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J. B. Chapman, Editor

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01 -- THE CALAMITY OF WEAK LEADERSHIP -- J. B. CHAPMAN

A long time ago it was said, "Woe to thee, O land, when thy king is a child" (Eccl. 10:16), which is just the equivalent of saying, Woe unto the church when its leaders are weak. Weakness is not sin, but it is misfortune, especially when it is found in preachers; for there are many disasters, otherwise avoidable, which will then come upon the church.

The worst form of weakness, of course, is spiritual. And I am not thinking of preachers who are of doubtful sincerity and piety; but just of those who have never found the way to develop and maintain a spiritual church and carry on a really spiritual program. It is remarkable how few things really matter in the midst of a truly spiritual atmosphere. But it is also remarkable how small things loom large when the spiritual tide is low. It is like having the crankcase of the automobile full of oil. Then even if there are some dregs in the oil the machine will run on. But let the oil supply get low and a few grains of sand and a small amount of dregs will soon play havoc. At times like that people begin suggesting "inadequate remedies for the deep-seated ills, and if great care is not used, the church will go to pieces.

If the preacher is weak on doctrine heresy will soon find the holes in the fence and soon there will be uncertain blasts of the trumpet and the people will cease getting themselves ready for the battle. There are always disgruntled people, old "has beens," and near heretics lingering about the place, and when the preacher becomes vague or wanting in evangelical emphasis there' is an attack made upon the foundations of Zion.

When the preacher has a weak and insufficient or an unbalanced service program havoc will spring from the inside. He may fall out with those who want to start side meetings or support independent missions, and carry on a strong campaign of repression, but he would do much better to plan and inaugurate a campaign that would make place for everybody and demand further recruiting to make victory possible.

How large may a church be and still be efficient? The answer is, That depends upon the caliber of the leadership. There are preachers who do very well with a small church that utterly fail when they try a larger proposition or when their old proposition takes on larger proportions. The alibi in such cases often is to keep the work small. But the remedy is for the leader to grow larger. There are men who cannot stand competition, and the result is they crowd out calibered people from their program and then they can look big in the company of Pygmies.

There is always one way out, and that is to grow bigger. It is not within the province of this editorial to suggest the factors which must certainly enter into improvement in size. So I suppose I must close with just this expression of commiseration, "Woe unto the church when its preacher is little."

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02 -- EDITORIAL NOTES -- J. B. CHAPMAN

Said a wise adviser, "Quit reading good books; read only the best books." And I would say the same about methods of education. We must no longer be satisfied with passing ideals and methods which "will do." We must have only the highest and the best.

* * *

The average preacher can reduce the strain and hurry of his life by half just by introducing more forethought and planning into his methods. Habit, good habit, is the friend of the busy man -- it saves his "gray matter" for better purposes. No matter how humble your living quarters, you can have a place to lay unanswered letters. This will save you from forgetting to answer important correspondence. You can have a place for letters that are ready to be mailed, and that will save you from carrying letters around for a week in your pocket, as some preachers and others "boast" of doing (to prove they are busy). You can have a time to get up in the morning, an approximate time for every ordinary deed of the day, and a time to go to bed at night. If now and then you are unable to keep to the schedule, do not worry. To have the schedule and to observe it even just moderately will add many hours to your week.

* * *

It is indeed a small and futile pastorate that is not capable of occupying all the time of a minister. And for the minister to find time to "run around" for special meetings in other parishes is only just evidence that the preacher is not versatile, that's all. Just now a minister was telling me about one of his neighbors who went off to hold a meeting. While he was gone one of his old, dependable members became very sick and tried twice to get in touch with her pastor. Failing to get her own pastor, she sent for the pastor of another denomination to give her help in her dying hour. The "wandering" pastor returned for the funeral, but the loved ones of the deceased felt that they had only an occasional pastor, and their interest was decidedly diminished. The pastor himself says he is going to stay at home hereafter.

* * *

The preceding paragraph reminds us of one of Boreham's stories. There was a promising young preacher whose eloquence and aptness appealed to others than his own parishioners, so that he was much engaged with outside appointments. Finally his own people became dissatisfied, and their murmurings reached the ears of the preacher's wife. When she told her husband what she had heard, he was embarrassed, but somewhat resentful. However he was wise enough to go out for a walk. During the walk he found a boy with a small pup. Asked what he was going to do, the boy said his mother had ordered him to drown the pup, and he was suffering much agony in prospect of carrying out the order. "Why," said the preacher, "what is the matter with the pup? Does he carry away shoes or suck eggs?" "No," said the boy, "he is not a bad pup at all. The trouble with him is he just will not stay at home." The preacher took the pup off the boy's hands, thus relieving the little fellow of much anguish, brought the pup home, and said to his wife, "Spot and I have come home to stay."

* * *

I know there are many ideals concerning methods that will not work out in practice. But my observation is that preachers who get results go after results with all their might. Those who get seekers to the altar preach with the idea of an invitation in view and then exhort and drive hard to get response. Those who finance their program preach tithing, give place to information and inspiration about the program of the church, and "pull every string" in the endeavor to get ahead. An annual sermon on tithing is not sufficient. Although the preacher must avoid boring the people with his money talk, he must also keep the question of the necessity for financing the church always before his people. There must be no "off" Sundays, and no letting down at any point. "All at it with all their might all the time" that's the only way there is.

* * *

The Layman Company of Chicago has perhaps done more to advance the knowledge and practice of tithing than any other group or institution in the country. They have been tireless in their endeavors for more than a generation now, and they are unselfish in their plans. We have printed their notices many times in The Preacher's Magazine -- are always glad to do so. We are inserting one such notice among the Editorial Notes this time. We commend the proposition contained in the notice to all our readers as not only an economical plan for disseminating tithing information, but one of the best plans possible, regardless of the cost.

* * *

It is a good thing to remember that even a good plan may wear out. You did a certain piece of work in a certain way last year. But this year you better have another plan and method. Last year's method may not be effective if you try it again. It is even foolish to have the same evangelist over and over again, and

evangelists who repeat too often are not wise. The worst thing of all is for the preacher to decide that he has found out how to do the work. His methods and plans should not be subject to change only, but should be compelled to undergo change by the preacher's own energy. "A rut is just a grave with the ends knocked out."

* * *

Last night I asked a young man about the sermon he had just heard. He replied, "The sermon was good and effective, and it showed more careful preparation than any sermon I have heard for a long time. In fact I do not know another preacher who prepares his sermons as carefully as that preacher does." I considered this quite a compliment from a close observer of preachers and preaching.

* * *

Yesterday a District Superintendent said, "Most of the pastors on my district are doing very well. But we have a few that I do not know what to do with. They will not study, do not pray very much, and do not seem to be able to find very much to do to make their churches go. What shall I do with and for such men?" The only reply that came to me was this, "Just let them alone while the churches they are now serving are willing to endure them. But when they must change do not recommend them any higher than they deserve to be recommended." As a rule, the preacher who cannot make a demand for his own services cannot be saved by his friends. It would not be so bad if preachers of this type were just going to die some time. But it's worse than that, they are dead now.

* * *

Just as it is possible to read character from the face, so it is possible to read inner habits in serious matters from the outer conduct in trifling matters. The way a person takes care of his clothes and tidies up his room indicates whether he is a person of careful habits or otherwise. And one of the most irritating among little things is to have a person around who never puts anything away and leaves valuable articles where they will fall or get misplaced, etc. His claim that he is so absorbed in spiritual things that he cannot be held responsible, will not do; for Jesus said, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

* * *

Dr. James Reid defines preaching as "spiritual truth mediated through personality," and remarks that "Only through the right kind of personality can there be effective preaching." And then very pertinently he quotes Phillips Brooks as

saying, "The preparation of a preacher is the making of a man." And then Dr. Reid goes on still further: "The faults of much preaching are not primarily faults of style or manner or method, but faults of character. You do not get to the root of the faults till you get down to character itself." These are pretty hard sayings, but I am convinced they are true. And I have never had much hope for the ultimate and continued success of those preachers who appear to think they can pick up a good preaching ensemble after the fashion of the eclectic -- taking a little here and a little there, and never getting down to the actual building of a man.

* * *

"No engineer would pour upon the gudgeons and pistons of his engine acids instead of oil, just for a change, because this would be in opposition to his knowledge of the laws of mechanics and spoil his machine. Yet he will pour wine and brandy and tobacco juice into his stomach and tobacco smoke into his lungs which are infinitely more delicate organs than anything of wood or iron." -- Dr. Edward Jarvis.

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

Cleansed From All Defilement

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

The mind of the apostle had just been reverting to some of the gracious promises vouchsafed to the Children of Israel under the old covenant, prospective of the new. Making the declaration that we are the temple of the living God, he substantiates this by the promise given in Leviticus, "I will dwell in them and walk in them, and I will be their God and they shall be my people." This promise was associated with many others which represented rewards for obedience, but this promise more than the others had its setting in the mode of worship of the day. A tabernacle was to be built representative of the presence of God in their midst, an ever present evidence that their God was not afar off, but abiding with them. Thus the apostle makes individual in the new dispensation what was for the group in the old dispensation.

Leaving the passage in Leviticus he goes to the Prophet Isaiah and draws forth an exhortation, "Therefore go out from among them and be separate, saith the Lord, and touch not what is unclean." Then gathering fragments of promises from 2 Samuel, Ezekiel and Hosea, he concludes, "And I will receive you and will be a

Father to you, and you shall be my sons and daughters, saith the Lord, the Ruler of all."

From the inspiration of these promises the apostle turns in thought to the people to whom he is writing, "and considers what was the heart condition that they might be the temples for the living God and on the basis of this possibility, he gives his words of exhortation. Verse one of chapter seven no doubt more properly belongs as the concluding verse of chapter six.

"Cleanse Yourselves"

If the heart is to be prepared for the God of heaven to come and dwell, then it is meet that it should be clean. We build a house in which to worship God; we seek to make the places of worship indicative of the majesty and glory of the Lord our Maker, but how much more the heart of man, for herein is the dwelling place of God more than the house in which men seek to worship Him. The fact is that there is no worship unless it first pours forth from the heart. To have the place of worship defiled with uncleanness would be regarded as dishonoring to God, how much more the heart?

The word to cleanse used here appears in Scripture in several significations. It is used in the ordinary sense of making clean referring to the process of washing utensils. It is this word that Jesus uses referring to the Pharisees who made clean the outside of the cup and platter and neglected the inner. Then it is used to indicate a cleansing from the disease of leprosy which carries with it a symbolical import. Further it comes in vogue in a legal and ceremonial sense when in Acts the command is given to Peter, "What God hath cleansed, that call not thou common." Finally there is the moral and religious sense which signifies the cleansing "from the guilt and Pollution of sin." It is this last sense that applies to the passage of scripture under consideration, especially the cleansing from the pollution of sin.

The exhortation then is to make themselves clean. The word cannot signify anything less than a complete purging. In defining the adjective from which this verb comes, Trench says, It "is the pure contemplated under the aspect of the clean, the free from soil or stain."

Another fact should be noted in connection with this word of exhortation, and that is that the verb is in what is known as the aorist tense in Greek. This tense has a peculiarity of its own. It stands unique in itself. The exact equivalent we do not have in English. In fact in Greek the tenses function a little differently from in English. In English we connect time with tense, but in Greek the thought of time is only a part of the significance of tense, and more distinctly is the thought of kind of action. This is especially true after one leaves the indicative mode. In the indicative, there is the dual significance in the tenses, time and kind of action, but passing from the indicative we have only kind of action to be considered. Since in this verse the verb is in the subjunctive the mode denotes only kind of action. Thus we must

view the aorist tense from this standpoint. Its import is action at a single point, not going on or continuous, but expressive of the act as occurring in a definite crisis, an instantaneous act. The cleansing is not a process, but a single definite act, a crisis experience.

"From All Filthiness Of Flesh And Spirit"

Sin relates to the body and also to the spirit. Since Corinth was the seat of the worship of the goddess of love and moreover also since it was to all intents and purposes a seaport town (although not having a harbor itself it had one by proxy through Cemthraë), it was given to much laxity in morals and its religion was corrupt. Thus an exhortation to cleanse from all filthiness of flesh was meet.

These sins of the flesh are enumerated in any catalog of sins given in the Scripture. While we have the works of the flesh used to include all phases of sin, the word flesh in that instance has a metaphysical sense rather than a physical. This is true of the word for flesh, it is frequently used in Scripture in a religious metaphysical sense, that is, refers to some phases of our being that have to do with religious values or rather lack of values, a negation and perversion of religious values. In this case, however, it would seem that it refers to the body, another common use of the term and thus indicates those sins that spring forth from the urges of the physical nature. Among these sins would be those of uncleanness, and sins of drunkenness and revelings.

But sin belongs more particularly to the spirit than to the flesh, that is, considering flesh in the sense of the body, not in the sense of the inherent sinful nature which we designate as the carnal mind. When "we take flesh in this last sense, then as one has said, the flesh is the "locus classicus of sin's manifestation," but when we take flesh as synonymous with the body, as we do here, then it is not the fundamental seat of sin.

We find that Jesus did not treat sins springing from physical weakness and the drives in human nature as sternly as He did the sins of the spirit. We may note His tenderness toward a Mary Magdalene and the woman caught in the act of sin; he did not condone, but he realized that their transgression came through human weakness rather than a God-defying spirit.

When we come to sins of the spirit, they have a range and gradation. There are first the sins of the spirit which center around the self. Passing from the sins of the flesh Professor Orr describes the other forms of sin radiating from the spirit as follows:

"Mounting higher, we enter the spheres of spiritual sin -- pride, vanity, envy, jealousy, love of power, covetousness, etc.; and how clearly here is the the egoistic principle manifest -- exaltation of self, grasping for self, isolation of self, resentment at the rivalry of success of others! More hateful still -- now merging into the

diabolical -- are those phases of sin in which evil is loved for its own sake -- cruelty for cruelty's sake, wanton delight in the ruin or infliction of suffering on others; undisguised malevolence or malice. The final stage is reached when, throwing off its last cloak, evil comes boldly out as God-hating, God-denying, God-blaspheming -- the stage of blasphemy -- as has happened in memorable periods of the world's history. Evil which has reached this height of wilful sinning against light puts the subject of it almost past redemption. It is the prelude to final obduracy: the blasphemy against the Holy Ghost -- the sin unto death-for which, when consummated, there is no repentance."

Thus we have the complete outline of sins of the spirit. We conclude that these Corinthians to whom the Apostle Paul was writing were Christians young in the faith, and that the excessive sins of the flesh and the spirit did not characterize them, but we do know that having come from such a mode of life which they did, it was easy for them if they did not have a full cleansing from all sin, to fall back into the sins of the flesh which marked them before their conversion. Then we know that sin is ever the same, its fundamental nature changes not, and there is inherent in any sin in the heart all the evil of sin; so if there remains in our heart, as we believe there does, the inbeing of sin after our regeneration, then there lies latent all its evil virus, and the exhortation to cleansing comes to us with increased force when we realize all the evil potentialities which lie in any sin remaining in the heart.

"Perfecting Holiness In The Fear Of God"

One writer translates this last phrase, "making our holiness complete in the fear of God." We noted above that the act of cleansing was instantaneous, this thought springing from the tense of the verb. Here also we have a distinctive contribution through the tense of the participle, perfecting; it is present in the Greek, which indicates continuity. There is then a definite crisis experience in cleansing, then there is the perfecting of that experience throughout life. John Wesley once wrote to his brother Charles, "You emphasize the instantaneous experience which you are well fitted to do, and I will emphasize the gradual."

The instantaneous experience is fundamental that the gradual may operate, the effects of the instantaneous experience will be lost if the gradual does not follow. Many have entered into an experience of heart cleansing, very definite and clear, but they have rested on that experience, and have never let its glorious work transform their living in a molding more and more of their life and being in the image of Him that created him. They found the wealth of the fullness of the blessing, but instead of increasing that more and more, they became static right in the initial stage of this heart cleansing only to let their lives become hard and fast instead of moving on from glory to glory.

There is the purifying of the heart, and then there is the maturing of that life. The purifying of the heart is a definite experience, the maturing is a process. A woman who had become a Christian asked of another what she was to do, what was

the technique of Christian living. So with the experience of holiness, having once entered into the experience of entire sanctification, then do we need to know the technique of a holy life; and knowing it to realize it in our living, growing in the realizing process from day to day and year to year.

Holiness represents a state and condition of being, entire sanctification refers to an act. We perfect holiness not that we make the state or heart cleansing any more pure than at the first, for that is done in one act, but we perfect holiness in that we organize our whole life in all of its phases more and more about this inner state and condition. We show forth more and more the beauty of holiness in our living. This is the technique or art of living a holy life.

As we grow in this grace of holiness we learn to evaluate all through the radiance of its light, and regard all other things in life as secondary. We make our judgments With this one end in view and direct our whole living to this end.

All our living should be done in the fear of God. If we ever keep this reverential fear before our minds, if we restrain self-confidence and walk in fear lest we should fail of the inheritance left for us in a full and complete holy life ripened by years of experience, then shall we find for ourselves an abundant entrance into the world of glory and light everlasting.

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

From Thee that I no more may part,
No more Thy goodness grieve,
The filial awe, the fleshly heart,
The tender conscience give.
Quick as the apple of an eye,
O God, my conscience make;
Awake my soul when sin is nigh,
And keep it still awake.

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

And drive me to the blood again,
Which makes the wounded whole.
--Charles Wesley.

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04 --PENTECOSTAL ACTUALITIES -- I. L. FLYNN

V. Pentecostal Unity (Scriptures to be read, John 17:20-23; Acts 2:41-47)

Like every important teaching of the Bible, the doctrine of "Oneness" is very much misunderstood. The idea some have of "oneness" is that all must agree with them and see like they see, speak like they speak -- pronounce the same Shibboleth -- and dress just like they dress.

"Oneness" does not mean whipping folks into line and making them bow down to your wishes and whims. It is not that we will all have the same gifts, or the same number of talents. Even God in His creation did not make any two things alike. No two trees alike, no two grass blades, or two leaves in the garden, field or forest are alike. If we were all cast in the same mould, we would be machines instead of real living personalities.

In Jesus' prayer He prayed that "they all might be one." He did not pray here for the world -- the unregenerate, but for those who were "not of the world." He prayed for their (1) preservation, (2) their sanctification, and their (3) unification. Carnal men want to invert this order and try to get the people to be "one" before they are sanctified. Jesus knew there could be no true oneness among the carnal minded. There may be a "oneness" among the carnal minded church folks, but it is a congealed oneness. They are "frozen" together. But there is no warmth, it is all coldness, a rigid -- I started to say a frigid -- formality. The "oneness," Jesus meant was that which comes by the baptismal fire of the Holy Ghost welding the people together. It is the Holy Ghost fire that sanctifies and solidifies the people together with the martyr spirit to die, if necessary, for the Lord Jesus Christ and His cause.

The "oneness" Jesus prayed that His followers might have, would be brought about by the baptism with the Holy Ghost. Carnality separates and causes divisions. Sanctification clarifies and unifies. When the Holy Ghost sanctifies us Jesus becomes the great central magnet that draws us to Himself. He is the centrifugal, as well as the centripetal force that balances our lives.

It was a heart purpose. Their one purpose in life was to serve God and live out the Christ-life. To bring honor to Jesus was their own aim, this they did wherever they went. It is said of certain ones that wanted to make David king, they were not of double heart, "fifty thousand which could keep rank;" they would keep step and go forward regardless of the cost.

Oneness in faith. There was no more doubt about who Jesus was, or His mission in the world. They faced the howling mob and testified "Jesus is the Christ." No degree of persecution or form of affliction could make them deflect one inch. Their testimony always was, "We can not but speak the things which we have seen and heard." They accepted the Scriptures as being the very Word of God; they had no doubts about any portion of the Bible -- it was all God's Word. This sanctifying grace will do the same for us today.

Pentecost brought a oneness of devotion. When the time of worship came they were always there -- on time -- all of them. They let no trivial thing keep them away. There were no big ones and little ones among them. They recognized all as children of the heavenly Father, therefore their brothers, their sisters. It is said that death brings us all down to an equality. Full salvation will make us all one in worshiping God. It is said of the Duke of Wellington that once he knelt at the chancel rail for the sacrament. By his side knelt a poor man -- a street sweeper of London. The sexton tapped the poor man on the shoulder and said, "Move on farther, you are kneeling by General Wellington." The great general said, "Do not move him, we are equal here at the altar." Out in California a very rich lady went to the altar and was gloriously sanctified. Her washer-woman knelt at the other side of the altar and got the blessing. They arose together. The rich lady embraced her washerwoman and said, "We are sisters now."

Oneness in fellowship. Fellowship means walking together in agreement. God asked long ago, "Can two walk together, except they be agreed?"

When we come together to worship unless there is a "oneness" the worship will not be complete. We will not be blessed as we ought. A contrary spirit will break the harmony. If there is no harmony, no fellowship among the members of a church, somebody does not have the blessing. It may be all are out of harmony. If the other person and I do not have fellowship, one of us is in the wrong, or perhaps both of us. If we both are sanctified we will have fellowship, for sanctification brings us into Christian perfection. It is not a head union, or oneness, but a heart oneness.

Jesus prays on, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." That is, as God, the Father, was in Jesus, and they were one, so when the Holy Spirit comes into us, we shall be one. Then our desires and soul passion will be the same as Jesus' was -- -the salvation of men. "That the world may know that thou hast sent me." "That the world may believe that thou hast sent me." If the Church of Jesus Christ would be utterly filled with the sanctifying power of the Holy Ghost and demonstrate the love to one another as did the early disciples -- the world may think and say we were stark mad but we would win the world as did the early Christians. "That they also whom thou hast given me, be with me where I am." The ultimate aim of full salvation is to prepare us to live with God in the eternities. For this Jesus came into the world and lived and taught, suffered and died -- that we might live with Him.

This oneness is perfect love -- the love of God shed abroad in our hearts by the Holy Ghost. Oh, to be filled with this love! That is what happened to the disciples. Their hearts were filled with the pure love of God. They had His love. They loved as He" loved. They would die for each other, and for the lost denizens of earth, and in their dying hour, like Stephen, pray, "Lord, lay not this sin to their charge." Said a great southern newspaper some time ago, "The world is waiting for the chemist who can discover a fluid to inject into the blood of men that will cause them to love one another." This is exactly what Jesus promised His followers when the Holy Spirit should come. This is what took place when He did come, and the world said, "Behold, how they love one another."

We are sometimes accused of having more "fusses" among the sanctified folks than the people who do not claim the blessing of holiness. Let us say with emphasis, there are no "fusses" among the fully sanctified. There may be fusses among those who claim to be sanctified. We must understand that the more spirituality there is among the members, the more carnality will manifest itself among those who will not pay the price for sanctification. Thank God, "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Hebrews 2:11).

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05 -- THE ADVANTAGES AND DISADVANTAGES OF A LONG PASTORATE -- LESTER MILLER

This question may call for another, "What is a long pastorate. I believe the answer to that question is similar to the answer to "What is a long sermon?" A fifteen minute sermon may be too long, while one of an hour's duration may be considered short. I know of one pastor who did not stay his first year out, yet he had a long pastorate -- in fact too long, while the man who followed him stayed seven years and had a short pastorate. We do not always measure time by the clock or calendar.

However, I presume that a long pastorate in reference to time is what is meant by the question, and it is in that light that I shall try to discuss it. I feel that I am not qualified to write on this subject, as I have had only one pastorate and that of five years duration. But here are some of my observations the past five years.

I. The Advantages Of A Long Pastorate, To The Pastor

1. It gives him time to adjust himself to the community in which he is called to labor. No two communities are exactly alike, and a certain amount of adjustment to surroundings is necessary before one can do his best at any task.

2. A long pastorate gives the pastor time to put a larger program into action. I do not believe that an effective program can be worked out in a year or two, and as Abraham Lincoln said, it is dangerous to change horses in the middle of the stream.

3. A long pastorate permits better acquaintance with the particular needs of the community served by the church. This can be learned only by hard work and strict application of oneself to the territory served, over a period of time.

4. A long pastorate helps the pastor to become better acquainted with his individual members, and thus enter more fully into their problems. It is only as we know the needs that we can be of the greatest assistance to them.

5. A long pastorate helps the pastor to establish himself and the church in the community. A doctor or a lawyer does not expect to establish a good practice by moving every year, and it is folly to expect the pastor to do it.

6. It relieves him from the uncertainty and anxiety of obtaining another place and the labor and expense connected with the job of moving.

7. A long pastorate forces the pastor to study. The fact that he must bring two messages each week to the same people over a long period of time, necessitates much study and prayer, which is very valuable to the pastor himself.

II. The Disadvantages Of A Long Pastorate, To The Pastor

1. One is liable to get into a rut. Dealing with the same people in the same place may cause a sameness in operation that will form a habit that is hard to break. Variety is the spice of life, and we must have variety in our ministry, or the church will have to have a variety of ministers. That may be one reason why some churches change leaders so often.

2. A pastor may get lazy on the job if he does not watch himself. This is particularly true, I think, when one has been in the same church for some time. He may get the feeling that he has worked the field to the utmost of his ability, and get such a feeling of security that he will not work as hard as he should.

3. A pastor may get too well acquainted with his people in a long pastorate. Familiarity may lessen his interest in them. It also makes it harder for him to preach without someone's thinking that the sermon was meant especially for him and taking offense at the truth.

III. The Advantages Of A Long Pastorate To The People

1. It gives the people time to understand the pastor's peculiarities. Most of us are loved better after we are understood better. One cannot get adjusted to the methods and expressions of a new pastor in a short while.

2. It gives the pastor and the church time to work out a program that will be more satisfactory to the people than is possible in a short pastorate. For example, the pastor appoints the Sunday school teachers from the nominations furnished him by the Sunday school superintendent. He should know the qualifications and the personal traits of each individual in order to intelligently make the selection.

3. A long pastorate saves the expense and unsettled feeling of a change of pastors. It is not always possible to secure the one whom the church would like, and during this time of indecision, attention may be diverted from the main business of the church to side issues.

4. If the present pastor is a success and the people can unitedly follow his leadership, why make the change? Evidently the Lord wants him to stay, and after all is said and done, it is the will of the Lord that we want, whether the pastorate be long or short. A pastorate where the will of the Lord is followed will be a success, and such has not been a long pastorate, at least not too long, no matter how long it may be when measured by the calendar.

IV. Disadvantages Of A Long Pastorate, To The People

1. The average person craves changes. Many wish for a change even if the old pastor is giving good satisfaction, just to satisfy the desire for something new. The human race seems to be so constituted that it demands change, and many people will vote against a pastor at recall just to satisfy this desire, even though it would be impossible for them to tell the reason why. Many seem to think that all they need to right all the church wrongs is a change of pastors.

2. There are many that one man will not reach that another man will succeed in reaching because of the difference in approach, method, tact, etc. Then there is, many times, someone in the congregation who simply endures the present pastor, but is secretly wishing that a new man would take his place. For the satisfaction of such, a long pastorate is a disadvantage.

3. There is a danger of the church's getting into a rut if the same pastor is long in charge of one church.

In conclusion, I would say that as long as everything is moving for God and the majority of the people are satisfied, souls are being saved, backsliders being reclaimed and believers being sanctified, the advantages of a long pastorate outweigh the disadvantages. But whenever the opposite is the case, then the pastorate has been too long and a change is advisable. -- ORR, North Dakota

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The sixteenth chapter of Numbers contains a description of one of the most fearful rebellions in either sacred or profane history. The leaders of this rebellion were Korah, Dathan and Abiram. With them were identified two hundred and fifty princes of the assembly, famous in the congregation, men of renown (vs. 1, 2).

Korah was of the tribe of Levi, while Dathan and Abiram were of the tribe of Reuben. Just why these men should have arisen against God's servants, Moses and Aaron, may not be known. Some Bible students believe, and it would seem they had some grounds for it, that since Korah was of the tribe of Levi he was jealous because Aaron and his sons were given the priesthood, and Dathan and Abiram were angry because the tribe of Judah was given the place of honor, among the tribes, instead of the tribe of Reuben. One is mentioned here (v. 1) as one of the rebels, but for some reason, no further reference is made of him. Maybe he forsook the rebellion or possibly was not so active as the others.

It is stated in verse 1 that they "Gathered themselves together against Moses and against Aaron" They insisted that Moses and Aaron were taking too much upon themselves and that all the people were holy, and that they were lifting up themselves above the congregation. Nothing could have been farther from the truth. Moses did not seek this position. The facts are he made all manner of excuses and did his very best not to accept it. God gave it to him. When this wicked accusation was made to Moses and Aaron they fell upon their faces before the Lord. This was surely wise. We can always pray. After having fallen upon their faces and talked to God they then spoke to the rebels. Wise method to adopt Moses declared they would let God settle the matter and show who was holy and in the right.

The rebels had said that Moses and Aaron were taking too much upon themselves but Moses insists that they were taking too much upon themselves (v. 7). This was certainly true as it always is when anyone, no matter what his position in the church may be, undertakes to change the plan and order of God. God himself had ordained and planned all the details of the tabernacle worship and no "prince," "famous one in the congregation" or man of "renown" has any right to make any change, and he cannot do it without incurring the wrath of God. When Christ came into the temple and found it had been prostituted into a place of merchandise and all kinds of abominable practices His holy soul was stirred with righteous indignation, and He overthrew the tables and drove them out and said, "My house shall be called the house of prayer; but ye have made it a den of thieves." We are made to wonder today what action He would take should He come into some so-called church, where the "princes and men of renown" have changed God's order and prostituted God's house into a place of revelry and merchandise. Anyway there is a "reckoning day" coming. Anyone, regardless of his position in the Church, is taking too much upon himself who undertakes to change God's plan. The length of his coat, the number of letters after his name, even his "princely standing," with the powers that be, will not even give him the prerogative to reverse God's order.

Moses further insists that God had separated the Levites from the congregation of Israel and brought them near unto Himself and that was no small thing, and that in reality they were not so much gathered against Aaron and himself but against the Lord. Moses then sent to call Dathan and Abiram for further conference, but they stubbornly replied, "We will not come up" (v. 12). They would not respect Moses by obeying him and were free to so state. They also charged that Moses had brought them out of a land that flowed with milk and honey and had not brought them into any such land. Wicked insinuations.

Korah, at this time, had gathered all the congregation against Moses and Aaron. The glory of the Lord appeared and God spoke to Moses and Aaron and commanded them to separate themselves from that wicked congregation and he would consume them in a moment. Again they fell upon their faces and interceded for them. The Lord gave them an opportunity to forsake the "tabernacle of Korah, Dathan and Abiram." It would seem that they had erected a tabernacle of their own. This was headquarters of the rebellion. The base of operations. Then we read they left the tabernacle of the rebels. Moses then informs the rebels that if they died the common death of all men, or if they were visited after the visitation of all men then the Lord had not sent him. On the other hand if the Lord did a new thing and the earth opened her mouth and swallowed them up alive then they would know that God had sent him and that these men had provoked the Lord. Immediately, we read, "As he had made an end of speaking all these words that the ground clave asunder that was under them; and the earth opened her mouth and swallowed them up They, and all that appertained unto them, went down alive into the pit, and the earth closed upon them." "And all Israel that was round about fled at the cry of them for they said, Lest the earth swallow us up also." Fearful consequences.

But now the strangest thing takes place. In verse 41 we read, "But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron saying, ye have killed the people of the Lord." Were these wicked rebels the people of the Lord? Did Moses and Aaron open the ground and swallow them up alive or did a righteous God do it? Strange, with those fresh, gaping trenches in the earth which had swallowed up those rebels in full view; with the cries of these sinking murmurers still ringing in their ears, yet they rebel. Just here we read, "When they were gathered against Moses and Aaron that they looked toward the tabernacle of the Lord." It would seem they were expecting something from this source and well might they. God again informs Moses and Aaron to get away from that wicked congregation and He would destroy them, but they pray! Then Moses told Aaron to take a censer and put fire therein from off the altar and put incense thereon and go into the midst of the congregation. This he did. Here we read, "And Aaron took, as Moses commanded, and ran into the midst of the congregation, and behold the plague was begun among the people; and he put on incense and made an atonement for the people. And he stood between the dead and the living and the plague was stayed." However fourteen thousand and seven hundred perished before the atonement was made.

This is a brief history of this fearful uprising. We would now review and notice a few lessons that might be helpful to us:

I. The Danger Of Jealousy

In the first place we would call attention to the danger of jealousy. Multitudes have fallen because of this hidden foe which is a child of carnality. Haman may have the highest position but if some Mordecai does not bow to him and give him reverence all is in vain. Nothing will avail him anything as long as this condition exists. One may be a prince and famous in the congregation and a man of renown, but if this subtle foe lurks in the heart, no one can tell what the results will be. Names, titles, positions and externalities are insufficient. We must have internal victory in our souls. One is safe as long as the heart is clean and the Comforter abides. Carnality blinds the minds of men. They insisted that Moses and Aaron were "taking too much upon themselves," when the facts are this was the very thing they were doing themselves. Moses and Aaron were God's appointed servants and were carrying matters out just as God had planned. Carnal men were dissatisfied and became jealous and undertook to overthrow them, but fearful results followed. The greatest task anyone ever undertook is to destroy God's servant, who is doing God's work in God's way, until his task is finished. His efforts will result in self-destruction.

II. Heaven's Procession

In the next place we must not forget that it is a great privilege to go along, with any position, in heaven's procession. Moses says to them, "Ye take too much upon you, you sons of Levi." We must submit and not prescribe to God. But Moses shows them what privileges they have as sons of Levi. They were separated from the congregation of Israel, and were to do service in the tabernacle. It would seem that the Kohathites (2 Chron. 20:19) were an important branch of the singers, and yet with all this they were not satisfied with God-given position. We should praise the Lord for the privilege of being, in any way, identified with the people of God. The psalmist said, "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness" (Psa. 84:10). We may never be put on the church board, called to sing special songs, given a Sunday school class, asked to fill the pulpit or "head a movement" but if we really have the blessing and keep it, we will be supremely happy that they permit us to go along with the procession. We were lost, polluted and hell-bound and if we have any little place in the work of God it is all through grace. "'Twas grace that taught my heart to fear and grace my fears relieved." Grace brought conviction and grace saved. Praise the Lord for the people of God and for the privilege of having some little place, as unworthy as we are, in the work of the Lord. It is indeed no small thing. Where much is given much is required. Moses addressed them as "You sons of Levi." God would say to us, "You Nazarenes." Surely we are a blest people and much will be required of us.

III. Death The End Of Sin

James said, "Sin when it is finished bringeth forth death" (Jas. 1:15). Sin is a terrible thing indeed. These rebels accused Moses and Aaron of having brought them out of a land flowing with milk and honey (v. 13). This was false. Egypt was a land of "onions, leeks and garlic." But not only did they accuse them of having brought them out of a good land, a land flowing with milk and honey, but they also accused them of not having brought them into a land "flowing with milk and honey" (v. 14). How malicious! True they had not, but why had they not? If one wishes to know let him read in Numbers, chapters 13 and 14, and hear the evil report of the spies. They said it was a land "that eateth up the inhabitants." That there were giants and walled cities and that they could not take the country. They lifted up their voices and wept and murmured against Moses and Aaron and said, "Would God we had died in the land of Egypt." They also said, "Let us make us a captain and return into Egypt." This was actually done (Neh. 9: 17). They forsook their true, tried and God-given leader for a new captain. Then we find, at this time, (v. 19) "Korah gathered all the congregation against them." Against Moses and Aaron. They forsook their God-given leader and identified themselves with this new rebel, Korah. How often is this true. One may preach, pray and suffer for a congregation and give his life and often when some wonderful person appears, with some new doctrine, they will immediately line up with him. But, God warns before He destroys. "Depart from these wicked men lest ye be consumed in their sins." Their only salvation was to break with these rebels. This they did. "So they gat up from the tabernacle of Korah, Dathan and Abiram" (v. 27).

Destruction immediately followed. As Moses made an end of speaking these words the "Lord making a new thing in the earth." They were swallowed up. God's saints have held the "keys" all along. Heaven works with heaven's messengers. "Whatsoever is bound on earth is bound in heaven, and whatsoever is loosed on earth is loosed in heaven." God is long suffering, but the "time comes when patience ceases to be a virtue" and that was true in this case and thus God ends this rebellion.

IV. A Right Heart The Only Hope

It would seem that after they had seen the fearful destruction of these rebels and how they had provoked the Lord that there would have been no more rebellions and murmuring. But not so. On the very next day a second mutiny broke out. Thus we learn that, unless the heart is right with God, no number of calamities is sufficient to deter men from their wicked ways. Today we have earthquakes, floods, fires, droughts, famines, pestilences and it would seem every conceivable judgment that a good God could send to awaken men, but, as in the days of the Great Tribulation they "repent not." Recently we saw the dead body of a man lying beside the highway, having been killed in a fearful wreck. Last week within a block of our home two young men were hurled out to meet God in a terrible wreck. We see these on every hand. What effect do all these calamities have? Do men become careful and see the importance of preparing to meet God? Nay, verily. One is reminded of

the slaughter pen where a number of hogs are slaughtered and dragged away and the remainder go on just as if nothing had taken place. The only hope for right living is a heart made right through the grace of God.

V. A Solemn Place

The last lesson we notice is the solemn position occupied by Aaron. Moses and Aaron again pray as this second rebellion breaks out. Thank God for intercessory prayer. Not that Moses and Aaron were more long suffering than God, but in answer to the pleadings of God's servants divine wrath was stayed. Aaron acts, as commanded by Moses, and with censer in hand stands between the dead and the living. There was no time to lose. We read Aaron ran and took his place. Look at him as he occupies this important post. Aaron certainly was a good man for he was there interceding for his enemies. Not only was he a good man but he was a bold man. He goes among the multitude that hated him and where the plague had already begun. They were falling on every side. But Aaron, God's priest, stands to intercede. He stands amid danger and death. It was a needy time. Wrath had gone out from the Lord. This is the position occupied by God's servants today. The dead and the dying are on every hand. They are falling on the right hand and on the left. Violence, death and destruction are everywhere. It is said that one person is murdered in the United States about every forty-five minutes. God's judgments are also in the earth and will become more terrific and more numerous as the age closes and we near the Great Tribulation and the coming of Jesus. We have no time to spare. Solemn time! Important business! But what a privilege to stand between the dead and the living. God help us to be faithful. May we keep close to God and walk softly before Him. "Pride goeth before destruction and a haughty spirit before a fall." "He that humbleth himself shall be exalted." May we keep in touch with heaven and be content to acquiesce in God's method for the propagation of the work of the Lord. May we be faithful and happy in the sphere, whether great or small, and then when He comes He will say, "well done."

Savior more than life to me,
I am clinging, clinging close to Thee,
Let Thy precious blood applied,
Keep me ever, ever near Thy side.

Let me love Thee more and more,
Till this fleeting, fleeting life is o'er,
Till my soul is lost in love,
In a brighter, brighter world above.

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Spurgeon tells us of a learned Dutchman, Witsius, who could repeat any text in the original tongue, and also the context and the leading comments. He also tells of a Lancashire minister, a "walking concordance," who could give chapter and verse for every passage quoted or vice versa, and could give the words when the passage was mentioned.

A man who thus has the Bible in his mind and heart is an invincible champion of truth which any foe of God may well dread. No mere scholar of many books can compete with him.

Ambrose said, "I adore the infinity of Scriptures." Everything absolutely essential is there -- history, law, gospel, biography, theology, prophecy, precept, promise, prayer -- all there for immediate use if we are only masters of these weapons in the armory of God. Study and meditate day and night and you will be like a tree planted by the rivers Of water that bringeth forth his fruit in his season. "You will bring forth fruit in old age." "Your leaf will not wither." "Your labor will not be in vain in the Lord."

I find this illuminating passage, illustrating all t have said, in Yale Divinity News, "Those who hear the masters of the modern pulpit are often utterly unconscious of the labor which has given them power over great assemblies. John Henry Jowett seemed to preach as a bird sings. His expositions were so simple that they appeared to be inevitable. His mastery, almost witchery of words, his art of illustration, his knowledge of the needs of the human heart, his radiant insight and power of sympathy and at times almost irresistible eloquence seemed to be gifts from heaven rather than the results of toil. Yet they were the fruitage, not only of rare genius, but of years of unremitting labor. He toiled terribly, sacrificing leisure and scorning delights, that through laborious days he might perfect himself as a herald of the grace of God, as he saw it in the shining face of Jesus Christ.

Until the last year of his ministry he began his working day at 6 a.m. As a young man, the sound of the Yorkshire men's clogs pattering along on the way to the factories had dragged him out of bed in early morning. "I see and hear my business men," he said later, "as they start off to earn their daily bread, and shall their minister be behind them in his quest for the Bread of Life!" He read and reread the great masters of style, studied the Bible and the best books constantly, observed, thought and brooded constantly with an eye single to the pulpit.

"Where the study is a lounge," he told the students at Yale, "the pulpit will be an impertinence."

Of his Yale lectures he wrote to a friend, "I have certainly opened my heart and told the young ministers what I long to do in my own life. If they will only learn one thing -- that preaching is not easy and that it costs blood-and if they will only learn another thing -- that no one can attend to the deep wants of a church if he is running all over the country -- I shall have discharged a very real service."

This great Doctor Jowett did a great work and did it well. He has gone to his reward and the Christian world is lonelier for his going. But he left a shining trail behind him for the guidance of other ministers.

When he was called from England to New York to be pastor of the highest salaried pulpit on earth, he refused to accept the great salary lest his motive for going should be impugned. When he left England the king gave him a farewell banquet. He had a most successful pastorate here, but the king called him back because his nation needed him and he went. Not long afterward the King of kings called him up higher because He also had need of him.

He has taught the ministry of the world a needed lesson, that to be a worthy "ambassador of Jesus Christ" is no sinecure position. It costs incessant studentship, unceasing devotion to duty and communion with God, and your very life-blood.

An indolent, flippant, conceited, self-seeking, shriveled-up fraction of a man can never be a great preacher. It requires a robust, full-orbed, manly man. He must utilize his hours and be a miser of his minutes. He must keep in touch with science, sociology, biography and theology and the world movements of his age, while he constantly keeps in communion with God.

Such a man will be saved from the perils of ignorance, and from the blight of religious fads and fanaticisms, and the dry-rot of :modern religious cults, and he will become a safe, sane leader of men while living, and leave a holy influence behind him long after he has gone to his reward.

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THE END