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Editor

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THE MONEY PROBLEM

THE EDITOR

WE ARE offering the lion's share of space in THE PREACHER'S MAGAZINE this month to the Stewardship Committee of the Church of the Nazarene. This feature will perhaps reduce the value of THE MAGAZINE to subscribers who are members of other denominations. And yet there are few preachers who are not in need of suggestions for financing their churches, and it may be that the plans of the Nazarenes will serve for such suggestions. I like to go as often as I can to hear preachers of denominations other than my own, not only for the spiritual benefit I hope to derive, but for the suggestion which I always get from observing the approach of ministers trained in schools of thought other than those to which I am accustomed. Then, too, if I do get a suggestion I can make fuller use of it than though I had taken it from one of our ministers, for the simple reason that it will be entirely new in our regime.

Our Nazarene subscribers will of course make free use of the material the Stewardship Committee is furnishing. They are expected to do that and they want to do it. But preachers of other denominations should also be perfectly free to adopt and adapt any thought or plan that seems to them to have value in connection with their own task in their own denomination.

But I have headed this editorial "The Money Problem," and every preacher and every church has such a problem. There are churches whose members are so affluent that the problem is to provide proper and sufficient channels for the pouring out of their benevolences. In such churches it is not enough to have pet projects and unbaked notions of costly projects. People who know enough to make money or who have sense enough to know how to keep it from getting away from them after they have inherited it are just the kind of people who will think critically about the practical value of any project that may bid for their support. And yet if the pastor of an affluent people does not find proper and sufficient channels for the

benevolences of his people his people will languish and perish with their money. The money problem is just as great in a wealthy congregation as in a poor one.

I have defended preachers as being the best financiers in the land, and I have had to brace up against popular prejudice in doing so. But I think my proof is ample. Well, I will give it here just as a statement stripped of its arguments and proofs: Preachers make a better showing in the matter of their family living standards, the education of their children, the number of books they buy, and the amount they give to religion and charity than any other people, regardless of profession or business, of like financial income in the community. Then just lately I heard that although one bank out of every six had to close its doors during the depression, only one church out of every 200 has had to quit. And you know the preachers are the financial managers and directors of the churches, and the bankers are supposed to be the smartest business men in the community.

But perhaps the average preacher is faced rather with the problem of gathering sufficient money to support his program and enlarge it as the demands come upon him. Although there is wrapped up in this problem that other problem also—that of furnishing channels for the benevolences of poor people, for people do not thrive spiritually unless they are liberal with God. Perhaps you will never find a layman who will not immediately agree with the statement that the preacher should devote his time and abilities to the work of the ministry without stint or division. But the corollary of this is that the layman should engage in labor, profession or trade for the purpose of supporting the gospel

with his money. The layman who does not give is right on a par with the preacher who does not preach and attend to the duties of the ministry.

In ministeriums we often hear it said, "If we can do this thing, our financial problems will be solved." But that is just another mistaken statement based upon the idea that life is to be finished before it is completed. We are just always in the act of solving our problems, and it is in the effort to solve problems that we build men. The church is a workshop, not a museum.

The basic principle in successful church financing is the development of the scriptural conception of Christian stewardship. The pagan owns what he possesses, but the Christian holds it in trust as a steward. When any large percentage of the members of a church can be made to realize this it is not difficult to induce a sufficient number to adopt the tithing plan to lay the foundation for a dependable income for the support of the church. The steward with a deep sense of responsibility welcomes a plan for computing his minimum duty. And while the actual tithe of the people will not be sufficient to take care of all the demands of an aggressive program in a pentecostal church, the reward in Christian joy that will accrue from the faithful paying of tithes will inspire additional liberality. So that it may be said that a tithing church will, without much reference to the size of its membership, be able to pay its bills and function successfully.

Experience has proved that artificial methods of raising money for the support of the church hinder more than they help. Selling things under the plea that purchasers are helping the church chokes up

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the streams of liberality and befores the vision of responsibility. It is a foolish thing for a pastor to turn a stranger loose upon the business men of his community under any pretense whatsoever. He may have a plan for selling you a duplicating machine, publishing your weekly bulletin, or providing hymn books for the congregation. But no matter what his scheme, it is not worth enough to make it pay you to give your consent for him to go to the business men of your community with some plan for soliciting advertisements or otherwise calling upon them to supply funds for your project. If you need the help of the business men, go to them yourself and lay your plans before them and ask them for donations. Keep faith with these heavily burdened citizens.

But I must hasten to conclude, and I shall do it by saying there are just a few things that the preacher must do if he is to succeed in financing his church:

1. He must develop within his people a clear sense of their responsibility as

stewards of whatever they possess. They must be convinced that they do not own anything, but hold it in trust for God, who is the owner.

2. He must keep before his people proper and sufficient appeals for their money—according to their ability. Be more afraid of drying up the sources and springs of liberality than of drawing too heavily upon them or of allowing others to draw upon them. A good missionary meeting does help the local finances, and a big drive for money to pay for a new church often results in lifting the current expenses which had been a millstone about the preacher's neck.

3. He must (if he is to succeed, as we have observed it) preach and practice storehouse tithing.

4. He must steer clear of legalism and keep alive the joy of giving in the hearts of his people.

5. He must not be afraid to follow his Master in preaching clearly, frequently, and passionately on money.

EXPOSITORY

EXPOSITORY MESSAGES ON CHRISTIAN PURITY

OLIVE M. WINCHESTER

Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded (James 4:8).

INNER BEING AND OUTER CONDUCT IN HARMONY
IN the Epistle of St. James we have precepts of conduct given us in brief, terse form. One after another are the principles of living relating to the various aspects of conduct laid down. But not only does the writer deal with the outward phases, he goes farther into the inner being of man. No conduct is mere externalism; it springs from an inner condition of the heart. Back of all our actions lie motives and urges which are driving us on. We may restrain these and not let them dominate our outer life; at least,

we may do this for a time. But sooner or later the inner nature of our being will be revealed. There is a formal morality which conforms in outer semblance, and there is a real morality which represents the essence of the being of man. It is this real morality which we seek, and such is made actual only by the purity of the heart and the singleness of purpose in the choices and volitions.

"CLEANSE YOUR HANDS"

The first command given us in the passage of scripture which we have chosen is the exhortation to cleanse our hands. The hands signify here the entire range of conduct; it is that figure of speech where the part is used for the whole. The exhortation is addressed to sinners. There-

fore the inference is that there is to be a reformation of conduct.

Looking into the Scriptures, we find the wicked often designated under the characteristics of defiled hands. This is true of the sins of lesser moment as well of those of more grievous type. Perhaps one of those deficiencies which stand on the border line of infirmity and sin more distinctly than anything else is that of sloth. While it may not in itself be sin, so often it leads to sin. We find the wise man writing in proverbs using the hands symbolical of this trait of character. "Yet a little sleep, a little slumber, a little folding of the hands to sleep." Herein the tendency is left in somewhat of a neutral aspect; thus, as we have said, being on the border line, but turning to another passage in Proverbs, we find a more fatal tendency. "The desire of the slothful killeth him, for his hands refuse to labor." The evil consequence resulting here spends itself primarily on the individual himself, but yet at the same time approaches very close to sin, for it is devolvent upon us that we improve our whole being for the kingdom of God.

In other passages of Scripture we find the more serious designation of evil attributed to man under the figure of the activity of his hands. In Isaiah we read, "And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood" (1:15). Then again (59:3), "For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness." Here we have grievous evil attributed to man with the activity of his hands. Following along this same line we read again, "Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth" (Psa. 58:2). Still again in that passage which is one of the most severe arraignments of evil deeds written in prophetic word, from which we also have quoted before, we have the statement, "Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands" (Isa. 59:6).

Citing again from the Psalms, we hear the psalmist praying: "Gather not my soul with sinners, nor my life with men of blood; in whose hands is wickedness, and their right hand is full of bribes." Finally in Psalm 9:16, R. V., we have the conclusion of the various references

which we have quoted expressed in the words.

"Jehovah hath made himself known, he hath executed judgment;

The wicked is snared in the work of his own hands."

While on the one hand the hands are used to indicate evil deeds, on the other they express righteous acts. It is from these evil deeds that they are to be cleansed. Every trespass and transgression, every sin and iniquity—every thing that is not in conformity with the righteous laws of God—must be removed from the life. Then when this is done, one is qualified to approach in worship before the Lord our God and honor His name, and one is motivated to do acts of mercy and kindness instead of deeds of terror and destruction.

Looking into Scripture for the activities of the hands that have been cleansed, we find the exhortation in Proverbs 3:27, "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." Along this same line is the passage found in the description of the worthy woman, "She stretcheth out her hand to the poor; yea she reacheth forth her hands to the needy" (Prov. 31:20). Thus acts of benevolence flow from those whose hands have been cleansed from the evil works of sin.

But not only acts of benevolence, but acts of worship ensue. The life of the Christian is ever twofold, one in relationship of man to man, and another in his relationship to God. We are to show kindness to our fellowman, also mercy and love, and then we are to approach unto God with prayer and praise. Thus we read in Scripture: "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice" (Psa. 141:2).

One of the great essentials in the maintenance of the Christian life is prayer; a neglect of this source of spiritual refreshment, and the soul soon becomes weak and undernourished; then it easily falls a prey to temptation and is liable to fall. How many times do we neglect the place of prayer?

Accompanying prayer as an integral factor in the Christian life is that of praise. We need to pray that we may draw from the great fountain of life, and we should praise our Lord and Redeemer for His wondrous works to the children of men. Thus do we have the admonition:

"Behold, bless ye Jehovah, all ye servants of Jehovah,

That by night stand in the house of Jehovah.
Lift up your hands to the sanctuary.
And bless ye Jehovah.
Jehovah bless thee out of Zion;
Even thee that made heaven and earth" (Psa.
134, R. V.).

Akin to praise comes the expression of joy; in fact both spring from the same state and condition of heart; we find that the hands express this inner life as well as other phases, and thus we have the call given to the people, "O clap your hands, all ye people; shout unto God with the voice of triumph" (Psa. 47:1).

Thus it is that cleansed hands may bear lovingkindness and express prayer, praise and joy. What a privilege to have the stain of sin washed away and have the privilege of entering into acts of worship!

"PURIFY YOUR HEARTS"

The call comes not only to cleanse the hands but to purify the heart. This second command is addressed to the double-minded or, to put it in the literal rendering of the Greek word, *two-souled*.

Earlier in this epistle we read of a characterization of a double-minded man, namely, that he is unstable in all his ways. He is thus because he is torn by two motivating forces in his heart. There is love for Christ which is the result of the creation in the image of Christ within, and there is still the underlying sin which characterizes the race of mankind as a whole, so thereby called *racial sin* by some, and because it is integral in our nature, coming into being with our very life, it is called *inbred sin* by others. These designations simply indicate different aspects of one and the same inward principle, that tendency within the heart of man to rebel against God and seek to center life in the self instead of God. Thus the doubleminded man has two central foci around which his life revolves. One is Christ and the other is self. Since these two pivotal centers are contrary the one to the other, for self in its natural state is never at one with Christ, man is torn between two powerful dynamic forces. The new love in his heart would impel him always to the service of Christ, to prayer, and praise with joy and gladness, but the self with its hostility to God would seek to divert from acts of worship and create attitudes and expressions that would not glorify Christ. Such a life leaves man torn between two opinions all of the time. It does not have harmony and

rest; it lacks singleness of purpose. It can never be lived in contentment. The power of grace in the heart will enable man to triumph over sin, save that with some sudden rush of outward temptation, he may be overborne, yet inwardly there is strife.

To those thus torn between the call of Christ and the call of self, comes the blessed exhortation, "Purify your hearts." The word used to express the thought of purity here is interesting. There are two words which indicate purity but like all synonyms have their peculiar differences. The characterizing features of this word are considered to be that it is personal and internal. It also carries the notion according to Westcott of shrinking from contamination, of a delicate sensibility to pollution of any kind. Moreover it implies discipline being maintained that the state of purity may be continued. Thus we have the significance of the word, it is distinctly a personal matter, the purifying belongs to the being of man; it is within his heart and not in external rites and ceremonies. It produces a peculiar reaction against all that is defiling and leads the individual to maintain a life of discipline that the state of purity may be kept unimpaired.

This purifying relates to the inward propensity to center life about self instead of Christ. It purifies the heart from the rebellion that results from such centering and rectifies the perverted nature. It does not relate to natural dispositions and propensities. Bishop Foster, one of the great authorities on the subject of "Christian Purity," discusses this matter: "It may be well to explain here, more particularly, both as to the natural dispositions and propensities. These are not supposed to be destroyed when a soul is entirely freed from sin, but only brought under right government and restored to a proper character—not allowed to be instruments of sin. Evil dispositions and propensities are but perverted forms of good ones; and hence, holiness or sanctification consists not in the eradication of them, but in the restoration of them to their legitimate character and use. Nothing is farther from the truth than the idea that any work of grace destroys any power either of the soul or body, or imparts any new faculty. Grace enters the soul to restore dead affections, make them live, make them grow, and to excise and pluck up false growths; to make the soul right, not to destroy any part of it or create any new parts. The passions of the body are not, any more than the

faculties of the soul, removed. They are but regulated; they remain, and have their appropriate use as much in the entirely sanctified as in the unfallen Adam; but they are servants of righteousness now, and not of sin."

Thus we see the twofold work wrought in the heart and life, a cleansing of the hands and purifying of the heart. Both are necessary that the soul may be fully restored and the heart be clean from all traces of sin. Then there must be a careful discipline in the life to maintain this condition. Heart purity once attained does not continue automatically, but through careful guarding from sin and by spiritual sustenance through prayer, meditation on the Word of God, and spiritual exercises. Feeling the need of sensitiveness to sin, Charles Wesley writes:

*I want a principle within,
Of jealous, godly fear;
A sensibility of sin,
A pain to feel it near:
I want the first approach to feel
Of pride, or fond desire;
To catch the wandering of my will,
And quench the kindling fire.*

*If to the right or left I stray,
That moment, Lord, reprove;
And let me weep my life away,
For having grieved Thy love.
O may the least omission pain
My well-instructed soul,
And drive me to the blood again,
Which makes the wounded whole.*

HOMILETICAL

PRAYERMEETING SUGGESTIONS FOR NOVEMBER

LEWIS T. CORLETT

Walking With God

(Gen. 5:24)

- I. PRIVILEGE OF WALKING WITH GOD
 1. Not many recognize their glorious privilege.
 2. Various ones in every age have had a close walk with God.
- II. CONDITIONS FOR WALKING WITH GOD
 1. Go the same way.
 2. Walk at the same place.
 3. Endure unto the end.
 4. Learn to walk by faith.
- III. BENEFITS OF WALKING WITH GOD
 1. New Light as God leads.
 2. New Strength from God's Promises.
 3. Glorious fellowship and communion.

A Good Soldier for Christ

(2 Tim. 2:3)

- I. CHRISTIAN LIFE LIKENED TO MANY THINGS
 1. Race.
 2. Treasure.
 3. Battle.
 4. Here the individual Christian is likened to a soldier.
- II. QUALITIES OF A GOOD SOLDIER
 1. Realizes he is under command.

2. Equips for the conflict—takes the armor the captain provides.
 3. Endures hardness.
 4. Enthusiastic loyalty.
 5. Determination to give prompt obedience.
- III. A GOOD SOLDIER ALWAYS EXPECTS TO WIN

God's Power

(Matt. 28:18)

- I. MAN IS ALWAYS INTERESTED IN POWER
 1. Seeks after it from various sources.
 2. Many seek the wrong kind of power.
- II. POWER THROUGH CHRIST
 1. To save from sin.
 2. To sanctify wholly.
 3. To heal the body.
 4. To keep the Christian from falling.
 5. Power to work miracles for the saint's welfare.
 6. Power to reward for labors done for Him.
- III. MAN SHOULD SEEK TO HAVE DIVINE POWER
 1. God wants to give it to him.
 2. Man will have it when he has the Holy Spirit in His fullness (Acts 1:8).

Steadfastness

(1 Cor. 15:58)

- I. WHAT DOES STEADFASTNESS MEAN?
 Consult any standard dictionary.

II. WHAT SHOULD A CHRISTIAN BE STEADFAST IN?

1. Experience.
2. Convictions.
3. Principles of Character.
4. Service.
5. Love.

III. GOD PLANS TO MAKE HIS CHILDREN STEADFAST

An Example

(Titus 2:1)

- I. GOD EXPECTS HIS CHILDREN TO BE GOOD EXAMPLES
 1. His command.
 2. His provision to make them so.
- II. CHRISTIANS SHOULD BE AN EXAMPLE IN
 1. Clean living.
 2. High ideals.
 3. Pure motives.
 4. Worship.
 5. Service.
- III. CHRISTIANS CAN HELP GOD BY BEING A GOOD EXAMPLE

Job is a splendid example for this.

Peace

(Psa. 119:165)

- I. GOD PROMISES GREAT PEACE TO A CERTAIN CLASS
- II. CHARACTERISTICS OF THIS PEACE
 1. Assurance of heart.
 2. Tranquillity of soul.
 3. Unbroken fellowship with and in the Holy Spirit.
- III. HOW CAN THE CHRISTIAN HAVE THIS PEACE?
 1. By loving God's law.
 2. By obeying God's law.
 3. By walking in all the light God gives.
- IV. BENEFITS OF THIS PEACE
 1. "Nothing shall offend them."
 2. Strong equipment for service.

Choices

(Joshua 24:15)

- I. ALL MEN HAVE THE POWER AND PRIVILEGE OF CHOICE
 1. Some use this power in choosing wrong things.
 2. Others use it in choosing the good and beneficial.
- II. IMPORTANT CHOICES
 1. Ruth—to forsake loved ones and home for God and His people.
 2. Moses—to leave a life of ease for one of sacrifice and hardship.
 3. Paul—from formal religion to a life of spirituality.

III. EVERY PERSON SHOULD BE CAREFUL IN MAKING CHOICES

1. Because of the personal effect.
2. Because of the possible influence on others.

The Widow's Mite

(Luke 12:41)

- I. SETTING OF THE STORY
 1. Jesus sitting by the treasury.
 2. He sees many interesting things around the treasury today.
- II. MONEY IS POTENTIAL ENERGY
 1. The use regulates whether it is for good or bad.
 2. It is a power for good or evil.
- III. THE USE OF MONEY REVEALS THE CHARACTER OF THE INDIVIDUAL
- IV. THE WIDOW GAVE BECAUSE OF LOVE FOR GOD
 1. This implies a personal conviction of duty.
 2. This reveals a heart allegiance to God.
- V. SHE WAS SATISFIED TO DO HER PART
 1. Small yet mighty.
 2. People today should do likewise.

God My Salvation

(Isa. 12:1-6)

1. A Salvation of Comfort.
2. A Salvation of Strength.
3. A Salvation of Joy.
4. A Salvation that Exalts God.
5. A Salvation Worth Advertising.
6. A Salvation for Time and Eternity.
7. A Salvation that Satisfies.

God In Our Midst

(Isa. 12:6)

- I. THE PRESENCE OF GOD BRINGS SALVATION
- II. THE PRESENCE OF GOD BRINGS COMFORT
- III. THE PRESENCE OF GOD GIVES TESTIMONY AND PRAISE
- IV. THE PRESENCE OF GOD ASSURES ACCESS TO THE BENEFITS OF SALVATION
- V. THE PRESENCE OF GOD ASSURES OF STRENGTH FOR EVERY CONFLICT
- VI. THE PRESENCE OF GOD GIVES GRACE FOR EVERY TRIAL
- VII. THE PRESENCE OF GOD GIVES VICTORY EVEN AT THE HOUR OF DEATH.

The Day of Christ's Coming

(Isa. 12:4)

- I. THE CHRISTIAN'S COMFORT IN THAT DAY
 1. I will trust.
 2. I will not be afraid.
 3. He is my strength.
 4. He is my song.

5. He is become my salvation.
6. He is my joy.
- II. THE CHRISTIAN'S ACTIVITY IN THAT DAY
 1. Praise.
 2. Declare.
 3. Tell of His Exaltation.
 4. Sing of His Excellent Things.
 5. Shout—Because God Is in the Midst of Them.—SELECTED.

The Lord Our Trust

(Psalm 147)

1. The Heart-Healer (v. 3).
 2. The Compassionate Creator (v. 9).
 3. The Blessing Bringer (v. 13).
 4. The Mighty Majesty (vs. 15-19).
- SELECTED.

PRAYER MEDITATIONS FOR PREACHERS

A. H. EGGLESTON

Christ and Prayer

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus (Heb. 3:1).

LESSON—Hebrews, chapters 1, 2, 4:14-16; 7:25; Romans 8:34; Romans 8:26-28.

One day when the difficulties and perplexities confronting me seemed well-nigh unbearable, I thought, "Oh, if I only had some of my brethren in the ministry here to lay their hands upon me and pray for me now, or if I could only have one of our General Superintendents to lay his hand upon my head and pray for me, how much it would help! I believe God would be moved upon me, and He would help me." Instantly the Spirit whispered to me that "*Even now Christ is before the throne of mercy interceding for thee.*" Well, I have never gotten over it, and so for the exceeding comfort and encouragement of my brethren in the ministry, let me pass the good word on to all of you that:

CHRIST IS PRAYING FOR US

Let us consider: I. Christ's Intercessory Qualifications. II. Christ's Relation to Us in Prayer in the Person of The Holy Ghost.

I. CHRIST'S INTERCESSORY QUALIFICATIONS

1. *The glory of His office* (Heb. 1:1-3).
 - a. He was appointed heir of all things (Heb. 1:2).
 - b. He was the Creator of the worlds (Heb. 1:2).
 - c. Upholding all things by the word of His power (Heb. 1:3).
2. *The glory of His Person* (Heb. 1:2, 3).
 - a. He is the Son of God (Heb. 1:2).
 - b. The brightness of the Father's glory (Heb. 1:3).
 - c. The express image of His Person (Heb. 1:3).

3. *The glory of His sufferings* (Heb. 2).
 - a. Made lower than the angels (Heb. 2:9 and 16; Heb. 4:15).
 - b. Made like unto His brethren (Heb. 2:16-18; Phil. 2:7, 8).
 - c. Made perfect through sufferings (Heb. 2:10).
4. *The glory of His exaltation.*
 - a. "When he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:3).
 - b. To make intercession for us (Heb. 7:25; Rom. 8:34).
 - c. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

II. CHRIST'S RELATION TO US IN PRAYER IN THE PERSON OF THE HOLY GHOST (Rom. 8:26-28).

1. *We are commanded to pray.*

"Pray without ceasing" (1 Thess. 5:17).
 "Watch and pray, that ye enter not into temptation" (Matt. 26:41).
 "And he spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1).

Yet

2. *"We know not what we should pray for as we ought"* (Rom. 8:26).

But

3. *"The Spirit also helpeth our infirmities"* (Rom. 8:26).
 "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15, 16).
4. *"But the Spirit itself maketh intercession for us with groanings which cannot be uttered"* (Rom. 8:26).
 The Holy Spirit is in earnest, and prayer is a serious matter with Him. Are we seriously in earnest in prayer?
5. *The Holy Spirit's intercessions for us are made according to the will of God.* "He maketh intercession for the saints according to the will of God" (Rom. 8:27).

CONCLUSION—"And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

EXHORTATION—"What shall we then say to these

things? If God be for us, who can be against us?" (Rom. 8:31). (The four headings under I are taken from Matthew Henry's Comments on Heb. 1).

THE PURPOSE OF CHRIST'S COMING

A. M. HILLS

"He that puts in practice THE SIN is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil" (1 John 3:8. R. V.).

The present tense in Greek denotes continual conduct, predominant practice. The sinner gives expression to the sin habitually; so does the devil.

I. CONSIDER THE WORKS OF THE DEVIL

1. He sinneth himself.
2. He induces as many others as possible to sin.
3. He plants in all sinners the sin principle—depravity.
4. He tempts people to put in practice the sin principle. It is the mother of all sins.

II. JESUS WAS MANIFESTED THAT HE MIGHT DESTROY THE WORKS OF THE DEVIL

1. Where? At Bethlehem; in His public ministry; Gethsemane; Calvary.
2. The Greek verb for "destroy" means also "to set at liberty," "deliver," "demolish." It means, in harmony with other texts, that Jesus proposes a complete deliverance. He forgives actual sins; "*frees from*" inbred sin (Rom. 6:18 and 22).

III. WHY, THEN, IS NOT THE WORK OF SATAN DESTROYED IN EVERY HUMAN HEART?

It would be if every believer surrendered himself to God wholly for a complete deliverance. But God never forces His blessings upon any. It is the willing and obedient who eat the good of the land.

Painful reasons.

1. Unbelief: "They limited the Holy One of Israel" (Psa. 78:19 and 41; Heb. 3:9).
2. Compromise: their heart was not right with God (Psa. 78:37).
3. Disobedience: "They to whom the good tidings were preached failed to enter in because of *disobedience*" (Heb. 4:6).

IV. WHEN IS IT TO BE DONE?

The moment we consent, putting ourselves in Jesus' hands for the blessing, and touch by faith our Refiner and Healer.

"As many as touched him were made perfectly whole" (Matt. 14:36).

"Immediately the leprosy departed from him" (Mark 1:42).

V. ARE YOU WILLING TO HAVE THE WORKS OF THE DEVIL DESTROYED IN YOU NOW?

If you are not a Christian, will you be pardoned now?

If you *are* a Christian, and unsanctified, will you be sanctified *now*?

"This is the will of God, even your *sanctification*" (1 Thess. 4:3).

Jesus is *able* and *willing*; *prayed* for it; *died* for it; *commands* it; *lives* to give it. He is waiting for *you*.

OFFICE WORK OF THE HOLY SPIRIT

(Exposition of Pentecost Sunday Lesson over radio, for the Jamestown, N. Y., Ministerial Alliance)

U. TALMAGE HOLLENBACK

GOLDEN TEXT—*For as many as are led by the Spirit of God, they are the sons of God* (Rom. 8:14).

The office work of the Holy Spirit can be divided into four phases for a better understanding.

I. HIS WORK TOWARD UNAWAKENED AND IMPENITENT SINNERS

Reprove of sin.

Convince of the need of righteousness.

Convict of the certainty of judgment.

II. TOWARD AWAKENED AND PENITENT SINNERS

Spiritual quickening; impartation of spiritual life—the new birth.

Witnessing to our acceptance (Rom. 8:17).

III. TOWARD THE SINCERE CHILD OF GOD

Pentecost was the culmination of ages of types and symbols. A fulfillment of the meaning of the feast.

The Spirit "filled" the Christians—completion of His possession—an incarnation, in the disciples and others.

Subdivided:

1. Purifying their hearts (Acts 15:8, 9). He is the "Holy" Spirit—producing holiness. is soul health—sin is soul disease. As physical health is physical power, so holiness of heart purity is spiritual and moral power.
2. Guiding into truth.
3. Revealing in us the life of Jesus.
4. Teaching. By giving us a teachable spirit.
5. Comforter. *Para*, near, *calao*, call—*para-cletos*, one at our near call, or as we say, "At our beck and call." Literally a "stand-by." Supporter, Protector.

IV. HIS OFFICE WORK IN THE FUTURE

He is the power of Christ's resurrection, that raised up Christ from the dead. And He it is who will quicken for us anew a glorified human body, for our re-embodiment at the resurrection from the dead.

PRACTICAL

CHURCH PUBLICITY

JOSEPH GRAY

ARTICLE TEN—CHURCH LIGHTING AND SLOGANS

WALK along the average business street with its vivid display of Neon signs and compare it with the Main Street of twenty years ago, and you will realize what a vast change has been made in the field in the last two decades. Yet very few churches have made any attempt to follow this trend and modernize their lighting in any way.

We will agree that much of the lighting now being done will hardly lend itself to the dignity of the church, but there are ideas to be gleaned and equipment to be adapted, that would make the average church much more attractive and not make the church seem quite as much like a back number.

An outstanding example of the rapid march of advertising lighting may be found in one of our own metropolitan churches. Some years ago the church erected a great electric sign on the roof of the church, including the church name and a brief gospel message. For several years it was the outstanding sign in its sector of the city and flashed its message to every outgoing car on the interurban viaduct as well as to local traffic. But the advent of Neon signs in the surrounding neighborhood, has so completely clouded its brilliance that the average observer passes it by unnoticed. It is still the same sign, but changing conditions have lessened its effectiveness fully sixty per cent.

After watching the field closely for some time, it seems to me safe to say that any church whose advertising lights are over five years old, would do well to make a thorough check-up of the situation. Where finances permit the installation of modern flood-lighting or Neon installations, an expert should be called in to study the whole situation, rather than depend on snap judgment. This may seem like a large task, far beyond the reach of the average small church. That is true of the more elaborate features, yet there are many inexpensive lighting methods that may be used even with a small amount of money.

First, of all, consideration should be given to the adequate lighting of front entrances and signs. A good light at the entrance is an advertising medium in itself. It has been my policy for years to see that the entrance light and at least one light in the auditorium were lit a full half-hour before service time. The amount spent for electricity is more than repaid in advertising value as well as the friendly feeling it engenders. This is especially true during revival services and other special services when there might be an uncertainty on the part of some as to whether services are in progress. Notice that I said a *good* light. I have in mind a \$500,000 church whose main auditorium is so situated that its lights cannot be seen from the front side of the building at all. Its outside lights consist of two dim little lantern fixtures such as might be used to illuminate the door of a small bungalow. It is almost impossible to tell from the front whether anything is going on inside or not. A good light with an adequate reflector, clearly illuminating the front doors, would be a great boon to the congregation and a real advertising aid to the church.

Lighting should also be such that when the church is illuminated the name sign will be brought into prominence. A good light and reflector properly placed will do the job. In many cases one good light and reflector will adequately light both door and sign, but where they are so situated that this is not possible, there should be no hesitancy about including an extra light in the building plans, in the interests of publicity. May I also suggest that a good many country churches where electricity is not available would do well to plan for a gas lantern outside, both for the benefit of pedestrians and for the advertising value it affords.

We come now to special advertising lights. Probably the most familiar of all is the revolving cross, which was introduced about twenty years ago and adorned a good many churches for a number of years. The cross lighted by electric bulbs hardly gets any recognition now, but it seems to me it could well be adapted to

Neon lighting, and become an outstanding church sign again. It may be that there is prejudice in your neighborhood against the cross as a Protestant emblem, but there are many communities where that is not now true. Furthermore, I think you will find that the lighted revolving cross has never become associated with Romanism in the manner that stone crosses upon the buildings have been.

Signs with a flashing element are attractive under some conditions, but these are rapidly giving away to steady, brilliant, Neon lighting.

Flood-lights which bathe the front facade of the building in light are often very effective advertising. I have in mind a church situated on a busy street, yet far enough away from business light signs to be isolated. It was illuminated by a battery of flood-lights set in boxes concealed by shrubbery on the front lawn. Every time I passed it on the street-car it loomed up as a beacon in the darkness. Yet it was not blatant or offensive. The light simply emphasized the lines of the church. On Wilshire Boulevard in Los Angeles stands a beautiful church, the largest Presbyterian church in the United States. By day the lofty tower is an advertisement in itself. By night that same tower looms up in glorious radiance over that great avenue. No attempt is made to illuminate the main part of the building, but a skilfully placed set of flood-lights on the roof of the building make the tower loom up out of the darkness as a finger of light pointing heavenward. These are large churches, but small churches can do somewhat the same thing. One light, carefully placed, will bring out the lines of a small building, as we found to our satisfaction with one of the small churches it was my privilege to build. We brought a goose-neck reflector out over the front of the building at the top of the fire-wall. It lighted up the name of the church which was imbedded in the stucco wall, and also emphasized all the front lines of the building. The main thing is to study the outline of the building carefully, and wherever possible, experiment with temporary cables and reflectors before making the permanent installation. This way much needless labor and expense will be avoided.

Many small business houses, especially those which stand in their own grounds away from other buildings and lights, such as tea-rooms, service stations, etc., are using Neon lights to outline their buildings. Because most churches

are somewhat isolated from other lights it seems to me that here is a medium worth studying. A brilliant outline of a tower, or a distinctive facade looming up out of the darkness would be extremely attractive in many locations.

I have mentioned Neon a number of times in this article. As you doubtless know, this is the type of sign consisting of gas-filled glass tubes into which a current of electricity is introduced and causes the tubes to glow with unusual brilliance. Neon gas naturally burns red. Other colors are introduced by using different gases or painting the tubes different colors, but Neon is used as a general trade name for all these signs.

I just called up Mr. Snapp, head of the Snapp Electric Company here in Pullman, to verify the above information. Mr. Snapp also gave me some other data which brought my information in this rapidly changing field up-to-date. When first Neon signs were brought out, the companies would not sell them, but only lease them. Now Mr. Snapp tells me they may be either leased or purchased. The advantage of leasing is that while it is a perpetual charge it also provides maintenance service, insurance against breakage, and also insurance against anybody being hurt by a falling sign. Any good electrical dealer can give you more detailed information about Neon lighting and its costs. The Neon companies are now using the local electrical companies as their agents.

I also asked Mr. Snapp how Neon compared with the old-style lighting and he stated that the upkeep cost is decidedly lower, even though the first cost may be slightly higher. And while this is not church publicity it might interest you to know that he told me that white light of this kind is now being produced in the laboratories, and that within another eighteen months it is quite likely that this type of lighting will be in use in homes at a cost for current consumption about one-fifth of the present cost.

So much for Neon. One community where I was pastor made a very effective substitute for Neon signs during depression days that is worth recording here. The signs in question were name signs at the entrances to the town. A box with clear glass sides was built and wired for light. Inside the glass a card or beaver board panel was placed with the necessary lettering cut out of it. This was backed with a sheet of red cellophane through which the light shone. It was a very fair imitation of Neon. Two things

need to be guarded against. Too much light, and letters too close together. This is because the letters seemed to radiate light. In the signs in question it was necessary to cut down from three 60-watt bulbs to three 30-watt bulbs. Bear in mind also that this type of sign needs several small bulbs rather than one high-powered bulb, in order to produce the best effect.

This type of sign could well be used as a direction sign on a corner pointing to the church, with an arrow outlined as well as the letters. Of course electric current would have to be supplied from somewhere, and this should be considered before the sign is constructed.

This is as good a place as any to say a word or two about direction signs. They are a distinct asset to any church that is located off the main traveled streets. A few cautions need to be observed however. They must conform to good taste and to their surroundings. A blatant, billboard type of direction sign will do more harm than good. If they are located on city property they must conform to city requirements. If they do not have their own lighting unit they should be located in regard to light, as their chief usefulness will be at night.

We close this article with a few paragraphs on slogans.

A pithy slogan is a distinct asset to any church. It sets it apart from the common run. If properly handled it will add much to the advertising value of the church.

But the slogan must be true. For example, when Rev. C. E. Cornell was pastor of Pasadena First Church, his slogan was "The Church With a Continuous Revival." With his glorious evangelistic fervor and splendid pastoral ability, he made it true, and the altars were always crowded. Yet I saw a pastor adopt this same slogan for a small church which was having a hard battle, and the conditions made the slogan pathetic and a joke.

Furthermore, the slogan must be appropriate. One of our churches uses, or did use, the slogan, "The Little Brick Church Around the Corner." It never seemed quite right to me for the church was imposing enough that the word "little" was hardly fitting, and since the corner lot was vacant it seemed more as though it was on the corner instead of "around the corner." And this is just as good a place as any to ask why so many churches seem impelled to put the word "little" in their slogans. If the church reasonably matches the community and the congregation, it seems to

me poor policy to constantly belittle it by calling it little. Of course there are a few slogans that depend on the word little for their pithiness. For instance, "The Little Church With a Big Welcome." In such cases the use of the word is justified.

The slogan that speaks of common, everyday virtues, instead of great aspirations, is likely to be more attractive in the long run. Here are a few that I like:

"The Church With a Friendly Welcome."

"The Friendly Church."

"The Homelike Church."

"The Church Where You Are a Stranger But Once."

"The Friendly Church in a Friendly Community."

Where a slogan is adopted, it may be used through various forms of advertising. It can be included in the church notices for the newspaper. It may be used on the bulletin board. It should be on the church stationery. It will not be out of place on handbills, posters, and display ads. It will lend itself well to novelty advertising. In brief, it may be used everywhere the church name is used so that it becomes thoroughly associated with it. But it should not be substituted for the church name or it will defeat its purpose.

Next month we will glance into the church bulletin and discuss its value and usefulness.

EVIDENCES OF CHRISTIANITY

BASIL MILLER

The Problem Stated

(Continued)

(d) *The Claims of Higher Criticism*—No infidelity ever dreamed of making worse havoc with the "Oracles of God" than have the critics. No class of thinkers, atheistic or otherwise, have ever so degraded the Bible as have its supposed defenders. Those to whose care it was intrusted have proved false, and setting up human reason as a criterion of judgment, they have eliminated its inspiration, its historicity, its authenticity and its authority. Criticism claims that the Bible is not divinely inspired; that it is but Hebrew literature, and in cases a bundle of pious frauds, interlaced with interpolations, and editorial patchwork, such as has never disgraced any other literature of the world. Critics deny miracles and the validity of the miraculous. They deny the truth of prophecy and prophetic statements.

They deny the reality of revelation and the true inspiration of the Bible as has been held throughout the past centuries by the Christian Church.

According to higher criticism, the Pentateuch, testifying that it is from the hand of God, inspired and historical, is composed of four primary sources: (1) The Yahewist or Jahwist; (2) The Elohist; (3) The Deuteronomist and (4) The Priestly Code. These are now generally designated by the letters J, E, D, and P. These different sections or documents were composed not as the Pentateuch says during the days of Moses but in the ninth, the seventh, the sixth and the fifth centuries B. C. J and E are referred approximately to 800, or 700; D from 650 to 625; and P from 525 to 425 B. C. The Elohist document was composed after the exile or just a few centuries before the time of Christ. Genesis and Exodus, as well as the Priestly Code, Leviticus and parts of Numbers, were also written in the postexilic era. These works represent different traditions in the national life of the Hebrews. At an extremely late date these documents were combined by editors, or redactors, so that in many cases as high as ten to fifteen different writers had a part in the composition of a single book.

Though Jesus placed His sanction upon the history of the Old Testament, still the common critical sentiment in this matter is well expressed by Gunkel when he says, "The men of the New Testament are not presumed to have been exceptional men in such matters, but shared the point of view of their time. Hence we are not warranted in looking to the New Testament for a solution of the questions in the literary history of the Old Testament."¹ The early stories of the race and of Israel are believed wrongly to be but legends according to criticism. Gunkel affords a good view of criticism when he states that the picture of God in the Old Testament is, due to anthropomorphism, or the result of man creating a god according to man's own image. Genesis and Exodus, he thinks, are in part but legends resulting from faded myths. He expresses the view that the story of creation is painted as spring on a grand scale, and the overflow of the rivers of Mesopotamia gave rise to the story of the Deluge. These mythical legends arose in answer to such questions as, "Why is the Sabbath sacred?" "When came the love of the sexes?"

¹ Gunkel, *The Legends of Genesis*, 3.

etc. The twelve patriarchs are painted in glowing terms because in later days of Hebrew history there were twelve tribes. Hence the patriarchs but represent the tribes.

A good view of rationalistic critical procedure is afforded by the following quotations: "Once in ancient times," writes Gunkel, "so we may assume, there were conflicts over wells between the citizens of Gerar and the neighboring Bedouins, ending in a compromise at Beersheba. The legend depicts these affairs as wars and a treaty between Abimelech, king of Gerar, and the patriarchs, called in the legend Abraham and Isaac. In the Esau-Jacob legend also there are quite evidently historical reminiscences: Esau and Jacob are brother tribes, Esau a tribe of hunters, Jacob a tribe of shepherds; Esau is the older but by sale or fraud he loses his birthright, that is the older and better known tribe of Esau was compelled to give way to the later and weaker tribe of Jacob, and now has the poorer land."

The God of the Pentateuch, according to Bade, was only a tribal god, with no more authority over the affairs of the patriarchs and the Hebrew nation than any other tribal god. According to the claims of criticism, the religion of the Hebrews is not supernatural, not revealed, not divine, and is no more a revelation from God than the myths and legends of the Greeks and Romans. They would have us believe that the history as recorded in the Scriptures of the development of Israel is practically all fraudulent. To the prophecies there is no element of foretelling the future. Even the New Testament loses its historicity. The Gospels were originally handed down as oral tradition, finally one memoir was written and from this others were copied and adapted, and were interspersed with a liberal amount of fabrications suited to the beliefs of the writers. The bold assertion is now made that it is difficult to know just what Jesus did and taught. His divinity, incarnation, blood-atonement, and resurrection are denied by the modern attack upon the Bible. The Scriptures are thus robbed of their inspiration, their veracity, historicity and authority.

Such are the claims of criticism. But these tenets have been ably refuted by many noble defenders of the faith. Bissell in *The Pentateuch, Its Origin and Structure*, proves that the very structure of the Pentateuch denies the validity of the assertions of criticism concerning it. Sayce in *Monument Facts and Higher Critic Fancies*,

¹ *Ibid.*, 20, 21.

brings forth the archaeological evidence in defense of the inspiration and accuracy of the Bible. Urquhart in *The New Biblical Guide* (8 volumes) corroborates the historicity of the Old Testament by the spade of the archaeologist. Orr in *The Problem of the Old Testament*, by the structure of the Old Testament, problems concerning the institutions and worship, the so-called Codes and documents of the Pentateuch negates every claim of the critic and proves the veracity of the Scriptures. Dr. Dick Wilson in his *Studies in Daniel*, has centered upon one of the stressed points of criticism, and has shown that the literary structure, the history as given, are true to the conditions as they existed in the age of the composition of Daniel, and that it could not have been prepared accurately two or three centuries later as higher criticism affirms.

E. Evolution—During the last half of the past century arose an ally of higher criticism, material, deism and atheism, in the form of a tentative hypothesis in explanation of the development of the universe, including both the organic and the inorganic kingdoms, both animals and man, both mind and matter, which is termed evolution. Today in the great field of apologetical defense of the Bible and Christianity, evolution is the strongest foe to be met. All forms of philosophical and theological error parade under the name of evolution.

Deism is the theology of the average theistic evolutionist. In the beginning they assume that God created the universe, bridged the chasm between inanimate matter and life by creating the first life forms. After which He immediately turned the mechanism of matter over to secondary causes and immutable laws, and at the present in no wise does He interfere with their evolutionary operations. Pantheism likewise is included in evolution. For if we can say there are pantheists in the twentieth century, they must be materialistic evolutionists, who believe that matter dead and inanimate has evolved itself into the thousands of intricate forms of matter and life found round about us, that mind is but the result of the endless chain of evolution culminating in that perfect adjustment of neurones, nerve cells, synaptic connections, making thought possible; finally who call the sum total of these naturalistic principles, laws and modes of operation, God. At present there are no materialists except materialistic evolutionists. For the basic, underlying scientific theory of the philosophy of life and of the universe is evolution.

Biology is studied from the standpoint of evolu-

tion. Geology is also under the sway of the same. History is being read from the view of the evolutionary development of the race. This fact is witnessed by the publication of the *Outline of History*, by H. G. Wells, the great English novelist and historian. The book begins with the story of the firemist, revolving steadily until planets took their form, cooling to such temperatures whereby an accidental combination of elements life resulted in the slimy ooze of the sea. Finally the story of the evolutionary development of the different species is told.

Sociology is tainted with evolution. Ethics, or the study of morals, is also under obligation to evolution. The genesis of morals at present is studied in the light of the social organization of the lower animals. This is well substantiated by Drake's *Problems of Conduct*. Psychology cannot be understood without a thorough study of comparative psychology, or of the mental life of animals, and without a complete investigation of the brain and nerve structure of animals. Evolutionists reason that if man is derived from the lower animals, the hereditary influences of the animal instincts must color and largely determine the reactions of man to a given neural stimulation.

Theology is under the spell of evolution. The early laws and conditions of Genesis are studied under the light of arbitrary standards of the evolutionary development of early races. The result is that if man evolved from the apes, or from lower animals, then it is but natural to postulate a principle that makes it impossible for man to receive communications from God. Thus the early history of the race according to Genesis is but folk-lore and traditions and legends of the days when man was scarcely more than a beast. Not until the beginning of the first five centuries before the birth of Christ was man able to tell intelligently the story of his development. Hence that which purports to be history preceding this age must be but fiction and legend. Thus into the blaze of tradition and fictitious idealizing of characters goes most of the Old Testament. This evolutionary influence in theological thinking is rapidly becoming materialistic and atheistic.

Theologians are following the accepted scientific theories, and as a result the materialistic evolution of atheistic university professors is controlling the theology of the seminary professor. Our students preparing for the ministry are being graduated not as Spirit-filled ministers of the Word of life, but as atheistic believers in evolu-

tion and are disciples of higher critics who doubt the inspiration of the Bible, deny the incarnation of Jesus and openly affirm that God did not create the universe and man. Openly these young skeptics teach the sufficiency of evolution, irrespective of the existence of God, to account for the universe and all the intricate mechanisms of life and of man.

Then without God, religion is declared to be the offspring of magic and superstition. As a result in the pulpit the Bible is becoming a mass of worthless traditions hoary with age, without any particular value, except as it reflects the religious experience of the race.

F. *Modern Substitutes for Christianity*—With this breaking down and decay of the belief in the authority of the sacred Scriptures, every substitute for Christianity—"the faith delivered to the saints"—is ushered upon the tense drama of modern life. Like a wild fire sweeping the expanseless plains of the far West, Christian Science sweeps our age. It but reaffirms the ideals of bygone civilizations and centuries, denying pain, sickness and death but the result of mental maladjustment and superseding the Bible by the non-truth of Mother Eddy as found in the *Key to the Scriptures*. Spiritualism lets loose all the dreaded demons of the underworld to ravage the minds of men, eliminating the judgment, hell, future retribution, and entirely destroying the idea of an atonement for sins. Theosophy, Theomonism, New Thought—but revamped Buddhism—soar forth to delude the minds of the mentally unstable.

Russellism, with its denying of the deity of Jesus and the existence of hell, and making it possible for all either to be saved or annihilated in the end, draws in its wake thousands who have lost their moorings through the destruction of the authority and the infallibility of the Bible by the means of evolutionary modernism and materialism. Every cult, ism, fad and religious theory will gain an audience and will lead multiplied thousands to complete spiritual destruction, because all religious authority as posited in the Bible is undermined by rationalistic criticism. There is thus no spiritual mooring, no religious anchor, no guide for the soul, no haven of spiritual authority. Nothing is truth. Rather all is truth provided one believes sincerely that it is true. Hence, when religious authority is eliminated or made the matter of personal conscience, convictions or beliefs, every form of religious fallacy thrives.

The twentieth century needs a reaffirming of our faith in the Bible, its inspiration, veracity, genuineness and historicity; in the incarnation of Jesus, the personality of the Holy Spirit; in the doctrines, teachings, warnings, statutes, commandments and precepts of the Bible. This alone will stabilize our thinking and give theology a mental equilibrium.

5. *Each age presents its distinctive problems in apologetics*—Hence it is seen that the problem and mode of defending the faith changes with the different centuries. Each era of Church history presents peculiar difficulties, which in the preceding or following ages would not be considered vital in apologetics. The Arian controversy, though the old error is included in our modern problems, has ceased to be a living issue. But the modern fallacy that has superseded it must be met in open battle and triumphantly overcome. Today, central to the conflict is evolutionary and often materialistic Unitarianism. During the last two centuries the great heresies that were encountered by the defenders of the faith were formed around such fallacies as deism, pantheism, materialism and atheism, without their tributary allies of higher criticism and evolution. Each in turn was answered by that noble array of Christian scholars led by Butler, Paley and Mark Hopkins.

For a system of Christian Evidences to be written for our century with its new issues and problems, which but states the old arguments, would be utter folly. The same is true of using as textbooks the older works on Apologetics, which though they are classics in this field, and should be known by students, still they fail in meeting modern errors and problems that daily must be faced by the twentieth century apologist.

6. *Modern apologies must attack modern problems*. It will be seen from the brief history of apologetics that at least the problems have changed their cloak. New issues are now to be contended with which fifty years ago were not vital to the conflict, and in cases unheard of. Present day writers in this field who desire to defend the Bible against the onslaughts of its enemies must make pivotal to their works these new issues of evolution, higher criticism, Spiritualism, Christian Science, modern religious liberalism and the new form of materialism parading as divine immanence. Hence, rather than treating deism, pantheism and materialism in the older manner, after briefly discussing them, we shall

pass to the new issues of evolution, both atheistic and theistic, which in their final analysis includes all the older errors mentioned above. Higher criticism, modern religious liberalism, in its rankest form as we now face it shall be fully discussed.

7. *Modern problems*—The vital issues of the present are: the supernatural origin of the Bible and of Christianity; the inspiration, infallibility, veracity, genuineness, authenticity and the historicity of the Bible. If we are able to substantiate the claims the Bible makes concerning these points, then the fact that it is a divine revelation will be proved and the errors of criticism and liberalism will be answered, and the supernatural origin of Christianity will be affirmed. For the Bible is the origin of Christianity, and if it be divinely inspired, without man's having a controlling part in the process (certainly his powers, faculties and abilities were operated upon by the Holy Spirit in inspiration) then Christianity must be a supernatural religion and the only true faith, and every error that is opposed to Christianity, based on the supernatural Bible, must be false.

If we are able to prove the inspiration of the Bible, that it is a divine revelation from God, then evolution will be shown to be fallacious. For the two are at variance with each other. The same is true of the modern religious cults, Christian Science, Spiritualism, New Thought, etc. If the Bible is veracious and inspired, these must be erroneous. If the Bible is of supernatural origin and authentic, deism, materialism, pantheism and atheism must not be true. Hence the bulk of the present argument will be centered around the one issue of proving the inspiration and veracity of the Bible.

8. *Plan of the Book*—We shall begin with the existence of Christianity and the Bible in the world today, and trace them backward through the ages to the days of Jesus, placing particular emphasis upon the existence of the New Testament books from the fourth century to the time of the apostles. After showing that sound historical facts exist which positively affirm the existence of the New Testament in substantially its present form during the years of the lives of the early disciples of Christ, we shall give the testimony of Christ to the Old Testament, and offer prophecies which find their fulfillment only in the birth and life of Jesus. We shall also place stress upon the fulfilled prophecies of a general nature

of the Old Testament. Then we shall trace the corroboration of profane history and archaeology to the statements of the Old Testament, forming a continual chain of evidences from the days of the last Old Testament books back to the Pentateuch. We shall stress the fact that writing was not only possible, but was extensively practiced, during the age of Moses and even as far distant as the time of Abraham. Beginning with the last day of creation, and treating each successive day back to the first, we shall prove the substantiation of modern science in its broad outlines to the facts of the different creative days.

The moral beauty of Christ and the Bible also contribute their part in establishing the fact of the divine origin of the Book and of Christianity. Moreover we shall discuss the universality of Christianity, showing that it alone meets the religious needs of all men and nations, thus proving its supernatural origin. Then we treat the experience of Christians throughout the past centuries in the light of what the Bible teaches concerning Christian experience, and find that the two agree. The Bible testifies concerning doctrine, and Christians experience that which the Scriptures say they will. In Part IV we outline in a passing manner the shortcomings of deism, pantheism, monism, speculative theism, etc. After which we fully point out the failure of evolution and the fallacies of modern liberalism. In the final chapters we deal with modern errors such as Christian Science and Spiritualism.

Older works on Christian Evidences have made a distinction between internal and external evidences. In the present treatment of the subject no such distinction is made. The line of argument seems to be stronger presented in this way. Internal evidence is that which has to do with the contents and teachings of the Bible itself; while external evidence or proof is that evidence which is based upon facts external to the Bible, such as history, archaeology, the universality and moralizing power of Christianity, the rapid growth of the Church, etc.

"Christ is not one of the world's great. We talk of Alexander the Great, and Napoleon the Great, but Jesus was incomparably greater than these. Yet who would speak of Jesus the Great? Jesus is apart. He is not the great. He is the only. He is simply Jesus. Nothing can add to that."

PENTECOSTAL ACTUALITIES

I. L. FLYNN

VII. *Pentecostal Fire*

(Texts—Mal. 3:1; Matt. 3:11; Acts 2:3)

THERE is a great deal said about fire in the Bible. In the Old Testament fire was a symbol of the presence of God. In the New Testament fire typifies the cleansing work of the Holy Ghost. Thus John, speaking of the work Jesus would do, said, "He shall baptize you with the Holy Ghost and with fire." In the Old Testament Scriptures it was said that everything that abideth the fire must go through the fire, otherwise it was to go through the water. (It might have been then as today, some could not "abide" the fire, so they demand water!)

Fire is a necessity. We must have fire by which to warm. We cook with fire. It takes fire to generate steam to propel our machinery. We must have it to run our automobiles, trolley cars and airplanes. It is indispensable here, and it will take the heavenly fire to get us to heaven. Let us notice the analogy between literal, or earthly fire, and heavenly fire.

Fire melts. Fire will thaw out and melt the old iceberg. After a long, cold winter when everything has been frozen for months, let the sun shine and the warm days return, how quickly everything thaws out. So when the Holy Ghost fire strikes a church or community, see how quickly the cold, formalism is melted down. Church members who have been cold and indifferent toward God and His cause and toward one another become suddenly warm in their affections toward Him and His people. They are melted together until they become one in Him. When two pieces of metal melt in the same pan, they run together and become one. Jesus prayed that we might be sanctified so we would become one.

Fire draws. A burning building will draw a crowd quicker than almost anything. I have wondered if it were possible to have a church so on fire with Holy Ghost love—and that is what the fire represents, the love of God burning in the soul—I say, to have the church so on fire with Holy Ghost love until we would attract the people for miles around us! If it doesn't mean this I don't know what it means. That there is a need none will deny. See our almost empty churches! Such small crowds that our own

people are almost ashamed to have strangers come to the service. Lord, set us on fire!

Fire reveals. The fire of the Holy Ghost will reveal the human heart to its possessor. When Isaiah went to the temple to pray and saw the Lord, he received such a vision of himself that he cried out that he was undone, that he was full of carnality. His confession brought the fire from God's altar that took away his sin. When the Holy Ghost comes He will search us out and look us through, and will reveal ourselves to us that we might see ourselves as God sees us. The Church needs such a revelation today. We need the deep, pungent searching of the Holy Spirit, and in the revelation there will be a seeking on our part for the taking away of all that is unlike God.

Dr. Bonar was a very saintly man in his day. He had a very striking dream. He dreamed that the angel took his zeal and weighed it and told him that it was excellent, all they could ask for; it was fully one hundred. He was greatly pleased at the result. "But," said the angel, "we will now analyze it." He put it in a crucible and tested it in various ways, and found that it consisted chiefly of selfishness, sectarianism, ambition, and love of men, and only a small portion of true love of God. The dream greatly distressed the good man and caused him to go to God for help, which he received. There is so much of pride, selfishness and unholy ambition in the unsanctified human heart.

Fire cleanses, or purifies. You may clean the outside dirt off the gold quartz, but it takes the fire to melt away the dross. We are saved by the washing of regeneration, but it takes the burning, melting fire of the Holy Ghost to separate the dross of sin and purify the heart. Water cleanses externally, fire purifies internally. We need something that will search and penetrate to the innermost recess of our souls and cleanse its chambers. Nothing short of heart cleansing will satisfy God. Only the pure in heart shall see God. When the fiery baptism with the Holy Ghost goes through the soul, then are we a fit dwelling for the Divine. We cannot cleanse our own hearts by any kind of process we may invent; it takes the Holy Ghost fire. He will do the work. The things the human tries will only hinder the heavenly cleansing. "And he shall sit as a refiner and purifier . . . and he shall purify the sons of Levi, and purge them as gold and silver." Lord, send the fire now.

Fire exterminates. Fire is a great destroyer. It will burn anything that is combustible. Fire is a great germ destroyer. In London, England, in 1666, a great plague broke out that could not be checked. The doctors were powerless to stop the ravages of the disease. One day a fire broke out in the disease-infected district and burned hundreds of houses, and in the destruction of the houses the disease germs were destroyed and the plague stopped. What the doctors could not do, the fire did. You may have a chronic case of "proud flesh." The doctor will not put a mustard poultice on, nor bind it up in water to cure it; he will take a hot iron and cauterize it—that will cure the proud flesh. There is so much "proud flesh" in the church today. "Proud flesh" is an evidence of the presence of carnality, for "flesh" is one of the Scripture names for carnality. There is only one way to destroy this "proud flesh" business, burn it out by the fiery baptism. This fire will exterminate sin, "that the body of sin might be destroyed."

There may be three ways to make peace: by compromise, or treaty; by bribery; or by extermination of one army by the other. Certainly the last named way is the most lasting and effective. When one nation exterminates the other peace occurs automatically, and permanently. There is a continual war in the unsanctified heart. It is a war between the carnal mind and the mind of Christ. God makes no treaties with the tyrant sin in the heart, He makes no compromise, He offers no bribes. You cannot starve the "old man" out by fasting. Prayer and coaxing will not soothe him to sleep. The only way God deals with carnality is to extirpate it with fire. When this takes place in the believer's heart, lasting peace ensues.

Abel made his offering and God accepted it, doubtless by fire. Abraham watched beside his offering until the burning lamp came. Elijah rebuilt the altar on Mt. Carmel and God consumed the offering by fire from above. When Solomon dedicated the temple, God filled the place with His holy, burning Self until there was no room for any others within the sacred place. Oh, brethren, we must have the Holy Ghost fire, the Holy Ghost himself.

It is said that if by chance the fire in the Roman temple of Vesta was extinguished, all tribunals and all public and private business, had to stop until it was relighted. God said through His ancient prophet that the fire should never

cease to burn on His altar. No Greek or Roman army ever crossed the frontier going out to battle without carrying an altar upon which was kept burning night and day fire taken from the temple altar.

I wonder if today there are not too many of us going out to battle for souls without carrying the sacred fire along? All our education and culture, our talents, gifts of oratory and music, our genius and clever ability, with our money and organization, will not take the place of the divine fire.

Fire energizes. Scientists tell us that energy is transmuted fire, and that given fire you can generate any form of energy or power. Fire is the source and secret of power. The boiler of the most beautiful locomotive ever built filled with cold water is useless to pull a load without fire in the fire-box. But build a roaring fire and let the steam gauge climb up to one hundred and fifty pounds to the square inch, then pull the throttle open and watch her start down the track. Fire expands; cold contracts. Notice the cold church member how he draws all to himself, draws up in his own shell, and almost freezes those about him. On the other hand, the man with the Holy Spirit warms up things about him. When he enters the church there is something about him that brings a pleasant nod from those within. This fire will transform whole churches, whole communities. Let it hit an unsanctified preacher and see the transformation that will take place in his life, his work, his preaching. Take such men as Dr. Carradine, Dr. Godbey, Will Huff, and scores of others we might mention. When this divine energy went surging through their souls, they went out to bless the world and helped populate heaven. It will probably bring persecution, perhaps sometimes bring prosecution, but God will bring every adversary down and their counsel to naught. Hallelujah!

Fire spreads. It may start as a very small flame, but fanned with the heavenly breeze, it will spread to the four winds. On the day of Pentecost the disciples were few in number, an obscure people, without money or prestige, living under a government that ruled with an iron hand, with sixty millions of slaves, and fostered every known form of sin. This little handful of disciples had no church building in which to carry on their work, despised and rejected by priests and people, counted as the offscouring of earth,

yet on the first day the "fire" struck them it spread to three thousand others, and on and on to every known part of the earth. Beloved, it will spread if we will let it.

Fire protects. The pioneer as he travels in the beast infested country, builds around him at night a glowing fire to protect himself from the fierce animals of the forest. The Christian must have a wall of fire in and around him to protect him from the wolves of sin and false doctrines. There is nothing that will protect a child of God like the bulwark of holy fire.

I might say in closing that fire burns; that fire is hot. It will scorch and burn that which it touches. The Word faithfully proclaimed by holy, fire-baptized ministers will burn its way into the consciences and hearts of the people. God said of old that His word was like fire. Jeremiah said the word of God shut up in his bones burnt like fire. Fire is not always seen, but it may be there, and felt. Take the electric wire, it looks fireless, but it may have enough electric "fire" to easily kill a thousand men, or light a city. It can be seen as it manifests itself in its right channels, so with this divine fire-power I am speaking about. There are degrees of heat. Put an iron poker in the fire, it will get hot enough to burn, but you can't see the fire in it. But keep it in the fire long enough and let the fire get into the poker, and it will not only burn, but glow and sparkle until those near around will see it. The sparks will scorch and blister, so with the words of a Holy Ghost filled man.

The Chinese in asking for missionaries said, "Give us missionaries who have 'hot' hearts." That is the need of today, men and women who have, not only warm, but red-hot hearts, hearts full of love and sympathy, made so by the heavenly fire, then they will melt the cold, formal church members they contact.

I might further say that while this fire is "unquenchable," yet it may be put out, for Paul says in 1 Thess. 5:19, "Quench not the Spirit." The strange thing about this fire is, it cannot be put out by its enemies. All the cold water of persecution the enemy may pour on will not extinguish it, but will transform it into white heat that burns the brighter. But the tragedy, you yourself may put this fire out! Get careless, furnish no fuel of prayer and reading the Word, withhold good works and your devotion, and it will soon be "quenched."

FIVE-MINUTE RADIO SERMONS

BASIL MILLER

THE SOUND OF A LOUD AMEN

THE universe is a voice with praise. Melody of glee rings from wooded glen. The silence of the desert is broken by a thousand chords from the harp strings of life. All nature is tuned by the Master Hand to sound forth the calls of praise. The morning stars sing together, as the Bible indicates, and were the bird choirs to hush their songs of glory even the rocks would become vocal with thanksgiving.

There is music and rhythm everywhere. The mountain brook purls on its way to the sea—the nightingales even in the darkest hours left their pens of gratitude to their Maker—the whole of creation seems to be directed by a mighty Hand waving an invisible baton whereby each takes its place in an oratorio far grander than that of the *Messiah*.

A GLEESOME TEMPLE

Well sang the prophet of old, "In his temple every whit shouteth glory." For inanimate nature is a temple wherein the shouts of thanksgiving are daily heard. Every season—springtime, with its bursting buds, summer with its full-orbed flowers, autumn, with its ripened fruit, and winter with its breath of ice—is thanksgiving time in this temple of God.

Go out into the woods and lift your spirit to the tallest trees, and there are forces joining in this psalm of praise. Listen as the waves of the sea lash untiringly on the sand-girded shores and there breaks from a thousand coves tunes of gracious thanksgiving. The mountains lift their heads, as the spires, in mute adoration for the glory of their Almighty Father.

The broad plains form the altars—the dying sunsets throwing the reflection from the towers of that heavenly city are the chancel windows—bewitching perfumes from scattered gardens, the fragrance of the wild flowers and the spicy breath of aromatic bowers, are the incense bearers—and every breath of wind as it sweeps through the groves is whispering chants of praise.

It is the temple of the universe where everything takes part in a mighty thanksgiving service shouting "glory and honor and praise and majesty be unto God forever and ever."

No one who lives close to nature is long a stranger to her Creator . . . and at this thanksgiving tide the voice of every such one is lifted

in adoration joining in the chorus, "Praise ye the Lord."

HIS MIGHTY ACTS

A glorious footstool of deity this earth is.

Earth and water and sky—the burning sun, the diamond sparkles of the stars, the silvery moon—winged orchestras and the soft melody of the spheres—love and friendship—tender hands to caress away our tears—a field of battle to challenge the strength of the mightiest—the play of personalities across the drama of life—all of these and a thousand more elements make this a grand stage of activity.

I see God in every beautiful sunset, painting the most gorgeous scenes across the skies—colors unmatched by the skill of the most masterful artists—designs and schemes which the most fertile imagination has never conceived.

His footsteps are indelibly stamped on each cross section of nature. Who brushed the wings of the birds of paradise with such delicate shades? Who chiseled the rocks and mountains? Whose breath blows back and forth the tides until they seem to be a rocking cradle lulling life to the solace of slumber? Who carefully sketched the beautiful outlines of the snowflake or built the symmetry of the crystals or illuminates the grand scenes of the northern lights? Flashing stars and burning constellations and flaming milky ways beaming like diamond dust scattered across the heavens, whence the beauty and glory of it all?

All nature sends forth the sound of a mighty volume singing in the words of the ruddy cheeked shepherd of long ago, "Praise him for his mighty acts." Back of all this is His hand, through it all His voice leads the melody.

IN AND OUT OF THE CENTURIES

Weaving in and out of the centuries is a golden thread of God's purpose, which should make every age and nation and individual join in this symphony of thanksgiving. . . . In the words of the poet "behind the dim unknown standeth God."

Nations rise, destroy righteousness, or become the pawns of iniquity and ere long their glory fades and their light goes out. In the course of time men, massive in intellect and God inspired, whose souls have been thrilled by flaming visions, bear aloft the banner of Immanuel, and truth prevails.

Scaffolds are built for right, but ere destruction comes, out of the dim unknown steps divine

Providence, and wrong hangs from the structure built to murder right and purity. Righteousness and truth are crushed to earth by the militant steeds of evil, but the seeds thus threshed out become the source of movements which cause the plan of God to triumph.

Massive men of towering intellect are placed at strategic points in the ages and though it seems to be a thousand years before God finds His⁴ man, in due season from a miner's hovel steps a Luther, or there is found in the Epworth Rectory a Wesley, that become God's men of the hour. A sailor sets forth on an unknown voyage—a small group of Pilgrims follow in his wake—and America, the crown of the modern age, is born.

A light flashes on the hearts of some simple-souled Moravians—a lad arises, cobbling shoes for a living—a famed haystack prayermeeting is held by five college lads during a rainstorm—and modern missions on the Continent, in England and in America are started. God burns with a taper of light in the heart of one John Huss—it set aflame a candle in the soul of another John ere it goes out, Wycliffe—and this flame in turn burns in the torch of Luther—and Protestantism arises.

A line of famous Johns bridges the centuries—John of Damascus arises in the Eastern Church at the dawn of the Dark Ages. John Huss and John Wycliffe become morning stars of the Reformation. John Calvin gives birth to the Reformed Church, and John Knox, to the Presbyterian Church, and John Wesley to the Methodist Church.

In and out of the centuries runs this same golden thread of divine Providence ruling, guiding and controlling the barques of life. God marks the rise and fall of centuries, the origin and decay of empires. When the wheels of Fate—the street word for providence—turn, however slowly their revolutions may seem, riding upon them is the plan and purpose of God.

With the voice of nature, in the temple of the universe, all the centuries take up the song of glory and praise, and the volume arises until it becomes a long chant of thanksgiving.

THE OPENED HAND OF GOD

Thanksgiving devolves upon us at this season especially because of the fact that God's hand is opened. He showers us with blessings untold. Lost as man is, His infinite love paved the pathway with the blood of His Son back to the

Father's home. Without a name, he bid us become sons. Without inheritance, he offered unto us an inheritance with the saints. For the darkness of a diseased spirit life he granted that the dungeons of our character might be illumined with the marvelous light of his nature. Dispositions, warped and gnarled by wrong living, attitudes incorrectly formed through a long line of inherent sin in the blood stream of our ancestors, he changes into personal qualities of gracious purity and holy tenderness.

When the storms of life blow, He is walking by our side. When winds whip the barques of our souls across the furious seas of life, He speaks words which still them. In life, in death, His Son is near to supply the needs of redeemed humanity. He pours out of His opened hand the treasures of gentleness and serenity and purity. He stabilizes our souls when round about a world is riding the crest of chaotic waves. He harmonizes the inner with spiritual fortitude and cuts across the chasms of our nature broad channels through which His cleansing streams of living waters of divine life may flow.

Opened caskets of the wise men are matched by opened windows of heaven and the opened hand of God out of which treasures untold may flow.

THE GRAND AMEN

All the ages, redeemed humanity, saints, take up the shout of thanksgiving. Heaven and earth re-echo with the gladsome song of praise. The voice of David singing across the Palestinian hill-sides is magnified a thousandfold—in hamlet and village—in rude mountain place of worship and stately cathedral—in press and pulpit—in the chant of morning masses and the subdued tones of evening vespers—from the lips of worshipers there bursts the sound of rejoicing.

The chorus of thanksgiving fills the earth, and all heaven gives back the sound of a loud Amen, saying, "All the earth is full of thy glory."

*Thanksgiving sermon delivered over KABC, San Antonio.

AN APPEAL

"In the name of sincerity and in behalf of religious consistency, don't take the modern, easy, self-satisfied way of living. And don't let personal interests and self-exalting ambitions color your service in the Lord's vineyard. Don't be so little as to permit yourself to become prayerless, me-

chanical or professional. Don't allow yourself to learn to 'get by' without frequent seasons of weeping, travailing and interceding for the lost and perishing souls. Above all things don't be guilty of praying or testifying without that pull and passion of Gethsemane. And do not preach, teach or otherwise take part in religious service, without a vision of Christ and Calvary upon your soul. Don't be common! And refuse to bow or give in to passing cares, circumstances or stubborn indifference. Watch yourself. Keep the vision, the passion and the tender solicitude of Christ for souls.—SUMMERS.

THE PROSPECT JOYOUS

And now in the words of Charles Wesley

"And let this feeble body fail,
And let it faint or die;
My soul shall quit the mournful vale,
And soar to worlds on high;
Shall join the disembodied saints,
And find its long-sought rest,
That only bliss for which it pants,
In the Redeemer's breast.

"In hope of that immortal crown
I now the cross sustain,
And gladly wander up and down,
And smile at toil and pain:
I suffer on my threescore years,
Till my Deliverer come,
And wipe away His servant's tears,
And take His exile home.

"O what hath Jesus bought for me!
Before my ravished eyes
Rivers of life divine I see,
And trees of paradise:
I see a world of spirits bright,
Who taste the pleasures there;
They all are robed in spotless white,
And conquering palms they bear.

"O what are all my sufferings here,
If, Lord, Thou count me meet
With that enraptured host to appear,
And worship at Thy feet!
Give joy or grief, give ease or pain,
Take life or friends away,
But let me find them all again
In that eternal day."

THE THANKSGIVING OFFERING

WE DESIRE to express our sincere appreciation to all our people everywhere for their faith and heroism in the midst of the longest and most serious depression this nation has witnessed. In spite of the financial limitations our people have exercised great faith and heroism and have loyally sustained the financial needs of the Church of the Nazarene.

Since the depression our people generally, with great resolution, yet cheerfully, lifted the depleted General Treasury from its depression depths almost to the normal expenditures of better days. In spite of hard times the church has steadily grown numerically and we now have many more loyal Nazarenes on whom we can depend. During this year—1935—we have carried forward a great Crusade for Souls that has gathered thousands into the fold of Christ and hundreds of our Nazarenes into the blessing of heart holiness.

We now come requesting our people to close this year of the special Crusade for Souls with a love token which will prove the loyalty of every Nazarene. We are asking for a great Thanksgiving Offering on November 24, (the Sunday before Thanksgiving) that will place our foreign missionary fields again in the position they once occupied. The General Treasury is still much below its normal expenditures for 1928 and 1929, when we had fewer Nazarenes to carry the load. We must make a more heroic effort to reach the hundreds and thousands of the unreached in the regions of Canada, the British Isles and America. This is our day. God is smiling with special favor upon the Church of the Nazarene in the homeland. Then our foreign fields are witnessing manifestations of divine glory in the salvation of the people in every field now occupied. We must sustain these heroic workers and veterans of the Cross.

The challenge today is for the Church of the Nazarene to make a great forward movement that will be an answer to the atheistic communism that threatens our land. The call of God and the opportunities which are knocking at our doors demand of every Nazarene the most intense loyalty and the deepest devotion. We must not, and by the grace of God we will not, fail our Lord. Let every District Superintendent and pastor, Sunday school superintendent, and presidents of all our auxiliaries begin to plan and pray for a great Thanksgiving Offering, November 24, which will warrant the smile of God and meet the demands of the hour.

Yours for continued victory,

H. F. Reynolds *R. T. Williams*
John W. Goodwin *J. B. Chapman*

Leaders Call for a Thanksgiving Offering

THE General Superintendents have called for the church to rally to a Thanksgiving Offering on November 24, the Sunday before Thanksgiving. It has been the custom of the Nazarenes for several years to devote the autumn time to a "Harvest Home" offering to be given to the General Budget, the chiefest item in which is the sacred missionary cause.

Our people have happily responded to this plan back through the years, and find joy and delight in honoring God with their substance during the Thanksgiving season. Last year our pastors and people, with great cheerfulness, brought into the General Treasury of the church, the sum of \$24,000 during November. This fine amount cleared up the monthly deficiencies that had accumulated during the year, and enabled the General Treasurer to face the General Board session in January and the enlarging demands of another year, with sufficient means.

The Reason Deficits Occur

MONTHLY incomes on the General Budget fluctuate. Some months they almost break even with the expenditures of that month. Other months they are considerably behind. The outgo each month, however, is always the same. That amount is fixed at the January General Board session, and is maintained steadily through the year. Since the depression began in 1929, the General Budget receipts have never quite equaled, month by month, the amounts appropriated for expenditures. Several times the income for some month has almost equaled the outgo, but not quite. This occasions a deficit for the month. Sometimes greater, sometimes less. But these accumulate till at the end of six months, if we did not ask for a rally day and induce the churches to pour in an extra offering, the General Treasurer would find himself scraping the bottom of the financial barrel.

Credited on Local Church's General Budget

ALL that is given by each church is credited anyhow on that church's apportioned share of the General Budget. Consequently a Thanksgiving campaign does not occasion the churches to give over and above what they were asked to give. Not at all. It only occasions a sort of unanimous date for all of the churches to rally and bring their budgets up, or to pay a goodly portion on them in advance, or, as is the case in a few instances, to donate over and above that church's General Budget amount a generous love offering for the cause of missions. The money as it comes in, is designated just as the church which sends it, has directed. The General Treasurer puts it just where you tell him.

Need for Increased Offerings

FIRST, there is the need of recouping the church to the degree of giving that it was practicing before the hard times set in. Though our dear people have cheerfully resumed the greater part of the shrink-

age that took place during the depression, yet we have not quite recovered the full amount that was denied the expenditures during those years. Altogether the decrease in remittances to foreign fields was about 33%—almost a third. Since then the church has struggled back in its giving till we have recovered about 26%. There is, however, another upward step to be taken before we are at normal expenditures. Can we not take that step this coming Thanksgiving?

Second, there is the normal development on foreign fields, the over-ripe harvest, that our devoted missionaries are seeking to garner. This calls for replacements of missionaries; employment of additional native workers; more nurses on the fields where our hospitals are working, in order to care for their increased tasks; reinforcements in order to man these growing missions; additional doctors to enable some of those on the fields to furlough and thus save precious workers from breaking. Our missions, not yet manned with surgeons, are calling loudly each for one. The need over there is so very great that unless we rally and meet it, we will inevitably see several missionaries collapsing.

Third, there has never been adequate equipment on many fields. In Western India we struggled for years to build some bungalows for our devoted workers, and failed for lack of means. This has only lately been remedied by purchasing a set of buildings and some territory from the Methodists. But this purchase is not yet paid for. One payment has been made which greatly reduced the liquid cash in the General Treasurer's resources. Another comes in midsummer next year. A generous response to this coming Thanksgiving Offering will replace some of the amount paid out for India.

Fourth, there are special needs on many of the fields. Needs that we have struggled in vain to include in budgets for those fields in other years. Some of these special needs have become imperative.

Japan—A missionary dean for the Bible Training School.

China—Some additional nurses and a man doctor to take the place of Doctor Fitz when he furloughs.

India—A doctor and a larger teaching force—we now have the buildings for a hospital, and schools.

Palestine and Syria—An enlarged program—if we continue at the rate that we are going there now, we will break our missionaries' hearts.

Cape Verde Islands—A Bible Training School and a building—we should have had this ten years ago—*it is imperative now*.

Africa—A sewer system for Bremersdorp Hospital, and the occupancy of a great new field adjacent to our old one which has never been taken over, and a doctor and a nurse for Portuguese East Africa.

Mexico—Several additional pastors, and a Superintendent's fund.

Guatemala—Improved facilities for the Bible Training School.

Peru—A sewer system and a bungalow for Peru.

Argentina—Teachers and a Bible Training School.

All of these are imperative needs, and yet they are not the regular ones. O Nazarenes, do rally and help us meet some of these in this coming Thanksgiving Offering.

Fifth, reinforcements! Not replacements, No. No! We have tried to keep pace with the need, in a general way, in the matter of replacements, despite the depression. But as for reinforcements, we have sent but few for several years. The missions and the missionaries need them. Our workers over there are becoming weary. Some of them are a bit heartsick. The church has been somewhat slow about hurrying new and fresh reinforcements to their help. The needs are so great, the demand on the workers is so constant, and exacting, that they are being sapped of their courage, their faith and their health. They need a fine group of new workers to come shouting onto the field. They need the fresh faith of the young men and women just appointed from the homeland to stay their own weary faith. *We must send reinforcements!* A group of about twenty-five. But this takes money. We must go beyond just normal support of missions, we must get a great group off to these beleaguered fields, and these jeopardized workers who are carrying the burdens over there. Help us, Nazarene pastors, laymen and sympathizers. Join in a great rally on the Sunday before Thanksgiving, and generously put the mission cause up to where we can meet these needs. If we do not reinforce soon, we'll have to dig more graves.

Sixth, the need of haste. All the Orient is still open for evangelization—but who knows when it will be closed? If China should rise up and shut the door, demanding "China for Chinese," and requesting foreigners to leave, what then? If Japan should declare for an intense nationalism, and close its doors on us, what then? They are still open, and we are more than welcome, but who knows when they might be closed? Mexico has relented a bit in her closed door attitude toward the gospel, and we hope that it will swing open instead of shut, but who knows? Has not the Master warned us that we should work while it is called today, lest the *night* cometh, when no man *can* work? Already that night has set in over in Russia. It is slowly deepening toward twilight in Germany and already it is dusk in Italy, and the sun of invitation is sinking in Mexico and Guatemala. No man now can work in these countries without expecting trouble. How long before all Latin America will exclude missions, and Palestine forbid us to come, and India adopt the slogan "India for Indians!" Let us hurry, dear Nazarenes. The *night* approaches. Please help us. We must win many thousands more before it sets in. We need your help.

Headquarters Will Help

HEADQUARTERS desires to help every pastor to inspire his people, and secure for his portion of the General Budget their offerings, on Sunday, November 24. We will do our best to fill the *Herald of Holiness* with inspiring and attractive reminders of the date and the needs. But please, pastor, take a copy of our great church paper into the pulpit each Sunday in November and call attention to the suggestions that we shall have in it. This will give you a talking point, educate your dear people, advertise the *Herald of Holiness*, inspire them to be faithful in this Thanksgiving Offering, and thus secure the largest benefits. If the pastor fails to co-operate with us in this matter, then the great bulk of Headquarters efforts are wasted.

Poster and Coin Envelopes Supplied Free

AN attractive poster will be sent to each church, to be displayed. The influence of this, however, will be doubled if the pastor will occasionally call attention to it, refer to the significance of its pictures, and enlarge a bit on the occasion, the date, and the purpose of the whole offering. Remarks can be made on the significance of the Crusade for Souls year, and the fitness of closing this soul saving effort of the church, with a love offering of money in order to spread this crusade more effectively in distant lands. One time General Booth thrilled his Salvation Army following with foreign mission zeal, by the use of the one word "Others," as distinguished from their own salvation needs. He posted it over England in great placards, indeed, on the date of the proposed offering he cabled this one word to every corps in the world. That was his message. Let us make it our message, on November 24. "OTHERS!"

The General Treasurer has arranged to furnish free coin envelopes through the Publishing House, to everyone who will send a postcard asking for them. The postcards, too, will be sent you free. Let each pastor fill out the postcard stating the number of coin envelopes he wants, and they will be sent postpaid. But hurry. Do it promptly. Don't neglect this.

Pressing Need of Home Missions

HUNDREDS of unreached regions in America, Canada and the British Isles could be entered, and churches established, with the expenditure of just a small sum. On a recent visit to Canada, we found splendid young couples—graduates from our schools, subsisting on a mere pittance, as they struggled to plant the blessed faith of holiness in some of the big towns and villages of that country. The appropriation of two or three dollars a week to one of these couples would give them a taste of better food and a few new garments occasionally to wear. When it came to attending the annual assembly, several of them hitch-hiked,

because they had no bus or train fare. A little over six per cent of the General Budget income is devoted to Home Missions. Could we not swell the offering sufficiently on next November so that we could dare to place Home Mission money a shade more plentifully in the hands of some of these heroes and heroines of the church?

In the United States it is the same. The great Rocky Mountain District, where Superintendent Lewis Hall has won such gracious victories in planting the Church of the Nazarene, could be amazingly assisted, with some additional Home Mission appropriations. In the Arizona-New Mexico-Utah region, in northern Minnesota, the Dakotas and Nebraska, in the Southeast Atlantic District, in Georgia, Alabama, Mississippi, Louisiana and Florida great returns can be secured for small Home Mission expenditures. The towns are wide open for our message. The people, when once they know about us, and hear of a real salvation in Jesus our Lord, eagerly look for us, and we could start a hundred new churches in the next year, if we had a little more Home Mission money. Our Zuni and Yuma Indian work is also dependent upon the Home Mission funds. Please help us in this critical hour.

Also in the British Isles District, a little Home Mission money invested now in some of the towns of England and Ireland would soon mean self-supporting churches and money in turn flowing from them to start the work elsewhere. Can we not strike "while the iron is hot?" Can we not move while it is possible to do so? Can we not "make hay while the sun shines," for who knows when a world war may again break out, and the attention, time and means of some of these great peoples be absorbed to such a degree as to make the spreading of holiness an impossibility. A glorious offering at Thanksgiving time would encourage the Department of Home Missions to undertake a more extensive soul saving program.

Needs of Our Aged Ministers

PRESSING needs! Their Needs? For food, for clothing, for shelter, for medicines in case of illness. What shall we say? It is enough to have *needs*—but to have them "pressing" upon us with a grinding persistency—oh, what *shall* we say? Nothing but the hand of loving sympathy moved by the heart of most loyal appreciation for their holy examples, and, self-sacrificing labors can minister to these dear ones of our beloved church and thus help remove the "pressing" burden of old age need.

The Department of Ministerial Relief is endeavoring to lend assistance to forty-eight ministers, thirty widows of ministers, and six deaconesses, orphans and missionaries. These eighty-four persons receive just a small amount each month, but it helps to satisfy hunger, to put clothes of comfort on failing bodies, and a shelter from winter storms over their heads. The gentle, helpful hand of our monthly check holds firmly

shut the door of the county poorhouse that would otherwise swing open and reach forth its unhallowed hands to drag some others within its walls. To a few it provides a doctor's care and medicines to alleviate pain and suffering.

The receipts from the General Budget are insufficient to provide for the growing needs of these aged and infirm servants of the church. With the prospect of a long, cold winter just beyond today's horizon, will it not be possible for our beloved Nazarenes to share a little more generously with the Ministerial Relief family?

We almost forgot to say that other applications from wornout men and women for aid are yet unprovided for; and still others are asking if we can't do "just a little" to help them meet the enforced demands of the coming winter. Remember, it is not luxuries they ask, it is not even to equal the well-to-do. They ask only "just a little" to lift the burden of "*pressing needs.*" We have no hope that some large-hearted philanthropist will provide this Department with a large gift, but we do plead that one hundred thirty thousand Nazarenes and their friends will unite to roll up a generous and liberal Thanksgiving offering.

Ask Your Sunday School to Help

AN effort is being made to reach every Sunday school superintendent through the Department of Church Schools. Let us urge every pastor to call the attention of his superintendent and teachers to the Thanksgiving Offering. Ask the whole school to co-operate. Hand out coin envelopes to each Sunday school scholar, and ask him to put pennies into it, during November. Then plan for a grand Sunday school march on Sunday, November 24, and have the scholars lay their offering down on the altar table. This would be a fine opportunity to make a missionary talk to the school, and tell them what the money they give goes for. That about seventy per cent goes for foreign missions, six per cent for Home Missions, and almost three per cent to the wornout ministers of the gospel.

The W.M.S. Will Help

THE splendid Nazarene women are always ready to help. Their General officers will have reached them with inspirational appeals to put their wonder working shoulders to this Thanksgiving Offering. It all goes to support the things they love and believe in. Pastors call in the W.M.S. leaders and plan the campaign. Perhaps the distribution of the coin envelopes can be placed in their care. Have all the envelopes distributed by the 1st of November, so the members of your church, and your supporting constituency can have a whole month in which to put a coin a day in them. Then plan a grand ingathering, a "Harvest Home" affair on the Sunday before Thanksgiving. The women will stand by, and contribute and help. If your local auxiliary desires to have W.M.S.

envelopes and place their own offerings in them, and have them marked for credit to the women's organization, encourage them to do so. They deserve it. No one has been more faithful to the cause of foreign missions and the General Budget than the Nazarene women.

Enlist the N.Y.P.S.

YOUNG people like something with movement, stir, and achievement in it. Give them a great talk on the Thanksgiving Offering—what it is for—where the money goes—the needs of the foreign missions field—the wide spread call for a greater home mission program—the pitiful plight of the wornout preachers, and then set them at the task. Divide them into two groups, and give them coin envelopes, asking them to solicit among their young friends, and each group compete with the other in securing the bigger amount. Give them a place in the grand march on Sunday morning, November 24, and let them come forward singing, and make the offering to God and the spread of holiness. They will help you. And the effort will do them good. They will enjoy it.

Don't Forget to Pray

ASK your people to remember the pressing needs of the General Interests at family worship. Also set apart several weekday prayer services for this purpose. If the pastor will read the list of foreign and home missionary needs to the midweek prayer gathering, and then beg of them to spend an hour in keen intercession for these needs, and for the coming Thanksgiving Offering, it will release a gracious response from Almighty God. He loves to answer the prayer of faith. Prayer enables Him to change things. Don't forget to sprinkle in lots of prayer.

Fast Day?

AT least one meal, on some day that you and the other people in your church may fix upon. If you cannot find a weekday that will suit, try some Sunday noon. Ask all who will join you, to stay at church and pray for thirty minutes for OTHERS, instead of eating that meal at home. Try it. Even if you only get a few to join in such a service, you will find that God will bless it. He will also convict the ones who do not stay to join you next time. Concentrate your prayers on the coming offering, the needs and burdens of the General Budget. Remind your people that *the General Budget is the "Bread Line" of missions*, home and foreign, and it is also *the "Bread Line" of the old, wornout minister*. Beg your people to fast one meal so that aged ministers will not have to fast more than one.

S'More About "A Coin-a-Day"

HUNDREDS can give a few cents a day, or even one cent each day, and not miss it, while if one asked them to give fifty cents, or a whole dollar, at one time, they would feel that they could not do it. Try your people with a coin envelope each and the plea of "a coin a day dur-

ing November." Many will be glad to respond. This is an excellent way to enlist the Sunday school and the N.Y.P.S. But the pastor must lead with announcements, each Sunday, and plenty of pep talk or the whole plan will be forgotten within a week. Indeed, do it yourself and then you can point to your own example.

Emphasize the "Hallelujah March"

AND beginning November 1st, make many references to, and announcements of the proposed "Hallelujah March," on Sunday morning, November 24. Carefully plan it out. Select songs that have a victory swing. Get your own speech on the tip of your tongue. Let your Sunday school kiddies march first, then the young people, and then the W.M.S. At last include everyone. Beg everybody *to give something*. But announce all this beforehand, and do it repeatedly, or it will all be forgotten and the march will be a fizzle.

Preach Special Sermons

DEVOTE November Sunday mornings to some special themes. On one Sunday preach on "Stewardship." If you haven't any material on that line, address Rev. E. J. Fleming, at Headquarters, and he will send you a hatful. The next Sunday morning preach on Home Missions—our responsibility to win as many Americans, Canadians and British to the experience of holiness as we possibly can. Another Sunday morning preach on Foreign Missions. For material consult the Ammunition Sheet mailed you free every quarter by the Missionary Office. If you have none, or have never seen it, send a postcard to the Missionary Office, at Headquarters. On the Sunday morning of the 24th of November, make a ringing, vibrant, stirring, enthusiastic twenty minute talk on "The Golden Rule," "as ye would that men should do to you, do ye even so to them." Be sure and remind your people that "there is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty." In other words, if we give for OTHERS, God will see that we have more to use in the care of ourselves.

Have Plenty of Advertising

If you can get it through the local papers, do so. If you cannot, then call your young people together and create some homemade posters. Colored crayon and white paper are all you need. Fasten several of these on discarded boards from boxes, and set them up around the town, or near the church. Smart men, who claim to know, tell us that over eighty per cent of all the race learns, it learns through "eye-gate" and only twenty per cent through "ear-gate." So make posters and put out advertising.

Millions of Christless People Depend on You

The only chance that millions of Christless people will ever have of hearing the only saving gospel there is, is what the Church of the Nazarene can do for them. If we fail to do all that we can do, they will have no chance at all and we must give an account to God. This includes untold thousands in the homeland, and many millions across the seas. For their sake, plead with your people, preach to your people, call on your people to give us the means of sending the gospel message to them. Make November 24 memorable.

Hurry Offering to General Treasurer

As soon as you have gathered in your Thanksgiving Offering, please hurry it to the General Treasurer, M. Lunn, 2923 Troost Ave., Kansas City, Mo. If you are willing to donate it over and above your budget credit, be sure and say so, for otherwise it will be credited to your church, on its General Budget apportionment.

Thanks and Appreciation

We desire to record the thanks and appreciation of the Board of General Superintendents, the General Treasurer and the Headquarter's staff for the splendid way the District Superintendents, pastors and people of our beloved church have co-operated with us in the effort to finance the wonderful program that our movement carries for OTHERS.

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