

of the universe are not fully revealed to us, but we may be sure that the redemption of mankind as it is now being outworked had its place in the purposes back of this stupendous work. Nothing short of this mighty creative effort could adequately reveal to us the magnitude of the resources of Almighty God, who was before all things; who created all things; who upholdeth all things by the word of His power; who had resources sufficient at His command for the accomplishment of any task He may see it to be wise for Him to undertake.

II. We need establishment in the fact that the God who is able to create a being in His own image and after His own likeness, is capable of bringing to perfection in the realization of those possibilities the being He has thus created. In the magnitude of the possibilities latent in human nature we see something of the ineffable majesty and glory of our heavenly Father. Only the infinite, omniscient and omnipotent God could create such a being as man.

III. No one less than God could make preparation for the existence, past, present and future, of such a being as man. The earth and the heavens as a present dwelling place for mankind, as a training ground for him in his present state. The sun, moon and stars to declare His glory, and show forth the majesty of His name. To design and create a world that would insure a supply of all of man's physical needs, with opportunities for the development and use of the powers with which He has endowed him. A place that man could beautify, and enjoy as he would. A place of marvelous opportunity for his progress and development.

IV. No one less than God could make preparation for man's redemption and restoration to His image and likeness, and the realization of the things possible to such a being. Only God could make a sacrifice sufficient to atone for human sin, and that sacrifice was made in the person of our Lord and Savior, Jesus Christ. Only God could know the needs of humankind, and only He could supply them. Only He who created man can know his possibilities and enable him to come to a realization of them. Only God could undertake such a work as that of the redemption of mankind with any hope of its accomplishment.

V. Only God could know the future, and He alone could make a revelation of it, and of His will for mankind through His holy prophets, and put it in permanent form. And this He has done in giving us His holy Word. Holy men of God have written as they

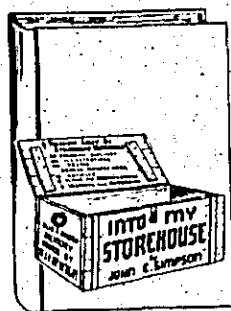
were moved by the Holy Spirit, and thus we have the sure Word of prophecy. In this Word God has done what He alone could do in making known to man how he should live, and revealed the grace by which he should live. In the light of this truth we see that the Word of God is the one sure man of counsel for human kind, for time and for eternity. This Word, like its Author, is inexhaustible in its force and content. It is living and active. It is energizing and strengthening in its effects. It points us ever to God, to holiness, to heaven, and makes known to us God's ways of safety and security.

VI. Only God could supply the Holy Spirit in His life giving and life sustaining power and efficacy. In His ability to understand and interpret His Word to our waiting hearts. Only He could make His indwelling in human beings possible. He alone can make it possible for human beings to be indwelt by One whom the heaven of heavens cannot contain, and He alone can make human fellowship with Him a possibility. It will not be hard for us to see that that fellowship, with all that goes into the living of the life of grace is in its beginnings in our present state, and that it will increase in fullness, strength and beauty as the ages roll on in their courses. God alone can provide the Holy Spirit who is able to make real all that He has made possible through the death of His Son on Calvary's cross. The magnitude of that sacrifice is significant of the magnitude of His undertaking in the redemption of humankind. God alone can furnish the grace that will make possible a realization of the possibilities of human nature as He has created it.

VII. Only God could make possible the heaven He is preparing for human habitation in the ages to come. Only He could make possible the transcendent glories of that indescribable place, with all that goes into the making of the felicities we shall there enjoy. A city where they need no sun, where the glory of the Lord is the light thereof. Many of the seeming inconveniences of life will not be there. From them we have learned lessons, received warnings, and many blessings. They will have served their purposes and will be needed no more. Sickness and death will not be there with the pains incident thereto. Bereavement with its attendant sorrows will be no more. Sin with its attendant evils will not be there. While the materials of which the city is built are describable, seemingly its glories transcend description. The meager resources of human language and the limiting power of human infirmity seem to preclude the possibility of special revelations of its place. How far we shall go in the matter of being filled unto all the fullness of God, He alone knows. Concerning this, John Wesley said, "With all of His light, love, wisdom, holiness, power and glory, a perfection far beyond a mere freedom from sin." Freedom from sin is ours in the crisis act by which we are sanctified wholly. Adam Clarke said, "Among all the great sayings of this prayer, this is the greatest. To be filled with God is a great thing; to be filled with the fullness of God is still greater; but to be filled with all the fullness of God utterly bewilders the sense and confounds the understanding." This section closes with an ascription of praise to Him who is able to make all this an eternal reality.

A Stewardship Source Booklet

INTO MY STOREHOUSE



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The Preacher's MAGAZINE

Message of General Superintendents

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

1. The precipitation of a genuine revival of religion in every church of our connection.
2. A period of importunate prayer encompassing the month of March and climaxing with Easter Sunday, April 5, 1942.
3. The conservation and increase of church membership.
4. The intensification of activity, the broadening of scope, and the vitalizing of every department of our Zion.
5. Full effort to liquidate the indebtedness of our educational institutions; to retire mortgages on church property, and to the practice of great care in the financing of such buildings and improvement programs as are now in progress, or such as shall be assumed this year.
6. The spread of the gospel through the medium of the printed page by the fullest distribution of the literature offered by the Nazarene Publishing House.
7. The strengthening of our faith by the means of an awakened and increased consciousness of God.
8. The paralleling of our co-operation with our nations in their response to liberty's call, by a mobilization of our all for God and humanity through sacrifice and service.
9. A clear-toned, dynamic enunciation of the doctrine, experience and practice of holiness in the prosecution of the entire program herewith set forth.

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

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It Is Time For a New Spiritual Crusade

BY THE EDITOR

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

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

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

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

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

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

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

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

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

The General Superintendents' Challenge

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

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

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

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

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

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

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

Work on Your Knees

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

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

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

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

Thoughts on Holiness

The Christian Law of Relativity

Olive M. Winchester

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

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

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

THE LAW APPLIED TO CHANGING STATES WITHIN THE SAME INDIVIDUAL

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

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

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

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

THE LAW APPLIED TO DIFFERENT INDIVIDUALS

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

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

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

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

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

THE LAW APPLIED TO DIFFERENT STAGES OF GROWTH AND DEVELOPMENT

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

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

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

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

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

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

Successful Leadership

C. E. Shumake

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

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

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

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

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

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

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

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

Archaeology and the Bible

By Basil Miller

Part Six

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Preacher with Ability to Preach

A. S. London

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Points for Preachers

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

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

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

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

Go to the pulpit refreshed and rested.

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

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

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

Fire in the pulpit will produce fire in the pew.

One should never preach until he feels what he preaches.

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

Real preparation implies heart preparation.

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

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

The Use of the Aorist Tense in the Greek New Testament

Ralph Earle, Jr.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A Preacher's English

Leewin B. Williams

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

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

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

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

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

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

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

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

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

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

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

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

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

CHORAZIN—*ko-ray-zin*.

ELIMELECH—*E-lim-é-leck*.

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

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

ADDRESS—*ad-dress*, *ad-dress-ing*.

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

GENUINE—*jen-yu-n*, not *gen-yu-ine*.

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

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

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

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

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

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

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

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

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

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

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

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

I did not do good on my examination.

How did you sleep last night? "Not so good."

Do not use the word good for well.

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

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

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

Need for Expository Preaching

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

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

Tell the Truth About Liquor

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

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

"Tell it:"

"Until its wickedness shall be laid bare;

"Until the poverty it creates shall cease to be;

"Until the pauperism it produces shall disappear;

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

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

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

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

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

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

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

"Until fathers shall cease to neglect their offspring;

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

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

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

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

"Until the public conscience shall cry out;

"Until dumb tongues speak and dead feet start;

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

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

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

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

Problems Peculiar to Preachers

CHARLES A. GIBSON

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

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

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

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

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

Q. How long should a preacher preach?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Pastors and Men
in Military Service**

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

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

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

God Is Faithful

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

HOMILETICAL

**A Preaching Program
for March, 1942**

Hugh C. Benner

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

The Revival We Need

Text—O Lord, revive thy work (Habakkuk 3: 2).
Willst thou not revive us again: that thy people may rejoice in thee? (Psalm 85: 6).

INTRODUCTION

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

1. The growing spirit of unbelief; "humanism."
2. A liberalism so tolerant that it has compromised the unique position of Christ and the church.
3. Formalism in worship; religious bondage.
4. The lack of vital Christian experience and the absence of soul-winning vision and zeal.
5. Worldly connections of professing Christians. There is little I can do about general conditions, and therefore I have little responsibility in that regard. However, I do have a well defined responsibility: a place where I can exert influence and accomplish something.

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

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

II. THE PROBLEM

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

III. WHAT IS INVOLVED IN THE REVIVAL WE NEED?

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

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

CONCLUSION

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

The Steadfast Christ

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

Be ye steadfast (1 Corinthians 15: 58).

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

INTRODUCTION

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

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

I. SANCTIFICATION AND LIFE

1. Entire sanctification is a crisis experience. Such a spiritual crisis is accompanied by special blessing and consciousness of God that the recipient receives splendid spiritual impetus. But the sanctified life is not one continuous experience of thrills and shouts of victory. It is not an unending camp meeting. Practical life involves dealing with the world, the flesh and the devil which conspire to bring times of conflict and burdens.
2. Entire sanctification is called the "establishing blessing," and properly so, for both negatively and positively, entire sanctification increases the possibilities and probabilities of spiritual success: purity and power. At the same time it must be remembered that the act of divine grace here is designed to make the Christian life automatic. The sanctified heart must furnish some consistent attitudes.

II. THE STEADFAST CHRIST

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

III. THE STEADFAST CHRISTIAN

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

CONCLUSION

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

His heaven, allowing nothing to turn us from that course. Additional Suggestion—Steadfast Christians form the basis of the steadfast church—a church with all the characteristics suggested in section II, paragraph 1.

Perfect Love

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

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

INTRODUCTION

1. God's standard is holiness of heart and life. "Be ye holy; for I am holy" (1 Peter 1: 16).
2. No characteristic or proof of the sanctified heart is more important than "perfect love," "divine love"; that is, the presence of perfect love indicates that the heart is wholly sanctified; and the absence of perfect love indicates that the heart is un sanctified. "Perfect love," then, is God's standard for His people.

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

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

- "Put off all these":
1. Anger, wrath: violent, carnal emotions, not always or necessarily on the surface or known to others.
 2. Malice: envyings, jealousy ("cruel as the grave").
 3. Bitterness: (This and following from Ephesians) selfish, violent personal feelings.
 4. Clamor: striving, trouble making.
 5. Evil speaking: slander, harsh criticism, tale-bearing. To meet God's standard of holiness, "perfect love," these carnal manifestations must be "also put off."

II. THEN THE POSITIVE PICTURE OF THE SANCTIFIED HEART

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

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

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

IV. PERFECT LOVE IN THE DAILY LIFE OF THE SANCTIFIED

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

CONCLUSION

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

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

The Price of Revivals

INTRODUCTION

1. The need for revivals today. Some insist that there is no such need and are turning to education, reform and legislation for a solution to humanity's problems. But there are some situations that cannot be reached and remedied without a dispensation of divine power. Revivals are still in divine order; still fit human need.
2. The Word of God and spiritual power. Defines two ways in which spiritual power is distributed:
 - a. Special: as of "gifts," distributed "severally as he [the Holy Spirit] wills" (1 Cor. 12: 11).
 - b. General: for anyone. "Upon all flesh." "The promise is to . . . as many as the Lord our God shall call." "As we will." "Ye shall ask what ye will."
3. This general distribution our interest in this message.
 - a. God manifests Himself in these general distributions of divine power according to laws or conditions.
 - b. We need not understand all about the character of the power; only the laws which govern its dispensation.

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

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

II. CONTACT WITH GOD ESSENTIAL

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

III. "THE PRICE OF REVIVALS"

Amazing uniformity in widely varying ages and conditions:

1. Ezra (Scripture references in Ezra).
 - a. Burden. Mourned for the sins of his people. Identified himself with the sins and failures of others (9: 3, 4).
 - b. Confession (10: 1). "Our iniquities" (9: 6).
 - c. Prayer. Humility, weeping, with a compassionate heart.
 - d. Fasting (8: 21 and 23; 10: 6). The people returned to God (10: 12); the revival came.
2. Nehemiah. "Wept, and mourned . . . and fasted, and prayed" (Neh. 1: 4).

- a. Burden. So heavy that the king saw it.
- b. Confession. "We have sinned" (1: 6).
- c. Prayer (1: 5-11).
- d. Fasting.

"So the wall was finished" (6: 15).

3. Daniel. "I set my face unto the Lord God to seek by prayer, and supplications, with fasting, and sackcloth . . . and made my confession" (Dan. 9: 3, 4).

- a. Burden. A keen sense of responsibility.
- b. Confession. "We have sinned" (9: 5).
- c. Prayer (9: 4-19). See especially verse 19.
- d. Fasting.

"Yea, while I was speaking in prayer . . . Gabriel . . . touched me" (9: 21). The revival was on; God had answered.

4. Consider also: Pentecost when "these all continued with one accord in prayer and supplication" (Acts 1: 14). Such hunger and obedience doubtless impelled them to confession and fasting. The house of Cornelius (Acts 10: 30). Jesus, in Matt. 17: 21, "This kind goeth not out but by prayer and fasting."

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

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

Empty Hosannas

(Palm Sunday)

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

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

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

INTRODUCTION

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

I. HONORING LIPS AND STRAYING HEARTS

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

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

II. NATIONAL IMPLICATIONS

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

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

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

III. RELIGIOUS AND SPIRITUAL IMPLICATIONS

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

IV. THE FINAL TEST OF OUR RELATIONSHIP WITH GOD

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

The Man Whom God Chose and Rejected

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

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

(All scripture references from 1 Samuel.)

INTRODUCTION

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

I. SAUL'S OPPORTUNITY: CHOSEN OF GOD

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

- b. Thoughtful of his parents: "lest my father . . . take thought for us" (becomes worried) (9: 5).
- c. Religious and reverent. Believed in God and trusted His prophet.
- d. Humble. When informed by Samuel that he was to be king, "Am I not a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families?" (9: 21). At Mizpeh, "hid himself" (10: 22).

4. Spirit-anointed. "The Spirit of God came upon him, and he prophesied among them" (10: 10).
5. A born leader. Dramatic: the message of the slaughtered oxen (11: 6, 7). Controlled and poised. Heedless of critics. Marks of military genius comparable to Alexander, Caesar and Napoleon: imagination, decision, initiative, energy. Against the Ammonites: struck quickly with a surprise attack "in the morning watch" (11: 11). Mark of statesmanship: took no reprisals from the defeated enemy (11: 13).

Saul's opportunity unlimited: chosen of God, Israel united, standing at the crossroads of the world, Saul might have become a figure of world influence and blessing in working out God's vision for humanity.

II. SAUL'S DECLINE

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

III. SAUL'S DOOM: REJECTED BY GOD

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

CONCLUSION

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

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

The Beauty of Law

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

INTRODUCTION

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

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

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

1. Physical law.

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

2. Social law.

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

II. THE BEAUTY OF LAW IN THE SPIRITUAL REALM

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

III. THE ASSURANCE AND SAFETY OF GOD'S LAW

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

2. God's law concerning righteousness. The same in all ages. God is not fickle; he will not suddenly favor sin and turn against righteousness.

IV. THE OPERATION OF GOD'S LAW

1. Toward nations.

- a. "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9: 17).
- b. "Righteousness exalteth a nation" (Prov. 14: 34). "Happy is that people whose God is the Lord" (Psalm 144: 15).

2. Toward individuals.

- a. Against sin. "The soul that sinneth, it shall die" (Ezek. 18: 4). "He that covereth his sin shall not prosper" (Prov. 28: 13).
- b. In support of righteousness. "He that confesseth and forsaketh them shall find mercy" (Prov. 28: 13). "If we confess our sins, he is faithful and just to forgive us our sins" (1 John 1: 9). There is no question as to what God will do with a repentant sinner. "And to cleanse us from all unrighteousness," is God's law relating to carnality. There is no question as to what God will do about a consecrated, trusting believer. He will always save the repentant sinner; He will always sanctify the believer. That is the law and it will not fail.

CONCLUSION

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

Facing the Temple or the Sun

SCRIPTURE READING—Ezekiel 8.

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

INTRODUCTION

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

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

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

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

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

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

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

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

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

I. A TRAGIC VISION OF A BACKSLIDEN PEOPLE

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

2. Ezekiel's vision of the temple and its services.

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

II. SIGNIFICANCE OF THIS "GREATEST ABOMINATION"

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

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

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

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

III. APPLICATION TODAY

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

CONCLUSION

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

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

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

Be Filled with the Spirit

SCRIPTURE READING—Galatians 5: 16-26.

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

INTRODUCTION

In this simple exhortation is to be found:

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

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

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

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

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

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

CONCLUSION

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

As Ye See the Day Approaching

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

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

INTRODUCTION

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

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

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

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

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

II. FOUR EXHORTATIONS

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

CONCLUSION

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

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

ILLUSTRATIONS

Basil Miller

God in Life Making

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Saved from

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

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

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

"A thousand times," he screamed.

Uses and Disuses of Wind

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

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

Mark of True Greatness

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

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

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

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

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

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

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

Heavenly Voices

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

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

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

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

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

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

"And I Looked Up"

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

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

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

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

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

THE PREACHER'S WORKSHOP

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

Roy E. Swim

The Chief Need of the Church

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

Co-operation

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

A Good Conscience

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

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

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

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

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

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

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

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

If you take good heed to what in

yourself you are inwardly you will not care so much what men say about you. Man sees the face but God sees the heart.

Man considers the actions; God weighs the motives.

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

Sentence Sermons

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

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

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

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

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

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

Very few titlers ever become backsliders.—The Christian Advocate.

Observe and Resolve

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

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

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

The Fruits of Holiness

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

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

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

"1. Love given of the Lord.

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

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

"2. God-given obedience.

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

"3. Greater sensitiveness to sin.

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

"4. Resolution to bear the cross.

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

"5. A life of joy.

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

Pointed Phrases

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

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

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

The truth will "ouch."

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

Epigrams

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

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

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

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

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

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

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



Clovis G. Chappell's New Book

FEMININE FACES

Here are vivid word pictures of sixteen outstanding women characters of the Bible: Lot's Wife, Hagar, Rebekah, Miriam, Deborah, Delilah, the Maid-servant of Naaman's Wife, The Widow of Zarephath, Esther, Salome, the Poor Widow, Martha, Mary, Anna and the Woman of Sychar.

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The Preacher's MAGAZINE

He Lives!

By Kathryn Blackburn Peck

He lives! The night of death at last is spent;
So long it seemed to those with hearts of grief;
So dark with fears, so fraught with unbelief,
But now the dawn breaks through—the veil is rent!

He lives! Proclaim it to a world gone mad!
Shout loud the tidings through the din of war;
Whisper it softly where the dying are;
He lives to heal earth's scars; Look up! Be glad!

He lives! Ten million saints pass in review
Down corridors of Time, with hearts aflame;
Behold, they shout at mention of His name!
"He lives, and victory is ours! Be true!"

He lives! Within my heart is born a song;
Rejoice, my soul, and lift thy voice in praise!
Thy Savior lives to guide in all thy ways;
Now falter not, nor pause. Press on! Be strong!

He lives! The sunrise tints the eastern sky;
Look up, old world! Be watchful unto prayer!
He cometh soon—thy lamps with oil prepare,
He lives! Redemption's day draws swiftly nigh!

The Preacher's Magazine

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Let the Preacher Preach

BY THE EDITOR

A 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. On convention programs where it was necessary to pass the duties about among as many participants as possible, I was always called on to sing, while others, no better preachers than I, were asked to preach. The result is that many who have known me almost from the beginning have never heard me preach, and even I myself have developed a complex more agreeable to a singer than to a preacher. But I have been a preacher, not 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 a hindrance to me than an advantage, and I would not advise a young preacher to pose as a singer or allow himself to become known as a singer. In fact, from my experience, I believe a preacher would better major on preaching, and leave the prominent places in the music and singing of the church to others, even though they cannot do it quite as well as the preacher can, for there is just no way to convince the public that a man can be both a good singer and a good preacher, 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 accurate as to every word. But the substance is there, and after many years of observation, since I heard 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 or so of years), the truth of the words both in the literal and in the illustrative senses is confirmed. Neither the world nor the church can believe that a man can be both a good preacher and 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 acumen from his ability to keep his 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 preacher when he decides that he is a stockbroker, a retail merchant, a real estate dealer, an investment salesman or a money manager. I asked a stranger one day about his occupation. He replied, "I am a lawyer and a preacher. I practice law on weekdays and preach on Sundays." I remarked that this is a somewhat unusual combination of occupations and asked how they fitted in together. The stranger replied, "I can practice law just fine after I have preached on Sunday, but sometimes I have a hard job trying to preach on Sunday after practicing 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 that a preacher has taken up some sales job or some promotion scheme by which he hopes to make a lot of easy money, even when his purpose is to pay his debts, the safe way is to scratch him off as a preacher. He will not likely make it in his promotion scheme (not many do, whether they are preachers or laymen), but 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 about a preacher? Neither the world nor the church owes very much to rich preachers. Poverty is a mighty effective gadfly to keep lazy horses stirred up to pull hard and run fast. And even in the business of the church, the best preachers do this part of the work by lay proxies, and do not themselves either seek to be prominent or deserve to be so. The preacher who has to be the "tax gatherer," the treasurer and the front line man in the business affairs of the church, is not the preacher to choose if you want good preaching week after 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 preacher ask for the lowering of windows, the lifting of the fires or the modifying of the draft—in his own church, mind you. It must be a weak church that cannot afford a twenty-five cent thermometer and a dependable caretaker (even if he is but an unpaid volunteer) with whom such matters can be trusted. No, I think that many times the preacher is (knowingly or unknowingly) trying to indicate what an indispensable man he is by inter-

fering with the work of the sexton in this public manner. Perhaps he thinks the people will reason that he is a strong preacher, seeing he knows so well how the church should be cared for. But it may be the people reason quite the opposite, and conclude he must be a very weak preacher if he is so easily distracted. No, let there be 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 the man in the pew sorry he came now lest this coming make attendance at the real meeting unlikely. All the sinners in this category are not dead, and they are not all in "old line churches." I have heard a preacher who professed to have a vital message cripple his chance before he started by long, dry, monotonous announcements and ill-timed exhortations. When Dr. Haynes became pastor of a large church in Nashville, he immediately made a rule that the announcements must be in the bulletin and that "hereafter" no notice of the bulletin itself would be taken publicly—people must learn to take their copy of the bulletin from the back of the pew in front of them and learn from it the schedule for the future. When it became necessary to vary this rule ever so slightly, he required that the announcement must be written and handed to him and he read it from the pulpit without comment.

If there is no bulletin, and if the announcements must be made from the pulpit, remember they are not of interest to everybody, and make them brief. For instance, what is the sense in announcing choir practice to the public when not more than fifteen or twenty people are involved, and they all know about the arrangement anyway. No, the "announcing preacher" is, I think, working against a complex, and is seeking to indicate what an important man he is by exalting his announcements to the position of a major task. He does not realize that the color in a picture stands out better when the background is in contrast. Let the preacher preach.

In the Protestant church the worship service gathers about the sermon as its core and center. Those who account the sermon as detached from worship or as a teaching effort somewhat in contrast with worship, have the picture blurred. Really and truly, the sermon is the important thing. But the preacher is a leader for the whole service, and if he interprets leading as simply doing everything himself, his great part (the preaching) will suffer either from the weariness or the resentment of his people. Now in a street meeting, a small mission hall or a home mission church it is a fine thing for the preacher to be able to play the organ, lead the choir, sing the special, take the offering and conclude with a sort of "minute man" sermon-exhortation which bears the earmarks of haste and immaturity. But I am thinking of an established church where there is talent of one

kind or another, and people enough to sit out in front while the preacher stands to lead and to minister.

I have seen a preacher who could be a good preacher, if there were not so many other of his doings to make comparison. He had a little flair for singing, so he led his own choir and sang most of the special songs (sometimes with the help of his wife). If there was a special singer other than himself he would sometimes go to the instrument and displace the regular musician in order to furnish the accompaniment. Well, he was a fair singer, a fair choir leader and a fair pianist. So as he preached he took his rating from his other activities and became a fair preacher. He might have been a good preacher if he had just preached. He was a little while ago allowed to change pulpits without much protest from the church he left—the people complained they grew weary of just sitting and hearing and watching him perform. He did it fairly well, you understand, but enough is enough even when the quality is fair.

The preacher should do the singing; but he should do it by proxy. He should play the organ, but he should do it by proxy. He should sing the special songs, by having someone sing them. He should run the departments of the church by helping competent leaders into places of power. But let the women run the missionary society (at least so far as public prominence is concerned), let the young people run the N.Y.P.S., let the laymen do the actual work (directing and teaching the classes) in the Sunday school, "let the people sing," but let the preacher preach. And I mean, let him preach! He is not to just "get by." He is not to wait for great crowds and great occasions. He is not to come to his task physically weak, mentally lazy or spiritually dry. He is to come to the pulpit and preach the truth, live, vital, timely truth out of an overflowing mind and under the touch of the Spirit's anointing. Such a preacher makes the work of all more satisfactory, and once they have seen it on this wise, there will be a chorus of voices from choir, classrooms and well filled pews singing and reciting and shouting. Let the preacher preach!

Living Water

(John 4:14)

1. Source: "I" (Jesus).
2. Price: "Shall give him." (free).
3. Assurance: "Shall be in him."
4. Quantity: "A well of water."
5. Quality: "Springing up." (living)
6. Duration: "Into everlasting life."
7. Participators: "Whosoever."
8. Conditions: "Drinketh."
9. Results: "Shall never thirst."—in Arkansas Methodist.

Thoughts on Holiness

The Clean and the Unclean

OLIVE M. WINCHESTER

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 Jehoshaphat teaching priests went throughout the land of Judah.

This priestly function brings to us the fact that besides the evangelistic ministry, which is very important and is the initial force always in establishing a work and also for ingatherings 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 points of conduct and practice.

While the teaching ministry is a very comprehensive one, yet in the text before us the application is to certain particular points, the difference between the holy and common and the clean and unclean. To the latter we would give our special attention, and consider it in relation to our Christian living.

THE CLEAN IN THOUGHT

A most determining factor in our living is our thought life. Over in Philippians 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."

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 mere appraisal of such things and to recognize their value.

The import of the various words themselves also afford food for thought. As one writer suggests, true indicates that which "answers to the nature of God." The word translated *honorable* indicates moral elevation. A commentator renders it "nobly serious" as 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 a moral sense and means that which is undefiled. The other two words refer to our relationship to men, and the first signifies that which calls forth love while the second means "fair-sounding," that is, it has this quality because of its essential worth.

Thus when we array all of the meanings before us we find 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 keep the spiritual state and condition that we ought?

THE HOLY IN APPAREL

Another realm which ever 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 made themselves marked in this respect and thereby have regarded that they were superior in their religious obligations. Still again, some have chosen some particular item and have labeled that as essentially taboo. 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 Scriptures we read the exhortation, "That your women adorn themselves in modest apparel, with shamefastness and sobriety" (R. V.). We seek for the import of *modest*, that is, we turn to the Greek to get its particular import

and we find that it signifies, "well-arranged, seemly." Then we turn to the next word translated shamefastness. With this is to be associate also the following, namely *sobriety*. Treich in discussing the terms says of the first that it is that "shamefastness" or pudency, which shrinks from overpassing the limits of womanly reserve and modesty, as well as from the dishonor which would justly attach thereto." Then of the second he says that it is "that habitual inner self-government, with its constant rein on all the passions and desires, which would hinder the temptations to this from arising, or at all events from arising in such strength as should overbear the checks and barriers which shamefastness would put upon it."

These then are the general rules. The Apostle Paul in continuing the admonition specifies some of the articles of wearing apparel that violated these principles in that day. From time to time the various specific items of dress to be excluded have changed. What is immodest in one age in another passes out of that category. For instance in New Testament times the head must always be covered should a woman enter the house of God, but today that is not considered essentially immodest, although at times it is felt that it might not be of the best taste. These various particular articles of dress vary as we have said from age to age and also from country to country, from sections of the country with other parts

of the same country, but the general principles are always the same, and by these we are to be governed.

CLEAN IN AMUSEMENTS

Another very vital element in life is that of recreation, and to keep this undefiled with the various activities of the day is quite a problem. On this the Scripture does not give us as specific directions as the foregoing, but the church down through the age has always, when it has been in a good state and condition spiritually, stood for certain principles. First among these is that outstanding worldly amusements must be avoided; second that such amusements that in themselves might not be essentially wrong but through association have thereby become indissolubly connected with questionable places and practices must be rejected, and third that all games of chance are regarded as prohibitory. Attitudes on specific amusement may vary as in the case of dress, but these three rules hold constant. To always apply them correctly at times calls for good sense and sanctified judgment.

As in the days of old there was need of teaching priests to draw the lines between the clean and the unclean, so today. Experience and a sensitized conscience is necessary to discern the good and the evil. Natural impulses are strong and will carry us beyond the proper boundaries if we are not careful, but careful thought and prayerful waiting will bring directions.

The Problem of Evangelism

By General Superintendent Miller

FOR a long time there has been a growing concern in my heart for 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 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 both pastors and evangelists with the hope that from these responses some definite facts could be gleaned that would at least satisfy the questionings of my own mind. Pains were taken

to send these inquiries to different sized churches and a representative group of evangelists. No signatures were asked, merely candid replies to certain leading questions which we felt would tend to reveal the facts we sought. And it is from the results of this informal composite of inquiry that I pass on my findings.

I am not attempting at all to catalog cold statistics for I doubt if these would reach the heart of our inquiry. Rather I am going to tell you my general impressions as a consequence of this casual investigation, with the hope that it may not only help to clarify the atmosphere in some measure, but also to emphasize afresh the certain necessity of the hearty continuance of evangelism so characteristic of the beginnings of our denominational life—an emphasis which we believe will characteristically continue so long as our church maintains that unique spirit of spiritual reality and freedom that is ours.

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 assume that just because we are predominantly an evangelistic body our future is assured is exceedingly superficial. We must frankly face the fact that there are dangers and problems as well as benefits. These dangers became apparent in my recent inquiries. They were revealed in a frank though kindly criticism of the attitude and method upon the part of both pastors and churches as well as evangelists. One encouraging observation, however, was the evident bond of sympathy between the pastor and evangelist. And thus it should ever be. May we add right here that one of the best ways to solve our problems and better our evangelistic endeavors, is a hearty agreement that our problems are really mutual. Only as the pastor and evangelist co-operate with each other, and temper their honest criticisms with the consciousness that each may in turn better his methods and approach to the problem, can we keep our evangelism on that characteristically high level of a passionate quest for souls.

We should all be fully aware that it would be unwise to make an arbitrary pattern for evangelism in every detail. There are problems and occasions that are different. There are often situations which do not run true to form. There are situations unique to a given community and religious background, and yet it must be that there are certain underlying facts consistent with true evangelism that merit general emphasis. It is these general facts that we have tried to glean from our observations.

One of the most obvious observations is the constant tendency toward professionalism upon the part of both churches and evangelists. And for one to attempt to deny such a liability betrays a lack of understanding, for not only is there apparent here a natural human tendency but a definite criticism and fear upon the part of both churches and evangelists. Sincere general criticism was voiced in this respect in both questionnaires. Much of it was open and frank while some was apparent by intimation and inference. But it was there. And I do not think that the situation is difficult to analyze.

A major criticism of our whole evangelistic emphasis is the seemingly unavoidable trend toward professionalism upon the part of the church. Although this tendency has largely been an unconscious one the danger is thereby no means lessened. Just because we have a group of ministers whose task it is to act professionally (in the highest sense) in the field of evangelism, there is a tendency upon the part of the church to depend upon a definite evangelistic set-up to accomplish much that should primarily become the responsibility of the local church. Too often the unconscious attitude of the church has been to wait for the forthcoming campaign to reach their community for which they themselves are primarily responsible.

It should never be forgotten that in apostolic days, "they that were scattered abroad went everywhere preaching the word" (Acts 8:4). This particular bit of early church history has its significance in that the "they" refers not to the apostles but to Christians in general—the laity. And this ever has been God's plan that all should be witnesses of the truth. But with our particular emphasis of evangelistic endeavor through the medium of special meetings with workers called and remunerated to this end, the tendency has been to depend upon these called workers to assume the major responsibility and do much of the evangelizing for the church, properly the task of the individual Christians of that congregation.

This is further quite consistently reflected in the aftermath of a revival meeting. The meeting ended, the evangelist and workers gone, the people settle back with the tacit attitude that all has now been done that can be done for this particular period and little remains to do but wait for another special period some six months or a year hence. Instead of persisting in weekly evangelism by various local means and protracted prayer for souls, there is a settling down to ordinary levels of religious routine until the next special effort—which effort again largely falls to the skill and effectiveness of the evangelist to again try and do what he can. He must not only stir the church from a measure of spiritual apathy but arouse interest in the community as well. Too many laymen even then are willing to pay the bills but refuse to stir themselves out of their personal routine to give God a chance to capitalize upon that special revival effort. Thus the evangelist and pastor are left with the burden of responsibility and the meeting fails to accomplish the end hoped for. The worst danger of the persistence of an attitude like this produces a subtle cynicism toward the possibility of great revival outpourings characteristic of earlier days. Hence it has become almost an accepted attitude upon the part of some that it is virtually impossible to have such manifestations of God as there used to be. Eventually there comes the temptation to find other methods to substitute for the arduous efforts of intense evangelism which have seemingly failed to work in our generation.

This, of course, is but one side of the problem. There still remains the responsibility of the evangelist, regardless of what attitude the church may take. But the evangelist faces his dangers just as the church faces its liabilities. What I have in mind is rather startlingly stated by Dr. E. Stanley Jones in, "Along the Indian Road": "It is difficult to be an evangelist and a Christian. One becomes wordy, cocksure, censorious, abstract unless he has the discipline of the necessity to demonstrate in actual concrete situations what he is talking about. Every evangelist, therefore, should be a pastor of a church, at least part time, or connected with some institution where his word would have to become flesh." I cannot say that I would be quite as drastic in my statement as he,

but there is no denying that he has touched a vital point in evangelism.

The evangelist, of all Christian workers, can easily settle down into a colorless routine. His sermons are readily repeated over and over. His methods can become stereotyped until he builds up a certain routine to blanket every need. His life is potentially one of the line of least resistance. Prayer can become desultory and superficial. Mental habits can become flabby and weak. The very strain of incessant activity tempts him to seek repeated diversion from the nervous strain of constant speaking until his time is wasted in superficial affairs. The responsibility of a real burden for each succeeding meeting becomes a difficult pace to maintain and thus he is gradually worn down to a pace that could not unjustly be termed professional. Or unconsciously goaded 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 tendency and the relentless danger that he faces. And it would be foolish to deny that now and again someone has succumbed. The right attitude for the evangelist is to candidly face these dangers by admitting them and then doing his conscientious best to offset them by consistent mental habits that will keep him from going stale; by persistent prayer that will keep an unmistakable glow on his ministry as well as maintain an acute sense of the lostness of souls; that will inspire a constant readiness to follow the guidance of the Holy Spirit in each meeting regardless of how different the approach may be from other meetings he has held.

That these are real dangers no one can consistently deny. It must be also agreed that a proper anticipation along these lines by both pastor and evangelist cannot help maintaining standards of evangelism that will mean much to us in the days to come. There are, however, a few particular observations that grow out of this general background which are quite apparent in the questionnaires received. The evangelists almost unanimously agreed that for the most part churches were unprepared for their coming. Obviously this harks back to the temptation to depend too much upon the special effort rather than make evangelism a local responsibility and burden. About one-half of the evangelists questioned were reasonably satisfied with their meetings. But reading between the lines this general lack of preparation was still apparent. One other major criticism by the evangelist was the general dearth of proper altar workers—or any workers at all. There is little question that this weakness finds its source in either the pastor's inability to train his workers or a general lack of spiritual tone which would produce them—or a combination of both.

From the pastor's point of view about two-thirds felt that there was a distinct letdown that more or less consistently followed the meetings. To place the blame for this weakness is not easy. Yet much of it can be traced to the lack of vision and burden upon the part of the local church.

On the other hand it is in part but the reflection of the human factor. This should be anticipated, however, more carefully by the pastor. It lies within the power of his genius to arrange his program immediately following the campaign so that there will not be a too marked readjustment back from intense activity to normal routine. It is here his quality of leadership is revealed—his ability to "taper off" from the heavy activities of a meeting back to normal as well as organize the momentum of the campaign to permanent ends. On the other hand it must be admitted that sometimes ill-advised attitudes of an evangelist along with certain types of high pressure methods will leave a backwash that no pastor, regardless of skill, can avoid.

In spite of the frank criticism on both sides—as respects the dangers of professionalism and the lack of preparation upon the part of the church, some sixty-five to seventy per cent of the pastors were reasonably satisfied with their efforts. And yet the investigation revealed a reaction upon the part of the laity in that too large a percentage of them are perplexed and confused over the lost motion in many of the meetings and the seeming small returns for the amount invested in effort, time and money. There was an unhesitating admission upon the part of pastors generally that personal evangelism was definitely lacking. This again harks back to the failure of the church as a whole to accept their responsibility as witness. Most pastors deplored the fact that they were not touching the outside as they should. We cannot help feeling that again the burden of proof for this lies more with the local church than with the evangelist. The Sunday school was almost unanimously given the vote as the major method of reaching new people.

One more rather revealing fact came to light. The actual net results in membership additions were attributed to week by week effort rather than from evangelistic campaigns. We do not feel, however, that this should be taken too seriously in its implications, for it often has been the special campaign that has brought new people to the church who otherwise would not have been contacted. And on the other hand decisions for Christ and choice of church membership often begin with pastoral contacts and crystallize during the heat of the revival meeting.

I do not know just what your general impressions may be from this informal resume of our findings. There are a few reactions, however, that I cannot help believing we hold in common. There must be a growing and understanding sympathy between pastors and churches and their evangelists, each realizing that both face certain dangers;

(Concluded on page ten)

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 critics—a term employed to denote the present day doubters of the supernatural element in the Bible, present day liberals 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. 11:2-10). Many scholars believe that the location of this tower is certain, and tradition indeed has wrapped itself around a tower as that 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 . . . The Ziggurat Babil . . . is the tower of the temple at Babylon, which is the ancient tower of Babel."¹

"As they journeyed east they found a valley in the land of Shinar." This is the ancient name of the land of Babylon. Amraphel, or Hammurabi, was king of Shinar or Babylon. In this valley stones are not native but must be imported. Hence the builders of the Tower were forced to use brick instead of stone. The word slime in the story means bitumen, 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 Babilu (Babylon).

In the site of the old Babylon is found a tower which tradition says is the Tower of Babel. One mound called Birs rises one hundred and fifty-six feet above the plain. This is described for the Greeks by Herodotus as existing of seven squares, like seven square boxes placed on one another. Stairs led from one stage to another and on the top was the chief shrine of the god of Babylon. Sir Henry Rawlinson a half a century ago discovered six of these squares; the seventh or the top having been torn away by the weather. The bricks of the tower are stamped with the inscription of Nebuchadnezzar, its restorer. While excavating at the base of this mound, in a niche in one corner, was found a cylindrical object with wedge-shaped characters. These words were deciphered therefrom:

¹ Clay, *op. cit.*, 89.

"The tower of Borsippa, which a former king erected and completed to the height of forty-two cubits, whose summit he did not finish, fell to ruin in ancient times. There was no proper care of the gutters, for the rain water and the storms had washed away its bricks, and the tiles of the roof were broken. The great God Marduk urged me to restore it. I did not alter its site or change its foundation . . . I built it anew as it had been in ages before; I erected its pinnacle as it was in remote days."

The Bible states that the Tower of Babel was left unfinished, and the inscription on this tower bearing the name similar to that of Babel, or Babylon, says that it was not finished by the king who started it. It is not too much for us to believe that these two are identical, that here God confused the languages of men. Thus the spade helps to confirm our faith in the Bible narrative.

52. *The land of Shinar.* Moreover when the Semites went into the land of Shinar or Babylonia they left unmistakable evidence of their occupation. "They found a plain in the land of Shinar and dwelt there," affirms the Bible (Gen. 11:12). In Central Babylonia at Bismya a group of mounds exists, which, when excavated, bore relics of the former Sumerian civilization. But on the ruins above these lowest strata was unearthed a piece of gold bearing the name of the Semitic king Naram-sin. With this came Semitic bricks, which at once suggested the fact that the city had been conquered by the Semites. At the same place and in other localities statues of heads of Semitic people have been unearthed. Genesis tells us that Shem, the son of Noah, was the ancestor of the Semites—Babylonians, Assyrians, Arabs, Hebrews and similar tribes. The first source of these people seems to have been Babylonia, or at least we appear to find traces of them first in the land of Shinar. Again the Bible is verified.

53. *The Flood.* "And it came to pass after seven days that the waters of the flood were upon the earth." This is a part of the story of the great flood which covered the earth or at least that part inhabited by man. At present and since the origin of criticism the veracity of this narrative has been doubted. But in 1872 when the tablets of the great Nineveh Library were taken to the British Museum, George Smith read the following inscription from a fragment of a broken tablet: "I released a dove; it flew about, but finding no resting place it returned." The shock which he experienced when he realized what he was reading was so great that he fell to the floor. This was the discovery of the Babylonian story of the flood. This

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, whose home was the biblical Erech, a city now remaining only in the lofty mounds of southern Babylonia. Part of the story reads:

Thou knowest the city of Shurippak on the Euphrates? It was corrupted and the Gods decided to destroy it with flood.

Ea, the god of wisdom, confided their plans to me.

Thou man of Shurippak, build a ship;

Forsake thy wealth and save thy life.

Take living beasts of every kind into the ship.

Measure its proportions 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 Shamash appointed a season and said:

"In the night I will cause heaven to rain;

Enter the ship and close the door" . . .

I entered the ship and closed the door . . .

The deluge 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 but finding no 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.

Other narratives of the flood are found in practically every race—the Chinese, Indians, Egyptians, Assyrians, Incas of South America and the tribes of Africa. Everywhere throughout the earth we are confronted with the same story of a deluge, differing in details, but in the main confirming or corroborating some elements of the narrative of Genesis. Unless there was a flood, why is this tradition so universal? Nations separated by centuries and by thousands of years have the same traditions, and no other hypothesis is able to explain this universal belief. 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.¹

54. *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 of clay tablets containing one hundred such volumes. Deciphering these tablets revealed the fact that the Library had been formed by Assurbanipal, the last king of Nineveh, who had sent his agents to all the cities of the ancient world to collect clay tablets or to copy their inscriptions. In 606 B. C. when Nineveh was destroyed this clay library was buried in the ruins of the palace. When discovered the tablets were sent to the British Museum. After scholars had learned to read the inscriptions they were found to deal with a variety of subjects. There were business records, court documents, psalms and hymns, stories, proverbs and poems, in fact the literature of a great civilization. But the most interesting of all is that referred to above, the story of creation, copied from very ancient tablets, possibly from those made centuries before Abraham left Ur of the Chaldees.

This is a great poem in honor of the God Merodach, the patron god of Babylon. When the story was originally written Babylon was but one city of the great empire bearing that name in later years, and the other cities had gods to whom they looked. Naturally when the Babylonish writer composed this epic, his city's patron would be the creator of the universe. This story is an episode in the wars between Tiamat, the dragon of chaos and darkness, and Merodach, the god of light and order. The heavens and the earth were fashioned out of two halves of this defeated foe; bolts were driven into these and watchmen set that the anarchic fountains of Tiamat might not break forth again and destroy the world thus created.

In the present shape of the epic, it consists of seven tablets or books. The first contains a record of a later tradition of an atheistic philosophy of creation. The second and third books tell the story of the wars of the gods, and the fourth ends with the victory of Merodach and the creation of the heavenly firmament. The fifth describes the appointment of the heavenly bodies for signs and seasons, days and years. These were not created like the firmament but they were already existent gods of other nations. In the sixth book the story of the creation of man is told. Man is made of a bone, which the god had created, and the blood of man was drawn from the veins of the god. The seventh part of the epic is not of the original but was added after Babylon had conquered all

¹ For the scientific proofs of the existence of the flood see, Wright, *Scientific Confirmations of Old Testament History*.

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 above were not yet named,
And the earth beneath bore no name,
Then in the beginning, the abyss of the waters begat them,
And the chaos of the deep bore them all.
The waters were not yet gathered together;
The fields were untilled, and the marsh land bare.
None of the gods had yet appeared.
No name did they bear; no destiny had they fixed;
Then were the gods created.

A later fragment continues:

He established the stations for the great gods;
The stars also and the constellations, he fixed in their places.
He ordained 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 zenith.
Nannar, 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 reed had grown; no tree had been planted;
No house had been built; no city founded . . .
The ocean had not been created . . .
The world was all sea . . .
At length there was a movement in the sea . . .
Marduk constructed an enclosure about the waters;
He formed dust and heaped it up at the sides of the enclosure.
He treated mankind,
And the potter's goddesses with him created the seed of mankind.
He created the beasts of the fields and the living creatures of the dry land.
The Tigris and the Euphrates he formed . . .
And gave them good names.
The grass, the reed and the forest he planted;
The green flags of the field he produced.
The wild cow and her young, the wild ox calf,
The ewe and her young, the lamb of the fold,
The meadow and the forest;
The goat and the wild goat he brought forth . . .
Bricks he fashioned.
Houses he erected and cities he built.

Beyond question this story of creation was well known by Abraham long before 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 ten centuries before Abraham was born.

There is a great resemblance between this epic of creation and the first chapter of Genesis. In both alike there is 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 precede the creation of the heavenly bodies for the measuring of time. Both culminate in the creation of man. The seven books of the Babylonian Epic correspond with the seven days of Genesis.

How early the true account of Genesis was reduced to writing we are not able to say, but beyond doubt earlier than the story of Babylon. It seems that the Babylonian narrative is a corruption of the Genesis story. For the Genesis portrayal is purely monotheistic, and the latter is an adaption of this. How soon the spade of the excavator will unearth a cuneiform or hieroglyphic account of the true narrative of creation we do not know, but it is not improbable that somewhere in the debris of ancient Egypt, Babylonia or Palestine this record awaits God's time of revelation.¹

In conclusion: The science of archaeology thus corroborates and substantiates the history of the Old Testament. From the age of the last books of the Old Testament, through the prophets, and the Psalms, Esther, the Chronicles, Kings and the Hexateuch, we find that the testimony of the spade proves the veracity of sacred writers. We cannot doubt that the Bible contains and is the inspired Word of God. Else how could it be so marvelously sanctioned by secular history and by archaeology?

Before turning to other fields of argument for the truth of the Bible and Christianity, there yet remains one more necessary consideration. The first chapter of Genesis is the rock foundation of science. Not only are we able to trace the veracity of the Bible back to the beginning by the labors of archaeology; but we find also that science bears witness to the truthfulness of the story of creation.

¹ For archaeological verification of the first chapters of Genesis see, Urquhart, *op. cit.* Vol. 1, Chapters 1-15.

The Problem of Evangelism

(Continued from page seven)

that neither the church nor the evangelist can succeed without the other; that each has a vital part to play in the extension of the kingdom of God in the earth. There must be no attempt to shift responsibility for both stand or fall together. Every evangelist must try to better understand the problems of the pastor and the pastor in turn must be more evangelistic. And underlying the entire problem there must be a deepening devotional life for all.

Evangelistic crises must be faced by many churches. This is particularly true of older churches, whether small or large, for all know that there is a trend toward conservatism commensurate with age in all kinds of life. Many older churches in our movement will never have a revival of consistent proportions until a stage of desperation is reached where there is a determination to have a revival or die. And this will not be accomplished in any ten-day or two-week period.

Above all we must have evangelism. Evangelism is our heart. The very rhythm of our church is evangelistic. Its pattern has an evangelistic emphasis. Our early successes found their secret in the same emphasis. We always have been evangelistic—we are now and we must ever remain so. A mighty spirit of humbling before God with honest confessions of shortcomings and human frailty will bring God on the scene afresh. Our only hope of tying the generations to come into the passionate purpose of the church is to repeatedly demonstrate to them the mighty power of pentecostal outpourings through persistent prayer and faith in God. Only thus can we survive the ravages of the hour. And this will we do!

A Good Pastor

By a Layman

FOR TWELVE years, the age of my church, I have closely observed our pastors. I have rejoiced because of their successes, wept because of their failures and sympathized with them in their problems. A few days ago my present pastor was ordained. He invited me to put into words my idea of a good pastor. To him and the class of ministers in our ranks that have recently taken elders' orders I write these words.

A good pastor, although he is an elder in the Church of the Nazarene, is a man not a god. He is liable to faults. On the one 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 reckons his humanity and guides his vessel to avoid wreckage.

A good pastor is a leader not a boss. The success of the church depends on the co-operation of the pastor and the laymen; 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 it, and usually has everything to do himself. A leader suggests what shall be done, asks the group how it shall be done, takes the lead, and encourages the people to do it. We laymen want leaders!

A good pastor is a shepherd not a hireling. The good shepherd lays down his life for his sheep, is more interested in the soul welfare of his sheep 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 objective. Any preacher who wins ten working men to the Lord need not worry about his salary. A hireling may preach, "Ye are robbers of God," with the goal of increasing his salary, but a shepherd must preach, "Bring ye the tithe into the storehouse"—the high privilege of every man who would walk with God.

The good shepherd feeds his sheep. Well-fed sheep do not bleat when sheared. It is a mistake to call 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 stayed at home. Even goats like oats better than stones. I heard Dr. R. T. Williams say that while stoning 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—Christlike. 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.

I said to a pastor in a difficult situation the other day, "As long as you love your people there is success for you among them." My observation—the amount of love that issues from the pulpit largely determines the reaction from the pews. I saw a backslidden layman sit under two pastors. The first pastor preached a cutting message and, in his own words, "stirred the devil." Offended, the man went home and stayed at home. The new pastor came and preached in tears. The result—the layman came again and again and was restored unto church fellowship. Both pastors were 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; a pastor who fails to love can tell a layman almost nothing. When pastors are "stirring the devil," they ought to be careful lest the devil is stirring them.

A District Superintendent and I were discussing the filling of a vacant pastorate. He asked, "What type of man will fit?" My answer, "A man with some wisdom and much love." That pastor, I think, will usually fit in any of our churches.

I believe we need, we want, and we have, for the most part, at the head of our Nazarene congregations men with a shepherd spirit who desire to lead our people Christward!

The one who prays, "Thy kingdom come," and does not pay to have it come is a conscious or unconscious hypocrite.—SELECTED.

The Preacher's English

Leewin B. Williams

IN THE last twenty-five years American speech has greatly improved. 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 be discounted.

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

SANHEDRIN—*san-he-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 sanhedrim.

COMPARABLE—*com-p'r-able*, not *com-pare-able*.

DELICACIES—*del-i-ka-cies*. I heard a preacher pronounce it *del-lick-i-sies* and I made a rush for my dictionary.

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

RUTHLESS—*rooth-less*, the first syllable is pronounced the same as a girl's name, Ruth.

EMMAUS—*e-may-us*, a village near Jerusalem.

GILGAL—*Gil-gal*, the last syllable rhymes with *gal*; keep the *gal* out of it.

JAIRUS—(1) *Jay-i-rus*; (2) *Jay-eye-rus*.

PHILISTINES—*fi-liss-tines*; short *i* in first syllable, last syllable rhymes with *pins*, *bins*.

ADVERBS OR PREDICATE ADJECTIVES:

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 characteristic of loud music).

The bugle sounded loudly through the ranks (that is, sounded in a loud manner).

He stands firm (that is, he is positive in his opinions).

He stands firmly (that is, he stands in a firm manner—not wobbly).

It stands immovable. It smells sweet. It tastes sour. It burns bright. She looks dainty. She was daintily dressed. The statement sounds queer.

FACTITIVE (adjective complement) **ADJECTIVES**

These designate a condition produced by the verb and must be adjectives, not adverbs.

Right—He kept it safe (that is, through his keeping, it was safe).

He kept it safely (that is, he performed in a safe manner the act of keeping).

He wrapped it tight ("tight" designates the condition of the object).

He wrapped it tightly (mode of wrapping).

Sweep it clean. Hold it motionless. Shoot him dead. Nail it solid. Raise it high. Press it hard. Chew it fine. Paint it light.

THE EDITORIAL "WE"

An authority says, "In mentioning yourself do not use the pretentious and inept expression 'we'; use plain, straightforward *I*, *my*, *me*. The use of *we* in an editorial which purports to be the utterance of a board of editors is entirely proper. The use of *we* for designating an individual speaker or writer is an affectation."

Bad—"We have selected for our text the second verse of the Epistle of Jude."

Better—"I have selected for my text," etc.

BONERS—This happened back in the days when it was the style for men to wear stiff-bosomed white shirts. The evangelist had proceeded well beyond the middle of his sermon—then something happened. The audience noticed that the preacher's shirt front had started south; and it kept going until there was quite a gap between his collar and the shirt bosom. This brought to view a somewhat faded and not altogether clean shirt. As the evangelist used considerable "bodily exercise" which St. Paul says "profiteth little," the shirt front continued its journey southward; it was now extending several inches below the bottom of his vest. Of course, the audience now became uneasy for fear the man would fall apart; and as no one had the courage to go to his rescue, if that were possible, the only thing to do was to wait and see what would happen. All interest was now lost in what the preacher was saying—all eyes were focussed on the shirt front. The preacher somehow discovered that something was wrong. Glancing down he saw the shirt front protruding below his vest; he quickly grabbed it, jerked it out and tossed it behind the pulpit.

There was a barren altar service that night. Somehow a false shirt front did not seem to register with a sermon on holiness.

(Send in your boners.)

The Secret of Power

"I made the cathedral bell ring twelve!" cried a little girl to her father in high glee over her accomplishment. "You, my darling?" said the father. "Your tiny hands could never grasp that thick rope, and your small arm could no more weigh down the bell than a little bird. There must be some secret. You held the rope, but the big bell-ringer pulled?" "Well, yes, Papa; you've guessed right. I had my hands in his." Pentecost has come, and we hang down our hands listlessly before the great tasks of the church and the best things of life, because we have not learned the child's secret of power—our hands in His; His spirit and power added to ours. It is this power we need to carry out our decisions, to turn our words into things, to vitalize our literature, to hallow all life. —Exchange.

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 everybody, 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. If in arrears on 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 a challenge before our people. The more they give, the more interest they will have in God's work and the more blessing on their lives.

Fourth, and that which should have first place in our minds and hearts. What can it be! It is a REVIVAL. Yes, we can have a revival. If we will do our part, God will do His part. It is our greatest 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.

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 E. E. Grosse, should have been by Edward Lawlor. Brother Lawlor sent in the outline. The mistake is ours and we are sorry.

C. WARREN JONES,
Stewardship Secretary

N. Y. P. S.

S. T. Ludwig

Turning Liabilities into Assets

THE missionary frontier grows smaller as the world war grows larger. This does not mean that the need for the Christian message is less, but that the areas where effective missionary endeavor can be carried on are fewer in number. In fact, one wonders if soon they will not be confined to the limits of the western world.

In the face of these liabilities many missionary minded people are wondering what we can do. Perhaps we would better bide our time and wait until the world tragedy is over—then go forward with renewed vigor. But such shallow logic will not hold up. Christ did not bid us "go" so long as conditions were favorable. No, He said we could count on His companionship and guidance "even to the end of the world." That does not limit us by time, space or circumstance. It is an all-inclusive promise. It was made for times like these!

Furthermore, it is in days like these that Christian heroes and heroines are born. Note, if you will, the fellow-Christians of the early days of the Church. They went to the arena in the coliseum at Rome as if they were going to a banquet. They climbed the steps of scaffolds as if they were mounting thrones. They dared to die and were accounted worthy. This is our day. It is the church's supreme opportunity.

We may not be able to do as extensive work as we once did, but for "the duration" let us see to it that we are more intense! We may not have as many lights shining on pagan soil, but let us determine that the ones we do have will shine the more brightly and have longer range. Perhaps we cannot have as many missionaries on the foreign field today as we had two years ago, but, then, give us more missionaries at home so we will not lose our zeal and burden. Yes, these are dark days. The liabilities are great, but by God's grace we can turn them into assets!

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 church in support of our missionary cause at home and abroad as represented by the General Budget.

The Council has urged that every local society co-operate in this matter. An offering should be taken in the devotional service on Sunday, April 5. We are asking that as a minimum offering goal we give no less than one cent for each year of age.

This may be given through the regular channels of the local church, but let it be a contribution from the Young People's Society. This will help us achieve one of our major objectives: *United we serve God and the church!*

Dear Pastor, will you encourage this matter among your young people? It is surprising what an expression of interest will do for the project.

Largest Membership Gains

The largest membership gain registered by any District N.Y.P.S. was shown by Chicago Central District, with 314 members; the second, Ohio, 254; third, Northern Indiana, 190; fourth, Western Oklahoma, 187, and fifth, Kentucky, 160. Keep it up, brethren; show us what can be done in 1942!

Salute to Ambassadors

E. Wayne Stahl

Well sandaled with salvation
Lovely their feet appear
Who bear God's proclamation;
Each gospel mountaineer
Brings from Mount Calvary solely
The message he has cried,
Where Christ, the meek and "holy"
For man's transgression died.

Oh, all who here assemble
In conference to be,
You can rejoice and tremble,
That opportunity
So rich to you is given,
To speak the news of grace,
That Christ... brought from heaven
Redemption for the race.

'Tis honor vast, resplendent,
Which you indeed have known,
To speak that news transcendent!
Then heavenly horns are blown,
And heavenly harps are sounding
In joy and jubilee,
Because of "grace abounding,"
Tidings from Calvary.

You have a greater message
Than seers or sages told,
That Christ has paid the passage
To the City built of gold.
Ambassadors of heaven,
Salute to you I sing!
In the side for us once riven
Is all your triumphing!

(Read before the Nazarene ministers of New England, assembled at Lowell, Mass., in their annual meeting).

Problems Peculiar to Preachers

CHARLES A. GIBSON

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

QUESTION—Has a board the right to raise the pastor's salary, or to lower the same?

ANSWER—It is the judgment of this writer that the board does not have the right to raise or lower the salary of a pastor, but does have a right to recommend to the church either of these. I base my decision on the fact that the only mention of salary in connection with the Manual is reckoned with the board's prerogative to nominate. This prerogative was given to the board because of some quick, snap judgment decisions made by some evangelists, pastors and churches, that after more mature thought, proved to be nonacceptable; so the nomination is left with the board, and not with 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 to me that it is not only ethical, but very wise for an evangelist to hold a meeting for more than one pastor in the town. I would be surprised if there were many among our evangelists who would raise the question, or refuse to hold a meeting for one pastor because he had held a meeting in another church in the same city. Certainly the ministry of our evangelists should be world-wide and city-wide, and they can do very efficient work by going into more than one church in a city.

Q. Is it right to take folks into one assembly from another without a transfer?

A. It is neither right nor legal to thus proceed, and the Manual is very clear in the statement regarding this matter. Every District Superintendent and Orders and Relations Committee should be very careful to adhere to this provision.

Q. I have been somewhat agitated of late by observation of some folks who try to pull people to the altar. Would you think this procedure to be right?

A. It is a move that is necessary in ninety-nine cases out of a hundred. To get a person to take a step is a very vital matter, and sometimes just a little urging makes him take the first step, after which the rest are comparatively easy. I should think that, if properly administered, this procedure would be in accordance with the plan of God.

Q. Do you think that newspaper advertising is a good means of putting our work before the public?

A. I certainly do think that we should avail ourselves of all the newspaper advertising possible, and especially of the free publicity given in many places to our announcements. Certainly any pastor who is wide awake would see to it that his announcement appeared regularly in such papers.

HOMILETICAL

A Preaching Program for April, 1942

Hugh C. Benner

The Gates of Hell Shall Not Prevail (Easter Sermon)

SCRIPTURE READING—1 Corinthians 15:1-22.

TEXT—Upon this rock I will build my church and the gates of hell shall not prevail against it (Matthew 16:18).

INTRODUCTION—The Fundamental Importance of Resurrection.

1. We have tended to think of Calvary as standing almost alone and isolated as a crisis in the plan of redemption.

2. But in the truest sense, beside Calvary as a major crisis in the ministry of Christ, we must place the new tomb in Joseph's garden.

3. Jesus had much to say about life: fully as much as about His death. He had identified Himself with life: "I am . . . the life." This may be the reason why His disciples could not grasp the idea of His death.

4. The penalty for sin was death (Rom. 5:12). Here was One who declared He came to save from sin and death, and yet He walked up Calvary and there died, apparently the victim of the normal racial penalty for sin.

5. The resurrection was necessary to validate all that had gone before, both in prophecy and in Christ's ministry.

I. THE NOTE OF FINAL VICTORY IN THE GOSPEL

1. Plan of redemption carried the promise, not only of the atonement, but of deliverance from the penalty of sin.
2. Promise to the individual. "Everlasting life" (John 3:16); John 11:25, 26.
3. Promise to the Church. "The gates of hell [death] shall not prevail against it."

II. THE TRAGEDY, "IF CHRIST BE NOT RISEN"

No finer summary of this than that given by Paul (in scripture reading).

1. "Our preaching is vain." Meaningless, futile.
2. "Your faith is also vain." Empty, hopeless.
3. "We are . . . false witnesses." Liars.
4. "Ye are yet in your sins." The atonement has failed; the power of sin is unbroken.
5. "They . . . asleep in Christ are perished." The penalty for sin is still in force. Death, the devil's final weapon, makes him the victor over Christ and His Church.

6. The "test of the tomb" was final. The devil knew this and surrounded the situation with every possible safeguard: Jewish and Roman.

III. THE TRIUMPH, "BUT NOW IS CHRIST RISEN"

1. The "third day" brought the answer. "The angel of the Lord." The stone rolled back. The empty

tomb. "He is risen." Then the long succession of "many infallible proofs" (Luke 1:2).

2. Paul's firm conviction: staked all upon the resurrection.
 - a. "Last of all he was seen of me also."
 - b. Fifteen days with Peter following his sojourn in Arabia (Gal. 1:18). Doubtless checked with Peter concerning the resurrection. May have heard directly from Peter the account of Christ's declaration as recorded in the text.
3. "Now is Christ risen," therefore:
 - a. Our preaching is true.
 - b. Our faith is solid and sure; "lively hope."
 - c. The witness to Christ's resurrection power is true.
 - d. We are delivered from the power of sin.
 - e. We are delivered from the penalty of sin: death, and the very safeguards arranged by the devil have served to make all the more authoritative the record of the resurrection.

IV. ETERNAL VICTORY THROUGH THE RESURRECTION

1. Jesus Christ validated His final revelation to John by the resurrection (Rev. 1:18).
2. "I will build my church." The Head of the Church is eternal victor. For the church: sweep, drive, validity, authority, power, victory.
3. "The gates of hell shall not prevail," includes the guaranty of victory over every lesser evil—"more than conquerors."
4. The living Christ is available today. Let us live more fully in the sense of His presence.

The Beauty of God's Will

INTRODUCTION

1. "The will of God," is a beautiful phrase.
 - a. "I will delight to do thy will, O my God." This is entirely contrary to the idea that the will of God is something arbitrary and to be feared.
2. "The will of God," is vital and fundamental for it expresses God's plan for delivering humanity from the power and penalty of sin.

I. SIGNIFICANCE OF THE WILL OF GOD

1. The purpose and power of Deity to preserve the universe against the disintegrating tendencies of sin: order vs. chaos; harmony vs. discord; law vs. lawlessness; light vs. darkness; purity vs. impurity; freedom vs. slavery; life vs. death; holiness vs. unrighteousness; love vs. hate; heaven vs. hell.
2. The positive force proceeding from God's holy being, expressing unalterable determination to see the struggle of right against wrong to a successful completion.
3. "The will of God" is the expression of the character of God and hence, is not an incidental matter, but strikes at the very heart of the nature of God and His relation to the universe.
4. The will of God is beautiful in its simplicity and completeness, and its perfect application to human need.

II. THE EXPRESSION OF THE WILL OF GOD

1. General—"This is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life" (John 6:40).
2. Specific—Dual in expression, based on a dual need.
 - a. "Not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

This represents God's will for the sinner: repentance, that deals with actual sins.

- b. "This is the will of God, even your sanctification" (1 Thess. 4:3). "That you should be made holy," This is an act of grace that deals with the sinful nature. This is God's will for the believer.

III. PROVISIONS FOR EFFECTING THE WILL OF GOD

1. The dual specific 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; that he might sanctify and cleanse it" (Eph. 5:25, 26).
2. Here are represented two distinct groups:
 - a. "The ungodly," to whom God says, "Repent," that they may "receive forgiveness of sins."
 - b. "The church," the saved, those "called out," to whom God promises cleansing "from all unrighteousness."

IV. THE APPLICATION OF THE WILL OF GOD IN EXPERIENCE

1. Logically dual, Jesus, "Ye must be born again"; "Sanctify them."
 - a. "Ye must be born again" (John 3:7). "Power to become the sons of God . . . which were born, not . . . of the will of man, but of God" (John 1:12, 13). "Of his own will begat he us" (James 1:18). This is the one and only way to divine life. There is no use trying any other.
 - b. "By the which will we are sanctified through the offering of the body of Jesus Christ" (Heb. 10:10). "By one offering he hath perfected for ever them that are sanctified" (Heb. 10:14). Holiness provided.
2. This dual application is symbolized throughout the Word of God. The Israelites crossing 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 that divine preparation: we must experience the will of God before we can accomplish that will.

Do not shun or fear the will of God. In God's will is the perfect beauty of His plan to redeem us from sin: the beauty of forgiveness for the burdened sinner; 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).
Earnestly contend for the faith (Jude 3).
Thou therefore, endure hardness, as a good soldier of Jesus Christ (2 Timothy 2:3).
The disciples were called Christians (Acts 11:26).

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 Roman usage, it carried a definite military significance, its form and

meaning being copied from a term that signified, "a soldier of the emperor."

2. Military idea persists through the New Testament: "fight," "contend," "armour," "weapons," "soldiers," "sword," "adversary."
3. Militant attitude of the early disciples.
4. Need today for a more heroic conception of the business of being a Christian: "A Militant Church."

I. BASIC CONSIDERATIONS OF A MILITANT CHURCH

1. Leadership. "Soldiers of Christ." We are not serving a mere "cause," but are serving Christ. In all our militant spirit and activity, He must be the motivating, guiding, inspiring personality. To Him must be given full allegiance; to Him must be rendered immediate and unquestioning obedience. In promoting the program of the church, we need to relate our activities more completely to Jesus Christ.
2. Resources. The militant church must be in possession of sufficient resources. "Not by might, nor by power, but by my Spirit, saith the Lord." "The weapons of our warfare are not carnal" (2 Cor. 10:4). We must have more than numbers, organization, plans, enthusiasm, appearances. We must have spiritual power, the dynamic presence of God, "the power of the Holy Spirit" (Acts 1:8), that will give to the church resources beyond the bare necessities of normal life, that will make the church to be "more than conquerors."
3. The enemy. The militant church must understand and properly evaluate the opposition. "Spiritual wickedness," "principalities and powers," "powers of darkness," "delusion," "false Christs," "prince of this world," "prince of the power of the air." "Your adversary, the devil," clever, adroit, subtle, persistent, bold, suave, capricious, as varying situations demand. War with the "kingdom of darkness," war without quarter and to the bitter end of final and eternal decision.

II. CHARACTERISTICS OF THE MILITANT CHURCH

1. Co-operation toward a single purpose. Everything of a personal nature is subordinated in the effective army. Just so, the effective militant church is not merely an aggregation of so many individuals, but a group welded together by a single purpose and a single loyalty, co-ordinated, co-operating, subordinating every personal interest, so that every plan, move, activity and resource is dedicated to, and in the active service of, the "captain of our salvation," for the purpose of bringing human beings into touch with God through Jesus Christ.
2. Loyalty. Not turned aside by lesser, nonessential matters. Loyal, even when it is not especially to our interest. Loyal, even when it costs both ministry and laity. Loyal, even when the cause seems lost.
3. Responsibility and initiative. Every Christian soldier feeling that the victory depends on his faithfulness. Every unit of the fighting force pushing forward with resourcefulness, utilizing every means at his command, even doing things differently from the usual, if the situation so demands. (In World War I it was observed that in this was a major difference between German and American soldiers. When the German's officer was gone, he was helpless; but if the

American was without the usual official direction, he exercised his own judgment and resourcefulness, frequently with eminent success.)

4. Self-forgetfulness. Another name for "heroism." No one is worth much in any field until he forgets himself. Surely this is true in the Christian warfare. Heroes are produced, not when thinking of themselves, but of other interests in which they lose themselves. "Seeketh not her own"; "not I, but Christ."
5. Aggressive spirit. The militant church is not called to mere defense. The peril of "conservatism." The militant church must have spiritual drive, a willingness to risk for God, a determination to win at all costs, a disposition to move out of places of ease and comfort and attack the enemy. This is not a dress parade; this is war.

III. THE CHURCH OF JESUS CHRIST IS CALLED TO SUCCEED

1. Such success can be achieved only by "a militant church."
2. God save us from this "comfortable age!"
3. God give us spiritual convictions, high purpose, holy daring and unflinching courage!
4. How long since you felt religiously militant? How long since you risked something for Christ? endured some hardship for Him? made an aggressive move for Him? lost yourself in His cause?

CONCLUSION

The Reward—"I have fought a good fight . . . Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day" (2 Timothy 4:7, 8). We shall not always fight. For the faithful, "the militant church" will become, "The eternally triumphant church."

In Remembrance of Me (Communion Message)

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

INTRODUCTION

1. The wisdom of memorials. Humanity forgets so easily.
2. The sacredness of this divine memorial: takes us to the Holy of 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 miraculous 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 His love; sacrifice, atonement and return.

I. REMEMBERING HIS LOVE

1. All our spiritual possibilities are rooted in God's love. "because he first loved us" (1 John 4:19). Divine love is not indigenous to the human heart, but rather hate, suspicion, jealousy, selfishness, fear. 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); atone-

ment for sin (1 John 4:10), spiritual sonship (1 John 3:1), and eternal likeness to Christ (1 John 3:2).

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

II. REMEMBERING HIS SACRIFICE

1. Christ's superlative sacrifice pictured in this sacrament.
 - a. "Bread," symbolizing "my body, which is broken for you." Bread is not made of grains of wheat adhering together; it is made of flour, produced by a process in which the grains of wheat were crushed, sifted, mixed and fused in the intense heat of the oven.
 - b. "Wine," symbolizing "my 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.
 - c. 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.
2. 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 an attitude comes only as the result of a divine miracle. No wonder Jesus prayed, "Sanctify them." The carnal self must be crushed, sifted and cleansed by the fiery baptism with the Spirit; pressed until all semblance of selfish interest is gone. In this process is the guaranty of true Christian unity.

III. REMEMBERING HIS ATONEMENT

1. Calvary represents more than idealism. In the cross of Christ is "remission of sins," the one true possibility for sinful men to be justified before God and to be "cleansed from all unrighteousness." Jesus Christ dying on the cross, represents more than a legal atonement, but is in truth "the Lamb of God, which taketh away the sin of the world."
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 rejoice that through His power, darkness has changed to light, bondage to freedom, death to life.

IV. REMEMBERING HIS PROMISE TO RETURN

1. "Till he come." In this sacrament is the element of divine promise and hope. We are to be reminded that "the Lord is not slack concerning his promise." In His own time and in His own way, "this same Jesus . . . shall . . . come." When tempted to give up, when it seems that the work of God is defeated, we must remember His promise.
2. This sacrament should remind us of Jesus' words, "Be ye also ready."

The Great Barrier

SCRIPTURE READING—Psalm 51:10-17.

TEXT—*Then will I teach transgressors thy ways; and sinners shall be converted unto thee* (Psalm 51:13).

INTRODUCTION

1. The church is prone to blame external conditions for failure.

2. The problem of bringing men to God is not external; it is always within the professing church.

3. What is the basic inner problem? Some say, indifference; laziness; wrong methods; incapable leadership.

4. None of these, important as they may be, is at the root of the trouble. There is just one barrier to effective service. The text is part of the prayer of one who faced this barrier: sin. His connection with God had been broken. He realized that only as he was restored to full fellowship with his God could he be effective in reaching others.

I. THE GREAT BARRIER IS SIN

1. What do we mean by sin? Any known disobedience to the will of God. Not necessarily gross evil, for it may involve omission rather than commission.

2. Sin breaks fellowship with God. "What fellowship hath light with darkness?" Continued discipleship depends on continued obedience to God.

3. Sin blocks true Christian service. "If thou doest not well, sin lieth at the door" (Gen. 4:7).

4. Sin nullifies prayer. "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18).

5. Sin drives out the Spirit of Christ and encourages the opposite of the Christian graces: Humility turns to pride; resignation to self-will; dependence on God to dependence on self; warmth to coldness; obedience to disobedience; tenderness to harshness.

Thus the barrier to the salvation of men and women is not in the sinners, but in the hearts of those who once were "filled with the Spirit," who have one day been closer to God and have permitted sin to enter their hearts.

II. "THEN SHALL SINNERS BE CONVERTED"

When? Read verses 10-12.

1. "Create in me a clean heart." To be effective, we must meet God's requirement of holiness. Too many Nazarenes are not facing up to this truth. They may accept it as a true doctrine, but fail to pay the price and seek until it is a reality in their lives. The result is that instead of being strong and capable of giving themselves to effective soul-winning, they are constantly concerned with their own weakness.

2. "Renew a right spirit within me." (Margin, "constant spirit"). Only by the baptism with the Holy Spirit can we maintain a "right" or "constant" spirit. In His presence is establishment and constancy.

3. "Restore unto me the joy of thy salvation." There is no greater keeping force than spiritual joy, "The joy of the Lord is your strength." There is no more effective convicting force than true Christian joy; joy coming from a consciousness of God's presence and keeping power; the joy of doing the will of God; the joy of heart purity. Are Nazarenes as joyful as they should be?

III. THIS IS GOD'S WAY TO REVIVAL

When these prevail, spiritual effectiveness will normally follow. This is God's program. Efforts to reach the sinful world will be largely fruitless if the church is behind light, or living below their known privileges. It is not reasonable to expect to win those outside the church until those within are meeting God's expectation. In other words, it is practically impossible to reach over the

heads of an unsanctified church and win the unsaved out in the world.

CONCLUSION

1. The need is 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.

NOW

TEXT—Behold, now is the accepted time; behold, now is the day of salvation (2 Corinthians 6:2).

INTRODUCTION

1. Time is a most serious element in human existence.

a. The "tick, tock," of a clock is one of the most solemn sounds, if we consider its implications. Represents the passage of time which never will be ours to live again.

b. Time represents probation.

c. The message of God to man is a message directed toward the present. God's word is "Now." For convenience, we divide time into past, present and future. But the only portion of time that we really possess is "now." The past and future are beyond our power or control. The record of the past in the Word of God, and the prophecies of the future, as well, are there to direct and urge men to a proper attitude "now."

I. GOD'S WORD FOR HIS PEOPLE IS "NOW."

1. Now is the time for active, full-measured service.

a. Some speak often of the past, but do nothing now.

b. Others speak optimistically of the future, but seem to have little concern about achieving anything "now."

c. Jesus said, "I must work the works of him that sent me, while it is day; the night cometh, when no man can work" (John 9:4). And again, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). The devil's word for the church is "Tomorrow." His attempt is to put off God's work until tomorrow. But God says, "Now."

2. Now is the time to prove God in faith and stewardship. "Prove me now . . . saith the Lord" (Mal. 3:10). Too many are planning to tithe "tomorrow"; to have faith, "tomorrow"; to obey God, "tomorrow." Such an attitude will defeat God and His work.

II. GOD'S WORD FOR SINNERS IS "NOW."

1. No other word or emphasis in God's revelation. "Turn . . . now every one from his evil way" (Jer. 25:5). Not one exhortation to wait, but multiplied warnings and encouragements to hasten, to turn to God immediately.

2. Why? Because the future is rapidly becoming the present; and the present is turning into the past at a terrifying speed. Some time the "day of salvation," the blessed and merciful "now" will be no more.

Again, the devil's word to sinners is "Tomorrow." But God's uniform emphasis is "Now."

III. GOD'S WORD FOR BELIEVERS IS "NOW."

1. "Be ye holy," is an exhortation for the present.

2. God's warning against spiritual failure: The failure of Israel to enter Canaan at the first opportunity. "Today if ye will hear his voice, harden not your hearts, as in the provocation" (Heb. 3:15). "Let us labour [hasten] therefore to enter into that rest" (Heb. 4:11).

3. "Now being made free from sin" (Rom. 6:22).

4. "Blessed are the pure in heart."

5. The devil says to believers, "Tomorrow; do not be unduly excited; there's plenty of time." But God says, "Now."

CONCLUSION

1. Joshua brought Israel to decision: "Choose you this day whom ye will serve" (Joshua 24:15).

2. Paul brought Felix to decision, and his decision to wait for "a convenient season," was a choice for the devil's "Tomorrow," that never came.

3. To Zacchaeus, Jesus said, "Make haste, and come down; for today I must abide at thy house." That was his golden opportunity.

4. The tragedy of delay. Of too many, in the face of impending judgment and end of opportunity, it may be said as of Lot, "He lingered" (Gen. 19:16). The only safety for the church is full devotion and service now; for sinners, repentance now; for believers, holiness now.

"Trial and Error" Religion

SCRIPTURE READING—1 John:1-13.

TEXT—And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent (John 17:3).

INTRODUCTION

"Trial and error," an educational phrase used to denote a method of learning.

Illustration—A rat is placed in a maze and is left to his own devices to find his way out. By a series of trials and errors, he finally finds his way to the entrance. Repetitions of this process tend to diminish the number of errors necessary to reach the exit.

Illustration—A child is given a puzzle and by this same "trial and error" method, gradually learns to work the problem with a minimum of errors.

I. PRESENT DAY IDEA OF EXPERIMENT IN RELIGION

1. That there is no authoritative standard of morals and behavior; that, therefore, our moral attitudes and ideas must be based on a series of moral experiments, from which we gradually work out our own standards. Proponents of this idea like to speak loftily of a "new morality," of broad-mindedness and the right of each individual to determine his own standards of life and behavior.

2. That there is no competent and authoritative standard or statement of religious truth; that therefore we must arrive at our conceptions of religion purely by the process of "trial and error," by a series of experiments. That there is no other basis for religious experience.

II. SOME SITUATIONS DO NOT ADMIT OF "TRIAL AND ERROR"

1. In the natural world: fundamental facts and forces, to question which, is fatal.

a. Gravitation. A man may question the truth of gravitational action and decide to experiment with a jump from the tenth story of a building. The first trial is the last error.

b. Cyanide of potassium. An individual might question its poisonous nature, but that would not change the fact, and again, the first trial would be the last error.

c. Carbon monoxide gas.

2. In the moral realm: "trial and error" is tragic. To experiment with low and questionable moral attitudes is fatal to the inner soul. Such experimentation produces a situation in the character like that which follows the activity of termites; those little creatures which silently destroy the inner fiber of a piece of wood, leaving it apparently strong, but actually just a mere shell.

3. In the spiritual realm. We cannot afford to experiment with sin, for it is fatal and deadly and cumulative. Sin is spiritual poison. Apparently so innocent, it gradually grips the soul and brings it to death and destruction.

Of course in this discussion we are not speaking of the details of life, for there is a place for experiment and learning in the realm of spiritual and moral life, but such is limited to the details, and does not relate to the fundamentals.

III. GOD HAS GIVEN US AN AUTHORITATIVE REVELATION

1. Best of all, we need not build our moral and spiritual experience on experiment or by the "trial and error" method. The basis of spiritual truth and experience is the divine revelation, given in God's Word.

2. God has revealed all essential, basic principles.

a. For religious experience.

(1) The fact of sin: its dual nature in act and principle.

(2) The penalty for sin: "The wages of sin is death."

(3) The plan of redemption through the atonement of Jesus Christ.

(4) The provision for a personal relationship to God through Christ.

(5) The way of salvation: justification and sanctification.

(6) The possibility and provision for a holy life.

(7) Everlasting life and final deliverance from the presence of sin. "Now being made free from sin, and become servants unto God, ye have your fruit unto holiness, and the end, everlasting life" (Romans 6:22).

(8) The benefits of this marvelous revelation can be ours by simple faith.

b. For moral understanding and standards.

(1) The Ten Commandments and their implications. Reaffirmed by Jesus Christ: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill" (Gr. "tighten," as of a tent) (Matt. 5:17).

- (2) Need not be bewildered and cannot afford to tamper with God's moral law. "The law of the Lord is perfect" (Psalm 19:7).
- (3) God has provided the enabling power of His Spirit to make such a standard possible in normal life.

CONCLUSION

God's revelation represents divine wisdom and love toward humanity. We need not be in spiritual or moral darkness, but can know the light of divine revelation, giving competent and authoritative statements of truth and standards of life. In His Word is certainty and finality. *God's Word is the last word in matters moral and spiritual.* From those who have believed this revelation and have ordered their lives accordingly, there comes the clear testimony, "We know." *Man's highest good and supreme happiness is in accepting and living by the divine revelation.*

The Mill of God

SCRIPTURAL BACKGROUND—1 Kings 16:29 to 22:40 (The Life of King Ahab).

INTRODUCTION

1. There was an ancient adage, "The mills of the gods grind slowly, but they grind exceedingly fine." In this is the pagan recognition of great, unseen forces in the lives of men, that must be reckoned with.
2. With all the "love" in the gospel, there is also an ominous note: "might not perish," "into outer darkness," "every work into judgment."
3. Judgment for sin is written indelibly in the Book of God: Genesis to Revelation: "In the day that thou eatest thereof thou shalt surely die"; "the wages of sin is death"; "whosoever was not found written in the book of life was cast into the lake of fire."
4. The laws of God's dealings are always the same: Jesus' use of the ancient scriptures. "The Mill of God" does grind.
5. Many Old Testament characters typify human attitudes and experiences, but few records of such are more colorful or filled with warnings of judgment than that of Ahab, king of Israel.

I. AHAB "DID EVIL IN THE SIGHT OF THE LORD"

1. He chose to do evil.
2. Sin is not a mere theological abstraction. It is a deadly force that separates the soul from God; that releases evil, like a poison, in a life and character.
3. What is the basis of your life? Righteousness or sin?

II. AHAB BOUND UP HIS FUTURE WITH JEZEBEL

1. Jezebel was a heathen princess. When Ahab took her as wife, he took also her heathen attitude: he bound himself and his kingdom and people to influences that would emphasize false gods and idolatry.
2. This heathen princess became the controlling force in Ahab's life.
3. By reason of this, Israel, God's chosen people, turned to the worship of Baal, one of the most degraded of the heathen idols, with hideous rituals and vicious practices.

4. Rebellion against God turns the life into sinful channels; binds the heart to habits of sin, love of the world, sinful activities and associations which become the controlling force in life. Their grip increases.

III. AHAB REJECTED THE MESSAGE AND MINISTRY OF ELIJAH

1. God spoke in direct warning through His prophet.
2. God's message in miracles: three and one-half years without rain; the "fire of the Lord" on Mt. Carmel.
3. Personal contacts:
 - a. Before the Mt. Carmel episode, Elijah said to Ahab, "Ye have forsaken the commandments of the Lord" (1 Kings 18:18).
 - 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 instrumentalities: song, prayer, testimony, sermon, example. It is dangerous to ignore and reject God's messengers and people.

IV. AHAB GAVE CLEMENCY TO BEN-HADAD, KING OF SYRIA

1. God had ordered Ahab to destroy this heathen leader.
2. Ahab was deluded by false prophets.
3. Fatally wounded in battle with Ben-hadad, in spite of disguise.
4. Elijah's prophecy concerning his death was fulfilled in detail.
5. Unrighteousness, given place in our hearts and lives will bring tragedy and death. Whether in act or in carnal principle, "sin, when it is finished, bringeth forth death" (Jas. 1:15).

CONCLUSION

1. Our only hope for freedom from the bondage and penalty of sin is in Jesus Christ.
2. Through Christ, the control of sin over our lives can be broken.
3. Harmony with the will and plans of God brings joy and safety.

Friendship with God

There are people who never come to us or have anything to do with us except when they want something. That business transacted, and they are gone, and we never see them again, until they want something else. We never get any nearer to them. There is never anything 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 for people; they 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. There is nothing beyond them.—*The Way of Holiness.*

ILLUSTRATIONS

Basil Miller

Cobwebs over the Offering Box

"Yep," said Farmer Cornassel, "I've let cobwebs grow over the offering box. I failed to use it like I ought to enough."

And over most offering boxes there are many cobwebs from a lack of use. The best way to keep in the favor of God is to keep the cobwebs off of the offering box.

Have you ever noticed how easy it is to have trouble just when you are behind in your tithes?

"I have just counted up this automobile bill," said a preacher friend recently, "and it amounts to the exact sum of how much I am back on my tithe. Maybe if I had paid the Lord, I would not have had this trouble."

Oftimes such is the case. We become lax in giving to God and He takes a roundabout way of collecting it.

A friend testified, "I owed God fifty dollars in tithe which I thought I could not afford to take out of my business; but the next week I took sick, and had to hire a man to take my place. The amount of money the sickness cost me was what I owed to God."

Shortly ago the church of which I was pastor was hundreds of dollars in debt in local and current expenses. Sledding was hard along financial lines. At a board meeting we decided to have a series of minute speeches on tithing, and what it will do for one's soul as well as one's finances: Sunday after Sunday for months we talked tithing, prayed tithing, formed a tithing band, printed tithing cards, sent for tithing literature and distributed it free.

Soon the people began to tithe regularly into the storehouse, and they found joy in tithing. It was not long until those current bills were paid. For months that church did not have to take up a single special collection outside of those necessary to finance the revivals. Tithing pays.

The Text in the Booth

"God gave me a text in a telephone booth," said Peter Connolly, pastor of the First Church, in Perth, Scotland, and I shall never be poor again.

Brother Connolly came to America to attend the recent General Assembly and the English government would allow him to bring but ten pounds sterling with him. When he arrived he had no American money at all, so he went to a bank to exchange his pound for dollars, but the bank refused to make such an exchange. For several days the exchange bank in New York city was closed due to an action of the English government with reference to devaluating their pound, so the Irish preacher was unable to get any money.

A man standing nearby heard the conversation, so he gave the preacher twenty-five cents. "Get this exchanged for five nickles, and use the telephone booth over there and you can phone your friend in Flushing," said the man.

While Peter was in the booth getting ready to make his phone call God spoke to him, saying, "My God shall supply all your need according to his riches in glory."

The telephone call was soon made, and when the nickles were spent for subway fare, there were only two left for hot dogs on which to live until he could get some money on his English notes. But through it all Brother Connolly said, "I felt happy and rich for I had God's promise that He would supply all of my needs. How I was to get to

Oklahoma City on what I got out of the notes did not bother me in the least, for I had heard from God."

"Did you make it?" I asked simple like.

"I am here, am I not? And I have enough money to get to the next place where I am to preach. So I am rich."

If we will but put our feet on a promise, God will take us through.

The First Mortgage

"How much?" asked the foreman.

"We need five thousand dollars."

"Just come to my lawyer's office and I'll give you the check," returned the loaner to J. M. Irwin and his minister, Rev. A. E. Collins.

They said it could not be done, but God did it!

The First Church of the Nazarene at Hamilton, Ontario, had purchased and paid for a beautiful lot in the city. The depression struck and at its lowest ebb the church was unable to go ahead with their building plans. Loan companies, banks, government agencies and private individuals all said no when the church representatives asked for a building loan.

There was, however, one man in the congregation who believed God was still able to provide the funds. Mr. J. M. Irwin took the matter to the Lord, constantly calling for the money and steadfastly believing that God would supply.

One day a laborer who knew of the circumstances spoke to his foreman about the church's plight.

Said the foreman, "Tell them to come to see me."

Irwin and Collins and the foreman simply asked them how much money they needed and immediately he made the loan on the reputation of the consecrated layman and his minister.

"My little girl once went to your Sunday school," said the man in making the loan.

While others may see no way through, the man of faith can believe a way through. God is the answer and with Him faith is prevailing. When banks say no God is able to say yes.

Rain on the Staked Plains

"Uncle Billie, you're not gonna drive off'n leave us here to die, are you?" asked a young pioneer of Uncle Billie Rogers, the father of Dennis Rogers, himself now at more than the eighty mark, a pioneer.

"Wal," began Uncle Billie, as he started across the trail which the long caravan of ox teams had made on the Staked Plains, that long stretch of desert country between Fort Worth and El Paso, Texas. He walked behind a mesquite bush on the side of the trail and knelt down to pray.

It was in the year 1868, and thirty families of Texas pioneers decided to drive their ox caravans from East Texas to California. All had gone well until they struck the Staked Plains when their water had given out. There was water to be found nowhere. Their water barrels were dry. Their wagon wheels squeaked as the oxen slowly lumbered across the plains. Babies clamored for water and mothers lifted their voices to heaven for just a drop of water to cool their parched babies' throats.

"It was terrible," said Dennis Rogers in telling me the story in which he was a young actor more than sixty-eight years ago. "The teams were about to die and one man's ox team was down and could not get up."

"What'll we do?" asked the men, and in a caucus they voted to go on and leave the man whose team was down.

Men argued back and forth, saying, "It's either them or all of us." And the "all of us" voices won and the vote was for traveling.

"My father," said Dennis Rogers, "was a praying man and he could not think of seeing this friend whom he had persuaded to join our caravan left to die on the plains. So he walked across the road behind a clump of mesquite and began to pray.

"He came back and rejoined the wagon train shortly and before he had a chance to go on, a shower came up in less than twenty minutes after my father had prayed, and it rained and rained a soaker."

"So God answered prayer," I suggested.

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

"Yes," I added, "and what an answer to prayer!"

Elisha prayed rain down from heaven—a miracle we say.

Uncle Billy Rogers prayed rain down from heaven—a miracle just as great I cry.

Tom's Mansion

"Oh, what a beautiful mansion," exclaimed a very wealthy woman in her dream. "That must be mine." She dreamed she died and went to heaven, where the escorting angel took her to view her mansion. On the way, so her dream went, she came to a large and magnificently furnished mansion of gold which at once she took to be hers.

"No, not that one," said the angel. "That belongs to Tom your coachman. This small one over here is yours. You see you did few things on earth out of which we could build much of a mansion while poor Tom did many."

On awaking the woman confessed her faults to God, saw her selfishness and determined to alter her life's course. At once she began to give her money to A. B. Simpson, who says for many years she was a diligent supporter of his work.

Many of us are building too small mansions in the heavenly land by building too large ones down here.

Saving the County Infidel

"That half-wit," said the deacon to the elder, "ought not to be allowed to sing in the choir. He can't sing, and if a tune was wrapped—"

"Right, brother," broke in the usher. "We'll see what can be done." At once he went to the choir director of the great union revival, and the director, sensing the humanness of the half-wit's joy in singing, said, "We'll let him alone. He can't do any harm, even though he can't do any good."

So the half-wit sang in the union revival that Beiderwolf, the sainted evangelist, was conducting and Homer Rodeheaver was in charge of the music.

During the meeting a gray-haired old man came forward and was converted. Immediately news scattered throughout the tabernacle, "The county infidel has been saved."

It was too good to be true. And it took, so they said, the sermons of the famed evangelist to reach the old man's doubts.

At the close of the meeting a farmer and his wife, not too well dressed, followed by six unkempt children, met the song evangelist, who was shaking hands with the people in the audience.

"We want to thank you for being so kind to Joey," said the farmer, and then the song evangelist noticed the half-wit singer from his choir, whom the elder and the deacon had prompted the usher to try to eliminate from the choir.

"Oh," exclaimed the singer, but before he could continue the farmer added, "We all came forward and were saved because of it."

"And his father," said the wife, pointing to her husband, "was saved also." By way of explanation she added, "He's the old infidel that was converted during the meetin'."

"What sermons could not do, what logic was unable to accomplish, what eloquence could not sweep into the kingdom, just a little kindness shown to Joey, the half-wit, did," said Rodeheaver in the People's Church, where Oswald J. Smith is the pastor, in Toronto, Canada.

The President and a Revival

"The only thing that will bring peace on earth," said President Roosevelt not long ago in an address, "is a revival of the principles of the Sermon on the Mount."

The Broken Wing

"Chaplain, Chaplain, is that true?" cried a prisoner in the Iowa State Penitentiary at Fort Madison.

Peter Bilhorn had just sung the famous song, "The Bird with the Broken Wing," to the prisoners. He had sung several other songs and when he arose to close the service, the men clamored for just one more song.

A few weeks earlier, Bilhorn informs us, he had been sent a clipping from *The Youth's Companion*, which contained a poem entitled "The Bird with the Broken Wing." It had been written by Hezekiah Butterworth, at that time (about 1900) one of the editors. On the clipping was a note saying that it might contain a thought for a song.

Bilhorn sat down and composed the musical score for the words and placed them in his briefcase. Two weeks later he was asked to sing "just one more song" at the penitentiary, so he picked up the new song without thinking how it would sound.

On finishing the song the prisoner cried, "Chaplain, is that true? If what he has been singing is true there is no hope for me or a lot of us here." Then he dropped back into his seat, tears brimming his eyes.

Bilhorn saw his blunder. Returning to Chicago, he composed the famous last verse to the song:

But the soul that comes to Jesus
Is saved from every sin;
And the heart that fully trusts Him
Shall a crown of glory win.
Then come to the dear Redeemer,
He'll cleanse you from every stain,
By the grace that He freely gives you
You shall higher soar again.

Three weeks later he returned to the prison and sang the song through again adding the last verse.

Eighteen years later, in May, 1918, Bilhorn was at Camp Grant, Ill., singing for the Y.M.C.A. At the close of the Sunday service a man in the uniform of a colonel came down the aisle and spoke to the singer.

"Hello, Bilhorn. You don't remember me, but I do you. You visited Fort Madison prison eighteen years ago and sang about 'The Bird with the Broken Wing'."

"Yes," returned the singer.

"Well," continued the colonel, "I am the man who asked if the song was true. When you came back later, sang your song and gave your testimony, I gave my heart to Jesus Christ. I was able to rise. I am now colonel of a regiment of infantry preparing to go overseas. By God's grace one can higher soar again."

THE PREACHER'S WORKSHOP

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

Roy E. Swim

Sermon Seed

The Light of Easter. "Christ died and lived again" (Romans 14:9). The eternal proof that death is not the end, but the beginning, is Christ and His resurrection. To those who believe on Him life emerges into glory when the hour of departure has arrived.

Making Religion Attractive. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: . . . Shake thyself from the dust; arise, and sit down, O Jerusalem" (Isaiah 52:1, 2).

The Great Adventure

I look forward to the Great Adventure with awe but not with apprehension. I enjoy my work, my home, my friends, my life. I shall be very sorry to part with them. But always I have stood in the bow looking forward with hopeful anticipation to the life before me. When the time comes for my embarkation and the ropes are cast off and I put out to sea, I think I shall be standing in the bow and still looking forward with eager curiosity and glad hopefulness to the new world to which the unknown voyage will bring me.—LYMAN ABBOTT.

This Mortal Shall Put on Immortality

John Quincy Adams, when eighty years old, was one day walking down a street of Boston. A friend said to him, "How is John Quincy Adams this morning?" With a twinkle in his eye, he answered, "John Quincy Adams himself is very well thank you, but the house he lives in is sadly dilapidated, it is tottering on its foundation and the roof is falling in. The building trembles at every wind that blows, and I think John Quincy Adams will have to move out before long; but he himself is very well, thank you, very well."—SELECTED.

Resurrection

Buried deep under desert sands,
Or laid in a jungle grave,
Put to rest in Forest Lawn
Or slipped to the ocean's wave,
It matters not where their bodies lie,
The tenements of mortal clay
Will rise and stand in morning light
And the bliss of eternal day.
—Call to Prayer.

Heavenly Prospect

THINK OF
Stepping on shore and finding it heaven!
Taking hold of a hand and finding it God's hand,
Breathing a new air and finding it celestial air,
Feeling invigorated and finding it immortality,
Passing from storm and tempest to an unknown calm,
Waking up and finding it home!—SELECTED.

Ready for a New Edition

At the tomb of the great American, Benjamin Franklin, are written these words:

THE BODY OF
BENJAMIN FRANKLIN
Printer;

Like the cover of an old book
Its contents worn out
And stript of its lettering and gilding,
Lies herein food for worms.
But the work shall not be lost
For it will appear once more
In a new and more elegant edition
Revised and corrected
by

THE AUTHOR

The Wind of the Next World

A few weeks before his death, the aged poet, Edwin Markham, testified to a friend, "I can feel the wind of the next world blowing on my face and it is a good feeling, for it is the wind of a new dawn."—*Zions Herald*.

The Spring of Souls

'Tis the spring of souls today:
Christ hath burst His prison,
And from 'three days' sleep in death,
As a sun, hath risen.
All the winter of our sins,
Long and dark, is flying
From His light, to whom we give
Laud and praise undying.

Neither might the gates of death,
Nor the tomb's dark portal,
Nor the watchers, nor the seal,
Hold Thee as a mortal:
But today amidst Thine own
Thou dost stand, bestowing,
Thy sweet peace, which evermore
Passeth human knowing.
—JOHN OF DAMASCUS.

Is It Worth It?

Yes, it will take a lot of trouble, time and work to be the teacher of that boys' class. But work and trouble are not so bad when you get results.

If you are teaching that boys' class just because you have been asked, it will seem like a hard task. Of course, any superintendent appreciates all who respond to the call and teach a class when asked. But in order to succeed, it will take more than just doing your duty.

Boys are quick to detect the teacher's spirit. They can soon tell if you are doing your duty, or if you are doing what you like to do. To teach boys you must be interested in the boys as well as in the lesson. If you show an interest in the boys they will show an interest in what you say.

One of the reasons boys' teachers have a hard time holding the attention of their class is because the boys see that the teacher is chafing under his task. They know such a teacher is an easy mark, so they proceed to "get his goat" as they express it. In other words they have a little fun at the teacher's expense.

There is only one solution to this problem and that is for the teacher to get a love in his heart for these boys and then let them know he cares for them.

Boys do not want folks to make a fuss over them, but they do like a little special attention. If the teacher will put himself out a little to give these boys some extra pleasure he is bound to win them.

Plan with the boys a little or take them for a ride or a hike and they will come through rain or snow, cold or hot to hear you teach the lesson.

But is it worth it? If you could see what those boys are to become in 15 or 20 years from now you would soon make up your mind it would be worth every effort. There is bound up in every boy untold possibilities for good or evil.

If the right Sunday school teacher gets hold of a boy, he will become a potent factor for good all through life. But if not, he may become just as great a force for evil.

Teacher, before you, may be a General Superintendent, a missionary or a great Christian layman if you win him to Christ. But if not, you may be teaching a noted gangster, drunkard, gambler or an anarchist.—Selected, From the Ohio District S. S. Searchlight.

Grace will ever speak for itself and be fruitful in well-doing; the sanctified cross is a fruitful tree.—RUTHERFORD.