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 important prayer encompassing the month of March and climaxing with Easter Sunday, April 3, 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 work.

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.


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!
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 more than of the great evangelist, and will, for his own soul's sake, read either again or for the first time Finney's "Lessons 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 sanctification and sanctified service and to make no proper 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; 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 altogether different to say that we are in the middle of times such as the world never saw before, and it is not for us to say this again unless we are ready in our hearts to do something about it. Within our generation it has become possible to alienate the times to constitute an alibi for inactivity or failure. This is to be the re-}

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

Charles G. Finney found it hard work to promote spirituality during the depression years. There were times when he preached daily for four weeks before he even invited people to express a desire to seek God. These were times when invitations to meetings required aformat what he believed was needed in a community. It may not be possible for us today to successfully carry on "sleigh meetings." But there is no substitute for individual effort, and we must have revivals. The time is ripe, yea, overspilt, 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. Preachers of 1943, 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 General 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 revival and to the genuine revival of religion in every church of our connection... A period of important prayer occupying the month of March and climaxing with Easter Sunday, April 5, 1943.

This is a distinct appeal to the ministry of our church. It is for all who have spiritual revivals, such revivals must begin in the hearts of the ministers. Until a District Superintendents, a pastor or an evangelist can pray through to a renewal of spiritual blessing and a fresh outpouring of the Spirit of God, there is little hope of any unusual spiritual blessings upon the work of the church under his supervision. This call to a period of important 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. Saturday night's study of prayer, the study of the Bible and its message on prayer, read books on prayer, the Bound Book on 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 that God will put his kingdom upon your own heart; to a deeper love for people, a greater concern and passion for their spiritual welfare, for the kingdom 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 spirituality 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 Travails" (Isa. 66:8); "At Ease in Zion" (Amos 6:1); "The Man with the Inbetween" ( Ezek. 9:2,13, particularly verse 4); "Watchman in Zion" (Ezek. 3:17-21; 33:7-20); "Paul's Soul Burden" (Rom. 8:23; Gal. 4:19); "The Messages of Jesus to the Churches, particularly to the Church at Ephesus and Laodicea" (Rev. chapters 2 and 3); and in 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 life and work of your local church, for the sake of the progress of the entire Church of the Nazarene, for the sake of the cause of Christ in the earth, for the sake of our Lord Jesus Christ who gave His all for us, let us all have into this spiritual challenge. We are challenged by the General Superintendents thus: "The paralleling of our co-operation with the challenge to our people, a mobilization of our all for God and humanity. 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 beside the pile 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 stiffest heart." —Christian Consensus.
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. Sometimes we are lost in its maze. 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 Methodist" states, "Christian perfection does not imply a uniform brilliancy of mind and engagement of heart in the whole range of life." The concept of constant and developmental 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 melancholy in himself. 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 currents 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 another. This sensible response is conditioned very often by physical and mind conditions. The heart has the same uniting 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 earthy 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 Wesley who came to the assistance of John Wesley at a very critical time. Through his spirit of devotion and keen controversial power, he made an outstanding contribution to the Wesleyan movement and the doctrine of Christian perfection. His explanations of Christian experience have always been regarded as classic.

J. A. Wood, in his book on "Purity and Malady," makes a statement regarding the relative 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 possessing much 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 sinful imperfect on that account."

Sometimes we feel 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 infesting 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 the vases of different shapes and sizes. Some persons excel in knowledge and understanding in matters that pertain to the intellect, and others in things that pertain with spiritual matters; some find their way at once into the inner circle of discipulcal as did John the holiest according to the general multitude of believers. All have purified hearts, but not all the same cognizance of Christian living.

If someone would ask why this is, we would say first that it is as we have suggested a variation in the originating state and condition. The spiritual life is dependent upon other phases of our being such as the ability to know and understand, the personal natural makeup and the purpose of the will, all these enter in to cause a variation in connection with our expectational norm, 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 lity has proved to have been especially helpful. Hannah Whittall 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 increase of holiness had "When we look at these different stages we have to consider the nature of growth and development. It is always a gradual process and not a sudden transformation."

Time is full of sensible 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.

From this passage just quoted we see again the law of relativity becoming applicable. Our own spirits are ever in the process of development and growth. Considering this we will not expect from the young Christian the same reactions or responses to his experiences as 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 washed out, 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 expect for this reason that as long as they keep such relations within regulated bounds.

Just as there is an adjustment to life chronologically, so there is just 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 sensitivity, and we discern less and less of real values in things of time and sense.

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

Successful Leadership

C. E. Shimaire

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 on its leadership. There are various qualities of good leadership, but we consider one of the more important ones to be being the kind of diplomatic diplopist means "the art of negotiations," and happy is that person who knows how to gain 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 discussion are two different things. There should never be a division in the church, we are all 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 understand: the difference of opinion or 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 our common work and our common goal, we may all work together as one and the church will enjoy far greater personal peace and contentment, and the church will enjoy far greater advancement in her God-given task.
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 ac-
causes methods that are exclusively my own are not used. The church gives me no excuse to wreck the harmony and the program 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 a man in authority and in a position of leadership is something that is needed in successful leadership. Though auth-

ority is indeed needed in successful leadership

Archaeology and the Bible

By Basil Miller

Part Six

46. Ur of the Chaldees, the city of Abraham.
The account of the Old Testament of Ur of the Chi-
ldees, the early home of Abraham, which had long been extensively excavated. Many new researches have been made in the University of Pennsylvania under the direction of Dr. A. H. Sayce (see also Part Two of this book). The British Museum which has 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 Klib, a household god of the earth in Ur, 3300 B.C. In this bust the face is square, the eyes prominent, the nose curved and his head is shaved, which custom was a rule among the princes of his time. His face is strong and self-assured. He is decided of type of civilized man, though he lived many centuries before the Greeks were.

The site of the ancient biblical city of Ur is a hill, now the city of Tell-el-Mukkary, the actual location of which is now designated, save for a few acres of flat land. The complete inscription in the oldest cuneiform characters. His eyes are promi-

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

39. The Code of Hammurabi. In 1902 among the ruins of the ancient city of Persea was found three fragments of a large black stone. When fitted together this formed a monument nearly eight feet high. On the upper hand corner of this is a figure of the ancient Babylonian sun-god and below him in the circle of worship stands a Babylonian king. Boors depict the sculpture and covering the entire reverse side is an inscription of about one 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 he is ever so just and good, and threatened him who dares mutilate or destroy the stone or disobey the commandments.

This is the most complete code of antiquity outside the inspired code of the Pentateuch. Upon some subjects only one law is given, and on others the area 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 natures, as theft, murder, kidnapping, fungive slaves, burglary, duties of public officers in administration: laws relative to landlords, creditors, tenants, debtors, laws of canals and water rights, licenses, messengers, herders, gardeners, eyew, slander, family relations, marriage, divorce, desertion, breach of promise, adultery, incest, assigning rights of women, purchase money of bride, inheritance laws, laws of attachment, laws of slaves; responsibility of builders and boatmen; hiring of boatmen; agriculture life; the purchase and redemption of slaves who repudiate their masters.

Dowry money had to be given in marriages. Conflagration 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 father the deceased inherited the possessions of the goods. The father could treat a child as chattels and pledge for a debt. The holding of slaves was technically regulated. Slaves could become concubines, and if it, that man shall be thrown into the river.

If a priestess open a wine-shop, or enter a wine-shop for drink, she shall be put to death. If a woman cause the death of her husband for another man, she shall be impaled. If a man marries 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 doubtful that the serifs 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 Joseph, and thence to Moses. As Moses prepared the laws expressed in Exodus and Leviticus those laws which come down from Hammurabi through Abraham would have been used. Thus from even an anti-supernatural viewpoint there is no solid argument explaining the formation of the laws of Moses.

Liberalism would have us believe that Moses lived in the wilderness, and that the laws of the 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 created after the scribings 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 Babylonia, thus possessed sufficient information to have prepared his code even without divine inspiration. But linked with this natural source of knowledge, the Bible says that "God spoke through Moses," which redoubles the strength of the position.

The Preacher with Ability to Preach

A. S. London

MARCH, 1942

"If a fire break out in a man's house and if the man who goes to extinguish it is envoys of the church, not to the fire, but to him, that man shall be thrown into the river." If a priestess open a wine-shop, or enter a wine-shop for drink, she shall be put to death. If a woman cause the death of her husband for another man, she shall be impaled. If a man marries 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.

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GENERAL SUPERINTENDENT Williams was in the habit of going to a church board as pastor, and had many commendable things to say, and talked quite freely. More often, say, that no quality is more esteemed than a pleasing voice, and an intelligent mind. Many sermons are ruined by the preacher preaching on the "ebbing" tide. He is physically out, their voice is give off force to the water, and not the nauseous over the sink. Physical strength gives a distant voice, but the preacher's supreme business. A good preacher, or a preacher, and the fact is hard work. It demands the best in there is any man to be a good preacher. I once heard a veteran, Dr. F. C. to throw himself into the river, and the river show the man to be innocent, the church board, and he that threw himself into the river shall take his property.

The official answered by saying that God often takes the man in the way he is, and the man's voice, and the fact is hard work. It demands the best in there is any man to be a good preacher. I once heard a veteran, Dr. F. C. to throw himself into the river, and the river show the man to be innocent, the church board, 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.
voice. A great Roman oracle once said, that for effectual delivery by a speaker, you must avoid the least place. It is a gift and yet by proper treatment it can be improved. The most of us can speak too hoarsely, too much noise in the delivery of the message. To speak earnestly and intensely and not to screech requires skill that but few have ever attained.

A preacher with ability to preach ought to possess a pleasing personality, then carry by grace of God and character of the preacher. In order to preach well a man must live on a high plane. He others, must rise in that secret life and keep his spirit high. The sermon consists of the truth plus what the preacher is in the heart of the man, the purity of a man's motives out weigh its 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 love and hatred 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 a man of learning. The preacher who does not constantly strive to improve himself in the gospel he preaches is a preacher in the mind of a small soul, selfish and with a moral, a narrow vision, littleness in his relationships with a fellowman, cannot possibly preach a great sermon.

A preacher with ability to preach ought to require skill and the pronunciation of truth. A doctor has only what he knows. I have heard General Superintendent Chapman say that there are two ways of opening the pulpit, both on the back of a man. One is to take a barrel knife, have a man or two hold the patient down, and open the chest, and proceed. The other is, open the barrel, but over it leaves the patient almost dead. Yes, the best way is to open the patient almost dead. Yes, the best way is to open the patient almost dead, but in what a condition the poor patient finds himself, if he should happen to come through all. I heard a sermon some time ago, in which the Rev. Mr. Hildreth, preached a sermon on the Sabbath, in which he told the people that they had come to the church on the Sabbath, and then (kerr-mo, found only here in the New Testament) is essentially durative in nature. It expresses the idea of patients. It is obvious, then, that such a thought indicates prolongation of time.

"By faith Moses, when he was born, was hid three months of his parents" (Hebrews 11:25). The aorist tense (hid) is used here for an action that occurred in the past, but the whole period of three months in hiding is treated as a single event in Moses' life.

The aorist tense has its name (aorist, unlimited, unqualified) from its denoting a completed, instantaneous or instantaneous action free of all feature of duration or limitation. It is aorist because it is viewed as an event or a single fact. It has no reference to the progress of the event or to any starting point of the event.
view of the speaker or writer that determines the grammatical usage.

"And all was lived and reigned with Christ a thousand years" (Rev. 20: 4). This is a very similar example to the one just quoted from Romans 11:26, where 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 as a process, 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 live, but Christ lives in me" (Gal. 2: 20), it is 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 experience of Christian graces which is our lifelong task.

Another important consideration is the fact that Paul's use of the aorist tense is that of an event which describes the crisis of self-crucifixion. If the aorist tense describes a situation as ongoing in past time—were used interchangeably, we would be left without much argument. Paul's use of the aorist would suggest the absence 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 have been used to describe a crisis in the life of a Christian.

**A Preacher's English**

Levon B. Williams

**Frequently** reading in the Sunday school lesson nearly the entire school will talk on some general theme. It will be helpful for the school to have the superintendent pronounce these words correctly before designating, then have the school to refer to the words after him. In this way they may learn the correct pronunciation, and not stumble in the different parts into which the brain was divided, and then he said the brain was divided with consciousness. This caused a laugh among the members of the class, the teacher included, but several men did not see anything just 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. (See your lexicon.)

**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 scriptures is the best part of the spoken words therein. Men seem little aware how poor and thin is their self-inspired thought. They suffer with language in comparison with the deep seriousness of the Word of God, whose expressions awaken responsive emotions and instincts within the listeners' hearts. Any survey of the Word suggests that a word has been and is most appealing to the public and most enduring in its effect when it adheres to the Scriptures. We God speaks to them through his Word and has proved the Scriptures to be such. Establish this in faith and expression, and no language is so delightful as shall win the smile of holy thought. There will never be any expression of poverty in the preacher who is saturated with the Word. The literary Word looks inevitably to the living Word. The Book points always to Christ. Preachers, therefore, are nearest 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 ministration calling.—Editorial, The Watchman-Examiner.

**There is a sweet joy that comes to us through sorrow.—St. Paul.**

**March, 1943**

**RIGHT**—He is doing well. I am feeling very well. I did not do so well with my examination. See you later. The adventure resolved well. All the world speaks well of you. The sport is well enough for boys. It is not well enough for girls. Our teacher with no less than twenty pupils was a place in view of the speaker emphasizing rather than a process. Crucifixion and death may be such a crisis as going on...

**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 asked and told of the different parts into which the brain was divided, and then he said the brain was divided with consciousness. This caused a laugh among the members of the class, the teacher included, but several men did not see anything just 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. (See your lexicon.)

Tell us the truth about it, aye, tell the truth! 

"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 objects it creates; Until jails and prisons shall be emptied of its victims; Until the insidious it begots 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 arouse its carnal; 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 hearken, be convinced; Until the public conscience shall cry out; Until dumb tongues speak and deaf feet start; Until men shall feel anew the Cromwell fire, the Lincoln consecration; Until the rice shall stand forever freed of its curse; Until this republic shall become a saloonless land, this flag a stainless flag."—The Day Legion.

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

CHARLES A. CURRY

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions or theological questions to Preacher’s Magazine, Kansas City, Kansas.

Q. What attitude should be taken in regard to the older members of the church? I do not want by younger members, in particular, or others who have been in the church for some time. In a recent meeting I heard a preacher saying that only two of his older members were present any more. Was their attitude right?

A. We all know that this attitude is not right, and that we should appreciate those who have taken the stand to build the church. However, that attitude has been pronounced by many original members who have assumed that they helped to start the church and that they have a right to run it down through the years. It would be a happy situation if both the charter members and the incoming pastor would work 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 a hospital to visit other members of the churches in the city, as well as his own?

A. This is a definite question, and involves the close acquaintance of pastor and people. Our pastors, whether in metropolitan area or country congregation, are there to visit and minister to the people. On the other hand, the pastor of the church to which the people belong and the visiting pastor would have the people in the hospital might not have visited. However, the practice should be done with care and with clear understanding that the pastor of the church, overworking and overstressing with so many members will create a situation in which the pastor is torn between the two. Pastor 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. The preacher should stick to his point of order and not be too lengthy. It is a good idea to have a given time in which to preach, and in forty minutes or so, deliver a clear message. To do better in the long run, the long-winded preacher.

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

A. I would not advise such. What I would advise would have to be approved by the church. It is given in many cases, the church and regular attendance, to which, if he can be learned to be loyal and to whom he deifies. If he cannot learn the lesson of his attitude and regular attendance to, it will never be possible for him to have regular attendance.

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

A. This seems to be such an obvious question that to say anything about it would have to be learned from the standpoint of children, as well as adults. He should not permit such a practice. If he does not, the pew members are likely to be put off, and he will suffer proportionately.

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

A. By warning each department of the church to give a statement each month, and then you can keep these figures together and the treasurer about the same time to do so. I hope that procedure never would be necessary; but it could be done if it became necessary.

Q. When a pastor leaves a church and the church still owes him on his salary, should the next pastor be expected to raise the funds for it?

A. It is not expected that the next pastor shall raise the salary for an outstanding service. He will have sufficient job to raise his own salary and the other obligations of the church. This could be some unusual circumstances wherein it would be granted and the new pastor would endeavor to raise the salary. If, 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 as well.

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

A. One of the main questions of the church is to have two or more people count the money and their books need to be stated. Another is to spend an extra fifty cents a month and have a report in the bank, and do past all money, then pay all bills by check. Then the churchbook should be on the desk. This is the official form of bookkeeping that any church could have. Why is our church should pay fifty cents a month for a checking account so that they can have a proper statement. From the book month by month, more than we can understand. In some places churches are exempt from this fee, but even if it costs a dollar a month, it will be up to you a regular system of bookkeeping.

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

A. I would question the wisdom of doing it every other week. There are places where we stand as well the fact that we would be lost on division if we failed to have this problem. I would recommend that this practice be practiced and that we never lose sight of the people in the regular Sermon style. Do not misunderstand me, and who know me and know that I believe we ought to find some Sympathetic Association and other groups where we can do, and all we can in the community. But what is the future of people? Let us take it a lot of time to hear some address of welcome that is clear off the line of preaching. You can almost clear the space of any real success or power.

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II. The Problem

These are days that naturally encourage and develop carelessness, indifference and a losing of the sense of right and wrong. It is apparent that the duty of leaders to define and carry out the plan of God and life is not only a part of spiritual growth, but is a responsibility that the church should have made to the spiritual condition of the world if God has allowed us to share in His life and work.

I. SACRIFICE AND LOVE

1. Deliberate sacrifice is a basic experience. Such a spiritual act is crucial to the Christian faith and experience. It requires the sacrifice of life, love, and even personal safety.

2. To be a Christian is to be filled with the spirit of sacrifice. The Christian life requires a willingness to sacrifice for others and for the greater good.

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 meanings: solid, firm, strong, stable, constant, unbending, fixed, unyielding, persevering.

3. The steadfast Christ in the wilderness. Those who experience the wilderness of life realize that the Christ who walked through the wilderness of Gethsemane is their true and constant friend. A divine resource that never disowns the faithful from the full will of the Father.

III. THE STEADFAST CHRISTIAN

1. If we wish to imitate the steadfastness of the Christ, we must experience this steadfastness. We need to emphasize the sacrifice for the sake of God and the love of God, even when it is difficult and costly.

3. This age especially calls for steadfastness. All sides are influenced that would move us from the path of divine will. The steadfast life will bring us through many "Gethsemane" days, and we must do our utmost to maintain this faith.

3. The sanctified life. Along with the grace of God, and to our own will, we must do His will. We must do that which is pleasing and perfect.

Conclusion

1. Steadfastness will continue to bring our lives to be less dependent, and more of a time of winning the lost to Christ and the church. Understanding that trials and difficulties are ahead, let us intensify our efforts toward God and His will and the Holy Ghost which is given unto us (Rom. 8:29).}

The Price of Revivals

1. The need for revivals is evident. Some insist that there is no need and are turning to education, reform and legislation as cures to humanity’s problems. But there are some situations that cannot be reached with education and legislation. Revivals are still in full vigor, and that human need is a witness to us. In many ways, the need is greater today than ever before.

3. The Word of God and spiritual power. Defines two ways in which spiritual power is directed.

3. General direction: for the church, for the individual, and for society.

4. The need for revivals is evident. The need is not only a matter of the church’s responsibility, but also of society’s responsibility.

3. The conclusion is drawn that the need for revivals is evident.

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The Preacher's Magazine

MARCH, 1942

Introduction

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 another meaning.
   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 force in the various realms.

The Beauty of Law in the Realm Other Than the Spiritual

1. Physical law
2. Biological law
3. Colur: the established laws of color make possible all the countless hues in nature. A harmonious landscape does not suddenly change to a drab gray.
4. Visceral: Laws of vibration make possible all muscular tensions resulting from certain vibrations, and, climate, etc. The physical body, with its laws of respiration, digestion, etc.

Social law

1. But always perfectly discovered or understood.
2. But there are laws of habit and effective human relationships: the habits for these is found in the word of God.

The operation of even imperfect laws brings about a certain security: any law, even imperfect, is far better to live under imperfect law than under no law. Also, it is better to have a measure of liberty under imperfect legal conditions, than to suffer slavery under other conditions.

These who would change the "American way" into some form of dictatorship, would do well to remember this.

The Beauty of Law in the Spiritual Realm

1. Moral and spiritual laws: no definite and uniform law as we see in the other realms.
2. The beauty of God's law:
   a. "The law of the Lord is perfect" (Psalm 19:7).
   b. "Thy law is my delight" (Psalm 119:77).
   c. "Thy peace I have who love thy law" (Psalm 119:169).
3. Represents the uniform action of spiritual forces.

Revealed by God's Word, "The law of the Lord" forms the basis of a personal conception of right and wrong, of sin and holiness.

The Assurance and Safety of God's Law

1. God's law concerning righteousness.
   a. God's law concerning righteousness.
   b. God's law concerning righteousness.
   c. God's law concerning righteousness.

The Operation of God's Law

1. Toward nations.


**The Preacher's Magazine**

**PAGE TWENTY (64)**

1. "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17).
2. "Righteousness shall put on glory, and an inheritance shall be the possession of his children." (Proverbs 14:24).
3. "Happy is that people whose God is the Lord." (Psalm 145:13, 14).

**2. Toward Inclusion**

a. Against sin. "The soul that is pure, it shall dwell..." (Psalm 32:8).
b. For social justice. "For the Lord rewardeth all the labor of the hands of the honest." (Proverbs 21:19, 21).

c. In support of righteousness. "He that sanceth and calleth thee shall rejoice;" (Isaiah 41:10).

**3. Toward Interaction**


**THE PREACHER'S MAGAZINE**

**PAGE TWENTY-ONE (85)**

1. "For ye are all the children of God by faith in Christ Jesus." (Galatians 3:26).
2. "The highest possible crisis experiences of divine grace in this life; the coming of Jesus to the children of God."

**3. Toward Unity**

a. In spirit. "We are no more strangers and foreigners, but fellow-citizens of the saints and of the household of God." (Ephesians 2:19, 22).

b. In understanding. "And with all men to the utmost that we may save some." (1 Corinthians 9:22).

**MARCH, 1942**

1. "And so, I mean to be filled with the Spirit?"

2. "The highest possible crisis experiences of divine grace in this life; the coming of Jesus to the children of God."

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

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In this simple cabinet, we find:

1. The greatest single need of the church; in fact, the only real need of the church. Without the fulness of the Spirit the church will have wrong motives, goals, attitudes, and it will fail to live, experience will be superficial, weak, vacillating.

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God in Life Making

"I want to become a Christian," said a native girl to Mrs. Eta Libbey.

The missionary looked at the native girl, who was dressed in her best, and when she spoke there was a look of seriousness.

And then began a romance in life making, which was more successful than any of the others. When the girl had become a Christian, she decided 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 them.

"I want to go to school," she informed the missionaries, her personality in the lives of the other folk.

When Dr. Mary Tanner arrived at the hospital in 1910, there was not one or the other of the blackened faces in the Mission.

Her mind goes back to that first operation. Now a successful and a happy one. The story of the black-skinned folks like herself, who have the word, who have the knowledge of confidence you gave me yesterday to be able to be cleared President of the United States, who has had the grace of love and confidence of our people.

In this personal moment and then continued, "You make me feel, "We are a race," and I feel that I want to roll up my sleeves. And I'd rather die on the battle-field, than to be people. My best is all I can give.

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

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 either, a member of my family.

If I never tasted a personal word 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 me to my dear old mother. I have been saved from the smallpox which blights one out of every twenty people in the nation. I have been saved from a rabbit's heart and a drunkard'sReal.

...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 stepped up to the pulpit, he leaned over it and looked, "We may gain a boy when young.

A thousand times," he receded.

Uses and Disuse of Wind

Still the country philosopher as he sat whistling on his pine box at the edge of the garden, beginning his daily prayer that his flock might be "blessed." One of the most frequent by which the people send in the nation.

..."We may gain a boy when young."

Mark of True Greatness

"When I was first elected Superintendent twenty-five years ago," said Dr. B. T. Williams in his "cooperation in human relations," his hands were "blessed.

...to the public, and a hearse in his relations."

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

Dr. Bresse had just died, and Dr. Walker had passed away as well as the president of 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.

When Dr. Goodwin was introduced, he said, "Our church is to be operated as if we were the most bountiful on the face of the earth."

Dr. Bresse had just died, and Dr. Walker had passed away as well as the president of 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.

The preaching was so great that I would be unable to carry the responsibilities; I feel so today, though I can make the public exercises in the pulpit.

I have the willingness of my heart and the knowledge of your confidence you gave me yesterday to be able to be cleared President of the United States, who has had the grace of love and confidence of our people.

Disuse and the wind, as it is generated in the country of Christ, is a disuse which blights one out of every twenty people in the nation. I have been saved from a rabbit's heart and a drunkard'sReal.

...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 stepped up to the pulpit, he leaned over it and looked, "We may gain a boy when young."

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Sentence Sermon

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

Any person going to church with the desire to come away satisfied

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

There's something wrong with the minds of some people who drop their sailors into the church collect plate and complain about collections, and then flog half-desserts at the ticket window at the movies without a thought of compliments.

Any sermon is a success if brings a change in some people, and, if you can be made better by what sermon say than what God sees you to be, it will be a success.

If you take good heat in what you yourself are inwardly you will not cast any stone."

Min. the face but God sees the heart.

He who considers the actions; God weighs the motives.

To feel worthy with God, and to have the heart detached from earthly affairs, is the name of the spiritual man.

—Thomas A. Kemphe.
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. Na Yee, Qii, a student in the Tientsin Bible Seminary of the National Holiness Mission 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, because I was on the outside looking in. In the first evening of the Fall revival in 1929 the Spirit showed me myself that I was un sanctified. I obeyed the Spirit and humbly bowed before the Lord and prayed for holiness. While in prayer the Lord spoke to me with that sweet voice and said, '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. The sanctification was wrought at that time but afterward the Lord told me to move and move more, and to live the life of holiness and the life was a testimony to me of the experience received. I want to stress two of the changes wrought by sanctification:

1. 'Love given of the Lord.'
2. 'There was none love in regeneration it is true, but I feel that my love in regeneration was depending on my own strength with still too much depending on my own rights. If others loved me, I loved them; and since I forced myself to love others, but this really was not love from the Lord. This was just an act of love which I gave to others. I have been tried and found weak. I must let my own rights go and surrender through Christ's love.'

2. God-given obedience.

"Before sanctification, if there was a little selfishness in me and small things would annoy self and wrong manifestations. But thank the Lord, after I was sanctified I became whole and the Spirit has done away with my spirit. In both cases, it is not that I have had many trials and terrors since my sanctification, yet the Lord still gave attendance to each and every thing. I certainly know in my heart that if I did not have the Lord, I would have been turned wrong.

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

In my justification I did not expect it, 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 do the thing right I do not get peace.

4. Resolution to bear the cross.

"In the regenerated life I do 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 that I am not happy, no matter what my circumstances may be."

Clovis G. Chappell's New Book

FEMININE FACES

Here are vivid word pictures of sixteen outstanding women characters of the Bible: Let's Wife, Hagar, Rahab, Rahab, Deborah, Dido, the Maid-servant of Naomi's Wife, The Widow of Zarephath, Esther, Salome, the Poor Widow, Martha, Mary, Anna and the Woman of Sychar. Three sketches are allowed with human interest. Every subject is made real and the lessons drawn are easily connected with modern day situations. 210 pages.

Price, $1.50

NAZARENE PUBLISHING HOUSE
2923 Trent Ave., Kansas City, Mo.
Let the Preacher Preach

By The Editor

THOUGHTFUL, preacher, now approaching middle age, said in my hearing, "I learned to sing before I learned to preach, and I judge I sang a little better than the average, so I came to be known more as a singer than as a preacher. In a convention program where it was necessary to pass the duties about among as many participants as possible, I was always called on if I was present. The reason is that the many who have known me almost from the beginning have never seen me preach, and even I myself have developed a complex more amenable to a singer than to a preacher. But I have been a preacher as a singer, from the beginning, and my work now is to preach, not to sing. But since it is generally supposed that a man cannot both sing well and preach well, I suppose my singing has been more of an advantage than an advantage, and I would not advise a young preacher to, make a singer or allow himself to be known as a singer. But I believe a preacher would be greatly better on preaching, and leave the prominent places in the music and singing to others. But I do believe that a preacher can be a good preacher and a good singer, and when the singer rises the preacher takes a lower place. And I am not sure but that these ratios are real as well as seeming."

I give this lengthy quotation from memory, and it may not be as correct as it was to every word. But the substance is there, and after many years of observation of preachers, these words spoken by one who at this very day is doing well as a preacher, (I have not heard much about his singing for a score of years), the truth of the words both in the literal and in the illustrative sense is confirmed. Neither the word nor the church can believe that a preacher can be a good something else in time for the man to be useful in both spheres. Therefore the preacher should preach.

Going away back for the beginning, take the matter of business and money making. It is just fine that the preacher shall argue for his business and get the money from the church out of the debit column, and from the fact that he has floated his family expenses on a small income. But it is death to the spiritual person when he decides that he is a stockbroker, a retail merchant, a real estate operator, or a money manager. I asked a stranger one day about his occupation. He replied, "I am a lawyer and a preacher."

"Which way do you make away?" I asked. "I am not sure but that this is not the way to make away."

"Yes, and you are wrong."

"You may be the people reason quite the opposite, and conclude you must be a very weak preacher if he is not entirely different from a caretaker, either paid or volunteer, and let the preacher preach.

I have known a preacher to make his announcements of future events so prominent as to make theReducer. I was sorry when he now came less this was coming, making announcements so the reason. He was to preach on Sundays." I remarked that this is a sometimes unusual combination of occupations and asked how they fit in the preacher's work. The stranger replied, "I can practice law just fine after I have preached on Sunday, and sometimes I have a hard job trying to preach on Sunday after preaching law all the week. And I think it is like that, no matter what the profession or business, preaching may help the other, but the other will not help the preaching."

The exception to this rule is that the hard-pressed preacher may (like Paul the tentmaker) turn temporarily to hard, manual labor for the usual wage until his crisis is overcome. But any time you hear a preacher that has taken sales job or some promotion scheme by which he hopes to make a lot of money, even when his purpose is to pay his debts, it is a waste of time to scratch him off as a preacher. He will not likely make it in it (he is not good at that) (not many do), whether they are preachers or business men. He will not make it as a preacher until he goes as far as he is going and then comes back again, and in the meantime what are you going to do with his preacher? Neither the world nor the church owes very much to the preacher as a money man, and I might in a way that is to keep lazy horses stirred up to pull hard and run fast. And even in the business of the church, this part of the work by lay proxies, and do not themselves either seem to be important or deserve to be. The preacher is the man that, as the treasurer and the front line man in the business of the church, is not the preacher to choose if you want a good job after a week through a period of years. No, let the preacher preach.

I have known a preacher who could not even leave the ventilation of the church building to any responsible person. I have heard such a great deal, and ask for the lowering of windows, the lifting of the floor or the modifying of the draft—in his own church. And when I heard I was a weak church that cannot afford a twenty-five cent thermometer and a dependable carotid (even if he is but an un-paid volunteer) without his life, I would not be trusted. No, I think that many times the preacher (knowingly or unknowingly) trying to indicate what an indispensable man he is by inter-fering with the work of the nation in this public manner. Perhaps he thinks the people will reason that he is a strong preacher, seeing he knows so well what the church should be pleased for. But it may be the people reason quite the opposite, and conclude he must be a very weak preacher if he is not entirely different from a caretaker, either paid or volunteer, and let the preacher preach.

This brings me to the question: How shall a preacher approach his problems? I have heard a preacher make his announcements of future events so prominent as to make theReducer. I was sorry when he now came less this was coming, making announcements so the reason. He was to preach on Sundays." I remarked that this is a sometimes unusual combination of occupations and asked how they fit in the preacher's work. The stranger replied, "I can practice law just fine after I have preached on Sunday, and sometimes I have a hard job trying to preach on Sunday after preaching law all the week. And I think it is like that, no matter what the profession or business, preaching may help the other, but the other will not help the preaching."

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Thoughts on Holiness

The Clean and the Unclean

OLIVE M. WINSCHER

And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean (Ezekiel 44:23).

WHEN the priests of the Mosaic times and afterward are thought of, it has generally been in connection with the ritualism of the tabernacle or temple service. But another duty fell to their lot and that was teaching the people. At times this seems to have fallen into disuse, and the people were left entirely in ignorance, then again activity along this line was aroused, and as in the days of Jezebel teaching priests went throughout the land of Judah. This priestly function brings to us the fact that behind all the ritualistic ministry, which is very important and is the initial force always in establishing a work and also for ingraining from time to time, yet also an important part is the teaching ministry. This teaching ministry has a very distinctive object and that is to know the particular point of conduct and practice.

While the teaching ministry is a very comprehensible one, yet in the last years the call has been made to certain peculiar points, the difference between the holy and common and the clean and unclean. To the latter we would give our special attention, considering it in relation to our Christian living.

The Clean in Thought

A most determining factor in our living is our thought life. Over in Philadelphia we are given this admonition, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Philippians 4:8)

In studying the word think, in this connection, we note that it has a more comprehensive meaning than at first we might realize; it not only means to think but more, it signifies to take into account, that is to make a more apprehension of things and to recognize their value.

The import of the various words themselves also afford food for thought. As one writer suggests, the first word which suggests to that which "answers to the nature of God." The word translated honorable indicates moral elevation. A commentator renders the word excellently and opposed to that which is "lacking intellectual seriousness." The significance of the word just carries the idea of that which satisfies "all obligations to God, to our neighbor and to ourselves." Pure is a word that always has moral reference and which is defined. The other two words refer to our relationship to men, and the first signifies that "which satisfies the moral law," that is, "which is fair and sound," that is, it has this quality because of its essential worth.

Thus when we carry all of the meanings before us that the content brings to our attention thought matter of essential worth and high in quality, it would exclude, therefore, all that is trivial and certainly all that moves on still lower levels. How does this cut across much of our literature of the day? What should be our attitude toward much of the current material that fills our magazines? How far can we fill our minds with such and with the spiritual status and condition that we ought?

The Holy in Apparel

Another realm which has been one of the secondary issues in Christian living is the outward adorning. We say secondary issues because it does not stand on the same platform as personal salvation but is one of those things that receive their regulation through personal salvation.

Many have been the attempts to solve this problem. Some have turned to uniforms of an austere type and thus have felt that they have conformed to the law of holiness. Others have made their dress so distinctly severe in type that they have themselves marked in this respect and therefore have by no means been superior in their religious obligations. Still again, some have chosen sober and simple attire which are essentially taboos. Generally, they have made the one particular inclusive of quite a list of particulars and they have established a norm by which they measured themselves and also others. Taking the matter altogether it has resolved itself often into a maze of difficulties and also of petty casuistry.

Out of this entanglement of ideas on the subject we would seek for some definite guiding principles. First among these we would wonder if the principle that there should be some differentiation between the child of God and the worldling should not be basic. But in conjunction with this the question arises as to what is the difference.

Turning to the influence of both the pastors and evangelists with the hope that from these responses some definite facts could be gleaned that would at least satisfy the cravings of my own mind. Pains were taken to send these inquiries to different sized churches and to representatives of the problem of evangelism in our church, and I have heard this same concern voiced here and there to the extent that I concluded the matter is becoming one of more or less general concern. Not that the sentiment is at all one of crisis or desperation in that evangelism has reached a critical stage, but rather the wonder if our motives and methods of current evangelism are netting the returns they should.

There has seemed quite generally present an unconscious or intuitive sense of need for a candid appraisal of the problem for our mutual good. A sort of restless question persists—is it our present day evangelism all it ought to be?

This feeling was so borne in upon me that some months ago I sent out a questionnaire to different sized churches, asking them to continue the admittance specifies some must be rejected, and third that all games of chance are prohibited. Finally, if our minds do not stand on the same platform of moral elevation, we wonder if our motives and methods are netting the returns they should, for in that case we are not sure of the true nature of our own lives.

The Problem of Evangelism

By General Superintendent Miller

FOR a long time there has been a growing concern of the problem of evangeli

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Now at the outset we should not be hesitant to admit that intensive evangelism carries with it certain liabilities as well as advantages. Merely to state that the liabilities are preponderantly greater than the advantages—regrettably, an evangelist's evangelism (we might say evangelically) is what is now wanted. We must frankly face the fact that there are dangers and problems as well as benefits. Those dangers become apparent in various ways. Most revealing is a frank though kindly critical judgment of the attitude and method of the part of both pastors and church members toward the evangelist. observation, however, was the evident bond of sympathy and the generous response to the task. This evidence has been that all should be witnesses of the truth. But with our particular emphasis on that, there is a medium of special meetings with workers called and reconstituted to this ends, the tendency has been to the service of the local church, to assume the major responsibility and do much of the evangelism is needed. This church spirit is wasted in the superficial affairs. The responsibility of a real burden for each succeeding meeting becomes a natural responsibility, and thus he is gradually worn down to a pace that could not unjustly be termed professional. Or unconsciously gauged by failures at this point the endeavors to compensate by programming his campaigns till they become but weeks of mechanical propaganda.

Mark you, I do not say that this is in any general sense true or common. I am saying, however, that this is the trend and the relentless danger in the evangelistic movement. And it would be foolish to deny that now and again someone has succumbed. The right attitude for the evangelist is to candidly face the problem and go his way then and thus his conscientious best to offset them by consistent mental habits that will keep him going: state; but the problem is not an unmistakable glow on his ministry as well as maintain an acute sense of the lostness of souls that will, in spiritual warfare, carry the guidance of the Holy Spirit in each meeting regardless of how different the approach may be from other meet-
Archaeology and the Bible

By Basil Miller

PART SEVEN

51. The Tower of Babel. In denying the historicity and affirming the fictitious construction of the Old Testament events—a term employed to denote the presentation of doubtful or supernatural elements in the Bible, present day liberalists and modernists—point with scorn to the story of the confusion of tongues at the Tower of Babel. But the spade is beginning to silence their derisive scorn. The Bible affirms, "And it came to pass as they journeyed to the east that they found a plain in the land of Shinar: and they dwelt there... And they said, Come let us build a city..." and Jehovah came down to see the city and the tower... and scattered them abroad... Therefore the name of it was called Babel" (Gen. 11:2-9). Many scholars believe that the location of this tower is certain, and tradition indeed has wrapped itself around a tower that is of Babel, existing at present in ancient Babylon.

"The story of Babel in Genesis is the story of the building of the Babylonian tower-temple that rise from the earth temple... the Ziggurat... is the tower of the temple at Babylon, which is the ancient tower of Babel." As they journeyed east they found a valley in the land of Shinar. This is the ancient name of the land of Babylonia. Anu-pal, a king of Shinar or Babylon. In this valley stones are not native but must be imported. Here the builders of the tower were forced to use brick instead of stone. The word allone in the story means brick and this is known to have been used in the construction of Babylon in the early days of her civilization. The city that the people intended to build is known in the inscriptions as Babila (Babylon).

In the site of the old Babylon is found a tower whose tradition says is the Tower of Babel. One mound called Birs rises one hundred and fifty-six feet above the plain. This is described as measuring seven squares, or like seven square boxes placed one another. Stairs of stone have been discovered on the top. The chief of the shrine of the god of Babylon, Sir Henry Rawlinson a half a century ago discerned the remains of the foundation of the tower. The staircase, the reliever. While excavating at the base of this mound, a niche in one corner, was found with a carved object with wedge-shaped characters. Those words were deciphered from here:

"Chap. op. 89."

APRIL, 1942

A narrative in many cases corroborates that of the Bible. The account of the flood is in eleven of the twelve chapters of a great epic poem. The hero is Gilgamesh, but his name was the biblical Ereb, a city now remaining only in the lofty mounds of southern Babylonia. The general reads:

"This great city at Shurrupak on the Euphrates, it was erected and the Gods decided to destroy it with flood."

So, the god of wisdom, confided their plan to me. Then man of Shurrupak, build a ship; Famine, pestilence and war had mixed. Talks living beings of every kind into the ship, Measures and proportioned well, and into the sea shalt thou launch it.

After this part of the story comes a description of the ark having seven decks, divided into nine rooms, smeared without and within with bitumen. Then the narrative continues:

"I took every thing into the ship... The god Shunnah appointed a sermon and said: 'In the night I will come upon the sea; I entered the ship and closed the door... The heavens covered the face of the earth... Six days and nights passed... On the seventh day at dawn the wind ceased... And at the approach of the seventh day I sent forth a dove; it flew about seeking a resting place, it returned... I sent forth a raven... It waded about to feed but did not return."

Then the story ends with the first appearance of the rainbow, and with the decision of the gods never again to destroy the earth with a flood. The confirmation of this epic to the similar story of the Bible is exceedingly strong. In several points they resemble each other. The floods came because of the wickedness of the people; an ark is built; they enter into the ark; it rained; a dove is sent forth and it returns; finally another bird is sent out but it does not return; then the rainbow is set in the heavens as a sign that God will never again destroy the earth with a flood. The one is doubtless a corruption of the other. The original story as it is given in the Bible was corrupted by the different nations when they separated after the flood.

The narratives of the flood are found in practically every race—the Chinese, Indians, Egyptians, Assyrians, Incaus of South America and the tribes of North America. The flood which has swept throughout the earth we are confronted with the same story of a deluge, differing in details, but in the main confirmed in the elements of the narrative of Genesis. Unless there was a flood, why is this tradition so universal? Nations separated from one another by centuries of years have the same traditions, and no other hypothesis is able to explain how they were preserved. Waiving other scientific and archaeological conditions that can be explained only by the hypothesis of a flood, these historical reasons alone demand the reality of the flood.

34. The story of creation. Many stories of the creation of the world have come down to us, as in the case of the flood; through them there is a general resemblance to the true account of Genesis. One of the most interesting and possibly one of the oldest written ones is that of the Babylonians.

While excavating in the ancient ruins of Nineveh, British archaeologists found an old library containing many tablets or books, in cuneiform, containing the story of creation. These tablets were inscribed in cuneiform, containing the story of creation. These tablets were inscribed in cuneiform, containing the story of creation. These tablets were inscribed in cuneiform, containing the story of creation. These tablets were inscribed in cuneiform, containing the story of creation. These tablets were inscribed in cuneiform, containing the story of creation. These tablets were inscribed in cuneiform, containing the story of creation. These tablets were inscribed in cuneiform, containing the story of creation. These tablets were inscribed in cuneiform, containing the story of creation. These tablets were inscribed in cuneiform, containing the story of creation. These tablets were inscribed in cuneiform, containing the story of creation. 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the other cities and had incorporated in their god all the powers of the other gods. The opening lines are as follows:

When the heavens were not yet named, And the earth had no name,
Then in the beginning, the abyss of the heavens began, And the dry land had no name.
The waters were not yet gathered together; The fields were unhoed, and the marsh land bare.

The gods had yet appeared.
No name did they bear; no destiny had they fixed.
The gods existed.

A later fragment continues:

He established the stations for the great gods;
The stars also and the constellations, he fixed in their places.
He numbered the year and divided it into seasons;
The twelve months he arranged according to the stars.
In the midst of the heavens he placed the sun.

Nunuz, the moon-god, he brought forth and instructed to rule the night.

Another part reads:
No temple of the gods had yet been built in the sacred places;
No sheep had grown; no tree had been planted;
No house had been built; no city founded
The ocean had not been created.

Plaintively, there yet remains one more necessity consideration. The first chapter of Genesis is the rock foundation of science. If the stars in the very beginning of the Bible were created, as the Bible declares, then the stars were in the beginning of the Bible, according to the prophecy of Genesis. We cannot doubt the Bible contains and is the inspired Word of God. Else how could it be so marvellously sanctioned by secular history and by archaeology?

Before turning to other fields of argument for the truth of the Bible, we must have recourse to the voice of science.

The Tigris and the Euphrates he formed;
And gave them fear.
The grass, the tree and the forest he planted;
The green flags of the field he produced.

There was no eating as we call it, The eve and her young, the lamb of the fold.
The meat and the oblation he brought forth;
Bricks he fashioned.
Houses he erected and cities he built.

Beyond question this story of creation was well known by Abraham when he left the wickedness of Ur. For it was pictured on the walls of Babylonian temples and taught in the schools. Possibly the version was stamped on clay tablets hundreds of years before his day. For many tablets have been deciphered which were made at least two centuries before Abraham was born.

There is a great resemblance between this epic of creation and the first chapter of Genesis. In both instances, in the beginning a "watery chaos," above which the darkness brooded. In each light was first created. Both contain a firmament dividing the waters above from the waters beneath; and in both the creation of the heaven and earth proceed to the six days of the week by the measuring of time. Both culminate in the creation of man. The seven books of the Babylonian Epics correspond with the seven days of Genesis.

The ewe and her young, the lame, the young, the young, earlier than the story of Babylon. It seems that the Babylonian narrative is a corruption of the ancient story. For Genesis portrays the creation of the heavens and the earth, and the history of the world, is the narrative of the world. In Genesis, the stars are described as the heavens. In Genesis, the sun, moon, and stars are described as the days of the week. In the Babylonian epic, the sun, moon, and stars are described as the days of the week. In the Babylonian epic, the sun, moon, and stars are described as the days of the week.

How early the true account of Genesis was refused to writing we are not able to say, but certainly not before the time of Abraham. Our only hope of tying the generations to come into a single line of history is to make the first page of Genesis a line of history. We must try and peopled to the mighty power of perpetual everlastings through prayer and faith in God. Only thus can we save the reader the agony of the hour. And this will be done.

A Good Pastor

By a Layman

FOUR TWELVE years, the age of my church, I have closely observed our pastors. I have rejected because of their success, wise, because of their failures and sympathized with them in their problems. A few days ago my present pastor was ordained. I invited him to put into words my idea of a good pastor. To him and the church as a whole I say: Don't do himself. Write these words.

A good pastor, although he is an elder in the church, must be a leader. We cannot have a leader who is not a god. He must be able to follow the star to the battle. On the other hand he must keep confidence in spite of his faults. His congregation does not expect his work to be perfect. If his motives are pure, his people will overlook many blunders in his effort to advance Christ's kingdom. On the other hand a pastor must not be so confident as to suppose himself above temptation. A good pastor reconciles his humility and guides his people. I have seen men who were not good leaders; I have seen men who were not good men; both preached the truth. The first one had lost the art of loving. A pastor who loves can tell a layman almost anything. When pastor and leader are equal, they ought to be careful lest the devil be stirring them.

A District Superintendent and I were discussing the filling of a vacancy in our Conference. He asked, "What is your type of man?" I answered, "A man who is not too proud; a man who is not too confident; a man who will put himself in the hands of the people; a man who will be a leader and not a boss. There is a world of difference! A boss decides what shall be done, how it shall be done, tries to force the people to do what he wants, and acts in his own interest. A leader suggests what shall be done, asks the group how it shall be done, takes the initiative and asks the people to do it. We laymen want leaders."

A good pastor is a leader not a boss. The success of the church depends on the co-operation of the pastor and the laity; and the attitude of the pastor largely determines the amount of co-operation that comes from the people. No pastor ought to be a victim of his church or any group within it. A congregation needs and wants a head but that head must be a leader and not a boss. There is a world of difference! A boss decides what shall be done, how it shall be done, tries to force the people to do what he wants, and acts in his own interest. A leader suggests what shall be done, asks the group how it shall be done, takes the initiative and asks the people to do it. We laymen want leaders."

A good pastor is a shepherd not a hiring. The good shepherd cannot a herd; he must be more interested in the soul of his people than in his own temporal welfare. I believe every minister ought to be paid enough salary to live comfortably; however, this cannot be his first object. Any preacher who wins ten workers to the Lord need not worry about his salary. A hireling may preach, "Ye are robbers of God," with the good shepherd he always has. The good shepherd must preach, "Bring ye the tithe into the storehouse—" the high privilege of every man who belongs to the Lord."

The good shepherd feeds his sheep. Well-fed sheep do not bolt when shorn. It is a mistake to think the sheep to the feeding place on Sunday morning and spend the hour rocking some goat who happens to be in the midst, or, worse yet, who stagnated at home. I heard a good one before the stones. I heard Dr. B. T. Williams say that while sitting the goat there is danger of wounding the lambs. We laymen want men who preach rugged truth without compromise, but we want the truth delivered in the spirit of love for the primary purpose of promoting God's kingdom.

To sum it all up, a pastor must be a Christian—Christian. The street he lives on, the type of automobile he drives, his activity in the community projects, his education may have something to do with his success, but the determining factor in his success is his Christlikeness. Is he Christlike in his own home, at the grocery store, in the board meeting in the pulpit? The heart of Christianity is love. The climax of Christian experience is perfect love when the root of bitterness is destroyed in us and in the church. The heart of preaching is love to God and man. I said to a pastor in a difficult situation the other day, "As long as you love your people there is nothing for you to fear." My observation was that the power of love issues from the pulpit largely determines the reaction from the people. I saw a pastor struggling with his congregation, the pastor preached a cutting message, and in his own words, "stirred up the devil." Offended, the congregation, went away. The next day the pastor came and preached in tears. The result—the layman came again and again and was restored into the church as a wilting layman. The next one lost the art of loving. A pastor who loves can tell a layman almost anything. When pastor and leader are equal, they ought to be careful lest the devil be stirring them. A District Superintendent and I were discussing the filling of a vacancy in our Conference. He asked, "What is your type of man?" I answered, "A man who is not too proud; a man who is not too confident; a man who will put himself in the hands of the people; a man who will be a leader and not a boss. There is a world of difference! A boss decides what shall be done, how it shall be done, tries to force the people to do what he wants, and acts in his own interest. A leader suggests what shall be done, asks the group how it shall be done, takes the initiative and asks the people to do it. We laymen want leaders."

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The Preacher's English

Leemin B. Williams

IN THE last twenty-five years American speech has changed. The radio has contributed much to this; but radio speech is frequently imperfect. If you speak over the air your audience may be very large and have many critics. Your blunders in English may cause your message to fall flat. 

With a good dictionary study—the pronunciation of these words. The accent is denoted by italics. 

SANDERSON—son-eh-drin, the Jewish court. It may not sound right, but all the dictionaries place the accent on the first syllable. The word is also spelled sandrhim. 

COMPARABLE—com-pahr-able, not com-pair-able. 

DELIBERATE—del-ih-bra-t, I heard a preacher pronounce it del-iek-ih-t, and I made a rash for my dictionary. 

TREMENDOUS—tre-mend-us, do not make four syllables, tre-men-dee-us. 

RUTHLESS—root-lus, the first syllable is pronounced the same as a girl's name, Ruth. 

EMMAUS—em-ma-us, a village near Jerusalem. 

GILGAL—gil-gal, the last syllable rhymes with pal. 

JAIRUS—(1) Jay-ir-us; (2) Jay-e-ir-us. 

PHILISTINES—phil-is-tenz, short i in first syllable, last syllable rhymes with pins, bin. 

ACCESS: On Pneumatics: Anomalous: 

RULE—The word following the verb should be an adjective if it designates a characteristic or condition of the subject; if it modifies the verb it should be an adverb. 

RIGHT—The music sounded loud (that is, had the effect of crude loud music). The bugle sounded loudly through the ranks (that is, sounded in a loud manner). 

FOLDS (noun) fold (verb) 

The Secret of Power 

"I made the cathedral bell ring twelve!" cried a little girl to her father in an attempt to accept the atonement, but they are not—Selected. 

One would think that after all that has been done on Calvary that men would be compelled to accept the atonement, but they are not—Selected. 

Special Note 

We want to correct a mistake which occurred in the February number. The sermon outline entitled "A Waste or the Fragrance of Giving" by R. E. Groene, should have been by Edward Lawlor. Brother Lawlor sent in the outline. The mistake is ours and we own it. 

C. Warren Jones, 
Stewardship Secretary

Stewardship 

C. Warren Jones, Stewardship Secretary

An Open Letter to the Pastors: 

We would like to write all of the pastors a personal letter in regard to several things connected with the work of the church. As this is impossible just now, we take the opportunity of calling your attention to four items in an open letter: 

First, we trust that you have received the Stewardship poster for the year 1942. If for any reason you did not, write us for a copy. Please post in a conspicuous place. It carries a message for the entire year. 

Second, we call your attention to the Birthday Greetings folder just off the press. This will help in securing the birthday offerings. Here is a matter not to be overlooked. Get the birthday offerings and remit direct. The amount will apply on your budget and it provides an opportunity for everyone, men, women, boys and girls to have a part in supporting the native workers. 

Third, is the Easter Offering. We feel sure that you are going to do your best. It is a service to all who are for your General Budget, here is an opportunity to at least bring the budget up to date. Probably your church is already paid to date. If so, secure an offering and thus overpay your budget. We must keep the door open for many people. The more they give, the more interest they will have in God's work and the more blessing on their lives. 

Fourth, that which should have first place in our minds and hearts. What can it be? It is a禮物. Yes, we can have a revival. If we will do the things we should do, it is our greatest public need. Let us pray, plan, work and believe God. 

One would think that after all that has been done on Calvary that men would be compelled to accept the atonement, but they are not—Selected. 

God Helping Us—We Will! 

For that reason the Young People's Society of the church will not slacken its pace nor abate its zeal with regard to the missionary enterprise. This Easter Sunday will find N.Y.P.S. members joining with a united cry that we will not pass up the time of opportunity and brighten the face of the church with a "Day of Destiny!" We will send forth our people armed with the message of the Cross. Our motto is "Turning Liabilities into Assets." 

We are asking the people of this church to set aside one cent for each year of age, 

C. Warren Jones, 
Stewardship Secretary

N.Y.P.S. 
S.T. Ludwig
Problems Peculiar to Preachers
CHARLES A. G. OWEN

This department is designed to present practical solutions for problems peculiar to your questions to theological journals in Preachers' Magazine. 1923 Trenell Ave., Kansas City, Mo.

Q. Has a board the right to raise the pastor's salary, or to lower the salary?

A. The judgment of this writer, that the board does not have the right to raise or lower the salary, is based on the fact that the only mention of salary in connection with the Manual is restricted to the board's power to recommend to the church. Such a recommendation, even though made, would not be binding on the church. The question of salary is left to the board, and not to the church, but not the power to raise or lower the salary.

Q. Is it ethical to hold a meeting for more than one pastor in a town where we have more than one church?

A. It seems that it is not only ethical, but necessary for an evangelist to hold a meeting for more than one pastor in the town. I would be surprised if there were any of our evangelists who were not interested in the welfare of the church in their town, and who would not be willing to come to the town, and hold a meeting for more than one pastor because he had held a meeting in another church in the same city.

Q. Is it right for the pastor to be absent from his church on a Sunday?

A. It is not right to be absent from his church on a Sunday, even though he may be absent because of a legitimate reason. The absence of the pastor is a great loss to the church, and it is the duty of the congregation to do all in their power to prevent it.

Q. What is the purpose of the Mission Board?

A. The purpose of the Mission Board is to promote the work of the church in foreign lands. It is a body of wise and experienced men who are charged with the responsibility of seeing that the work of the church is carried on in a proper manner.

Q. Do you think that newspaper advertising is a good method of putting your church in front of the public?

A. I do not think that newspaper advertising is a good method of putting your church in front of the public. It is too expensive and too uncertain. I think that the best way to put your church in front of the public is by personal contact and personal attention to each member.
This represents God's will for the sinner: rejection of the deals with actual size.

a. "This is the will of God, even your sanctification" (1 Thess. 4:3). "That you should be made holy," The Father's will deals with the actual nature. This is God's will for the believer.

III. PROVISIONS FOR EFFECTING THE WILL OF GOD

The divine expressions of God's will find their complement in dual provisions through the atonement of Jesus Christ.

a. "While we were yet sinners, Christ died for us" (Rom. 5:8).

b. "Christ also loved the church, and gave himself for it" (Eph. 5:25, 26).

Here are represented two distinct groups:

1. The "ungodly," to whom God says, "Repent," that they may "receive forgiveness of sins." (Luke 13:3)

2. The church, the saved, these "called out," to whom God promises, "eating from all unrighteousness." (John 6:56)

IV. THE APPLICATION OF THE WILL OF GOD IN EXPERIENCE

1. Logically dual. Jesus, "Ye must be born again," and "Sanctify them." (John 3:7). "Power to become sons of God ... which were not of the will of man, but of God." (John 1:12, 13). "Of his own will begat he us." (James 1:15). This is the will and only way to divine life. There is no use trying any other.

2. By the will which has been sanctified through the affecting of the holy Jesus Christ" (Rom. 10:14). "By one offering he hath perfected for ever them that are sanctified." (Heb. 10:14). Holiness provided.

3. This dual application is symbolized throughout the Word of God, specifically in the Old Testament ceremonies of the Red Sea and Jordan. The holy place and the holy of holies, in the tabernacle. Clearly taught by Jesus Christ and the New Testament writers.

CONCLUSION

Many want to do the will of God without having that will wrought out by divine grace. We cannot do God's will without the grace of God. We must experience the will of God before we can accomplish that will.

Do not claim a fear the will of God. God's will is the perfect will. His will is the perfect plan of redemption. God's plan of redemption is that which the beauty of holiness for the consecrated believer; and the beauty of heaven for the faithful.

A Militant Church

Fight the good fight of faith. (1 Timothy 6:12.)

Endure contend for the faith. ( Jude 3.)

Thus therefore; endure hardness, as a good soldier of Jesus Christ. (2 Timothy 2:3.)

The disciples were called Christians (Acts 11:20).

Introduction

1. "Christian" signifies, "a soldier of Christ." This term "Christian" usually is used merely to denote a "follower" of Christ. But in its original meaning, it carried a definite military significance, its form and meaning being copied from a term that signified, "a soldier of". In the context of military terms, it is often used to refer to one who is committed to a cause, fight for a cause, and are willing to bear the consequences of their actions.

2. "Spiritual" love is not to be confused with human love. In its original meaning, it was not limited to romantic or affectionate feelings, but rather to a deep, unselfish love that seeks the well-being of others. This love is often characterized by sacrifice and are willing to bear the consequences of their actions.

3. "Spiritual" love is often characterized by sacrifice and are willing to bear the consequences of their actions.

4. "Spiritual" love is often characterized by sacrifice and are willing to bear the consequences of their actions.

V. CONCLUSION

In Remembrance of Me (Commemoration Message)

Text—This do in remembrance of me. (Luke 22:19.)

Introduction

1. The student of memorials. Humanity forgets so easily.

2. The resurrection of this divinity memorial: takes us to the "Holies of the heart of Jesus Christ;" represents His deepest interest and our deepest need.

3. The divine simplicity of this memorial: Jesus did not use or demand any strange, new, novel or marvelous elements, but used common substances, and in such a simple way that this beautiful sacrament may be observed almost anywhere.

4. The essence of the spiritual content of this memorial is in the text, "In remembrance of me." His loving followers remembering Him in love, sacrifice, atonement and return.

I. REMEMBERING HIS LOVE

1. All our spiritual faculties are rooted in God's love. (1 John 4:19.) Divine love is not indigenous to the human heart, but rather his command, even doing things differently from the usual, if the situation so demands. (In World War I it was always that in the face of death or suffering, love wins through. Calvary was love, love wins through. Calvary represents the highest revelation and expression of divine love, and by reason of this revelation we enjoy the possibility of eternal life. (1 John 4:9;), atonement for sin (1 John 3:10), spiritual sanctity (1 John 3:5), and eternal likeness to the Father, (1 John 3:2).

2. In this sense memorial is the opportunity to examine the quality of our love for Christ and its expression in our relationship to others.

II. REMEMBERING HIS SACRIFICE

1. Christ's supernatural sacrifice pictured in this sacrament.

2. Bread, symbolizing "your body, which is broken for you." Bread is not made of grains of wheat adorning it; it is made of grains of wheat that were milled, sifted, mixed and fused in the intense heat of the oven.

3. \J\p; symbolizing "your blood ... which is shed for many." Wine is not composed of whole grapes; it is the result of sacrificing these in a process in which they are crushed, pressed, strained, until every element of them has been affected.

4. Calvary touched every element of the being of Jesus Christ: all He was and had was sacrificed to the Father's will and to our need.

5. In this is also the picture of the Christian. We are of little use to Christ unless we too are willing to meet the challenge of sacrifice. Such attitude comes only as the result of a divine miracle. No wonder Jesus prayed, "Sanctify them." The carnal self must be crushed, sifted and divided by the fiery baptism with the Spirit. In the Spirit, until all semblance of selfish interest is gone. In this process is the gracious gift of God. The Christian is more than a human, but a divine being. (1 John 3:2.)

III. REMEMBERING HIS ATTAINMENT

1. Calvary represents more than idealism. In the cross of Christ is "resurrection of sins," the one true possibility for the believer to be justified before God and to be "drowned with all unrighteousness." Jesus Christ dying on the cross, represents more than a literal atonement, but in truth "the Lamb of God, which taketh away the sin of the world." (John 1:29.)

2. This sacrament should bring to every worshiping heart a renewed joy and thankfulness for the realization of the atonement in our experience. We should realize that through His gracious atonement we have changed to light, bondage to freedom, death to life.

IV. REMEMBERING HIS PROMISE TO HUMANITY

1. "Till I come." In this sacrament the element of divine grace enters in. We are to be reminded that "the Lord is not slack concerning his promise." In His own time and in His own way He shall come. (2 Peter 3:9.)

V. REMEMBERING HIS ATTAINMENT TO CHRISTIANITY

1. This sacrament should remind us of Jesus' words, "Ye also ready."
NOW

Introduction

1. The need for heart-searching. Have you enjoyed a better experience? Are you walking in the light God has given you?
2. For the humble heart, there is a joyous, victorious experience. See verse 17.
3. Heart-searching plus obedience equals revival.

"Trial and Error" Religion

Scripture Reading—1 John 1:1-10

TEXT—And this is the life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent forth. 2. This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us. 3. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. 4. Now this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us. 5. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. 6. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. 7. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. 8. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. 9. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. 10. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

1. The devil's lawyer says, "Tomorrow, do not be exactly as you are; there's plenty of time." But God says, "Now."
Rebellion against God turns the life into sinful channels: binds the heart to habits of sin, love of the world, selfish activities and concerns which become the controlling laws in life. Their grip increases.

IV. ASIAN CIVILIZATION—Bengal, India
1. God spake in direct warnings through His prophet.
2. God's message in miracles: three and one-half years without ruin: “the fire of the Lord” on Mt. Carmel.
3. Personal contacts:
   a. Before the Mt. Carmel episode, Elijah said to Ahab, “You have forsaken the commandments of the Lord;” (1 Kings 20:19).
   b. After the murder of Naboth (by Jezebel's order; but with Ahab’s consent), “Thou hast sold thyself to work evil in the sight of the Lord”; (1 Kings 21:20).
4. God deals through human instruments: song, prayer, testimony, sermon, example. It is dangerous to ignore and reject God's messengers and people.

Friendship with God
There are people who never come to us or have anything to do with us who represent something. That business transacted, and they are gone: we never see them again, until they want something else. We never get any nearer to them. There is nothing essential settled in our friendship. Of course, a great deal of life has to be of this kind; but now and then we are warmed and honored by someone wanting us, just for our own sake. Sometimes what began as a business relation blooms into a rich friendship. We continue to do all sorts of things which we continue to ask for them; but sometimes both of us almost forget what those things are, in sheer delight of friendship.

Friendship with God is the chief end of our existence. Warm, satisfying, personal relations with Jesus Christ are the goal of life. It is nothing beyond them.—The Way of Holiness.
I suollar, o put your hand on the wheel, and you'll see....

Oh, I exclaimed the singer, before he could continue the farmer's wife, "We came forward and were saved because of it.

And his father added, "He's the old infernal that was converted during the service.

What sermons could not do, what logic was unable to accomplish, what deception could not sweep into the kingdom, just a little kindness and common sense, the half-

..."So God answered as he prayed...

I can remember it just as plain as though it happened last week. What a joke! What a marvel!"

Oh, I exclaimed the singer, before he could continue the farmer's wife, "We came forward and were saved because of it.

And his father added, "He's the old infernal that was converted during the service.

What sermons could not do, what logic was unable to accomplish, what deception could not sweep into the kingdom, just a little kindness and common sense, the half-