some correspondence from preachers who honor me by reading my articles, asking me certain questions, and if one should ask me to give some idea of how I put in my time, it is only fair that I should grant his request. And let me also say that during all the days to which I have referred, and given somewhat of my schedule, I never neglected to put in sixty minutes every day in prayer. I would frequently take my church membership book, and turning from page to page, remind the Lord of the needs of those who were not getting along as well as we thought they should. Every day I would pray for our General Superintendents, calling them by name, as many of the leaders of the movement in Kansas City whose names I could recall, every District Superintendent was mentioned by name and the blessing of God asked on their respective districts, every preacher on the Chicago Central District, whose name and charge I could recall, and a number of the near pastors on the Indiana District. I then made special prayers for some in the church in whom I was particularly interested, and then with the book before me, mention the name of every missionary we have on the foreign field. This latter list serves a twofold purpose—to keep me familiar

with the name and the work of each missionary, and familiarize me with his field of labor.

RAISING THE UNIFIED BUDGET

By LAURENCE H. HOWE

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

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

I believe that it can be truthfully said that in cases where budgets are continually left unpaid, the cause in almost every case is a lack of enthusiasm. This lack of enthusiasm does not imply disloyalty, but it does indicate, I believe, a failure, through whatever cause, to really see what all is wrapped up in our budgets.

We all know that the biggest item in the General Budget is Foreign Missions. It is not my purpose here to endeavor to enlighten anyone regarding the great work of foreign missions, or to sell anyone on the idea of foreign missions in general, or of Nazarene Missions in particular. I am only making the point that raising funds for the budgets becomes a blessing instead of a bur-

den when pastor and people can see something of the missionary cause that has its financial backing in that part of our program referred to as the budget. And we can see these things only as we inform ourselves concerning our work in foreign lands and, having informed ourselves, to pass that information on, set on fire by our own holy zeal, to the people to whom we minister. Egbert W. Smith, in "The Desire of all Nations" speaks in the following language:

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

"Shall not the eternal interests of one-third of our race stir the deepest sympathies of our nature, the most strenuous efforts of our blood-sought powers? Shall not the low wail of helpless, hopeless misery, arising from half the heathen world, pierce our sluggish ears, and rouse us—body, soul and spirit—to one mighty, continued, unconquerable effort for China's weal?" "It is the prayerful consideration of these facts, and the deepening realization of China's awful destitution of all that can make man truly happy, that constrain the writer, by every means in his power, to lay its claims as a heavy burden upon the hearts of those who have already experienced the power of the blood of Christ." He quotes Proverbs 24:11, 12: "If thou forbear to deliver them that are drawn unto death, and those that

are ready to be slain; If thou sayest, Behold, we knew it not: doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" And adds, "These words are the words of God; very simple, very unmistakable, and very solemn. They are addressed, Christian reader, to you. Not to you *alone*, yet to you in *particular*; and you alone must bear your own burden, in respect of them, when you stand before the judgment seat of Christ."

What is true of Foreign Missions, the chief item, is also true of the other items included in the General Budget. There is the work of General Home Missions—opening new territory in our own land—which is not without its romantic appeal and its chapters of heroism and sacrifice. Home Missions finances tent meetings and establishes churches to carry a vital gospel to America's unchurched population of seventy-five million; it strives to save the spiritual life of twenty-seven million young people in the United States, who are under no religious influence; it opens to the church new fields in neglected parts of our own country where the work already done indicates the magnitude of the need, the depth of the spiritual hunger, and the readiness of the response. "While we halt, they die."

There is the support of our General Superintendents, without whose office the church would be at a loss for leadership; the support of the Department of Church Extension, which lends money, as income permits, to churches that are in need of building funds; the support of the Department of Ministerial Relief, that takes care of our worn-out preachers. To really see these interests as living things, to feel the heart-throb of each one, and to know something of the human element and the eternal values that are there will put life and soul, and enthusiasm into the Budget and will make its support a glad, happy service.

What is true of the General Budget, is true of the District Budget in no less degree. There is the item of District Home Missions. Many of you are pastors of churches or are members of churches that have received Home Missionary aid. You know first-hand of the value and importance of this phase of our work that has been largely responsible for the addition of so many churches to our ranks in the past few years.

Superintendency is as important for the district, as it is for the church at large, and that item, of course, is in the District Budget. Then there is in the District Budget one account of special importance, it seems to me, and one that should give us added incentive to pay the budget. I refer to the Educational Quota. A substantial percentage of all District Budget money raised goes to our schools and colleges. We well know of the loyalty and uncomplaining sacrifice that is to be found among our teachers and when we can see that out of every budget dollar sent to the District Treasurer a portion goes to supplement their meager salaries, it certainly should give us new zeal in raising the budget.

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

The pastor must pass his enthusiasm and vision on to the people. This is not difficult when he has enthusiasm to pass, and our program provides many aids for the task. Speakers and returned missionaries are available every year. These workers usually cover the district soon after the assembly so that their services may be employed,

where required, in raising the budget. Such speakers should be given the largest possible hearing. They have a message that the church and community need, and no pastor should do less than his best in securing a large crowd, simply for fear an offering might be taken. Conventions help to raise the degree of enthusiasm among the people. Converts are made of perverts in almost every convention, and these go home to help the pastor do the job. Full use should be made of the Herald of Holiness, The Other Sheep, The W. F. M. S. study books, and an almost limitless amount of literature that is available to those who will use it. Our failure in many cases is traceable to a neglect of the use of literature. Finally, in this connection, let me suggest that a missionary sermon, or a sermon on Christian Education, once every two or three months, will go far toward spreading the enthusiasm of the pastor among the people.

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

UNDERWRITING

The first step in underwriting the District and General Budgets is to have a well balanced local budget. If the methods of financing the local church are haphazard and left to chance, other budgets may be paid or they may not. Before the assembly year opens, the pastor and the church board should work out a local budget program, so apportioning their probable income that all interests will be properly served. There are two phases to the work of each church: first, the local phase, which has to do with the carrying on of the local program, and second, that part of the program which embraces the world-wide interests of the church. Both must be cared for. We cannot provide for ourselves first, and let these others fare as they will; the self-centered individual and the self-centered church will both die. God gives to us as we give to others. Again, no local church has the right to jeopardize our

foreign missions, general and district program and other projects of the denomination, by assuming obligations so great that it becomes impossible to pay all apportionments in full. General and District obligations are *our* obligations. They should be provided for when the local budget is made out and paid as faithfully as is the pastor's salary or the coal bill. The Golden Rule of giving is: "As much for others, as for ourselves." Such an ideal can never be reached, or even approximated unless there is, first of all, the well-balanced local budget.

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

church underwrites its budgets for the year. This not only helps the church financially but is splendid training for future Nazarene leaders. The pastor is making his task unnecessarily difficult if he does not learn to use his auxiliary organizations when it comes to underwriting the budgets.

COLLECTION

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

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

Every member and friend of the church should be provided with weekly offering envelopes. It is best if these are the duplex type so that each

Sunday each contributor can give to both local and outside causes. These funds, when raised, should be kept absolutely separate, for it is all too easy for District and General Budget funds to become absorbed in local expenses.

DIVISION

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

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

To recapitulate: It has been my position in this paper, that the place to attack the budget problem, is in the will to do; in other words, it is a matter of attitudes and of enthusiasm, first, on the part of the pastor, then on the part of the congregation, as the contagion of the pastor's enthusiasm spreads among them. Such a situation

is brought about when the objects supported by the budgets are seen as throbbing, living, spiritual things. With the proper amount of enthusiasm the matter of system becomes important, but system, as I have tried to emphasize, is always secondary, while fervor and zeal for the causes represented in the budgets, is primary.

The proper system for subscribing and collecting the budgets will begin with a balanced local budget and an underwriting, through pledges, and through the use of the auxiliaries, of the entire amount represented in the District and General Budgets. Propaganda and special appeals, that come from time to time, will be used to full advantage and the people will be provided with envelopes, or otherwise enabled to make payment on their budget obligations, from week to week.

Budget funds, as collected, will be kept separate from the current expense fund, and will be divided and distributed each month between the General Budget and the District Budget. Monthly reports to the local church board will keep those in authority and responsibility duly informed as to the church's standing and will encourage the fulfillment of the slogan, "A Budget Check from every Church, every Month."

No blanket rule can be laid down that will cover the individual cases of all churches. But on the whole, I feel, that if these simple suggestions can be followed in the main, it will make it easier for the local churches to take care of their budget obligations in a way that will prove eminently satisfactory to themselves and in a way that will, at the same time, allow the General and District interests of the church to go forward without embarrassment.

ELGIN, ILL.

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By D. SHELBY CORLETT

EASTER SUGGESTIONS

Utilizing Easter

The Easter season offers opportunity for pastors to emphasize many different phases of their work. It has been used as a special evangelistic season by many churches. The sentiment gathered around the thought of the crucifixion and resurrection challenges Christians to special activities along lines of sacrifice in doing special

personal work and stressing the general idea of evangelism. If no more than the Passion Week is observed, that week alone when themes in keeping with the Easter season are presented will prove very helpful along these lines.

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

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

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

SERMON SUGGESTIONS

THEME—Because Christ Lives.

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

Because Christ lives

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

THEME—Living Without the Benefits of Easter.

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

There are those who live without the benefits of the resurrection. They are:

- I. Those who live without the Indwelling Christ.

- II. Those who live without communion with the Risen Lord.
- III. Those who live without Pentecost. (Pentecost was the result of the resurrection (Acts 2:31, 32).)
- IV. Those who live without hope.
- V. Those who do not carry out the commission of the Risen Lord (Mark 16:15).

THEME—Christ's Victory Over Death.

TEXT—*Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? . . .* But thanks be to God, which giveth us the victory through our Lord Jesus Christ (1 Cor. 15:54-57).

THEME—The First Easter Sermon.

TEXT—*Mary Magdalene came and told the disciples that she had seen the Lord* (John 20:18).

A MESSAGE TO THE CHURCHES

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

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

sonal experience of Jesus Christ, the Savior of men.

Do we share His passion? Are there not too few with blazing eye and burning heart? Is there in our life any record of prayer and yearning such as they put down who wrote in the Gospels the diary of the Son of God? The heart of our gospel is not a creed—it is a passion. In the strength of that passion let us give ourselves with unabating and uncalculating devotion to the spreading of the gospel of Jesus Christ!—REV. C. L. GOODELL, D. D., in *The Presbyterian*.

A REVIVAL IS NEEDED

No thinking person can deny the fact that our spiritual faculties are dormant; that we are not functioning spiritually as we ought to function.

Ten per cent of the church is alive, interested, and has a passion for souls. Fifty per cent is indifferently concerned. There is no vitality; zeal is lacking; the passion for souls has not been aroused for years. Twenty-five per cent is utterly indifferent, not interested at all, apathetic to the extent of paralysis. The remaining fifteen per cent hardly knows whether the church exists or not. They only remember it for matrimonial conveniences or for burial privileges.

In other words, eighty-five per cent of the church is apathetic. Zeal is lacking; the passion for souls is so dormant that the sleep seems to be a narcotically induced sleep. They have been drugged by the world's pleasure, by avarice, by greed, by a desire for wealth and by the crass materialism of today.

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

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

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

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

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

WHAT'S THE MATTER WITH THE PREACHER?

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

The following might answer the question.

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

What's the matter with the preacher?

He is not a careful Bible student.

What's the matter with the preacher?

He is wordy and glib with his tongue, but his words have no power nor unction.

What's the matter with the preacher?

He seems to be extremely busy, yet there are many members that he has not called upon. They would enjoy a pastoral call.

What's the matter with the preacher?

He is long-winded, has a hard time trying to land his little boat.

What's the matter with the preacher?

He once preached an hour at a funeral service. Thirty minutes is long enough for a funeral talk.

What's the matter with the preacher?

He announces a short sermon and then talks nearly an hour.

What's the matter with the preacher?

All his meetings run late, he has lost the value of time.

What's the matter with the preacher?

He seldom begins a meeting or closes on time.

What's the matter with the preacher?

He indulges in long pulpit prayers.

What's the matter with the preacher?

Never thinks of the stranger and older people.

What's the matter with the preacher?

He has a few church pets.

What's the matter with the preacher?

He runs a bill at the nearby grocery store and fails to pay promptly. Perhaps not at all.

What's the matter with the preacher?

He often wears a dirty collar, and fails to get his hair cut.

What's the matter with the preacher?

His shoes are dusty and dirty.

What's the matter with the preacher?

The parsonage lot needs water, the grass and weeds need cutting.

What's the matter with the preacher?

His clothes need pressing and cleaning.

What's the matter with the preacher?

He has no set time for study and prayer.

What's the matter with the preacher?

The churches he serves are not prospering, they decline under his pastorate.

What's the matter with the preacher?

The above is somewhat of a mirror. Can we as preachers see ourselves?

Reader, can you find your preacher?

—C. N. Good, in *Gospel Banner*.

WHY GO TO CHURCH?

I AM CALLING YOU

I am the best friend you ever had;
I am hung about with sweet memories;
Memories of brides, memories of mothers,
Memories of boys and girls, memories of the
angels as they walk in the shadows.
I am blessed with loving thoughts, crowned by
happy hands and hearts.
In the minds of the greatest men of earth
I find a constant dwelling place.

I safeguard man through all his paths;
 I lift up the fallen; I strengthen the weak;
 I help the distressed, I show mercy, bestow
 kindness, and offer a friendly hand.
 I am good fellowship, friendliness, and love.
 Some time, some day in the near or far future
 You will yearn for the touch of my friendly
 hand.
 I am calling you now.
 I am the Church.

—From "Pilgrim's Progress," the calendar
 of Pilgrim Congregational Church, Oak
 Park, Ill.

"Laymen, as a rule, do not realize the importance of church attendance. If they did, they would not so often allow a cold or a shower or a wind or a snow or a caller or a newspaper or a headache or a fit of laziness to keep them at home. A minister deserted by his representative men dies. He dies by inches. No man can preach with sustained fire whose leading people show by their desultory attendance that public worship is to them one of the incidentals or electives of life." This is a statement of Dr. Charles E. Jefferson.

The man who attends church services only occasionally has no right to complain about inferior sermons being preached on the occasions when he does attend. "Like people, like priests." One of the large factors in making a preacher is his people. They determine in a large way the type of service they receive from their preacher.

One motive which actuated St. Paul in preaching was compulsion. "Woe is me, if I preach not the gospel," he said. Every preacher is moved by this same motive. However, this was not the only motive of the apostle's preaching, and wherever it is the only motive of a preacher today he is not joyously happy in the service, nor is his service as efficient and effective as when he is also led on by a praying, interested, and sympathetic congregation. Empty benches have never inspired a preacher; a praying congregation always does.

The man who goes to church not only helps the preacher, but also helps others attending the services. The services which prove most profitable are the well-attended services. When the members of the church come and find a full congregation, they feel that their church is a successful institution. When visitors come to the church and find scattered about the auditorium the faithful few, they note the absence of the indifferent,

the lack of enthusiasm of the faithful few, and the efforts of the preacher embarrassed by it all, and they immediately conclude, "That church is not doing much." One of the surest ways of building up a church is by attendance on its services. One of the surest ways of making your church a failure is by absence from its services.

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

The educational and social advantages to be gained by going to church can only be suggested. The preacher has usually made a careful study of his subject and is able to give some instruction. Daniel Webster attributed his ability in reasoning to listening to his village minister. At church one will find people of the highest ideals. Perhaps some hypocrites are also there. We read that "Satan came also among the sons of God" who presented themselves before Him. It is the church that teaches us concerning the moral requirements of life. The teachings may not be pleasing or popular, but we need to know them nevertheless. The mathematics teacher cannot afford to sacrifice truth and accuracy for the sake of ease and popularity, nor can the church afford to compromise her moral teachings for the sake of present-day popularity. As a pupil sometimes plays truant from school because it is disagreeable to him, so do some often play truant from the services of the church to their own hurt.

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

However, the primary reason for church attendance is a higher one than these. The gos-

pel "is the power of God unto salvation," and to satisfy that longing for salvation, for freedom from the consciousness of guilt, we make our way to the house of prayer and worship. Our desire is that of the psalmist as he cried out, "As the hart panteth after the water brooks, so panteth my soul after thee, O God!" To find God and learn more of him and his way, to know Christ, whom to know is life eternal, and to answer the call of the soul, we go to church.

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

HERE AND THERE AMONG BOOKS

By P. H. LUNN

THE MINISTER'S WEEK-DAY CHALLENGE by E. H. Byington (Smith—\$2.00) starts out well with a title that not only attracts attention but gives one at least a smattering of an idea as to the contents. I have an antipathy for fantastic, obscure, meaningless titles. By way of introducing the author—many of our readers will remember

him as the author of "Pulpit Mirrors" which many of our preachers bought on the enthusiastic recommendation of Dr. R. T. Williams. Dr. Byington's other book, "The Quest for Experience in Worship," perhaps is not so well known among our group.

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

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

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

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