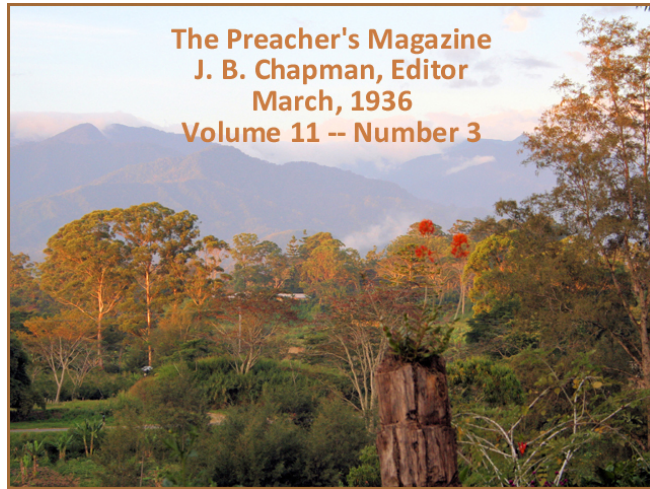


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J. B. Chapman, Editor

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01 -- THE MENACE OF THE MERCENARY -- J. B. Chapman

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

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

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

A little while ago a preacher had two calls. He took the one with the lower salary and justified his choice with the simple statement, "I am going to the place where there seems to me to be the greater opportunity for doing good." In the course of years he may be rewarded in terms of salary also, for the status of churches in this regard changes often. But whether he is or not, his attitude and vocabulary were right.

In his "Price of a Soul" William Jennings Bryan claimed that a man must always choose between earning and not collecting or collecting and not earning. If a man earns he will not have time to collect, and if he collects he will not have time to earn. At any rate, while money is a necessity, and rightly used is a blessing, yet it must always stand as a menace. Not so much a menace as to its ability to

purchase, but a menace because of its power to modify attitude. Not always does it modify by its power to "buy off"; it may also menace by its ability to cause one to rebel. The ideal is to disregard it, and choose the task God seems to choose without regard to either the honor or the honorarium involved.

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

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02 -- EXPOSITORY MESSAGES ON CHRISTIAN PURITY -- Olive M. Winchester

Purity Versus Great Things

"My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, wash, and be clean?" (1 Kings 5:13).

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

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

Hearing from an Israelitish maid in his household of the powers of the prophet in her home country, he sought help. He came to the king with royal presents, only to find the monarch dismayed fearing lest the Syrian nation was seeking a quarrel against him? But Elisha, the prophet, sent word that Naaman should come to him. Arriving at the door of the prophet's house, he received the brief and peremptory command to go and wash in the Jordan seven times. Naaman

drew back. There were in his land rivers far more attractive; why could he not bathe in their waters? He had thought that the prophet would have recognized his official status and dignity, and would have greeted him accordingly, but to send him to the muddy waters of Jordan, at this he was enraged. Then it was that his servant, a humble but wise man asked the question of the text.

The Lure Of The Spectacular

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

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

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

This forming of all of life's activities and expressions around this center finds its scope within the spirit first and then goes forth into external relationships. The greatest battles and the greatest victories often are known only within the heart of man being cognizable to the individual himself and to his Lord. The world has no report of the conquest; it never appears in the headlines, and it cannot be brought out in all its struggle and triumph in any church report, but yet the individual realizes that grace has triumphed in his heart to a greater extent than he has ever known and his spirit is more chastened than ever before.

However with the fact that this deepening of spiritual life cannot be portrayed in its fullness before others, there is an inward joy and sense of satisfaction that fills the soul, that is an anchor of hope and assurance which keeps the soul in this homeland of faith and trust in its Savior and the lure of other more artificial

programs of seeming spiritual living do not attract him. Herein lies inherent spiritual worth.

The Lure Of The Ecstatic

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

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

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

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

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

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

The norm of living is purity within which arises from the fact that we have obeyed the command to wash and be clean. This can be a constant factor in its continuity of experience, while these other factors are transient and variable. To

follow after these variables in Christian experience produces an instability, but to rest in the great fundamental fact of heart purity gives confidence and assurance forever.

The Lure Of Doing Great Things

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

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

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

This lure of doing some great thing often finds particular expression in laying greater stress upon some of the spiritual gifts or some particular gifts than upon the purified spirit within. The Scripture delineated the gifts for us, gifts of faith, of knowledge, of healing and miraculous powers, and discernment of spirits, and includes the gift of tongues which however is given the lowest place, even below some of the ordinary gifts such as helps and governments. These gifts are as designated, gifts, that is, something bestowed upon us. A gift does not essentially mean a change of nature, though some gifts cannot be received or exercised save that a corresponding nature lies as the groundwork of their reception. Moreover the gift seems to remain after the nature has lost its purity.

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

The lure of the gift of preaching in a way that stirs people, the intoxication of feeling the will of the people bowing leads the individual on and the fact that he has not kept his heart pure and his motives unalloyed seems lost under the cover of this dominating urge, until he awakens some day to find himself a disintegrated personality and is bewildered and confused. He had sought some great thing instead of seeking primarily to keep his heart pure and then let the great come as God might direct.

Thus in the walk of Christian experience the crux lies around the fact of heart purity. There is the crisis experience of washing to be clean and then there is the ever keeping oneself unspotted from the world. The keeping requires the same amount of vigilance as the obtaining the experience and the same earnest effort and concentration of attention, but it is the only hope of a conscience void of offense both toward God and man, and the only unalloyed holiness of life.

* * * * *

03 -- HOW LONG WAS OUR LORD IN THE TOMB? -- Horace G. Cowan

Introduction

Herald Of Holiness, Kansas City, Missouri.

Dear Editor:

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

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

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

Yours sincerely,

Horace G. Cowan

* * *

How Long Was Our Lord In The Tomb? -- Horace G. Cowan

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

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

But the four Gospels evidently say that Jesus and His Disciples ate the Passover in the evening before His betrayal and crucifixion, the regular and only time in which it could have been eaten by the Jews (the evening following Nisan 13, which by the Jewish reckoning of the day beginning at sunset was the beginning of the 14th, in the daylight time of which the event of Calvary was enacted.)

Another passage in John is quoted in support of the opinion that the Passover feast was eaten at the close of Nisan 14, instead of at its beginning: "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they

themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover" (John 18:28).

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

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

The next theory, that of crucifixion and burial on Wednesday and resurrection on Saturday at sunset has of late years received considerable attention by a number of writers. The first one to give prominence to this subject was Rev. A. H. Lewis, D.D., a prominent leader of the Seventh-day Baptist Church, who, in 1865, published the proposition that our Lord was crucified on Wednesday, and rose again on Saturday (or the Sabbath, as he preferred to call it) about sunset, making a period of burial of seventy-two hours, or three full days and nights, as the reference to Jonah in Matt. 12:40 would indicate. There may have been those who held this theory before, but in *The Literature of the Sabbath Question*, by Robert Cox, F.S.A., of Edinburgh, Scotland, published 1865, and which covers the Sabbath doctrine, observance and controversy, as found in the literature of the subject in all the centuries from the first to the nineteenth, and up to the date of his publication, there is no reference to Wednesday crucifixion and Saturday resurrection. Likewise in *Sunday: Its Origin, History, and Present Obligations*, by Rev. James Augustus Hessey, D.C.L., of Oxford University, England, and in *The Sabbath Viewed in the Light of Reason, Revelation and History, with Sketches of Its Literature*, by Rev. James Gilfillan, of Stirling, Scotland, the former published in 1860 and the latter in 1862, no reference is found to the belief in a Wednesday crucifixion and a Saturday resurrection. The three authors named are among the outstanding authorities on the Sabbath question, and though differing on points of observance and the divine requirements for the day, yet their united testimony shows that up to 1865 there was no controversy over the days of so vital moment to Christian faith and practice, Friday and Sunday, the days of the crucifixion and resurrection of Christ.

Other writers have since adopted the same view, among the most prominent being Rev. R. A. Torrey, D.D., the well-known evangelist and Bible teacher, and Eugene Charles Callaway, a business man of Atlanta, Georgia, in whose books,

Difficulties and Alleged Errors and Contradictions in the Bible, by Torrey, and The Harmony of the Last Week, by Callaway, the Wednesday-Saturday theory is fully set forth. The foundation of this belief is the text of Matthew 12:40, and the claim is made that unless Jesus was in the grave three full days and three full nights, or a total of seventy-two hours, the question of His veracity will be raised, and He will be found a false prophet. The point is argued with much ingenuity, and with appeals to the Scriptures, the science of astronomy and the views of theologians, by both proponents of the theory, as well as by lesser lights who have followed the same course. No other writer seems to have added anything new to the argument.

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

Several passages in the Old Testament illustrate the force of the expression, "the third day." In the provision made for the Israelites in the seventh year, when they neither sowed nor reaped, and the question loomed large, "What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase"; God said, "Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years" (Lev. 25:20, 21). While three years are mentioned here, it was not three times twelve months, but part of the sixth, all of the seventh, and part of the eighth, "until her fruits come in," that was to be provided for. This is similar to "three days and three nights" in which our Lord was to remain in the tomb, part of Friday, all of Saturday, and part of Sunday, not much over thirty-six hours altogether.

When the wicked Haman was plotting the destruction of the entire Jewish race in Ahasuerus' kingdom, and Mordecai had urged Queen Esther to take the initiative in a counter movement for the preservation of her people and her own life, she returned him this answer: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish" (Esther 4:16). And the issue or end of this fasting was: "Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house" (Esther 5:1), whence the deliverance of the Jews followed as a consequence. Evidently Esther's three-day fast was completed in intention and in fact on "the third day," the day third in order from and including the day on which it started, and did not require seventy-two hours for its completion; otherwise it would have been the fourth day upon which Esther appeared before King Ahasuerus.

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

These examples from the history of Israel, which by no means exhaust the list, clearly show the meaning of the term, "the third day," or "after three days," in Old Testament usage. It was as though the sacred writers had said, "The day after tomorrow."

2. The New Testament writers agree that the resurrection occurred "on" or "in or within" "the third day," not at its close. Three times Jesus told His disciples that He should be put to death by the rulers of the Jews, but that He should rise again "the third day." This expression occurs fourteen times in describing the length of Jesus' interment. A few passages say "after three days"; but if interpreted literally this would mean the fourth day, and the evident application of this term is the same as in the case of Rehoboam and the revolting tribesmen of Israel.

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

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

Professor Willis J. Beecher, D.D., in *The Dated Events of the Old Testament*, says, "The Bible writers count time by units only, disregarding fractions . . . Broken terminal units are for this reason liable to an ambiguous interpretation . . . So are ordinal numbers . . . The final unit of a series is sometimes used without regard to the initial unit . . . The three days that our Savior lay in the grave (in Matt. 12:40 'three days and nights') were not three times twenty-four hours, but were part of Friday, the whole of Saturday, and part of Sunday, not much more than 36 hours in all. It was a period which included either wholly or in part three consecutive units of 24 hours each. Let this serve as a typical instance of the difference between our usual way of reckoning and the biblical way. In the biblical

way years or days are not thought of as properly measures of time, but as current periods wholly or partly covered by the events spoken of. We use a like method in such matters as postage or mileage. A letter requires one stamp for each ounce or fraction of an ounce. The fraction is counted as if it were a full ounce . . . Samson's wife is said to have wept 'the seven days that their feast lasted,' though she did not begin the weeping earlier than the fourth of those days (Jud. 14:17, 14)."

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

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04 -- PASTORAL STUDY -- Mallalieu A. Wilson (Pastor, Vallejo, California)

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

The first type is that which has for its purpose the stimulation of fresh thought, I once heard a pastor exclaim in prayer, "O Lord! Give us ideas! What we need is ideas!" We may not all pray that way publicly, but I suspect that most pastors do pray that prayer in some form or other every week.

The essential truths that we need to preach. may be few. Certainly all the truth worth preaching is old. Yet we must have new ideas about how to present and apply the truth to this generation, or else this generation will soon ignore our preaching as completely as they ignore the printed sermons of the past.

Study includes more than reading, but one of the most fertile sources of new ideas will be our reading. But not all reading is equally valuable in provoking new ideas. Many men find they are stimulated to constructive thinking more by reading some author that at least seems to challenge some of their accepted ideas than by always reading only those writers who agree with their own views. Most of us enjoy listening to a preacher who echoes our own thoughts, but probably we get more

mental stimulation from listening to one who challenges our old ideas occasionally and throws fresh light on our pathway.

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

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

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

A few years ago, after a series of very interesting conversations with an old preacher of Calvinistic faith, he confessed to me that never before had he discussed theology with anyone who differed radically from him. His ideas concerning what non-Calvinists believed were most erroneous and grotesque. Although highly successful in his own denomination, his appeal to those that had a different background was very limited.

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

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

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

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

It is even more important that interpreting the Scriptures we do not base a vital message on an inaccurate translation or exegesis. Cases of this sort are not only often humorous, but many times are pathetic, and sometimes result in the propagation of positive error. Few of us can hope to become Greek scholars or make any contribution to biblical interpretation, but any preacher by the use of such a concordance as Young's or Strong's can check up on the key words of his text and find their meaning in the original. This every preacher should do before he makes the thought of his message seem to depend largely on his understanding of the exact word found in the English translation.

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

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

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

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

But even when we have rather clearly in mind what we intend to say and the general outline of how we intend to present it, I believe that all of us ordinary preachers need to try it on the empty pews or the office furniture first. I doubt if I have ever preached a sermon which could not have been more fluently and effectively presented if I had given more time to oral preparation in private before introducing it to the public.

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

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

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

I would not say that a wandering from the main thought is never justified. Sometimes I have intentionally dragged sidelines into a sermon where they had little place, because I felt that some matters could more tactfully be brought in incidentally than by harping on them for an entire sermon. Perhaps, under the leadership of the Holy Spirit, a preacher may be definitely led to wander from his

prepared message, but the temptation is to make wandering a habit and think it is blessing the people when it is only relieving us of the work we should have done.

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

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

Some who have never tried this audible preparation of expression may think it would hinder them from preaching with freedom, freshness and unction. The reverse has been my own experience. If I can get blessed preaching the truth aloud in the privacy of my study, I am more likely to feel blessed in preaching it to the congregation. If I get into the "brush" at some point when preaching alone, I can cut a new path and start over as many times as necessary till I find the right way through. But if I am traveling the road in public the first time I go over it, and then get into the "brush," the episode is painful to all.

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

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05 -- THE CHILD LABOR AMENDMENT -- Its Purpose, Its Scope, Its Promise

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

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

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

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

The difficulty has been, of course, that opponents of the amendment have been tireless in fostering misconceptions as to the purpose and scope of this piece of social legislation. Moreover, there has been in the public mind some uncertainty as to just what type of legislation might be expected as a consequence of the ratification of the amendment. The only antidote for these misunderstandings and for this uncertainty is a clear understanding of the amendment itself. Here is the text. It was drawn up by constitutional experts and fitted into a design that would give Congress just what is needful to legislate on means to protect the nation's children from economic exploitation. Just that, and nothing more.

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

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

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

In other words, the Child Labor Amendment makes possible legislation to fit the present needs of our changing industrial society. It also empowers legislation tomorrow to fit altered needs. There is no iron hand here to hamper the forward

march of social ideals, only the extension of the long arm of the national government to protect every child of every state in economic relations in so far as they are concerned with gainful employment.

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

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

Another much misconstrued phrase in the text is that referring to persons under eighteen. The wording was necessary to make it possible for Congress to protect young workers of sixteen and seventeen from the hazards of certain occupations in which the risk can be better borne by more mature people. In no other way would it be possible to reduce the high toll of industrial accidents to these young persons. You must bear in mind that many states have the power to regulate the labor of minors up to twenty-one, even though none bar employment to that age, or even to eighteen. It is not cherishing any fair faith in our scheme of democratic government to fear that Congress would ban all employment to the age of eighteen any more than that a state legislative body would.

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

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

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

If the Child Labor Amendment is ratified the National Child Labor Committee will at once urge upon Congress the passage of legislation that will embody

provisions substantially similar to those that operated successfully in many of the industrial codes:

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

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

It is useless to insist longer that state legislation can take care of child labor. Not in our day. Not in many days. Seven states out of the forty-eight now have child labor laws that require a sixteen year minimum for work during school hours. One-seventh of the states, in other words, after a struggle that has lasted more than a century, give legal protection to children that is parallel to that briefly afforded in the recent industrial codes. Most of the other states have the fourteen year minimum, at least for factory work, but in many cases there are exemptions that discriminate against the child of the poor, in favor of certain industries. One state even has a school attendance law requiring school attendance for six months each year up to sixteen, except that in cases of extreme poverty a child may leave school for work at twelve. Such a law fails before those who need protection most.

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

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

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

States Which Have Ratified The Child Labor Amendment

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

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06 -- FINANCING THE CHURCH -- C. P. Lanpher

A long, long time ago Jesus said to His disciples, "The poor ye have always with "you." There is a similarity in the truth of this statement and in the perpetual presence and the continued complexity of church finances, always with us. It has been said and doubtless well said, that the question of man's relation to money has been the acid test at each successive stage in the development of the people from the Exodus onward. A conspicuous public example was given in the case of Achan with his wedge of gold (Josh. 7:1-18) as Israel was about to enter on its national life and again on the threshold of the history of the Christian Church, Ananias and Sapphira as fearful warnings for all time to come, against the sin of withholding a definite pledge or process in giving of money from the Lord. The author of that interesting book, "Money the Acid Test," says some very interesting things concerning giving and our relation to it.

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

"First Grade -- A Tenth -- Throughout the ancient pagan world the right of the powers to a portion of all property was well-nigh universally recognized centuries before the time of Moses, indeed even before Abraham, clay tablets dating 3,800 years before Christ prove these facts.

"Second Grade -- The Tenth -- In the patriarchal period, Abraham offering the tenth to Melchizedek, the priest-king of Salem, anticipating the day when men would lay their most precious gifts at the feet of our divine Lord (Heb. 7:4). Likewise Jacob, his grandson, at Bethel pledged to God, 'Of all that thou shalt give me I will surely give the tenth unto thee' (Gen. 28:22).

"Third Grade -- Two Tithes Plus -- When the Hebrews became a nation, the tithe was applied to the purposes of their religion, and provided for in the statutes

of their ceremonial law. Each head of a family among the Jews was bound by direct enactment to give a tenth of all his yearly income or increase to the support of the Levites, but the Levites, in turn were required to pay 'a tenth part of the tithe' unto the Lord (Num. 18:26-29). The Hebrew was obliged to pay a second tenth which was used for the maintenance of the feasts (Deut. 14:22, 23) and in addition, there were trespass offerings, long and costly journeys to the temple and sundry other religious charges, all imposed by divine sanction, beside the freewill offerings. Taking all these items, it is undoubted that among the Jews every head of a family was under a religious obligation to contribute as much as one-fifth, perhaps as much as one-third of his yearly income. The ripe fruitage of this benevolent system of Israel appears incarnate in the person of Zacchaeus when our Lord called him out of the sycamore tree and he turned at once to the matter of personal account and said, 'The half of my goods I give to the poor' (Luke 19:8)."

If there was a system of giving religiously observed among God's ancient people under the old dispensation which met the needs of God's work and functioned always unless ignored, would it reflect credit upon the Lord to omit the furnishing of a working plan for the present dispensation with its greater light and illumination and the multiplied demands presented? Unquestionably one of the crippling things today in church finance is method. There is such a variety in the manner of giving, such a collection of miscellaneous ideas practiced in various congregations that our system of benevolence represents as many models and ways of giving as the varied styles in the automobile market today. The result is that much of the time we find ourselves on the ragged edge of wonderment as to how to secure the necessary funds to boost a depleted church treasury. Unquestionably among the holiness people there is a general recognition of the practical worth of the tithe system, that is not to the extent of the varied tithes and offerings of the ancient people of God but of laying aside one-tenth of the weekly or monthly income, but one difficulty is encountered here and that is after the individual's earnings have been tithed, the tithe is split into so many sections and scattered over such an extensive area that none of the demands are fully met and the age-old problem still exists, while we devise more methods, more specials, miles of pennies mortgage tonics, tin-bank accumulations, etc., etc., to pay the preacher, the rent, the mortgage interest, the budgets and the ever increasing demands that are laid upon us as preachers. Personally we are persuaded that this abstract, generalizing way of giving defeats our arrival at the objective for which we so blindly grope. If this is God's way of church finances for our day, then He was more indulgent in clarifying the vision of His ancient people than He is in making plan or working system of finance to the church today. Unquestionably the method of haphazard giving was one of the causes of the introduction of questionable money-raising methods in the church, suppers, bazaars and what not. The cold, hard facts cannot be ignored, if a church expects to exist it must have money to pay its local demands and meet its benevolences.

In bringing this article we wish to more than voice our theoretical notions regarding the all-important matter of church finances. If a system works be it human

or divine, sacred or secular it establishes a place of recognition which cannot be ignored by honest observers.

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

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

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

Again it was a small church we were serving, the membership was largely women. We secured nineteen signatures to the storehouse covenant who agreed to faithfully lodge their tithe on the contribution plate each Sunday. This little church with only six men in the membership paid us thirty dollars a week, spent a thousand dollars in church repairs in one year under this system and ran their District and General Budget from around three hundred dollars up to twelve hundred and fifty dollars the last year of our ministry among them. We had only nineteen tithers of the over forty members in this church, had we had "all the tithes" we might have done better. There was no more money there that year than in other previous years but we did succeed in directing it into a new channel, namely, the storehouse treasury and the benevolent exercises of that little church doubtless created holy pulsations that echo on far India's shore and other mission fields. We believe as surely as we live that the fruitage of unpaid District Budgets, General Budgets and the miscellaneous lot of neglected obligations have sometimes been occasioned because Nazarene money has found other channels than the sacred objective of the storehouse treasury.

The number of church members on the New York District is approximately 2,000. Supposing that each wage earner of this district deposited his tithe each week or month on the contribution plate. If the wage earners of this district number one-third or one-half of the district membership and the forty church treasurers of this district counted these offerings each Sunday night or Monday morning what would be the result? Such statistics cannot be gathered, but we have found that one of the most evasive things that we have ever hunted for in the column of the "Lost," "Strayed" or "Stolen" is the tithe. Like Paddy's flea it will find more places of concealment than a lively disease germ.

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

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

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

One good woman with a family of four and an income of ten dollars a week had contributed \$1.18 each Sunday for 22 Sundays. Another conscientious member

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

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

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

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

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

-- Anonymous

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07 -- SERMON IMPROVEMENT -- Harvey S. Galloway

What is a sermon? What do we mean by the term sermon? If the sermon is an abstract entity to be improved for its own sake, to be polished until it stands out as a wonderful piece of art and nothing more -- then sermon improvement is one thing.

But if the sermon is a means to an end, a vehicle of expression, a conveyance to get the message of God from the burning soul of the preacher to an eternity bound people -- then sermon development is quite another thing.

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

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

With this background for our thinking, let us notice some elements in sermon improvement.

The first element in sermon improvement is a growing knowledge of the Word of God and wisdom in its interpretation. The preacher's authority is the Bible. Here is God's message for the people. No longer does God reveal His messages direct to man. That day is passed. But He speaks to man in His Word and through His Word. Here the preacher is to get the message for the people. The preacher must be familiar with his stock in trade and that knowledge must be a growing one. The groceryman, to be a success, must know his stock. The housewife would not continue patronizing a man who gave her corn meal when she asked for butter, or cake when she asked for bread, or pork when she asked for beef steak. He might plead ignorance, but she would calmly reply, "You are supposed to know," and go elsewhere. A few years ago I went to work in a mercantile establishment of a large city. The first day I spent in looking over the stock and working with it. The next day I began selling those articles placed out on the counters. But when a customer asked for a better shirt or tie, he had me. I would immediately bluster around and hunt, or ask another salesman where to find it, and would sometimes make the sale or about as often lose it. But I stayed there several years. I came to know the stock so well that I could not only find what I needed but could also tell of the qualities of

the respective articles and could anticipate demand and place orders accordingly. I got to where I could "preach" a pretty good "selling sermon" because I knew my stock in trade, and before I left I was drawing the largest commissions in the department. The Bible is the preacher's storehouse of truth, and, if his sermon is to be worth listening to, he must know the storehouse. Ignorance is absolutely inexcusable. I have heard preachers cite references that were not correct and use historical incidents of the Bible totally out of their setting or with a wrong account of them.

Not alone must the preacher know the where of Scripture truths, but he must learn the quality and application of the parts of Scripture truths and their relationships to each other. The good groceryman will not attempt to sell the frills when the family's need is for meat and bread and potatoes. Neither will he try to sell a hundred pounds of soda; though he might sell a hundred pounds of potatoes. But we preachers do not always know as much about the truths of the Scripture entrusted to our ministry.

The preacher must not only learn his Bible but must also be wise in its interpretation. Paul's admonition to Timothy was to rightly divide the word of truth. I am acquainted with people who know the Bible as far as a knowledge of its contents is concerned, but who wrest its truths to their own damnation and to be a cover for their inconsistent lives. Brethren, if our sermons are to be true, if they are to be improved, let us learn better how to interpret the truths of the Word of God!

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

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

I strongly suspect that the most of us who are preachers of the gospel could make a tremendous improvement in our sermons by making them more true to life. Too often the ministry may be indicted for bringing musty theological discourses, foreign to the lives of the people. A proper study of people and a systematic understanding of their problems and needs will help to put point and human interest in our sermons that will help us to reach men.

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

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

Another element that is of primary importance in sermon improvement is a developing mind on the part of the preacher. A keen, alert mind is necessary to the proper preaching of the gospel, to efficient sermon development. An effective memory is a valuable aid in preaching. Who of us has not admired Bud Robinson as he has woven text after text and passage after passage into his messages? But his memory did not come by accident, but by development through hard work. A trained memory is a valuable asset in both the development and delivery of the sermon. But memory is not all. A keenness of mental processes is necessary to see and make adjustment to various situations that may arise and to be alert to the leadership of the Holy Spirit. Correct habits of thought in the homiletic development of the sermon are invaluable. As one trains himself in thinking, he will be able to produce better arranged and more effective sermons. I sometimes get out an outline of a sermon preached several years ago and prepare to preach from it again. Very often I find that the material of that message must be completely rearranged and perhaps some of it eliminated and other material added. This is an interesting comparison of one's mental processes now and those of a few years ago.

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

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

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

The last field of endeavor to which we shall direct our attention for this discussion is that of study for effective sermon delivery. Here is where the most of us could make tremendous improvement in our sermons. The pulpiteer should be a master of English. I do not mean that he should necessarily be a grammarian or that he should be far advanced in the study of rhetoric and literature, though a study of these is valuable. Nor do I mean that he should embellish his speech with flowery adjectives and high sounding words. Sometimes that does more harm than good. But he should be a master of English, a master of words and their combinations. He

should be able to convey his thought in simple, easily understood language, so that there is no confusion among his hearers. Who of us has not floundered for a word or despaired at his inability to put his thoughts into expression?

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

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

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

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08 -- THE SPREAD OF HOLINESS AMONG THE PEOPLE OF AFRICA -- David Hynd

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

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

Those who felt called to Africa congregated around Port Elizabeth about 1909-1910, where Rev. Hundley gathered together missionaries from the various holiness groups from Britain and America as they set foot on African soil. The policy of these early pioneers was the establishment of an "International Holiness Union of Africa," as it was called, and the method was to establish a school for natives who would be drawn from various tribes. The congregating together of missionaries and potential native preachers was to be a mutually helpful process whereby the missionaries would learn the language of the tribes to which they would go and the native workers would receive from the missionaries the training that they needed.

However impracticable this scheme may have proved to be at that time, it has nevertheless proved to be the birth of the holiness movement in Africa. Names which are now written indelibly on the pages of holiness history in Africa are found among those early pioneers at Port Elizabeth: Mrs. Etta Innis Shirley, Rev. D. B. Jones, Rev. M. Schoombie, Rev. Schmelzenbach, Revs. Fuge and Sclater.

Revs. Fuge and Schoombie from a holiness group around Cincinnati, Ohio, laid the foundations of work which is now attached to the Pilgrim Holiness Church of America; Rev. D. B. Jones of the International Holiness Mission of England came out and later began what has become the foreign work of that Mission; Rev. Schmelzenbach from a group around Peniel, Texas, and Miss Etta Innis from God's Bible School, Cincinnati, became affiliated with what became the Church of the Nazarene.

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

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

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

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

From Swaziland the Church of the Nazarene spread to Johannesburg, Gazaland, and the Eastern Transvaal.

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

For the past 25 years the self-sacrificing labors of these early pioneers, who, thank God, are nearly all still among us, have resulted in the establishing of a multitude of native holiness churches pastored by native holiness preachers working as three separate denominations in the same territories as mentioned above. In each territory their borders are contiguous and in some cases overlap.

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

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

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

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

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

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

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

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THE END