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J. B. Chapman (Editor)
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The Preacher's MAGAZINE

Message of General Superintendents

WE, your Board of General Superintendents, offer the following challenge to you, the District Superintendents, here assembled, and through you as leaders to our people throughout the world.

1. The precipitation of a genuine revival of religion in every church of our connection.

2. A period of importunate prayer encompassing the month of March and climaxing with Easter Sunday, April 5, 1942.

3. The conservation and increase of church membership.

4. The intensification of activity, the broadening of scope, and the vitalizing of every department of our Zion.

5. Full effort to liquidate the indebtedness of our educational institutions, to retire mortgages on church property, and to the practice of great care in the financing of such buildings and improvement programs as are now in progress, or such as shall be assumed this year.

6. The spread of the gospel through the medium of the printed page by the fullest distribution of the literature offered by the Nazarene Publishing House.

7. The strengthening of our faith by the means of an awakened and increased consciousness of God.

8. The paralleling of our co-operation with our nations in their response to liberty's call, by a mobilization of our all for God and humanity through sacrifice and service.

9. A clear-toned, dynamic enunciation of the doctrine, experience and practice of holiness in the prosecution of the entire program herewith set forth.

We, your General Superintendents, hereby solemnly and reverently dedicate ourselves without reservation to this task, and call upon you, our brethren, to give yourselves in like consecration. God helping us we can do no less!

The Preacher's Magazine

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J. B. Chapman, D. D., Editor

D. Shelby Corlett, Managing Editor

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It Is Time For a New Spiritual Crusade

BY THE EDITOR

The year 1942 marks the one hundred and fiftieth anniversary of the birth of Charles G. Finney, the great evangelist, whose ministry marked an epoch in both the quantity and quality of American Christianity, and extended its peculiar influence to all English-speaking countries and around the world. The careful preacher will include Finney in his reading this year. He will read at least one good biography of the great evangelist, and will, for his own soul's sake, read either again or for the first time Finney's "Lectures to Professing Christians." If the preacher is inclined to be critical, he will find faults in Finney's interpretation of the doctrine of holiness; for although there is not the slightest doubt that Finney obtained the blessing and lived much of his life in the enjoyment of its fullness, still he was never very fortunate in his interpretation of the doctrine. He thought holiness implied simply a corrected will (largely ignoring the demand for purified affections), and this led him to identify consecration and sanctification and to make no particular distinction between the human condition and the divine blessing. But there is much to be learned from Finney's methods, for it is to his methods, rather than to his doctrine, that the unusual degree of permanence accomplished by his meetings is to be explained.

But it is not enough for us to study Finney or any other great preacher; and we must not make a fetish of any day or any movement or of any symbol. Our day makes its demands upon us and we must meet those demands. It is something of a rote to say that we are in the midst of times such as the world never saw before, and it is scarcely useful for us to say this again unless we are ready in our hearts to do something about it. Within our generation it has become popular to allow the times to constitute an alibi for inactivity or failure. If this is to be the re-

sult of our study of history or of our own times the results do not justify the effort. Our times are what they are, and neither we nor the majority of the people to whom we minister can do anything directly to mend the times. There is war, and we cannot by our wishes, prayers or efforts bring about an armistice. There are trouble and affliction and fear and dread on a scale that affrights, but it is folly for us to deny the existence of these things or to attempt to bring consolation to men by telling them things are not as bad as they seem or that God will certainly bring things out the way they themselves are expecting them to come. The fact is we are in for darker days, deeper afflictions and direr grief than have ever yet reached us. Men, women and children are going to be pressed until there will be a tendency to think nothing is important unless it contributes directly to the war effort, and this tendency will make draft upon church attendance, Christian liberality, and upon all the finer Christian graces. There is nothing we can do to prevent these general conditions.

But, now as ever, our task is to promote spiritual life, and this task, taken in connection with the present situation, means that we must inaugurate and persistently prosecute a spiritual crusade. We must go out to meet an unusual situation with an unusual program. In the spiritual realm, just as on the military field, it is not possible to maintain a nominal, defensive warfare. The best defense is an offensive. We must not let the conflict come to our own territory. We must wage a war on the enemy's line. We must attack. We must get in the first blows. We must win finally by winning initially.

A study of the Acts of the Apostles shows that the scriptural, pentecostal method was the revival method. Those who would have the Church built without any excavating disregard the Master's call for a durable foundation. There is no genuine reformation and regeneration without repentance and restitution. There is no life of process until there is birth in crisis. There is no way to promote the work of God except the old-time way of sweat and sacrifice and blood.

It goes without saying that we must increase our activity. We must do more of everything that has ever seemed to help us get ahead with our task. We must take on a fuller preaching program. We must make more pastoral visits. We must use more newspaper space and radio time for spreading the message and advertising the church. We must improve our Sunday school organization and increase our Sunday school attendance.

But more important than all else, we must give ourselves to prayer and meditation and to every means for deepening our spiritual life, and we must become more intense in spirit than ever we have been before. Our prayer must be, "Send a world-wide revival, but begin it in me." This, I think, is the crux of the whole matter. It is

the supreme test of our sincerity and of our willingness to pay the price.

Charles G. Finney found it hard work to promote a revival in his day. There were times when he preached daily for four weeks before he even invited people to express a desire to seek God. There were times when as many as nine weeks were required to accomplish what he believed was needed in a given community. It may not be possible for us today to successfully carry on "siege meetings." But there is no substitute for intensity. In our busy age it may be we shall have to drive on to the breaking point more quickly than Finney usually did it, but whatever it takes we must break through. We must have souls. We must have revivals. The time is ripe, yea, overripe, for a new spiritual crusade. There is no crusade without zeal. There is no crusade without enthusiasm. There is no spiritual crusade without deep and real passion. O preachers of 1942, shall we not pay the price in sweat and blood and make our day outstanding, like Finney's was, for spiritual conquest and victory!

The General Superintendents' Challenge

AT the recent Superintendents' Conference the General Superintendents presented a challenge to the entire church, the text of which is printed on the front page of this magazine. The particular emphasis of this challenge to be stressed here is that relating to revivals: "The precipitation of a genuine revival of religion in every church of our connection. . . . A period of importunate prayer encompassing the month of March and climaxing with Easter Sunday, April 5, 1942."

This is a distinct appeal to the ministry of our church. If we are to have spiritual revivals, such revivals must begin in the hearts of the ministers. Until a District Superintendent, a pastor or an evangelist can pray through to a renewal of spiritual blessing and a fresh outpouring of the Holy Spirit upon his own heart there is little hope of any unusual spiritual blessings upon the work of the church under his supervision.

This call to a period of importunate prayer is a call to ministers to give themselves to such praying. These unusual and trying days in which we live make more than average demands upon us—we must meet them with increased spiritual power and blessing. Saturate your mind with thoughts of prayer, study the Bible and its message on prayer, read books on prayer, the Bounds books, particularly, "Preacher and Prayer," and other good books on this theme. Take more time to pray. Wait before God in quietness asking Him as did the psalmist, "Search me, O God,

and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139: 23, 24). Pray through to a new touch of God upon your own heart; to a deeper love for people, a greater concern and passion for their salvation, a larger interest in the work of God's kingdom throughout the world, etc.

Be sure your own heart is challenged first, then present the challenge to your people. Request them to join you in prayer for a renewal of spiritual life throughout the denomination, and a true revival of religion to come to your church. As your own heart burns, preach upon such themes as are calculated to stir the people to soul passion, to importunate prayer. There are numerous prayer themes that will be helpful if presented from a burdened and awakened heart. Themes like: "When Zion Travailed" (Isa. 66: 8); "At Ease in Zion" (Amos 6: 1); "The Man with the Inkhorn" (Ezek. 9: 2, 11, particularly verse 4); "Watchman in Zion" (Ezek. 3: 17-21; 33: 7-20); "Paul's Soul Burden" (Rom. 9: 1-3; Gal. 4: 19); "The Messages of Jesus to the Churches, particularly to the Church at Ephesus and Laodicea" (Rev. chapters 2 and 3); and others which the Holy Spirit might suggest will help to stir to soul passion in both the preacher and the congregation.

Let us take this matter seriously. For your own soul's sake, for the sake of the influence and work of your local church, for the sake of the progress of the entire Church of the Nazarene, for the sake of the advancement of the cause of Christ in the earth, for the sake of our Lord Jesus Christ who gave His all for us, let us put all we have into this spiritual effort.

We are challenged by the General Superintendents thus: "The paralleling of our co-operation with our nations in their response to liberty's call, by a mobilization of our all for God and humanity through sacrifice and service." In other words, we must be as much "all out" for God and revivals as the nations are "all out" for victory.—MANAGING EDITOR.

Work on Your Knees

A clergyman, walking on the public highway, observed a poor man breaking stones, and kneeling the while so that he might be able to do it more effectively. Passing him and saluting him, he remarked:

"Ah, John, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones."

"Perhaps, master," he said, "you do not work on your knees."

Praying brings down the power that can break the flintiest heart.—*Christian Commonwealth*.

Thoughts on Holiness

The Christian Law of Relativity

Olive M. Winchester

Now Noah was a just man, and perfect in his generations (Gen. 6: 9).

IN these days we hear much about the law of relativity in the realm of science. This is fraught with many complexities, especially for the lay reader, and we are lost in its mazes. There is, however, in the realm of Christian experience and living a law of relativity with which we must all be conversant if we are to understand our own experience and also understand others.

We have long been familiar with one phase of this law which sets before us the fact that the life of holiness is adapted to fallen man in his present state and condition and does not require of him absolute, angelic or Adamic perfection, but there are other phases of this law which may not have received the same emphasis and to these we turn for our consideration at this time.

THE LAW APPLIED TO CHANGING STATES WITHIN THE SAME INDIVIDUAL

Following Wesleyan teaching on the subject, Porter in his "Compendium of Methodism" states, "Christian perfection does not imply a uniform brilliancy of mind and engagedness of heart in the worship of God. The most brilliant and devotional have bodies like other men, and may find them weary and dull just at the time they would be zealous and animated in their religious duties. Our animal spirits sometimes flag and become bad conductors of grace, making the good man appear sluggish and wanting in interest. At other times they flow in excess, and display fully as much grace and zeal as he enjoys. A well informed judgment and settled purpose are equally necessary in both cases; in the first, to keep him from becoming despondent and inactive; and in the second, to restrain him from extravagance."

In meditating upon this statement we find here just what exists in other fields of endeavor, that is, the impossibility of keeping an invariable response to any line of activity. This does not imply that our sense of loyalty has wavered, it still abides under the changing current of outward expression; our purpose of heart devotion to the kingdom of God remains inviolate, but the sensible response to it is more active at one time than at another. This sensible response is conditioned very often by physical and mind conditions. The mother in a home has the same untiring love for her children, but excessive weariness may deter

its expression at times, so our love for Christ abides, yet we have this treasure in "earthen vessels."

Remembering these facts it will help us not to depreciate our experience when the responses are not so active and on the other hand it will also save us from overvaluing our experience when the surges of emotion and zeal rise high. The true estimate lies somewhere in between these two extremes.

THE LAW APPLIED TO DIFFERENT INDIVIDUALS

One of the greatest saints the world has known was John Fletcher who came to the assistance of John Wesley at a very critical time. Through his spirit of devotion and keen controversial powers, he made an outstanding contribution to the Wesleyan movement and the doctrine of Christian perfection. His declarations on Christian experience have always been regarded as classic.

J. A. Wood, in his book on "Purity and Maturity," makes a statement regarding the relativity of spiritual experience in different individuals which he reinforces with a quotation from Fletcher. "Personal purity," he observes, "or spiritual health, may consist with comparatively small spiritual power, perfect in quality, but quite limited in quantity, though proportionate to capacity. 'Thousands of God's moral vessels,' says Mr. Fletcher, 'which are perfect in their place and in their degree, and as such adorn God's universal temple, fall short of each other's perfection; without being sinfully imperfect on that account. When differences are natural and not moral, if we call them sin, in many cases we charge God with the creation of sin'."

Sometimes we regard the experience of holiness as an unvarying entity as regards quantity, and feel that it must exist in every individual in the same measure. It is unvarying as regards quality, that is, it always consists in purity, freedom from the inbeing of sin, but as regards quantity, that is determined by the capacity of the container, and not all individuals have the same capacity for the reception of spiritual realities any more than do all have the capacity along other lines. Some persons excel in knowledge and understanding in matters that pertain to the intellect, and others are slow to grasp such facts. So it is with spiritual matters, some find their way at once into the inner circle of disciples as did John the beloved of old, while others remain with the general multitude of believers. All have

purified hearts, but not all the same cognition of Christian living.

If someone would ask why this is, we would say first that it is as we have suggested a variation in original capacity, then moreover as spiritual life is dependent upon other phases of our being such as the ability to know and understand, the response of the emotional nature and the purpose of the will, all these enter in to cause a variation. Consequently we must expect differences, and not make any single individual experience the norm, but must draw the norm from the Word of God which allows for constitutional variations.

THE LAW APPLIED TO DIFFERENT STAGES OF GROWTH AND DEVELOPMENT

Among the many works on the subject of holiness which were written in the last part of the nineteenth century, one put out by a member of the laity has proved to have been especially helpful. Hannah Whitehall Smith wrote "The Christian's Secret of a Happy Life." While it is not theological, yet it is very analytical and has particular insight into the problems of Christian living.

Speaking of the various stages of Christian experience, she remarks that a writer on the interior life says, in effect, that our spiritual pathway is divided into three regions, very different from one another, and yet each a necessary stage in the onward progress. First, there is the region of beginnings, which is a time full of sensible joys and delights, of fervent aspirations, of emotional experiences, and of many secret manifestations of God. Then there comes a vast extent of wilderness, full of temptation and trial and conflict, of the loss of sensible manifestations, of dryness and of inward and outward darkness and distress. And then, finally, if this desert period is faithfully traversed, there comes on the farther side of it a region of mountain heights of uninterrupted union and communion with God, of superhuman detachment from everything earthly, of infinite contentment with the divine will, and of marvelous transformation into the image of Christ.

From this passage just quoted we see again the law of relativity becoming applicable. Our own spiritual experience varies with the process of time and growth. Considering this we will not expect from the young Christian the same reactions to the spiritual life as from the one who has been in the way for many years. The heart is purified and the evil that is in the world has been renounced, but the legitimate things of life hold more attraction than for one who has entered into the third stage of Christian experience. We should not condemn them for this as long as they keep such relations within regulated bounds.

Just as there is an adjustment to life chronologically, a silent adjustment that we know not how it comes, so there is spiritually. When we enter different age periods, we find our outlook

on life varies, so in the spiritual experience, as we grow in grace with the passing years we find that our reactions have increased in spiritual sensitiveness, and we discern less and less of real value in things of time and sense.

Thus it is that the law of relativity applies within our own life under different physical conditions, within the life of others amid variations in temperament and constitutions and then again within our own life with the different stages of growth and development. Yet always it is the same Lord and Master who graciously keeps his own, and for us He prays and intercedes that our faith fail not.

Successful Leadership

C. E. Shumake

ONE of the important problems of any organization is that of leadership, and it might even be said that the success of any organization is dependent upon its leadership. There are various qualities of good leadership, but we consider one of the more important ones as being that thing we call diplomacy. Diplomacy means "the art of negotiations," and happy is that person who knows how to get along with people, especially with those of different and counter opinions.

We must realize that in every line of organizational work there are going to be differences, and in the church, as well as in any other organization that involves human personalities, these differences will come. But a *difference* and a *division* are two different things. There should never be a division in the church; we are one in Christ and have the one great purpose as a Christian and a member of the body of Christ. And it is necessary to know that when differences come, almost always they refer to *methods* and not to *purposes*. Here is what some often fail to see. To take an absolute attitude and refusal to compromise when it is only a matter of methods that is involved is wrong. Herein lies the need of that sense of diplomacy; to see that methods can be adjusted and compromised without a sacrifice of principle.

If we can remember that the other person's method may be just as good, or, even better than our own, and be willing for others to share in the organizational and promotional work of the church, we will enjoy far greater personal peace and contentment, and the church will enjoy far greater advancement in her God-given task. After all, to keep an organization going is something like keeping a clock going. Any clock will keep time if someone will wind and adjust it.

Why should I quibble over the method of winding and adjusting the clock if the purpose is

served; if the clock keeps time. Just because it is not wound the way I think it ought to be wound gives me no excuse to smash it to pieces. If it is keeping time I shall be satisfied. Just because methods that are exclusively my own are not used to run the church gives me no excuse to wreck the harmony and the progress that is being made. If the church is keeping time I shall be satisfied.

A leader must have authority, and we have found that it is not so much this authority itself that is objected to in most cases, but it is the way that the authority is handled. Again we say that the quality we call diplomacy is something needed in successful leadership. Though authority is indeed needed in successful leadership

and management, on the other hand it must be remembered that a continual display of that authority will weaken it. Many a preacher has limited his usefulness because he did not know how to use his authority.

Brethren, pages could be written here, but those who will take heed can read between the lines, and to the others perhaps it would be just a waste of time and paper to enlarge. The pastor who takes great delight in showing how much authority he does have can never be a good executive. The same is true with any leader. The authority of a real leader is felt rather than seen. Brethren, let us be wise in these things, and "stir up our pure minds by way of remembrance."

Archaeology and the Bible

By Basil Miller

Part Six

46. *Ur of the Chaldees, the city of Abraham.* The ancient city, the Ur of Chaldees of the Bible, the early home of Abraham, has at last been extensively excavated. Many new researches have been conducted in Ur by Dr. H. H. Hall of the British Museum which have resulted in the discovery of many interesting objects dating from the time of Abraham back several centuries before this age.

They show that Ur had an elaborated civilization, politics, art, commerce and science more than five thousand years ago. Lifelike portrait busts of men of five thousand years ago have been dug up from the rubbish and debris of fifty feet or more. Some of these portraits seem to be those of very intelligent men.

Particularly interesting is the bust of Kir-lil, doorkeeper of the temple of Ereck in Ur, 3200 B. C. This has a complete inscription in the oldest cuneiform characters. His eyes are prominent, his nose curved and his head is shaved, which custom was a rule among the priests of his time. His face is strong and self-assertive. He is decidedly the type of civilized man, though he lived many centuries before the Greeks were young.

The site of the ancient biblical Ur is a hill, now called Tell-el-Mukkayar, the actual location of which is now deserted, save for a few scantily clad Arabs. Ur of Chaldees lies near the mouth of the Euphrates River, in an extremely hot and unhealthful region. Beyond doubt in the early days of civilization this was a desirable location for commerce.

One of the most interesting discoveries is the palace of King Er-Engur, who ruled about three hundred years before the time of Abraham, or

2300 B. C. The palace bears the inscription, "The House of the Mountains." It is constructed of large, flat, burnt bricks, fourteen inches square, and its walls are five feet thick. Close by this were the brick walls of the temple Ninsun, the Goddess of Love. Centuries later this temple was destroyed by fire; after which it was rebuilt and occupied by the priests of Sin, the moon-god, the chief deity of the city.

Graves from this period have been found not far off, the dead having been interred in pottery coffins between the houses. They were buried in a crouched position, according to the custom of early Babylonia. With the bodies were simple ornaments of beads of agate, and jars and pots to contain food and water for the dead.

At Shadrein, which is fourteen miles from Ur, is a waterless desert in which was unearthed houses having their walls covered with plaster, adorned with simple bars of red, white and black stripes. In a section of the wall of the city were found flint and obsidian knives, flakes and arrowheads, mace heads of limestone and fragments of vases and small shell objects. Very remarkable and durable were the nails used, mostly of copper with gold heads, and in some instances of solid gold. With these objects were many vases having on them curious paintings.

Many of the remains indicate that the people of Ur lived a very luxurious and sensuous life five thousand years ago, with much wine drinking and dancing. Vase decorations show that highly painted and scantily clad dancing girls amused the citizens.

Near the main city is another small hill called Tell-el-obeid. This is a site of the small shrine of the Goddess Damkina, the bricks of which bear the date of forty-nine hundred years ago.

Heaped up near the wall of this building were found many early remains of Sumerians, the people who originally founded Ur. Among these art objects were found foreparts and heads of four life-size copper lions, with eyes of red jasper, white and blue shist, tongues of jasper and teeth of shell. The metal was oxidized completely so that often only a green powder remained of what was originally copper. But since the bodies were reinforced with clay and bitumen they happily survive and carry a trace of copper.

Other objects of interest were panther heads of copper, a golden bull's horn, many beautiful mosaic pillars made of red and black stone and mother of pearl, and rosettes of pottery with petals of various colored stone.

From the conditions that scientists have found to have existed at this time, it is easy to see why Abraham, who loved God, left the wicked city. It was a place of unexcelled idolatry, wickedness and dissipation. God-fearing men such as Abraham fled from these horrific conditions.

This record has been given at length to show something of the civilization, and the intimate side of the social life in the days of Abraham. Hence we see that Ur was a highly civilized country two and three thousand years before Christ. Again the spade and the Bible bear witness to each other.

47. *Haran.* It was at Haran that Abraham's father died. Near Urfa in the far north of Babylonia in the stony plains of the upper Euphrates the grave of the father is still pointed out to travelers. The ancient site of Haran is made up of a few mounds, out of which cut stones are dug. The walls of the city may be followed, along which may be found a beautiful gateway, paving stones and a massive stone castle.

48. *Civilization in the time of Abraham.*¹ Often we think of Abraham living in the dawn of civilization; but this is far from being true. When Hammurabi (the Amraphel of Genesis 14) became king of Babylon, though numerous kings had preceded him, he unified the conquered cities of Babylonia and formed a nation. The letters of the old king often encased in envelopes with seals and stamps on them reveal his life and manners. Canals were dredged and constructed; revenues were collected; letters have been discovered of warrants to arrest certain individuals in Babylon; some are summons for officers to submit their accounts to auditors; others are orders for the dispatching of troops, and for sheepherders to come to the capital. The old king arranged for the inspection of flocks.

Babylon was the seat of the supreme court. Hammurabi even tried ordinary cases. Money lenders were punished. Lunar months were regularly observed; and every third year an intercalary month was inserted. All the documents of the period are dated. A regular postal

system for the dispatching of letters and packages was in vogue; labels and tags were used for this kind of work. Numerous smiths learned and plied various trades. Flutes were used and harps were common. On a soft piece of clay with a stylus the scribe wrote records. Practically every man in the community of any standing had his individual seal, signet and stamp. Contracts and letters and records were usually encased in soft clay, bearing the address of the party to whom they were going.

Numerous schools existed. Recently the equipment of such a school was discovered in Turkey, consisting of syllabaries or sign dictionaries, grammatical exercises, lists of names and elements contained in them, mathematical tablets, such as a list of fractions, measures and weights, etc. Practice tables for students were unearthed along with extensive lexicographical material. Exercises in multiplication were also found, some containing the multiplication of numbers as high as 1350. One table runs: 18 *a-du* 1; *a-du* 2 36; up to *a-du* 20 360. Hymns and cantations were numerous, and great works of sculpture were found. In fact we discover by reading the records that the life of the Babylonians in the time of Abraham and Hammurabi was highly advanced, and was far removed from barbarism.

If such is true, when Abraham moved from Ur of Chaldees into Canaan, is it unthinkable that all this culture and training with the power of reading and writing, the keeping of numerous records with minute details, would have been lost by him? Moreover the land of Canaan was touched by the influence of Babylon. If this be true, the force of the arguments of the liberalists that the age of Moses in the land of Palestine was too rude and barbarous to have produced the history given in the Pentateuch is lost.

No doubt even Abraham in his age kept faithful records of all that occurred in his household. And none can tell how soon even inscriptions of the story of creation, and of the days before the flood will be unearthed that had their origin in the age of Abraham, or even earlier. If a civilization was so highly developed in this age, and even a thousand years earlier as the inscriptions show, is it not possible that a thousand years later Moses would have been able to write from pre-existing materials of God's children back to the beginning.

If the history of Babylon is unearthed today and we are able to read it; and Babylon is fallen; if we are able to decipher the hieroglyphic records of the history of Egypt back as far as four or five thousand years before Christ—and the glory of Egypt is passed; if we are able to study the accurate and dated history of Assyria and Nineveh—and for thousands of years they have been dwelling in the obscurity of the forgotten past; then why should we not be able to unearth the history of the Hebrews, God's chosen race, whose glory has never passed, whose light has

1. See Clay, *Light on the Old Testament from Babel*. Urquhart, *op. cit.* Vol II, Chapters 1-15.

never failed to shine, and whose power through the centuries has never ceased? Strongly do we believe in the supernatural element in the preservation of the Old Testament.

50. *The Code of Hammurabi*. In 1902 among the ruins of an ancient city of Persia was found three fragments of a large black stone. When fitted together this formed a monument nearly eight feet high. On the upper right hand corner is a figure of the ancient Babylonian sun-god and before him in the attitude of worship stands a Babylonian king. Beneath the sculpture and covering the entire reverse side is an inscription of about four thousand lines arranged in forty-four columns. The inscription explains that the king is Hammurabi, ruler of Babylon, and that he is receiving from the sun-god the laws inscribed on the stone.

The history of the stone is quite interesting. There seem to have been several stones engraved by Hammurabi. This one for nearly eleven hundred years stood in a public street of Babylon. About 1100 B. C. it was captured by the Elamites, and was carried away as a trophy of battle, and was erected on the acropolis of Susa, where it remained until discovered.

The inscription begins with a long prologue in which the king explains who he is, what he has accomplished and how the laws were obtained from the sun-god and were engraved on the stone. Following this are two hundred and eighty-two laws, covering all phases of the social life in those days. The laws are ended by an epilogue in which severe and dire punishment is threatened him who dares mutilate or destroy the stone or disobey the commandments.

This is the greatest and most complete code of antiquity outside the inspired code of the Pentateuch. Upon some subjects only one law is given, and on others there are as many as thirty. The following outline will give an idea of the subject matter treated: Witchcraft, witnesses, judges, concerning the purity of justice; tampering with witnesses, jury or judge; crimes of all nature, as thefts, receiving stolen goods, kidnapping, fugitive slaves, burglary; duties of public officers in administration; laws relative to landlords, creditors, tenants, debtors; laws of canal and water rights, licenses, messengers, herdsmen, gardeners, slander, family relations, marriage, divorce, desertion, breach of promise, adultery, concubinage; rights of women, purchase money of brides, inheritance, adoption; fees for surgeons; branding of slaves; responsibility of builders and boatmen; hiring of boatmen; agriculture life; the purchase and punishment of slaves who repudiate their masters.

Dowry money had to be given in marriages. Concubinage was indulged in especially when the first wife was childless, which is illustrated in the case of Abraham and Sarah. At the death of the husband the wife received her portion of the goods. The father could treat a child as chat-

tels and pledge for a debt. The holding of slaves was technically regulated. Slaves could become concubines, as in the case of Hagar. The pronounced decision of a judge was irrevocable.

A defendant was allowed six months in which to produce his witnesses. If a witness testified falsely, and if the result was the death penalty, he was to be killed. The death penalty was inflicted for murder, for witchcraft, for bearing false witness, adultery, neglect of duty on the part of certain officers, permitting conspiracy in a beer-shop, theft at a fire, for desertion on the part of a woman, and for kidnapping a child. Drowning is the penalty for a woman caught in adultery; impalement for a woman who had her husband killed for another man. Corporal mutilations were frequently indulged in as penalties.

There is no better method to understand the ordinary life in the age of Abraham in Babylonia than to study this code. We shall leave the judgment relative to the civilization of Babylonia in this day to common thinking. Was not that civilization sufficient to have produced the Pentateuch at this time, or even a thousand years later as was the case?

Numerous laws in both this code and that of Moses are parallel. Law number 7 of the code and that found in Lev. 6: 2-7 are practically identical. Law 8 and Exodus 22: 1 are almost the same. Law 14 and Exodus 21: 16 are the same. Law 21 and Exodus 22: 2-4; Law 57 and Exodus 22: 5; Law 117 and Exodus 21: 2; Law 123 and Exodus 22: 7-9; Law 129 and Leviticus 20: 10; Law 155 and Leviticus 20: 12; Law 157 and Leviticus 20: 11 are a few samples of the laws of the code and of Moses that are either identical or similar. The following are some of the laws:

"If a man has struck the daughter of a man . . . if that woman die, they shall kill his daughter."

"If a man owe a debt and has given his wife, his son or his daughter, for the money or has bound them over to render service, for three years shall they serve in the house of the creditor, but in the fourth year he shall set them free."

"If a man bring an accusation against another, charging him with capital crime which he cannot prove, the accuser shall be put to death."

"If a man steal goods from a temple or palace that man shall be put to death, and he who received the stolen goods shall also be put to death."

"If a man charge another with sorcery and cannot prove it, the accused shall go to the river, throw himself in and if the river show the man to be innocent, the accuser shall be put to death, and he that threw himself into the river shall take his property."

"If a man kidnap the minor son of another, he shall be put to death."

"If a man break into a house he shall be put to death in front of the breach, and he shall be thrust therein."

"If a fire break out in a man's house and if the man who goes to extinguish it be envious of the furniture of the house, and take it, that man shall be thrown into the river."

"If a priestess open a wineshop, or enter a wine-shop for drink, she shall be burned."

"If a woman cause the death of her husband for another man, she shall be impaled."

"If a man marry a wife, and does not arrange with her the contract, she is not his legal wife."

"If a son strike his father, his fingers shall be cut off."

"If a man break the bone of another, his bone shall be broken."

"If a slave strike another's son, his ear shall be cut off."

This code of Hammurabi seems to be the greatest evidence in favor of the early production of the Pentateuch that has yet been unearthed. If the Pentateuch had not been written until the Exile, then the parallelism of so many laws could not be as direct as it is. For no traces of these laws can be found to exist from the early centuries until the present. From later Babylonian records we find no mention of them. Hence it is doubtless that the scribes of the Exile could have had access to them in the preparation of the laws of Moses. But the Code could easily have been extant in the days of Moses, and since there was such extensive intercourse between Egypt and

Babylonia it is but natural to suppose that Moses used this in forming some of his laws, under the direction of God.

The laws of Hammurabi would influence the type of laws handed down from Abraham to Isaac, and thence to Jacob, Joseph and finally to Moses. As Moses prepared the laws expressed in Exodus and Leviticus these laws which came down from Hammurabi through Abraham would have been used. Thus from even an anti-supernaturalistic viewpoint there is no difficulty in explaining the formation of the laws of Moses.

Liberalism would have us believe that Moses lived in a wild country, the leader of a semi-barbarous tribe, and that it would have been impossible for him to have had the legal example or training necessary to have formed these great laws expressed in the Pentateuch, and that it was necessary for them to have been written after the scribes had been in captivity in Babylon.

The facts of the matter are that Moses had greater advantages in becoming acquainted with these laws than any of the scribes of the Exile. Moses, because of the intercourse of Egypt and Babylon, thus possessed sufficient information to have prepared his code even without divine interposition. But linked with this natural source of knowledge, the Bible says that "God spake unto Moses," which redoubles the strength of the position.

The Preacher with Ability to Preach

A. S. London

GENERAL SUPERINTENDENT Williams tells of recommending a preacher to a church board as pastor, and had many commendable things to say, and talked quite freely of the preacher's good qualities, his college degrees, good personality, and when he was through speaking, a droll, dry, uneducated member of the board arose and said, "Can he preach?" A recent issue of a leading magazine asks the question, "Can the Protestant Sermon Survive?" Yes, good preaching will always live. Poor preaching is doomed.

Preaching is a great task. It is hard work. It demands the best there is in any man to be a good preacher. I once heard that veteran, Dr. H. C. Morrison, say, that no man was capable of preaching the gospel of Jesus Christ as it should be preached. The greatest need of our day is not for more preachers, but for better preachers. People seldom go beyond their preacher. A district official was trying to get a preacher returned after one year of service. A member of the board arose and said, "We want a man who can preach and this man just can't interest the people. He is ignorant." The

official answered by saying that God often takes the unwise and simple to confound the mighty. His argument was met with the statement, "That may be true, but down here we have been 'confounded' long enough."

Preaching stands at the head of all human activities. For any man to fail as a preacher is a tragedy. Preaching, outside of holy living, is the preacher's supreme business. A good preacher must be pure, sincere and without offense.

For a preacher to succeed as a minister, he must have some natural ability. He ought to possess a strong physique, a pleasing voice, and an intelligent mind. Many sermons are ruined by the preacher preaching on the "ebbing" tide. He is physically out. The reservoir is what gives force to the water, and not the faucet over the sink. Physical strength gives reserve force. Paul was accused at Corinth as being "in bodily appearance weak," yet he was one of the greatest preachers that ever lived. The great passion that burned within him overmastered his weak body.

The preacher with ability to preach should guard carefully that delicate instrument—his

voice. A great Roman orator once said, that for effectiveness and glory of delivery, the voice holds first place. It is a gift and yet by proper treatment it can be improved. The most of us speak too loud. We make too much noise in the delivery of the message. To speak earnestly and intensely and not be too noisy requires skill that but few have ever attained.

A preacher with ability to preach ought to possess a pleasing personality. I mean by this the sum total of the life and character of the preacher. In order to preach well a man must live on a high plane. What one is in his secret life will tell in his pulpit life. The sermon consists of the truth plus what the preacher is in his heart life. The purity of a man's motives outweighs all other characteristics of a man's ministry.

For a preacher to live in a slipshod manner, trifle with fundamental issues, dabble with questionable things, work political tricks, play loose and bring question marks in the minds of the people, is one of the saddest sights to be seen across the nation. The man who walks with Christ ought to develop the right kind of demeanor. Emerson says that "Men who live in great buildings and amidst lofty surroundings develop stately demeanor."

The preacher who does not constantly strive to live the gospel he preaches is already doomed to failure. A preacher with a small soul, selfish motives, a narrow vision, littleness in his relationships with his fellowman, cannot possibly preach a great sermon.

A preacher with ability to preach ought to require skill in the presentation of truth. A doctor must not only know what should be done for his patient, but, he must possess knowledge and skill in executing what he knows. I once heard General Superintendent Chapman say that there are two ways of opening a boil on the back of a man's neck. One is to take a barlow knife, have a man or two to hold the patient down, and then proceed to thrust the knife into the afflicted part. Oh, yes, it opens the boil. But oftentimes it leaves the patient almost dead. Yes, the boil is open all right, but in what a condition the poor patient finds himself, if he should happen to come through at all. I heard a sermon some time ago. It was an hour-and-a-half long on Saturday night. The preacher hit almost everything that could be thought of. Much was true that he talked about that night. But what a condition he left the people in as they filed out of the church after ten o'clock on Saturday night!

The second way to open a boil is to secure a skillful surgeon, and as he opens his case, and asks you to turn your head, he places the sharp instrument in the afflicted part and just like a small hot stream running across the neck, the boil is opened, and the patient gets up and goes about his task. Yes, both parties opened the boil, but one was done with skill and the other

in a blundersome manner. Most of our preaching is so much like the man with the barlow knife. We tell the truth, open the boil, but often our people are left in a poor condition.

For a preacher to succeed as a minister he should prepare his sermons well, speak easily, distinctly, readily, and with suitable zeal. This is an art. It is said that George Whitefield could speak the word, "Mesopotamia" in such a way as to bring tears to an audience. The man who preaches well must have the presence of the Holy Spirit. "It is not by might, nor by power, but by my Spirit," saith the Lord. It was not by might nor by power that the Jordan River was crossed, but by the power of the Spirit of the Lord of hosts. "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh in vain."

No man on earth can preach so as to win men to the highest life without utter dependence upon the Holy Spirit. Who is sufficient for this task! A preacher's sufficiency is from the Lord. May God sustain every true preacher is our prayer.

Points for Preachers

Dale Carnegie says, "For every seven minutes a man speaks he should spend one hour in preparation."

Dr. Hillis said, "No sermon, even though it be preached to children, should lack homiletical value."

A text must first be worked in, before it can be worked out.

No preacher should enter his pulpit expecting to preach to dying men with a tired body due to excessive running around and unnecessary labor. The Master, "Come ye yourselves apart, and rest awhile."

Go to the pulpit refreshed and rested.

The mind must be alert and active. Mental stupidity has always taken its toll.

The people never rise higher than their leader. He is to be an example in spiritual values.

The preacher with a burning heart will kindle a fire in the heart of the laymen.

Fire in the pulpit will produce fire in the pew.

One should never preach until he feels what he preaches.

If the message does not bless his own heart, then it will not bless other hearts.

Real preparation implies heart preparation.

We, too, are human beings and must sit where people sit.

The above selections may not be easy to practice, but no doubt would be helpful to the preacher, and a blessing to his people.—J. S. WOOD, in *Gospel Banner*.

The Use of the Aorist Tense in the Greek New Testament

Ralph Earle, Jr.

A FEW years ago, after I had been teaching the Greek New Testament for about six years, my attention was rather suddenly concentrated on the aorist tense. This was due to a discussion which arose at that time among the theological students of our college as to the force of the aorist in reference to the doctrine of instantaneous sanctification. I at once set to work to make a special investigation of the subject in the best Greek grammars.

It has often been said by holiness writers that the aorist tense indicates instantaneousness. As nearly as I can ascertain, this view is traceable largely to the teaching of Dr. Daniel Steele, who was for many years professor of Greek New Testament at Boston University School of Theology. Some of our great holiness leaders of the past generation studied under Dr. Steele. Through them and through Dr. Steele's many helpful writings this conception of the aorist tense was spread abroad among holiness teachers and preachers, until it has become one of the fundamental arguments for instantaneous sanctification.

In one of Dr. Daniel Steele's books he has a quotation from Goodwin's Grammar to the effect that the aorist tense signifies "momentary action." For some time I was unable to find any confirmation for this quotation. The available copies of Goodwin's Grammar contained no such statement at all. It was only later that my keen Japanese student, Shiro Kano, discovered the source of the quotation in an early edition of Goodwin's Greek Grammar.

Why did Goodwin omit this statement from the later editions of his grammar? It is obvious to anyone acquainted with the field that he was compelled to do so by the intensive study of the New Testament which was made in his generation. One may canvass the authoritative grammars of New Testament Greek by Robertson, Moulton, Winer, Blass, Burton and others without finding a single statement in support of the claim that the aorist tense means "momentary action."

But before throwing up our hands in helplessness, let us examine the matter a little more closely. We shall gain nothing by swinging abruptly from one extreme to another.

First, let us seek to learn exactly what is the significance of the aorist tense. Goodwin's *Greek Grammar*, which was long a standard of authority for classical study, offers this definition (p. 270):

The aorist takes its name (*aoristos*, unlimited, unqualified) from its denoting a simple past occurrence, with none of the limitations (*oroi*) as to completion, continuance, repetition, etc., which belong to other past tenses.

Dana and Mantey, in their *Manual of the Greek New Testament*, (Macmillan, 1927) state (p. 193):

The fundamental significance of the aorist is to denote action simply as occurring, without reference to its progress.

Burton, in his *Syntax of the Moods and Tenses in New Testament Greek* (p. 19), writes this:

The aorist indicative is most frequently used to express a past event viewed in its entirety, simply as an event or a single fact. It has no reference to the progress of the event, or to any existing result of it.

He also goes on to say that the aorist may describe "momentary action"; "an extended act or state," viewed as a single whole; or, "a series or aggregate of acts viewed as constituting a single fact."

That the aorist tense is used in the New Testament for "an extended act or state," as well as for "momentary action" is demonstrated clearly and conclusively by the following passages, which we shall note only briefly.

"Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?" (John 2: 20). Here the statement that the temple was forty-six years in the process of being built is expressed by the aorist and the whole point of the assertion is this prolonged period of time in contrast to Jesus' declaration that He would raise "this temple" in three days. In other words, the aorist tense is used specifically in a place where the major emphasis is upon the prolonged length of time involved in a certain process. This hardly accords with the idea that the use of the aorist is restricted to momentary action.

"For he [Moses] endured, as seeing him who is invisible" (Hebrews 11: 27). The verb used (*kartereo*, found only here in the New Testament) is essentially durative in nature. It expresses the idea of patient endurance. Obviously, such a thought indicates prolongation of time.

"By faith Moses, when he was born, was hid three months of his parents" (Hebrews 11: 23). The aorist tense (*hid*) is used here for an action covering a period of three months. But the whole period of three months in hiding is treated as a single event in Moses' life.

"Nevertheless death reigned from Adam to Moses" (Romans 5: 14). Here a state or condition existing over a period of twenty-five hundred years or more is expressed by the aorist. The imperfect might seem to us to fit the case more appropriately, but the writer is simply making a summary statement with regard to the whole period of time indicated. It is the point of

view of the speaker or writer that determines the grammatical usage.

"And they lived and reigned with Christ a thousand years" (Rev. 20: 4). This is a very similar example to the one just quoted from Romans. The whole period of the millennium is treated as a single event. The aorist is used because the author did not desire, in this case, to emphasize the continuance of the reigning.

After referring to three of the above passages, Chamberlain in his *Exegetical Grammar of the Greek New Testament* (Macmillan, 1941) says (p. 77):

The difference between this aorist and the imperfect is that the aorist views the whole period of time involved at a glance, whereas the imperfect would describe the process as going on.

Shall we, then, be compelled to abandon our belief in instantaneous sanctification? Certainly not. Other factors enter the case, and we shall note one or two.

For one thing, the figures used for the negative side of sanctification are such as suggest a crisis rather than a process. Crucifixion and death may be the results of a prolonged process, but, as John Wesley noted long ago, there comes a moment when a person is no longer described as *dying*, but as *dead*. When Paul says, "I have been crucified with Christ, and it is no longer I [the *ego*] who lives, but Christ lives in me" (Gal. 2: 20), he is describing an event which has taken place in past time. To say that a person was crucified, but is not yet dead, does not make sense.

It ought to be evident to any careful student of Paul's writings that he uses one set of terms in describing the crisis experience of death to self, and another set of terms for that continual growth in the perfection of Christian graces which is our lifelong task.

Another important consideration is the fact that Paul regularly uses the aorist tense of these verbs which describe the crisis of self-crucifixion. If the aorist and the imperfect—which describes action as *going on* in past time—were used interchangeably, we would be left without much argument. But Paul studiously avoids the use of the imperfect in describing the destruction of the body of sin. We may say that it is the nonuse of the imperfect, even more than the use of the aorist, which indicates the fact of a crisis of sanctification.

It appears, then, that the main error to be avoided is an overemphasis upon the use of the aorist tense as an argument for instantaneous sanctification. We cannot intelligently say that the use of the aorist tense in the Greek New Testament *proves* that sanctification is instantaneous. But we can say that the uniform use of the aorist in preference to the imperfect corroborates and confirms what is already indicated clearly by the terms "death" and "crucifixion" which are employed to describe a crisis in the life of a Christian.

A Preacher's English

Leewin B. Williams

FREQUENTLY in reading the Sunday school lesson nearly the entire school will balk on some proper names. It will be helpful for the school to have the superintendent pronounce these words correctly before beginning, then have the school to pronounce the words after him. In this way they may learn the correct pronunciations and not stumble over the words.

(Italics indicate syllables to be accented; figures, the order of preference.)

ABDOMEN—(1) *ab-do-men*, (2) *ab-do-men*. Someone on viewing a group of ministers, wrote:

Some look Anglican,
Some look Roman,
Some look Episcopal
Around the *ab-do-men*.

CHORAZIN—*ko-ray-zin*.

ELIMELECH—*E-lim-e-leck*.

GOLGOTHA—*Gol-go-tha*, not *gol-go-tha*, nor *gol-goth-a*.

ACCLIMATE—*ac-kli-mate*, *ac-kli-mat-ed*.

ADDRESS—*ad-dress*, *ad-dress-ing*.

ADMIRABLE—*ad-mi-ra-bl*, no *mire* in the pronunciation.

GENUINE—*jen-yu-n*, not *gen-yu-ine*.

Verbs must agree with their subjects in person and number. Watch plural words that come between a singular subject and the verb.

WRONG—A new order of ideas and principles *have* been instituted.

RIGHT—A new order of ideas and principles *has* been instituted.

The captain, as well as the mate and pilot, *was* (not *were*) frightened.

Words joined to the subject by *with*, *together with*, *including*, *as well as*, or *no less than*, do not affect the number of the subject.

Mr. Smith, together with his two sons, *was* (not *were*) rescued.

All the children, including their mother, *were* (not *was*) present.

The teacher with no less than twenty pupils *was* (not *were*) on the train.

The child, accompanied by his mother and the nurse, *was* taken to the hospital.

Good-well—Good is a word very much overworked. How often we hear such expressions as these—

He was sent to the hospital and is not doing so *good*.

How are you this morning? "Pretty *good*, thank you."

I did not do *good* on my examination.

How did you sleep last night? "Not so *good*." Do not use the word *good* for *well*.

RIGHT—He is doing well. I am feeling very well. I did not do so well with my examination. I slept very well last night. The adventure resulted well. All the world speaks well of you. The sport is well enough for boys. It is not well to anger him.

BONERS—Watch those words that look alike, but are pronounced differently and have different meanings.

This was a student in school. The subject in the physiology class for the day was the brain. The student was called upon by the teacher to describe the brain. The pupil arose and told of the different parts into which the brain was divided, and then he said the brain was deeply folded with *convulsions*. This caused a laugh among the members of the class, the teacher included, but the young man did not see anything about which to laugh. He again proceeded to explain the *convulsions* of the brain. The teacher came to the rescue of the much embarrassed student as he explained that the word was not *convulsions* but *convolutions*.
, (Send in your boners.)

Need for Expository Preaching

No words of men can equal the value of the Word of God. Even if poorly read, the reading of the Bible in the public service is the best part of the spoken words therein. Men seem little aware how poor and thin is their self-inspired thought. They suffer terribly in comparison with the deep sensitiveness of the Word of God, whose expressions awaken responsive emotions and intuitions withing the listeners' hearts. Any survey of preaching reveals that it has been and is most appealing to the public and most enduring in its effects when it adheres to the Scriptures. We speak of "the Word of God" because life has proved the Scriptures to be such. Establish this in faith and expression, and no language is so delightful and fruitful. The Bible is a fountain of holy thought. There will never be any expressional poverty in the preacher who is saturated with the Word. The literary Word leads inevitably to the living Word. The Book points always to Christ. Preachers, therefore, are surest and wisest in their preaching when they let God speak to them through his Word and then convey that which is revealed to those who attend on their ministry. Expounding the Scriptures is the highest vocation in the ministerial calling.—Editorial, *The Watchman-Examiner*.

There is a sweet joy that comes to us through sorrow.—SPURGEON.

Tell the Truth About Liquor

Governor J. Frank Hanly, one of Indiana's chief executives, and one of the greatest writers and orators in history on the dry question, once wrote concerning the drink traffic:

"Let us tell the truth about it, aye, tell the truth!

"Tell it:

"Until its wickedness shall be laid bare;

"Until the poverty it creates shall cease to be;

"Until the pauperism it produces shall disappear:

"Until its wrongs to womanhood and its injustice to childhood shall be exposed.

"Until almshouses and hospitals shall be no longer needed to house the defectives it creates;

"Until jails and prisons shall be emptied of its victims:

"Until the insanity it begets shall cloud the intellects of men no more;

"Until the crime it impels shall no longer be laid upon the souls of men;

"Until murder shall stop its riot and arson its carnival;

"Until men shall see it with the blood upon its naked, knotted hands;

"Until fathers shall cease to neglect their offspring;

"Until mothers need fear no more for the children they bear;

"Until childhood, robbed no longer of its birthright, shall receive a fair chance and a square deal from every man and woman beneath the flag;

"Until this corrupter of boys, this ravisher of girls, this despoiler of homes, shall stand condemned, with sentence of death pronounced against it, arrayed for execution;

"Until the nation shall hear, and hearing, be convinced;

"Until the public conscience shall cry out;

"Until dumb tongues speak and dead feet start;

"Until men shall feel anew the Cromwell fire, the Lincoln consecration.

"Until the race shall stand forever freed of its curse;

"Until this republic shall become a saloonless land, this flag a stainless flag."—*The Dry Legion*.

To complain that life has no joys while there is a single creature we can relieve by our bounty, assist by our counsels, or enliven by our presence, is to lament the loss of that which we possess, and is just as rational as to die of thirst with the cup in our hands.—FRITZBORNE.

Problems Peculiar to Preachers

CHARLES A. GIBSON

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions (no theological questions) to Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

Q. *What attitude should be taken in regard to the older members of the church? I do not mean by older members, old in years, but charter members, or those who have been in the church for some time. In a recent meeting I heard a preacher bragging that only two of his original members were present any more. Was that attitude right?*

A. We all know that that attitude is not right, and that we should appreciate those who have taken the stand to build the church. However, that attitude has been produced by many original members who have assumed that because they helped to start the church they have a right to run it down through the years. It would be a happy salvation if both the charter members and the incoming pastor would band themselves together for an aggressive work, to the glory of God.

Q. *In a metropolitan area, where we have more than one church, is it ethical for a pastor when visiting in a hospital to visit other members of the churches in the city, as well as his own?*

A. This is a delicate question and involves the close acquaintance of pastor and people. Our pastors, whether in one church or another, usually are acquainted with all, and sometimes the pastor of the church to which the people belong and the visiting pastor would hurt the people in the hospital if they did not visit them. However, the practice should be done with care and with clear understanding with the pastors in the city. The overdealing and overacting with one another's members will create a suspicion and cause hard feelings later on. Better deal with your own fold and flock, and let the other pastor deal with those who are under him.

Q. *How long should a preacher preach?*

A. He should preach until he has clearly delivered a message from God. However, in the preparation of that message he should so arrange it and so eliminate superfluous material, until the message could be delivered with unction and force, and plenty of time for all the points therein, within a given limit of thirty-five to forty minutes. There will be occasions when a longer sermon will be permissible, but these are occasions and not regular times. The preacher who learns to finish in forty minutes, and deliver a clear-cut message, will do better in the long run than the long-winded preacher.

Q. *We have a member who does not attend church regularly, and does not support the church, yet he wants a local preacher's license. Some of our board feel that we should grant it. Would you advise such?*

A. I would not advise such. What I would advise would be: Go to this man and frankly talk with him and show him his position and that he cannot expect loyalty to himself until he learns to give loyalty to those with whom he deals. If he cannot learn the lesson of loyal support to the church and regular attendance to it, it never will be possible for him to have regular attendants to hear him, or sufficient support for his work. I

certainly would not license such a man, but I would deal as fairly with him as I would want someone to deal with me.

Q. *How can I keep a financial check on the different departments of the church?*

A. By requesting that each department of the church give a financial statement each week, and then you can keep those figures together. If the treasurer should refuse to do it, you will be compelled to carry the matter to the church board where that treasurer will be asked to do so. I should hope that procedure never would be necessary; but it could be done if it became necessary.

QUESTION—*When a pastor leaves a church and the church still owes on his salary, should the next pastor be expected to raise it for him?*

ANSWER—It is not expected that the next pastor shall raise the salary for an outgoing pastor. He will have sufficient job to raise his own salary and the other obligations of the church. There could be some unusual circumstances wherein it would be granted and the new pastor would endeavor to raise the back salary; but, as a rule, the man who could not get it while he was there, should not expect the new pastor to raise his own salary and that of the outgoing one as well.

Q. *How can we protect both the church and those we represent against the misuse of money?*

A. One of the ways to protect the church is to have two or more people count the money and their books made to check. Another is to spend an extra fifty cents a month and have a regular account in the bank and deposit all money, then pay all bills by check. Then the bankbook and checks would balance. This is the cheapest form of bookkeeping that any church could have. Why any church should object to paying fifty cents a month for a checking account so that they can have a proper statement from the bank month by month, is more than we can understand. In some places churches are exempt from this fee, but even if it costs a dollar a month, it would be well worth the while to have a regular systematic way of financing.

Q. *How often should we have men of the city, members of the Ministerial Association, or others, to give addresses of welcome to our people?*

A. I would question the wisdom of doing it very often. There are places where we stand so well in the city that we would be looked on with disfavor if we failed to have this procedure, but the procedure in itself does not add much to any service. Ordinarily we would do as well or better if we refrained from this practice and continued in our regular Nazarene style. Do not misunderstand me, for those who know me best know that I believe we ought to participate in the Ministerial Association and other groups where we can, and do all we can in the community interest. But when we gather a group of people together it takes a lot of their time to hear some address of welcome that is clear off the line of procedure. You can almost block the service of any real success or power.

Q. *Should a pastor forbid his family to chew gum in church?*

A. This seems to be such an obvious question that no answer from me would be necessary. Any pastor should know that from the standpoint of ethics, as well as example, he should not permit such a practice. If he does permit it, or his family persist in it, in either case he will suffer proportionately.

Pastors and Men in Military Service

HERE are suggestions for pastors and local church workers to assist our men who are leaving for military service. These suggestions are gathered from different sources and cover quite well all that can be done for the boys by the home church.

1. Take note of selectee's or volunteer's leaving for camp.
2. Recognize his leaving at the church service.
3. Have pastoral conference with him before he leaves. Encourage him in right associations. Speak of opportunity for Christian service.
4. Give New Testament and other devotional literature and send letters to him regularly.
5. Send a good book occasionally.
6. Write to him, and have leaders of the church, Bible school, and young people write to him.
7. Appoint a committee in church to maintain relations with men in service—send church bulletins, etc.
8. Present him with church membership card, or letter of introduction to chaplain and pastor of nearby church. Write to chaplain and the pastor directly, stating his experience, qualifications and church interests.
9. Keep an up-to-date index of all men in military service. Place a roster or honor roll in conspicuous place.
10. Acquaint yourself with Selective Service Act and be ready to advise young men.
11. Keep in touch with families of men in military service and give counsel when needed.
12. Remember in prayer, public and private, all men in service and let them know that you do; also their families.
13. Plan a fellowship for the boys when they come home, and give recognition whenever possible.

The Managing Editor, D. Shelby Corlett, has been appointed by the Board of General Superintendents to establish a service at Headquarters to assist our men in camps to contact our nearby local churches. When writing about men in the service give their rank, full name, and full military designation (company, regiment, etc.) and the name of the camp or training station in which they are located. This full information is needed to locate them or to send mail to them.—D. SHELBY CORLETT.

God Is Faithful

Spurgeon said, "Sometimes God sends His love letters in black-edged envelopes. He allows us to taste the bitterness of want and the desolation of bereavement. If you have lived many years, you have passed through the narrows. We all have been there. It looks as if things have got out of hand, and somehow or other we have been forgotten. When there is no one at hand to say it to you, say to yourself, "God is faithful, who will not suffer the pain to exceed the measurement of my endurance."—*The Fellowship News*.

HOMILETICAL

A Preaching Program for March, 1942

Hugh C. Benner

NOTE—The Preaching Program this month works in well with the challenge presented to our church by the General Superintendents, especially their appeal to make March a month of preparation for a mighty revival culminating on Easter Sunday, April 5. Dr. Benner's suggestions if taken seriously and studied well will be found helpful.—MANAGING EDITOR.

The Revival We Need

TEXT—O Lord, revive thy work (Habakkuk 3: 2).

Wilt thou not revive us again: that thy people may rejoice in thee? (Psalm 85: 6).

INTRODUCTION

Every thoughtful spiritual leader is bound to be concerned over the general religious conditions today.

1. The growing spirit of unbelief; "humanism."
2. A liberalism so tolerant that it has compromised the unique position of Christ and the church.
3. Formalism in worship; religious bondage.
4. The lack of vital Christian experience and the absence of soul-winning vision and zeal.
5. Worldly connections of professing Christians.

There is little I can do about general conditions, and therefore I have little responsibility in that regard.

However, I do have a well defined responsibility: a place where I can exert influence and accomplish something.

1. In my own heart.
2. In my church.

I. THE CHURCH OF THE NAZARENE AND THE REVIVAL WE NEED

1. Tendency to criticize other religious groups, citing their coldness and failure. Did you ever consider how many excuses those formal, unspiritual groups have to offer for their failure? (a) Ecclesiastical tradition. (b) Centuries of conservatism. (c) Limited light (seldom or never having heard a spiritual gospel message). (d) The stream of unbelief and unspiritual teaching emanating from their schools. (e) Almost total lack of evangelism. Thousands of people in nominal churches never have heard an evangelistic sermon, or witnessed an altar call or altar service.
2. Is there not something worse, in the sight of God, than the failure of formal, cold churches with the limited opportunity sketched above? Yes, the failure of churches with the full light of the gospel; an aggressive, evangelical tradition; a faithful ministry; unhindered freedom of spiritual experience and expression; constant opportunities for evangelism; but not entering into their opportunities.
3. A solemn question: In the light of our opportunities, are we succeeding as we might? Are we to be satisfied with our accomplishments as a church?

II. THE PROBLEM

These are days that naturally encourage and develop carelessness, indifference and a lessening of the sense of responsibility. When these tendencies are apparent, it becomes the duty of leaders to define them and cry out against them; to urge a tightening up in religious attitudes. More and more, as a church, we must hear the cry, "Revive thy work." The Church of the Nazarene is not such a favorite with God that we can fail and keep His blessing. Our "candlestick" can be moved, as that of other groups in the past.

III. WHAT IS INVOLVED IN THE REVIVAL WE NEED?

Our need is not fundamentally in the realm of personnel or equipment or money, but in the realm of "love."

1. A revival of love for Christ. A renewal of that "first love" which is primarily a matter of quality rather than of time. As the divine basis for inner experience and service. Such a revival will result in less necessity for law, pressure and artificial stimulation of professing Christians, for every such necessity is an admission of spiritual weakness and failure. Both scripture and experience support the fact that such love can be experienced and maintained as it "is shed abroad in our hearts by the Holy Ghost which is given unto us." It comes with the purifying, cleansing, sanctifying, melting power of the Spirit.
2. A revival of love for lost souls. The feeling of inescapable responsibility for souls that never will be saved if we fail to win them. Those who have this divine concern seem to find plenty of ways to influence souls toward Christ. Those who lack this genuine interest seem never to find such opportunities. Without this love for souls, it is of little avail just to "organize good people to contact other good people."
3. A revival of love for the church. Church loyalty, not merely to help the church succeed, but as a means of effective service. We need a sense of *owing* the church something. We need more people carrying responsibility *consistently and enthusiastically*. This affects personal experience, for church membership is a sacred relationship and church vows are solemn and binding. The church is "the body of Christ." It is not incidental in the plan of God. Unique and outstanding opportunity of the Church of the Nazarene. God alone knows the scope of service and blessing that can be ours if we love and support the church with our interest, prayers, talents, tithes and offerings.

CONCLUSION

Ultimately, "The Revival We Need," must begin and come to full realization in individual hearts.

The Steadfast Christ

TEXT—*He steadfastly set his face to go to Jerusalem* (Luke 9: 51).

Be ye steadfast (1 Corinthians 15: 58).

We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end (Hebrews 4: 14).

INTRODUCTION

1. Revivals are essential: times of intensive activity designed to bring needy hearts to the place of prayer.
2. But there are times when we should turn our attention toward "keeping some people away from the altar": that is, so instructing and forewarning them that they will stand.

3. The greatest problem of the church is not that of getting people saved; but that of *establishment*. So much of the energy of the ministry and church is taken up with reclaiming drifters and those who have lost contact with God, that all too little time and energy can be given to the untouched world. Think of the contribution the church could have made to the spiritual condition of the world if none had failed in their Christian life.

I. SANCTIFICATION AND LIFE

1. Entire sanctification is a crisis experience. Such a spiritual crisis is accompanied by special blessing and consciousness of God that the recipient receives splendid spiritual impetus. But the sanctified life is not one continuous experience of thrills and shouts of victory. It is not an unending camp meeting. Practical life involves dealing with the world, the flesh and the devil which conspire to bring times of conflict and burdens.
2. Entire sanctification is called the "establishing blessing," and properly so, for both negatively and positively, entire sanctification increases the possibilities and probabilities of spiritual success: purity and power. At the same time it must be remembered that no act of divine grace here is designed to make the Christian life automatic. The sanctified heart must furnish some consistent attitudes.

II. THE STEADFAST CHRIST

1. "He steadfastly set his face to go to Jerusalem." Knowing the bitterness, rejection and suffering ahead, "steadfastly" He went. "Steadfast" carries with it the following ideas: solid, firm, strong, steady, constant, established, fixed, uniform, undeviating, unwavering, persevering.
2. One of the most striking pictures of Jesus Christ. Here is something different and fundamentally stronger than the Christ of the Transfiguration. Here is the "Christ of supreme courage," following the course of calm, deliberate, determined decision. The Transfiguration was based on a life of unfailing steadfastness.
3. The steadfastness of Christ. In the temptation in the wilderness. When offered the kingship. In Gethsemane. At His trial and crucifixion. A divine resolution that never deviated in the least from the full will of the Father.

III. THE STEADFAST CHRISTIAN

1. If we succeed, we too must experience this steadfastness. We need to emphasize the necessity for purpose and determination. We must count the cost and be steadfast in our purpose to pay the price for divine favor and blessing.
2. This age especially calls for steadfastness. On all sides are influences that would draw us from the path of divine will. The sanctified life will bring its "Transfiguration" days, but we must also expect some "Gethsemane" days, some "Calvary" days, some "Mount of Temptation" days. Then we shall need the strength of Christian resolution that proposes to follow Christ and do the will of God, whatever the cost.
3. The sanctified will. Along with the grace of God, and essential to its operation, we must *will* to do God's will. We must do that will persistently, consistently, perseveringly.

CONCLUSION

Such steadfastness will cause our revivals to be less a time of reclaiming drifters, and more a time of winning the lost to Christ and the church. Understanding that problems and trials and difficulties are ahead, let us "steadfastly set our faces" toward God and His will and

His heaven, allowing nothing to turn us from that course.

Additional Suggestion—Steadfast Christians form the basis of the steadfast church—a church with all the characteristics suggested in section II, paragraph 1.

Perfect Love

SCRIPTURE READING—Colossians 3: 1-14; Ephesians 4: 22- and 30-32.

TEXT—*And above all these things put on charity [love], which is the bond of perfectness* (Colossians 3: 14).

INTRODUCTION

1. God's standard is holiness of heart and life. "Be ye holy; for I am holy" (1 Peter 1: 16).

2. No characteristic or proof of the sanctified heart is more important than "perfect love," "divine love"; that is, the presence of perfect love indicates that the heart is wholly sanctified; and the absence of perfect love indicates that the heart is unsanctified. "Perfect love," then, is God's standard for His people.

I. THE EXHORTATION OF THIS TEXT POINTS BACKWARD: NEGATIVE PICTURE OF THE SANCTIFIED HEART

Of course the Christian will meet the challenge of verse 5, with its gross sins. But the essential challenge is that of verse 8, "But now ye also put off all these. . . ." "Put off," as a garment, all that is carnal; sins of the spirit. This is the challenge to heart purity; the necessity for that experience wherein "the blood of Jesus Christ . . . cleanseth us from all sin."

"Put off all these":

1. Anger, wrath: violent, carnal emotions, not always or necessarily on the surface or known to others.
2. Malice: envyings, jealousy ("cruel as the grave").
3. Bitterness: (This and following from Ephesians) selfish, violent personal feelings.
4. Clamor: striving, trouble making.
5. Evil speaking: slander, harsh criticism, tale-bearing.

To meet God's standard of holiness, "perfect love," these carnal manifestations must be "also put off."

II. THEN THE POSITIVE PICTURE OF THE SANCTIFIED HEART "Put on":

1. An attitude of mercy.
2. Kindness: favorable interpretation; defense of brethren.
3. Humility: willingness to take lesser place and feel kindly about it.
4. Meekness: not demanding "our rights."
5. Longsuffering: unfailing patience and charity.

III. THE CLIMAX OF THE POSITIVE PICTURE: "ABOVE ALL THESE THINGS"

1. Crowning, as the mark of spiritual royalty; binding together in "perfectness"; "put on love."
2. Trade marks: Modern world filled with trade marks: "Sunkist"; "57" (Heinz); "It Floats," etc. The Christian trade mark is not dress, gifts, miracles, zeal, orthodoxy or activity. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13: 35).
3. Perfect love, "a more excellent way" (1 Corinthians 13). The truest godlikeness.

IV. PERFECT LOVE IN THE DAILY LIFE OF THE SANCTIFIED

1. The basis for answered prayer (1 John 3: 18-23).
2. The basis for assurance in the judgment (1 John 4: 16-18).
3. The basis for pleasing God and not grieving the Spirit (Ephesians 4: 30).

CONCLUSION

Perfect love comes by the baptism with the Holy Spirit. "The love of God is shed abroad in our hearts by the

Holy Ghost which is given unto us" (Rom. 5: 5). In this experience, with its purity and cleansing, with its positive fruitage of the holiness and grace of Christ, with its effective spiritual power, is the hope of the church. This vital experience and life is our defense against tensions, misunderstandings and that critical spirit that grieves God out of our hearts and our churches.

The Price of Revivals

INTRODUCTION

1. The need for revivals today. Some insist that there is no such need and are turning to education, reform and legislation for a solution to humanity's problems. But there are some situations that cannot be reached and remedied without a dispensation of *divine power*. Revivals are still in divine order; still fit human need.

2. The Word of God and spiritual power. Defines two ways in which spiritual power is distributed:

a. Special: as of "gifts," distributed "severally as *he* [the Holy Spirit] wills" (1 Cor. 12: 11).

b. General: for anyone. "Upon all flesh." "The promise is to . . . as many as the Lord our God shall call." "As *we* will." "Ye shall ask what *ye* will."

3. This general distribution our interest in this message.

a. God manifests Himself in these general distributions of divine power according to laws or conditions.

b. We need not understand all about the character of the power; only the laws which govern its dispensation.

I. GOD'S POWER DISPENSED ONLY WHEN CONDITIONS ARE MET

1. Revivals never "just happen."
2. Revivals never come by the "sovereign will of God."
3. Revivals *always* result from obedience to God's spiritual laws.
4. This throws the responsibility for spiritual dearth upon *humanity*. God does not willfully withhold blessing during certain periods and then suddenly, for no apparent reason, lavish His blessing upon the people. The scriptural picture is that of God loving, willing, sacrificing, yearning, knocking—but *human beings failing*.
5. "God is no respecter of persons." "He will not bless disobedience and carelessness in anyone, any time anywhere. As truly, He will not withhold His blessing from devoted, obedient souls any time, anywhere. We have just as much reason to expect God's best *today* as any other group in any age or time or place, *provided* we are as willing to meet conditions.

II. CONTACT WITH GOD ESSENTIAL

There can be no spiritual power without contact with God. "If ye abide." Lack here is the basic reason for lack or scarcity of real revivals. But having this contact, there is still a "price of revivals" to be paid.

III. "THE PRICE OF REVIVALS"

Amazing uniformity in widely varying ages and conditions.

1. Ezra (Scripture references in Ezra).

a. Burden. Mourned for the sins of his people. Identified himself with the sins and failures of others (9: 3, 4).

b. Confession (10: 1). "Our iniquities" (9: 6).

c. Prayer. Humility, weeping, with a compassionate heart.

d. Fasting (8: 21 and 23; 10: 6).

The people returned to God (10: 12); the revival came.

2. Nehemiah. "Wept, and mourned . . . and fasted, and prayed" (Neh. 1: 4).

- a. Burden. So heavy that the king saw it.
- b. Confession. "We have sinned" (1: 6).
- c. Prayer (1: 5-11).
- d. Fasting.
- "So the wall was finished" (6: 15).
- 3. Daniel. "I set my face unto the Lord God to seek by prayer, and supplications, with fasting, and sackcloth . . . and made my confession" (Dan. 9: 3, 4).
- a. Burden. A keen sense of responsibility.
- b. Confession. "We have sinned" (9: 5).
- c. Prayer (9: 4-19). See especially verse 19.
- d. Fasting.
- "Yea, whiles I was speaking in prayer . . . Gabriel . . . touched me" (9: 21). The revival was on; God had answered.
- 4. Consider also: Pentecost when "these all continued with one accord in prayer and supplication" (Acts 1: 14). Such hunger and obedience doubtless impelled them to confession and fasting. The house of Cornelius (Acts 10: 30). Jesus, in Matt. 17: 21, "This kind goeth not out but by prayer and fasting."

IV. "THE PRICE OF REVIVALS" IS ALWAYS THE SAME

Burden, confession, prayer and fasting will bring the power of God to any situation. We need not continue the victims of spiritual dearth and failure. God is able and willing and anxious to pour out His power and blessing. Let us cease blaming the world for spiritual failure, bear our responsibility and pay the price for a deep, powerful, effective dispensation of divine energy in sweeping revivals. In this, all can have a part.

Empty Hosannas

(Palm Sunday)

SCRIPTURE READING—Isaiah 29: 7-14. Matt. 15: 1-9.

TEXT—*And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord* (Mark 11: 9).

This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me (Isaiah 29: 13).

INTRODUCTION

1. Describe the Triumphal Entry.
2. The fickle crowd: Shouting, "Hosanna," (Salvation from God!) but really thinking in terms of material blessings, for when Jesus Christ failed to place Himself at the head of the movement for Jewish independence and national aspirations, they turned against Him.
3. The tragedy of our relation to God degenerating into mere words, without any vital experience.

I. HONORING LIPS AND STRAYING HEARTS

Pictured originally by Isaiah, but applied to the Jews by Jesus Christ.

1. The conditions: "The spirit of deep sleep." "Closed eyes." "The vision . . . as the words of a book that is sealed."
2. The reason: "Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me."
3. The result: "Therefore . . . the wisdom of their wise men shall perish" (Isa. 29: 14). "Woe unto them that seek deep to hide their counsel from the Lord" (v. 15). "Your turning of things upside down shall be esteemed as the potter's clay" (v. 16). "The terrible one is brought to nought, and the scorner is consumed" (v. 20). Confusion and defeat.

II. NATIONAL IMPLICATIONS

1. God's favor toward America. In the crisis, if we expect God to hear and help us, we must turn to

Him with all our hearts. We must choose righteousness before expediency; God's will and laws before personal desire and gain.

2. Without God, our vision is sealed and our rulers and seers cannot understand the true significance of conditions.
3. Without God, judgment will be pronounced upon us: our wisdom will perish, our activity will be futile and our strength will be brought to nought.
4. We must have more than formal calls to prayer; the gravity of the situation must burden us until there will be a returning of hearts to God.

III. RELIGIOUS AND SPIRITUAL IMPLICATIONS

1. The danger of turning from the essentials of God's will to man-made standards.
2. The tendency to evade the will of God.
3. Empty worship: "In vain do they worship me" (Matt. 15: 9). Multitudes in the "Christian crowd," with too little real understanding and devotion. At Christmas they say, "Christ is born"; on Palm Sunday, "Hosanna"; at Easter, "Christ is risen." But what of the inner heart experience. Is there a spiritual basis of life on which they "seek first the kingdom of God? Is there active consecration; loyal, loving service; a sacrificial spirit?
4. The bane of selfish religion: indifference to spiritual needs; lukewarm toward definite service; hostile toward financial sacrifice.

IV. THE FINAL TEST OF OUR RELATIONSHIP WITH GOD

1. "Not everyone that saith unto me, Lord, Lord."
2. "But he that doeth the will of my Father" (Matt. 7: 21).
3. Need today is for a more effective proclamation of the essential truths of the gospel. Let others turn aside to lesser matters; it is for us to enjoy and promote a "heart religion," "the gospel of Christ . . . the power of God unto salvation."

The Man Whom God Chose and Rejected

TEXT—*See him whom the Lord hath chosen* (1 Samuel 10: 24).

I have rejected him (1 Samuel 16: 1).

(All scripture references from 1 Samuel.)

INTRODUCTION

1. God's dealings with men always sacred and meaningful.
2. But there are certain outstanding instances:
 - a. By reason of individual personality, character or ability;
 - b. By reason of unusual circumstances;
 - c. Or because of both the individual and the situation: Abraham, Moses, Esther, Daniel, Paul.
3. None more interesting than Saul, king of Israel: opportunity, degeneration, failure, mystery and tragedy combine to make his life story a drama without peer in literature.

I. SAUL'S OPPORTUNITY: CHOSEN OF GOD

1. Heredity and Training. Son of Kish, "a mighty man of power" (substance or wealth) (9: 1).
2. Physique. "From his shoulders and upward he was higher than any of the people." Every inch a king! (9: 2).
3. Character. "A choice young man, and a goodly: there was not among the children of Israel a goodlier person than he" (9: 2).
 - a. Obedient in menial tasks: hunting the pack animals.

- b. Thoughtful of his parents: "lest my father . . . take thought for us" (becomes worried) (9: 5).
 - c. Religious and reverent. Believed in God and trusted His prophet.
 - d. Humble. When informed by Samuel that he was to be king, "Am I not a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families?" (9: 21). At Mizpeh, "hid himself" (10: 22).
 - 4. Spirit-anointed. "The Spirit of God came upon him, and he prophesied among them" (10: 10).
 - 5. A born leader. Dramatic: the message of the slaughtered oxen (11: 6, 7). Controlled and poised. Heedless of critics. Marks of military genius comparable to Alexander, Cæsar and Napoleon: imagination, decision, initiative, energy. Against the Ammonites: struck quickly with a surprise attack "in the morning watch" (11: 11). Mark of statesmanship: took no reprisals from the defeated enemy (11: 13).
- Saul's opportunity unlimited: chosen of God, Israel united, standing at the crossroads of the world, Saul might have become a figure of world influence and blessing in working out God's vision for humanity.

II. SAUL'S DECLINE

- 1. Began in a little over two years from his accession.
- 2. Mistrusted Samuel, doubted God and was presumptuous. Became impatient, usurped the priestly office and offered sacrifice (13: 11-14). Samuel, "Thou hast done foolishly . . . thy kingdom shall not continue."
- 3. Disobeyed God. Refused to destroy the Amalekites utterly, saving "Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good" (15: 9).
- 4. Lied and shifted responsibility. "I have performed the commandment of the Lord" (15: 13). "The people spared the best" (15: 15).
- 5. Insincere confession: made not because of true repentance, but because he had been caught.

III. SAUL'S DOOM: REJECTED BY GOD

- 1. Became bitter against David, whom God had chosen to replace Saul as king.
- 2. Turned to witchcraft. Facing the gravest crisis of his career without God. His last meal cooked by an evil, miserable necromancer.
- 3. Testimony of despair: "God is departed from me, and answereth me no more" (28: 15).
- 4. Lost his last great battle in spite of unusual military advantage.
- 5. Died a suicide on Gilboa. His body mutilated and exposed on the wall of Bethshan.

CONCLUSION

Application: Saul the type of multitudes, who, with fullest opportunity, fail God and their own souls.

- 1. Carelessness and self-reliance.
- 2. Disobedience.
- 3. Attempted shifting of responsibility.
- 4. Turning to worldly and evil substitutes.
- 5. Rejected by God.
- 6. Soul lost.

The Beauty of Law

TEXT—*The law of the Lord is perfect* (Psalm 19: 7).

INTRODUCTION

- 1. "Law" is usually considered to be a harsh word.
- 2. But there is beauty in law.
 - a. In the operation of law is our only assurance.
 - b. In the operation of law is our only safety.

- 3. True law is based on truth, and represents the uniform operation of forces in the various realms.

I. THE BEAUTY OF LAW IN REALMS OTHER THAN THE SPIRITUAL

1. Physical law.

- a. Gravitation. Makes the universe possible. The established and uniform operation of forces relating to heavenly bodies and the relationship of masses.
- b. Radiation. The uniform operation of radiating forces makes our life on the earth possible.
- c. Color. The established laws of color make possible all beauty in nature and art. A beautiful landscape does not suddenly change to a drab gray.
- d. Vibration. Laws of vibration make possible all music. Tones resulting from certain vibration rates, remain constant. Without this principle, there could be no music as we know it.
- e. Friction. The constant operation of frictional forces makes possible the whole modern mechanical age. Think of the chaos resulting in traffic if the laws of friction relating to automobile brakes were constantly changing!
- f. Other similar suggestions: Chemistry, with its laws relating to food, poisons, drugs, medicines, etc. The physical body, with its laws of respiration, digestion, etc.

2. Social law.

- 1. Not always perfectly discovered or understood.
- 2. But there are laws of happy and effective human relationships: the basis for these is found in the Word of God.
- 3. The operation of even imperfect laws brings assurance and safety: criminal and civil laws. Incidentally, it is far better to live under imperfect laws than under no laws. Also, it is better to have a measure of liberty under imperfect legal conditions, than to suffer slavery under otherwise perfect conditions. Those who would change the "American way" into some form of dictatorship, would do well to remember this.

II. THE BEAUTY OF LAW IN THE SPIRITUAL REALM

- 1. Moral and spiritual laws are as definite and uniform as are laws in any other realm.
- 2. The beauty of God's law. "The law of the Lord is perfect" (Psalm 19: 7). "The law is light" (Prov. 6: 23). "Thy law is my delight" (Psalm 119: 77). "Great peace have they who love thy law" (Psalm 119: 165).
- 3. Represents the uniform action of spiritual forces.
- 4. Revealed by God's Word, "The law of the Lord" forms the basis of a proper conception of right and wrong, of sin and holiness.

III. THE ASSURANCE AND SAFETY OF GOD'S LAW

- 1. God's law concerning sin. We need not wonder what God's attitude toward sin will be. He always has been, is now, and always will be, against sin. Of the gospel: "Therein is the righteousness of God revealed" (Rom. 1: 17). The gospel is not an indefinite aggregation of pleasant generalities, but operates according to the established laws of God. Thus, the gospel is against sin. "The wrath of God is revealed from heaven against all unrighteousness" (Rom. 1: 18).
- 2. God's law concerning righteousness. The same in all ages. God is not fickle; he will not suddenly favor sin and turn against righteousness.

IV. THE OPERATION OF GOD'S LAW

- 1. Toward nations.

- a. "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9: 17).
 - b. "Righteousness exalteth a nation" (Prov. 14: 34). "Happy is that people whose God is the Lord" (Psalm 144: 15).
2. Toward individuals.
- a. Against sin. "The soul that sinneth, it shall die" (Ezek. 18: 4). "He that covereth his sin shall not prosper" (Prov. 28: 13).
 - b. In support of righteousness. "He that confesseth and forsaketh them shall find mercy" (Prov. 28: 13). "If we confess our sins, he is faithful and just to forgive us our sins" (1 John 1: 9). There is no question as to what God will do with a repentant sinner. "And to cleanse us from all unrighteousness," is God's law relating to carnality. There is no question as to what God will do about a consecrated, trusting believer. He will always save the repentant sinner; He will always sanctify the believer. That is the law and it will not fail.

CONCLUSION

"Jesus Christ the same." We can count on Him. He will not change. He will not suddenly change His laws and standards. Herein is also our firm hope of heaven. God will not capriciously decide to reward sinners with heaven, while His saints are cast out. Let us realize and rejoice in the "beauty of law."

Facing the Temple or the Sun

SCRIPTURE READING—Ezekiel 8.

TEXT—*Behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east* (Ezekiel 8: 16).

INTRODUCTION

There are just two types of religion: (1) Divine. (2) Human.

1. Divine: marked by the ideal of a spiritual God and a spiritual worship. "God is a Spirit, and they that worship him must worship him in spirit and in truth" (John 4: 24). Not a nebulous "principle," but a living, personal God.

Human: Marked by emphasis on material objects and human forms of worship. Idolatry.

2. Divine: Marked by an increasing elevation and exaltation of God and a decreasing pride of humanity.

Human: Marked by decreasing attention to, and elevation of God and an increasing pride of man and tendency to deify man.

3. Divine: Marked by a basic righteousness that cuts through human weaknesses and sinful propensities; its symbol, the cross; its goal, holiness.

Human: Marked by compromise with sin and human weakness; tending to give religious sanction to indulgence in these sinful practices.

4. Divine: Marked by spiritual purposes and power: dependence on God.

Human: Marked by human purposes and aims, with dependence on human power for accomplishing these purposes.

I. A TRAGIC VISION OF A BACKSLIDDEN PEOPLE

1. God had called His people to spiritual worship, purposes and power, but they were not content and turned to their own way.

2. Ezekiel's vision of the temple and its services.
 - a. Altars to the hosts of heaven and idols for heathen worship. "The image of jealousy."
 - b. "Seventy men of the ancients of the house of Israel," burning incense to portrayals of "every form of creeping things, and abominable beasts."
 - c. Women "weeping for Tammuz." Wailing for a heathen god in lewd and idolatrous ceremonies.
 - d. Then, "greater abominations than these." "Five and twenty men with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east."

II. SIGNIFICANCE OF THIS "GREATEST ABOMINATION"

The temple was so situated that the entrance was toward the east. Thus, as the priests approached the temple early in the day, their faces would be toward the house of God and their backs toward the rising sun. (The morning was the usual time for sun worship.) But they had deliberately turned their backs on the temple, which represented God and His will, and turned their faces toward the sun in worship.

They were forced to choose between God and things, and had chosen things.

They were forced to choose between dependence on God and reliance on the natural human order, and had chosen the latter.

They were forced to choose between God's will and their own sinful desires, and had chosen unrighteousness.

III. APPLICATION TODAY

1. God still demands a clear choice for or against Himself. There is no evasion; we must "face the temple or the sun."
2. Today's tragic tendency.
 - a. Turning from a spiritual to a temporal emphasis.
 - b. Putting trust in the natural human order.
 - c. Using even sacred services to cast doubt upon God and His revelation, and to further human dependence.
 - d. Trying to win the world by accepting the world's standards, methods and evaluations.
 - e. Placing things above God; reason above revelation.
 - f. Turning from the one hope that is in Christ, to a fictitious "human deity."

CONCLUSION

"Is it a light thing?" (v. 17). Turning from the true God to gods of pleasure, indulgence, pride, greed and power.

Terrible judgment promised: "I will also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them" (v. 16).

The glory of the gospel is that we can "turn our backs to the sun"; we can turn from all that is unlike God and contrary to His will. We can choose God and His house and His purpose. If we do, He will forgive and receive us. He will guide us here and bring us into everlasting life hereafter.

Be Filled with the Spirit

SCRIPTURE READING—Galatians 5: 16-26.

TEXT—*Be filled with the Spirit* (Ephesians 5: 18).

INTRODUCTION

In this simple exhortation is to be found:

1. The greatest single need of the church; in fact, the *only hope* of the church. Without the fullness of the Spirit the church will have wrong motives, goals, attitudes and emphases. Self will rule, experience will be superficial, weak, vacillating.

2. The highest possible crisis experience of divine grace in this life; the climax of Jesus' teaching; the climactic element of God's plan whereby He provides spiritual vitality and sufficiency.
3. "The promise of the Father," His love gift to His children.

I. WHAT DOES IT MEAN TO BE FILLED WITH THE SPIRIT?

1. The crucifixion of the carnal self. "I am crucified with Christ."
2. Complete abandonment and devotion to God and His will. Always choosing His will; turning from our personal plans and ambitions. Active, consistent consecration.
3. A pure heart. The inner springs of the nature purified and cleansed. The fountain source of life purged from unrighteousness. Holy motives.
4. Possessed by the Spirit. A Christlike spirit in attitudes. It is not enough to be right—we must be right in the right spirit: We can so live that our spirit cannot legitimately be questioned. Not perfect performance, but a perfect spirit. A Christlike spirit in our actions: normally and consistently bearing "the fruit of the Spirit" (Gal. 5: 22, 23). Spiritual interests, goals, outlook.
5. The liberty of the Spirit. "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3: 17). Freedom in Christ: from the carnal self; from sin, the world and the "works of the flesh." Freedom in worship, with that spontaneity and warmth that always has characterized those who are "filled with the Spirit."

II. WHY ARE NOT MORE PEOPLE FILLED WITH THE SPIRIT?

1. Lack of light on the Spirit and holiness. We should be sincerely sympathetic with these.
2. Prejudice, based on inconsistent living by those who may profess the fullness of the Spirit.
3. Genuine misunderstanding of the scriptures relating to the Holy Spirit and holiness. These too call for charity, prayer and helpfulness.
4. But what of those who have the light and fail or refuse to walk in it?
 1. The "carnal mind."
 - a. The last stand of the devil in the human heart.
 - b. Fight the will of God and the law of God. "Is not subject to the law of God": a phrase with the military significance of "mutiny" and rebellion against authority.
 - c. Chafes against the restraints of holiness in heart and life.
 - d. Excuses its manifestations as of little consequence.
 2. The church without the fullness of the Spirit is tragically weak and powerless. "Holiness people" living on the border of defeat.

CONCLUSION

"Be filled with the Spirit," is God's call to the church. It is not enough that a few meet this challenge. The call is to all, old and young, to enter by faith into this beautiful and glorious experience, for in it is establishment, poise, effectiveness, victory, power.

As Ye See the Day Approaching

SCRIPTURE READING—Hebrews 10: 19-31 and 37; Romans 13: 11-14; 2 Peter 3: 1-4 and 9-11.

TEXT—*So much the more, as ye see the day approaching* (Hebrews 10: 25).

INTRODUCTION

1. "The day." A coming crisis. A final disposition of affairs. Such is taught throughout the Word of God.

Difficult for any civilization to believe it is not permanent: Babylon, Greece, Rome, Russian monarchy, France. But things do not "continue as they were." The promise of Christ's coming is sure.

2. "The Day," as used here, probably is broad in its meaning, including all of the preparation, culmination and dawn of the day of the Lord.

3. "The day" can be sensed: "as ye see the day approaching." Signs: ecclesiastical, intellectual, national, religious. Compromise with the world; invention and skepticism; political upheaval, economic unrest, conflicting social theories, "distress of nations"; persecution, suppression and martyrdom of Christians; revival of Jewish nationalism.

I. "So much the more." The preceding exhortations are further emphasized by this phrase, signifying the necessity for increased interest and attention to spiritual needs. The tendency of good people, in these days, is frequently one of lessening vigilance and interest. But the truly Christian attitude must be one of tightening the lines, strengthening the foundations, engaging in more zealous activity. The temptation to "hibernate" and save ourselves must be met with resolution and courage.

II. FOUR EXHORTATIONS

1. "Let us draw near." Increased and closer communion with God. This is fundamental to spiritual power. Here is the best guaranty against error, coldness, carelessness and impotence. Such communion will make the fires of love for Christ burn brightly on the altar of the heart. "Let us draw near," "and so much the more, as ye see the day approaching."
2. "Let us hold fast the profession of our faith without wavering." The devil is making every effort to wreck or weaken our faith in God: conditions, cults, ridicule, unbelieving ministry, part truths. The challenge here is to maintain the integrity of our Christian faith: vigilance, persistence, steadfastness. "And so much the more."
3. "Provoke unto love and to good works." Increased activity. The devil is cutting down Christian enthusiasm: enthusiastic, persistent, effective soul-winning is difficult to find. The call here is for increasing enthusiasm and zeal for the work of God; not "As little as possible," but "so much the more."
4. "Not forsaking the assembling of yourselves together." The necessity for increased Christian fellowship. How we need one another! We need the services of the church,—ALL of them. Not optional if we really purpose to serve Christ. The Church of the Nazarene needs this emphasis, for we have altogether too many "one-service-a-week" Nazarenes. Personal support of the church, "and so much the more."

CONCLUSION

"The day" has tremendous significance for the church. It is natural to emphasize the division which the judgment will bring between the church and the sinful world. But most startling and solemn is that separation which will come *within* the visible church: the division between those whose religion was nominal and those who wholly followed the Lord. If you are behind light you are in eternal danger. Unrighted wrongs; personal tensions; resisting God's call to holiness; rebelling against God's will for life; disregarding the warnings of the Spirit.

"The day" is rapidly approaching. Godly people everywhere are impressed that "the coming of the Lord draweth nigh." Let us make the decisions, walk in the light, obey God, live for Him, and "so much the more as ye see the day approaching."

ILLUSTRATIONS

Basil Miller

God in Life Making

"I want to become a Christian," said a native girl to Mrs. Etta Shirley.

The missionary looked at the native girl, who was dressed only in skins, but about whom there was a look of seriousness. And then began a romance in life making, where the divine Sculptor took a hand in shaping a destiny.

After the girl had become a Christian, she discovered that it was possible for the black-skinned folks like herself to go to school where she could learn to read and write, and to make paper talk back to her.

"I want to go to school," she informed the missionaries, and to school she went for nine months, where she learned about the workings of the church in South Africa. She discovered that there was a campmeeting where the natives walked in for scores of miles, and she decided that she must attend.

"I want to go to the campmeeting," came her simple statement, and she joined the marching band of colored folks as they tramped through the fever-ridden sections of their native lands, or left their native kraals to swim the rivers and to tramp on through the veldt. She came over the hilltop with her group as they approached the camp, and they joined their song with those of the other marching bands as they arrived.

Here she felt the glorious touch of spiritual communion which is generated when a band of Christ followers come together for a ten-day camp. The glorious power of God burst like a full-orbed day in her soul. She did not realize that she was dressed only in native skins, she but realized that her soul had come into contact with a transforming power.

"I want clothes," again she stated her wants, "and how can I get them?"

Came the direct response, "Go to the white missionary who is building a hospital miles across the veldt," and at once she started on the forty mile trek. Unabashed she stated her needs again.

"I want a job, just any kind of to get clothes," she said to Dr. David Hynd.

"Well, what can you do?" came the question.

"Work in the garden or anything," she responded, so into the hospital garden this skin-draped native girl went in order to make enough money to buy clothes.

The keen-eyed doctor with an eye to his Scottish ancestry watched the garden grow as under a magic touch, so he decided to do something for the girl.

Shortly a litter arrived from the distant veldt with a broken-legged native on it. "Gangrenous," the doctor said to himself, examining the wound. "Hopeless case. No nurse—no nothing." It needs, he thought, a major operation, and how on earth could I operate under such conditions?

He sent for his wife and Miss Robinson to assist in the operation, and to the native garden-working girl he said, "Hold the leg while I cut it."

This was more than the girl could stand, but she remembered that she came to the hospital to do anything in order to get clothes, so she took hold of the leg just as directed by the kind-hearted doctor. The operation was successful more so on the life of the girl than on the leg of the man.

For this became a turning point in that skin-dressed girl. She determined to become a white man's nurse, and when opportunity developed she went into training. She came out of that training as the leading nurse, the head of the nursing troupe of native girls that were trained.

When Dr. Mary Tanner arrived at the hospital in 1930, this girl welcomed her as the head nurse.

Her mind goes back to that first operation. Now a successful nurse, the equal of any in South Africa, white or black, holding a respected and honored post, her mind goes back to that first operation as the great moment in her life.

"I stood there holding that leg, not moving as the doctor had told me to. I was worried about it all. This was a new experience, but then I remembered that to be a Christian I must do something for somebody else."

From that operation more of an operation on the soul of the native girl than on the man's body, came our hospital work in South Africa.

God is able to make a life. All he needs is a personality consecrated to His will, who is willing to invest a part of their personality in the lives of others. And be that personality dark-skinned or white, coppered or yellow, God will shape a destiny to His glory out of it. Ours is but the yielding; His is the sculptoring.

Saved from . . .

"I was saved when I was nine," said Professor A. S. London, "and I want to tell you what I was saved from. I never touched a drop of liquor in my life. I never kissed any woman other than a member of my family. I never attended a movie or a theater. I never used a curse word in my life, nor have I taken the Lord's name in vain.

"I have been saved from a life of shame, which might have brought disgrace to my dear old mother. I have been saved from the unnamable disease which blights one out of every twenty people in the nation. I have been saved from a drunkard's grave and a drunkard's hell. I do not have smoker's lungs, and my heart is as sound as a dollar."

The Sunday school evangelist paused as he reached to his full height and stepping up to the pulpit, he leaned over it and asked, "Does it pay to save a boy when young?"

"A thousand times," he screamed.

Uses and Disuses of Wind

Said a country philosopher as he sat whittling on a pine box at the crossroads store, "Plenty of wind is a blessin' to a windmill, but a calamity to a gospel meetin'."

"The fool saith in his heart," he went on discoursin' on the blessings of wind, "Lo, I am the anointed high-flyer in oratory.' The people said one to the other, 'Behold a balloon filled with hot air'."

Mark of True Greatness

"When I was first elected Superintendent twenty-five years ago," said Dr. R. T. Williams in his acceptance speech at the recent General Assembly, "I was holding a meeting in Bethany. I got a letter from a friend saying, 'It looks like you will be elected.'"

"I prayed three days and nights, and asked God not to let me be elected. 'I am too young for the office,' I said to God."

Dr. Bresee had just died, and Dr. Walker had passed away as well as Dr. Wilson, all of whom were filling the highest post in the church. When two new Superintendents were to be elected, these positions were being

filled by younger men, the choice being Dr. Goodwin and Dr. Williams.

"I felt the job was so great that I wouldn't be able to carry the responsibilities; I feel so today, though I am now senior Superintendent. I would rather have the vote of confidence you gave me yesterday than to be elected President of the United States. My reward has been the love and confidence of our people."

He paused a moment, and then continued, "You make me feel, 'We love you,' and when I feel like that I want to roll up my sleeves. And I'd rather die on the battle field than to fail such a great people. My best is all I can give."

This speech needs no comment, nor could anything I might say point out the soul greatness that prompted it.

Heavenly Voices

"You can't make it," said the railroad clerk. "The trains do not meet. The train out of Henryetta leaves thirty minutes too late to connect with the U. P. out of Lawrence for Topeka."

"Anyway, I have to be at Topeka Monday night, and I feel that I will make it. So give me my ticket."

Bona Fleming had just finished a meeting at Henryetta, and was to preach the next night at Topeka, Kansas; so in spite of the advice given he bought his ticket, feeling that God would some way or another match those trains.

When he got off the train at Lawrence the next day,

he walked across the tracks, set his grips down, looked up, and there came in the U. P. train.

"When I had prayed over the matter I felt that God some way would make a way," the evangelist said.

Many times God would lead us in His way, but we fail to pray about it, fail to listen to His impressions, and as a result we miss God's richest leadership blessings for us.

"And I Looked Up"

"And I looked up. . . ." The speaker was a visitor at the prayermeeting that night in Central Church, Pasadena, where I was pastor at the time. He came in unnoticed, and sat down. He looked unconcerned until an opportunity to testify came.

Then he arose and said, "Years ago, I was working in an eastern machine shop. Suddenly I felt a hand laid on my shoulder, like that of a friend, and a Voice called, 'Look up.' I looked up, and above me the trolley which weighed nearly eight hundred pounds was just about to fall off of the track.

"If I had not looked up when it fell, I would have been immediately under the spot."

It was the touch on his shoulder that gave the warning which caused him to listen to the Voice.

It is wonderful to walk so close to God that He can tap us on the shoulder when He has a special message to give us.

THE PREACHER'S WORKSHOP

An exchange of methods, plans and seasonal suggestions. If you have discovered an idea that has proved successful in your church, send it in.

Roy E. Swim

The Chief Need of the Church

The chief need of the Church is not more money, or more organization, or new kinds of organization, or more drives or campaigns. The great need of the Church today is more real conversion to Christ. We need more faith, more fervor, more joy and enthusiasm in our religion, more personal love for the Lord Jesus—and this comes only through conversion. One of our chief troubles is that we are struggling to get men and women to church, and to find joy in the services and the sacraments, when they are not truly converted to Christ. It is more real conversion to Christ which will open the way to Christian unity. The true way for reunion with each other is for all Christians to come into closer union with Christ. If Jesus on the throne of God is real to us, we shall not be confused by the so-called new morality, which is, in fact, only the age-old immorality under a new and high sounding name. We need in the Church today a new and great call to holiness of living. We are on too low a level of faith and life. Any church that is not calling every man and woman and boy and girl to holiness of life is failing in its most sacred trust.—W. T. MANNING, in *The Presbyterian*.

Co-operation

It is not much trouble to lick a lone bee, but you had better be careful how you tackle a hive. The devil cannot do much with a church whose members are united in their efforts for God.—SELECTED.

A Good Conscience

A bad conscience is timid and uneasy. Keep a good conscience and you will always be happy.

A good conscience can bear much and is able to be very cheerful even in adversity.

You will enjoy a sweet peace if your heart does not condemn you.

The glory of the good is in their consciences and not in the mouth of man.

The joy of the righteous is of God and in God they rejoice in the truth.

He will be easily content and at rest whose conscience is pure.

You are not more holy because you are praised; neither are you more vile because you are blamed.

For you are what you are, neither can you be made better by what others say than what God sees you to be.

If you take good heed to what in

yourself you are inwardly you will not care so much what men say about you.

Man sees the face but God sees the heart.

Man considers the actions; God weighs the motives.

To walk inwardly with God, and to have the heart detached from earthly objects, is the state of the spiritual man.

—THOMAS A KEMPIS.

Sentence Sermons

Any man who approaches a worship service in the spirit of reverence is very likely to get something worth his while even if the sermon is poorer than usual.

Any person going to church with the desire to find fault is pretty likely to come away satisfied.

Some congregations insist upon a change of pastors just about the time the preacher really gets acquainted with their sins.

There's something wrong with the money sense of people who drop nickels into the church collection plate and complain about collections, and then drop half-dollars at the ticket window at the movies without a thought of complaint.

Any sermon is a success that brings a needy man face to face with God.

A man who never reads anything except that which he agrees with will make little growth.

Very few tithers ever become backsliders.—*The Christian Advocate*.

Observe and Resolve

Someone, after reading the diary of John Wesley, founder of the Methodist Church, says, "I find an oft-repeated expression running through his journal. He is quite often saying, 'I observed,' and then follows, 'I resolved.'" John Wesley *observed* that many people had not needful food, through no fault of their own, and he *resolved* to help them get food. He *observed* that many sick people were too poor to have the service of a physician, and he *resolved* to help this need.

All down the years, from Wesley's time until now, whenever *observation* is followed by a high *resolve*, much good to oneself and to others has been the natural result.

A man past middle life, said, in speaking to a group of young people, "I have lived many more years than have any of you, and I have observed all through the years that alcoholic liquor brings, at last, only sorrow, disgrace, disease and poverty to those who become its victims.—*The Free Methodist*."

The Fruits of Holiness

The grace of God operates much the same in all lands. Geography and race have no bearing on the essentials of salvation. Mr. Ma Yuan Ch'i, a student in the Tientsin Bible Seminary of the National Holiness Missionary Society has given the following illuminating testimony as reported in *The Call to Prayer*:

"Before I was sanctified, I thought holiness was an intangible something that no one could know or experience for certainty. I thought like this because I was on the 'outside looking in.' In the first evening of the fall revival in 1939 the Spirit showed me to myself that I was unsanctified. I obeyed the Spirit and humbly bowed before the Lord and prayed for holiness. While in prayer the Lord spoke one word to me, 'Believe that ye receive and ye shall have.'

"Immediately I said, 'Lord, surely I believe.' This phrase was not out of my mouth when my heart was filled with joy and unable-to-speak-it-out praise. My sanctification was wrought at that time but afterward the Lord led me to more and more know the life of holiness and the life was a testimony to me of the experience received. I want to mention a few of the changes wrought by sanctification.

"1. Love given of the Lord.

"There was some love in regeneration it is true, but I feel that my love in regeneration was depending on my

own strength with still too much demanding of my own rights. If others loved me, I loved them, and at times I forced myself to love others. But this really was not love from the Lord. Thanks be to Him that now my love is what He gives to me. Now when I have hard things to meet I can let my own rights go and conquer through Christ's love.

"2. God-given obedience.

"Before sanctification self was strong in me and small things would stir self to wrong manifestations. But, thank the Lord, after He sanctified me wholly and the Spirit had cleansed that evil nature of mine, even though I have had many trials and distresses since my sanctification, yet the Lord still gives obedience to meet each hard thing. I certainly know in my heart that if I did not have the Lord in His sanctifying power I never could have overcome.

"3. Greater sensitiveness to sin.

"In my justification I did things not exactly upright and yet I seemed to have little or no condemnation. After sanctification, if one word is said wrong my heart is rebuked. If I do not go and make the thing right I do not get peace.

"4. Resolution to bear the cross.

"In the regenerated life I did not have this purpose, but in sanctification I have it.

"5. A life of joy.

"I remember that even after I was forgiven of my sins and had freedom from transgression, yet my heart was still heavy—until at one time I was depressed to the limit. But in the life of holiness I have found that there is never a moment but that I am happy, no matter what my circumstances may be."

Pointed Phrases

Too many people are singing "Scatter Sunshine" and are waiting for someone else to do it.

It would be lovely and Christian if sharp-tongued persons who boast of being straight shooters would be just as straight and leave off the shooting.

THE WAY TO HEAVEN: Turn to the right and go straight ahead.

The truth will "ouch."

Man is the only animal that can be skinned more than once.—*Lima, Ohio, Church Bulletin*, "Your Nazarene Neighbor."

Epigrams

The church member who is ignorant of the church's program is usually the hardest one from whom to collect money.

The best sermon ever preached will not help the man who is not listening.

It takes almost as much skill to listen to a good sermon as to prepare one.

Some people can express their interest in evangelism by moving over and making room in their pew on Sunday morning.

A doctrine that makes any man quarrelsome can hardly be called Christian.

Jesus never commended small giving though He did speak approvingly of one small gift.

It is never the man with a conscience who brings reproach upon the church.—*The Christian Advocate*.



Clovis G. Chappell's New Book

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