NOTICE TO THE RESEARCHER

At the time of microfilming, no issues of the following volume had survived with any cover. It is not known whether a cover was or was not used for this volume.
The Church and the Social and Recreational Program

The Editor

PASTOR writes as follows: "I preached last Sunday on 'Cards, the Movie, and the Dance,' using for the text 'Do all to the glory of God.' I tried to show in a fair way the harmfulness of each of these things, and got a good many compliments. But some asked the question thus: 'What are the things we may or should do that are not wrong?' They want the positive side of the question. What would you tell them?"

Answering, I would say, first of all, it is not the province of the church to outline the whole of the activities of its members. The church is concerned principally with the moral and spiritual values of life, and it therefore is natural that its judgments should be expressed as prohibitions. Most of the Ten Commandments are negative in form, as you know. Then, besides this, the list of prohibitions is comparatively brief, while the list of permissibles is too lengthy for announcement.

I once knew a man who bought musical instruments for the home, provided tennis court, basket ball court, and a place to play croquet on his premises. His explanation was that he wanted his children to enjoy home and find so much to occupy them there that they would have no necessity for seeking amusement elsewhere. He and his wife welcomed the friends of their children any time they came, and made their place a sort of center for the social activities of the group. And knowing the sentiments of the parents, there was, so far as I ever heard, never a suggestion from any of the group to turn their gatherings into a dance or to finish up the evening by going to a movie or playing a game of cards. I think the plan was founded upon good philosophy—or perhaps some would say, psychology.

Some of the neighbors criticized. But the closest neighbor of all said in my hearing one day, "I did not bring my children up like that. I listened to 'radicals' and refused to let my children do anything that anyone would criticize. The result was all my children brought me grief and
left home as early as they could. I think I missed it. If I had it to do over again, I would just draw the line on right and wrong, and whatever is not actually wrong, I would let my children do it. These were wiser words than this same man would have uttered a few years earlier.

Take the list the minister wrote about: cards, movies, the dance; perhaps most of us would add a little to the list—theaters, circuses, and at least Sunday baseball. But the evil influences connected with all these are well known to require much comment. And surely any worth while Christian would find it easy to avoid all these. But the preacher or layman who goes on and adds to the list until it seems to forbid everything in the nature of amusements, recreation is blunting the protest and tending to lose its meaning. Let the list remain short, but make the protest strong. We are called to preach the gospel and lead men to regeneration. Reformation is not the main issue with us, and if we major on it we shall lose our ability to regenerate. More than that, we take our place among those who glory in the flesh and our followers will become legalists, even if we escape ourselves. To be always on the alert to condemn, even when we do not know the character of the game or amusement, is to gain the reputation of being a grouch, and to weaken your protest on things that do deceive and lead men astray.

We must build Christian homes, and we should lend all the aid we can to this feature of the task. Encourage the people to provide opportunities for social life among the young people, and help with suggestions concerning the best and wisest plans for recreation. Let as much of the social and recreational life center in the home, and as little in the church as possible. But make it the homes of your church, not just homes promiscuously in the community. Make the negatives few, but strong, and let the people do the rest—or at least most of the rest. I think attempts to direct the social and recreational life of a church as a church have been disappointing. If there are to be "get together meetings" on the part of the various departments of the church, let them be few enough not to become common, and then well enough planned that there can be no reasonable objection to any part of the program.

Some have supposed that the preacher should promote the social life of his church or else, forbid it. This, I think, is taking the preacher's place too seriously. Everything does not have moral character. Some things are neutral, at least so far as the average person can see, and it is a great mistake to draw up moral barriers around the lives of people so the church either become straightlaced and long-faced or else, sin against their conscience and become worldly and insincere.

What can our people young and old do? Why, anything that is not wrong—the whole scope from the line of moral evil up to theirs to inherit. Should the preacher or the church try to persuade a program of social and recreational life for the people? I do not think so. Just do not forbid them—that's enough. Speak out plainly and uncompromisingly on things that are wrong or that tend to demoralize. But do not temporize by mentioning things which are not clearly in the catalog of evil, and then turn back to "par" and explain after you have stated your position. This is about the way I would outline the program, and I think this will be found to be sufficient.

Editorial Notes

We mentioned in the December issue that many subscriptions would expire with that number. Now we come again to ask if you have renewed: It may be the publishers have sent you the January issue in the hope that you would renew, and with the thought that you would not want to miss an issue. Please look at the date of your expiration, and if it is past or near at hand, send in your renewal now. We do not want to lose you from the family. We are like the mother who told the audacious young man who asked her to give him her daughter that she would not do it. But when he went right in the midst of his embarrassment, she continued, "But I have no objection to taking you as my son." Likewise, although we do not want to lose you, we would certainly welcome the new subscriber whom we hope you will introduce.

A letter from a preacher voices great disturbance over external irregularities among his people, and he threatens to quit the church because of them. But to me these things are but symptoms. The real disease is deeper down and farther back, in a condition of low spirituality.

EVIDENCES OF CHRISTIANITY—Part three which was published in last month's issue was not originally planned as a part of this series. In some way, either through loss in the mails or on account of the many things to do in preparation for selling, Doctor Chapman failed to send them in to the office, parts three to five inclusive are missing. As soon as he returns from China, no doubt the manuscript will be located and this series resumed.—Office Editor.

"Companionship is education, good or bad; it develops manhood or womanhood, high or low; it fills the soul upward or drugs it downward; it ministers to virtue or vice. There is no halfway work about its influence. If it ennobles, it does it grandly; if it demoralizes, it does it devilishly. It saves or it destroys lustily. One school companion saved Henry Martyn and made a missionary of him; one school companion ruined John Newton and made a most profligate and profane companion of him. Companions can do more than wealth, home or books. Even the blessings of schools and churches are the outcome in a large measure of the high and pure companionships that are found there. Beware of companions whose moral character is below your own unless you associate with them solely to reform them."—Selected.

THE PROOF OF FRIENDSHIP

Harry Brokaw

Just help your friends in trouble, and cheer them on the way. You'll give their lives more gladness. This will worth while today.
A tear for the broken hearted. A word for the man that's blue, A helping hand for the aged. Adds strength and courage now.
"Tis a little thing to offer, Just the light of a quiet smile, But the joy it brings to others will make the deed worth while. Then watch your step, my brother, there's service you can do. It may be time for action, That proves your friendship true.
EXPOSITORY

EXPOSITORY MESSAGES ON CHRISTIAN Purity
OLIVE M. WINCHESTER

Pure Within
(Matthew 5:8)

In that memorable Sermon on the Mount when Jesus laid down the principles of His kingdom, we have the initial truths expressed in the Beatitudes, so familiar to us from childhood yet so full of meaning that however much we meditate on their significance we never seem to exhaust them. Speaking of the blessing that awaits the poor in spirit, those that mourn, the meek, they who hunger and thirst after righteousness, also the merciful, then Jesus as climactic of the inward graces of the human heart taught by divine power announces, "Blessed are the poor in heart: for they shall see God."

The Seat of Purity

In our common understanding of the word heart, we conceive of it as representative of the affections. But when we study the term in the light of Old Testament thought, we note that the range was far greater than this, and its particular emphasis was different. Therein it was used to denote psychological life, personality or character, emotional states, intellectual activities and volitional elements with special emphasis on the intellectual and volitional state. Moreover also it was used to indicate conscience. The Old Testament did not have the differentiating words or different phases of the spirit life in man and therefore used its terms in rather a comprehensive sense. Moreover with the particular terms when it limited them to special faculties, it had different designations from what we have today. This is illustrated as we have said in this word heart.

Back of the New Testament thought lay the Old especially in the Gospels. In the Pauline writings, we find a wide-scope. Speaking of the salvation, Fletcher ("The Psychology of the New Testament") says, "The Hebrew Scriptures are singularly deficient in terms for the intellectual and rational powers of man. One word, 'heart,' has to do duty for the faculty of thinking, reflecting, reasoning, imagining, and the like. Some writers of the New Testament closely follow this old Hebrew usage. But Paul, who was an innovator in the matter of psychological terminology, boldly introduced new terms into the natural usage. These he obtained from the Greek of the Septuagint version of the Old Testament and from the Greek philosophical schools, where psychological analysis had gone much farther than among Jewish writers."

Stating the different usages of the term heart as found in the New Testament, Fletcher summarizes giving first the use of the word indicating "the organ of reflection" (Luke 2:10; 35; Matt. 13:15; 1 Cor. 2:9; Mark 2:6, etc.). The second use is that the word becomes "the organ of willing or conation" (Acts 11:23; 2 Cor. 9:7; Acts 2:46, etc.). Then, third, he adds that "the heart is the seat of various kinds of feelings" (John 14:1; 16:6, 22). After noting these he continues by speaking of the heart as related to moral character, saying, "The heart being considered in biblical psychology the organ of all possible states of consciousness, is pre-eminently the seat of the moral consciousness or conscience. In it lies the fountain-heart of the moral life of man. Hence in the New Testament the 'heart' is the metaphorical term for the whole inner character and its ethical significance cannot be overrated. "Only what enters the heart forms a possession of moral worth, and only what comes from the heart is a moral possession." But he goes farther and states that "Not only is it the organ of the physical, mental and moral life, but also of the mysterious spiritual life which comes from God's indwelling."

Thus when we come to a conclusion as to the purport when we speak of purity within resident in the heart, we find that it is at the seat of the moral and spirit being of man and has related the faculties of being; so they also are touched by the purifying power. It does not relate to a single manifestation of the inner-life, such as the affections which would be prominent in our general thought concerning the word heart, but far more comprehensive. 'The purifying power renews the being of man in its inner essence, and in the totality of this inner essence.'

Purity Analyzed

With the seat of purity defined as we have already done, we may proceed to denote the aspects of purity as manifested within the individual life. First there must be the cleansing of the defiled spirit. There must be the entrance into the state of purity in the spirit of man before the faculties can purify the power. The cleansing of the defiled spirit we have already discussed under previous text so we pass to the aspects of purity more particularly under this text.

The first aspect would note is purity of intention. Wesley made this the basis of true religion. When he first came to the conception that religion was inward not in outward ceremony, he analyzed it as consisting in purity of intention. Another form of expression used for this same thought is purity of motive. By motive we mean, as stated by Jonathan Edwards, "The whole that moves, excites or invites the mind to motion, whether that be one thing simply, or many things conjunctively." There is a difference between intention and motive, one refers to the purpose to do right, the other to the actuating force which stirs one to do right. Both elements must be pure, without alloy, if the heart is to be pure.

To keep the motives pure needs a ceaseless vigil, a watch-keeping over the heart. It is so easy for some alloy of wrong motive to creep in, some selfish interest instead of pure, undiluted devotion to God. We sometimes are borne along by what ostensibly seems to be the cause of righteousness when in reality there is the thought of the aggrandizement for self. We have not of deliberate purpose done this, but we have not stopped long enough to analyze our motives to note the alloy that has crept in. This is a sin of omission, a failing to do as we thought to do. This is a third type of piety that would sit at the close of the day and review all the thoughts, and actions going carefully over all instigating elements might well be renewed in our own day, and possibly doing thus we might find ourselves more often in the clear sunlight of God's will instead of the darkness of knowing what we might have possibly been doing.

Another aspect of purity is that of affection or love. Love is closely related to motives; in fact it is the strongest motivating power. Speaking of love as a new motive power in the soul, Daniel Steele says, "When this glad evangel resounds within, love to God springs up responsive to His great love to me. This is a new motive power. It reinforces the
ethical feeling and sense of obligation to right action. The bare perception of right, with no strong impulse toward it, while the appetites and passions are drawing in the opposite direction, constitutes the painful warfare between the flesh and the spirit, entailing upon the latter the sense of degrading bondage. In agreement with this viewpoint, is a recent writer who discusses the various motives. He observes that reason is not a compelling motive in the conduct of most men and women, and that the chief motivating forces are instinct or emotion. Of the emotions he mentions love and fear.

Thus the affectional nature must be thoroughly purified if it is to function properly as a motivating power for conduct. How often in Scripture do we have love mentioned as the essential element of the Christ religion, the bond of perfectness. Herein we can see the absolute necessity that the affectional nature be purified, for if it is the chief motivating force, then it must not have a deflecting element in it. How easy it is to let an affection creep in that has a divergence in it away from the pure truth and service of God, and then the motive be deflected and the conduct misdirected? How important it is that the love for God ever be kept burning brightly upon the altar of the heart. Wrong emotions may so stealthily steal over the soul, if we guard not the entrance to the door of our heart. We need not only the one act of purification to keep the heart clean, but the continual purifying.

Then there is purity of the thought life. While the intellectual element is not as strong a motivating power as the affectional nature, yet the mind constructs images around which the heart affection clings and can change the trend of movement of the affectional nature by seeking to introduce new images or call forth greater loyalty to images already before the mind by this analysis of values inherent therein. We would grant that the emotions have greater influence over the mind than the mind over the affections, but we are not composed entirely of emotional tendencies and while they prove to be the more powerful forces in our being, the mental life has its part to play, too, and there must be the refining of the mind in any purification of the heart.

If the mind is not renewed and thought constructed along with the experience of heart purity and love to God within, then there is likely to be a breakdown somewhere along the line, for there the personality is not united. It is united from the standpoint that it is not torn and rent by sin within, but it is not united in the faculties of the being, and such a disunion is likely to be disastrous. The thought life must be thoroughly cleansed and harmonized with the experience of grace in the soul.

PURITY AND BLESSING

The text clearly states that the pure in heart are blessed. This follows upon the depicting of other states that bring blessing, and the sense of its defeat is that it occupies a climactic position. We would ask ourselves wherein are they blessed?

In seeking for the content of the blessing falling upon the pure in heart, we would state first, it lies in the possession of the state itself. The very privilege of having all the sin stains removed from the heart and the sense of its defeat gone is blessing enough for any mortal living in time with himself as the chief person with whom he has to live. So often we lose the wonder of this great fundamental blessing with the thought of some resultant manifestation. Should we not stop and ponder more often over this great fact in our lives, the cleansing of our hearts? If the Lord should never allow a rippling emotion of joy and gladness to flow over our hearts, would not this great fact be sufficient to claim that we are supremely blessed? So often we busy ourselves with the externals of our experience instead of the great fundamental facts.

But it is not possible to meditate upon this cleansing power in our lives without the upspringing of joy, and this gives the most profound joy. Simply to rejoice because our sensibilities are stirred by some external excitation, while it is not without its value, is not a joy of depth; it will pass with the external stimulus and new stimuli will be needed to create the separation of joy again, but to have that joy that wells up because of purity within, that is created from within the being and is not dependent on external stimuli, in fact will be present when external stimuli are contrary; this is blessing and is the privilege of the pure in heart.

But the supreme blessing is that with this cleansing in the heart there comes the vision of God. "Blessed are the pure in heart, for they shall see God." One writer suggests that this vision is an appropriating vision and assimilating vision. Any state and condition cannot remain static; it must progress or regress. A state of purity will not remain thus unless there is a sustaining power, and the vision of God gives this sustaining power. With the communion of spirit with spirit comes the continual partaking of the divine nature, the becoming conformed unto His likeness. Herein lies the secret of all Christian living. There must be the crises experiences, but there must also be the ever appropriating of the divine nature that crises experiences may not only remain in full but may grow and increase. Purity in heart creates the vision of God, and then the vision of God causes the molding of the nature more and more into His likeness.

Thus we find that purity lies in the heart, the very seat of the being of man, that some of its major aspects consist in purity of motive, affection and thought and that it carries with it an immaterial blessing. Well may we pray:

"Break of the yoke of inbred sin
And fully set my spirit free!
I cannot rest, till pure within;
Till I am wholly lost in love!"

DOCTRINAL

THE WITNESS OF THE SPIRIT

A. M. HILLS

PART TWO

III. SOME MIGHT ASK WHY THERE IS A NEED OF TWO WITNESSES TO OUR TESTIMONY

We may be very thankful there are two witnesses. By their consenting testimony they save us from fanaticism and delusion. It is quite possible for human beings to be deceived about themselves. They may be deluded by their own heated imaginations. The devil himself also may counterfeit the Spirit of God and speak lying words to the heart, and deceive it by flattery, inducing false hopes of safety. The conceptions of the Spirit are unknown until there has previously been a hearty repentance of sin, and an utter abandonment of all iniquity, coupled with an acceptance of Christ by faith as the only hope. And in the after-life there must appear more and more the fruits of the divine life. The Christian graces must be in evidence. These things in the experience become a matter of consciousness that each soul may test for himself. Where the Holy Spirit bears witness to a child of God of his adoption, He also produces a Christian character. Where this is wanting it is presumption to suppose that one has heard from heaven, or is now in a state of grace. So the witness of our spirit tests the reality of the heavenly witness.
ethical feeling and sense of obligation to right action. The bare perception of right, with no strong impulse toward it, while the appetites and passions are drawing in the opposite direction, constitutes the painful warfare between the flesh and the spirit, entailing upon the latter the sense of degrading bondage.

In agreement with this viewpoint, is a recent writer who discusses the various motives. He observes that reason is not a compelling motive in the conduct of most men and women, and that the chief motivating forces are instinct or emotion. Of the emotions he mentions love and fear.

Thus the affectional nature must be thoroughly purified if it is to function properly as a motivating power for conduct. How often in Scripture do we have love mentioned as the essential element of the Christ religion, the bond of perfectness. Herein we can see the absolute necessity that the affectional nature be purified, for if it is the chief motivating force, then it must not have a deflecting element in it. How easy it is to let an affection creep in that has a divergence in it away from the pure truth and service of God, and then the motive be deflected and the conduct misdirected! How important it is that the love for God ever be kept burning brightly upon the altar of the heart!

Wrong emotions may so stealthily steal over the soul, if we guard not the entrance to the door of our heart. We need not only the one act of purification to keep the heart clean, but the continual purifying.

Then there is purity of the thought life. While the intellectual element is not as strong a motivating power as the affectional nature, yet the mind constructs images around which the heart affection clings and can change the trend of movement of the affectional nature by seeking to introduce new images or call forth greater loyalty to images already before the mind by the analysis of values inherent therein. We would grant that the emotions have greater influence over the mind than the mind over the affections, but we are not composed entirely of emotional tendencies and while they prove to be the more powerful forces in our being, the mental life has its part to play, too, and there must be the modifying of the mind in any purification of the heart.

If the mind is not renewed and thought constructed along with the experience of heart purity and love to God within; then there is likely to be a breakdown somewhere along the line, for there the personality is not united. It is united from the standpoint that it is not torn and rent by sin within, but it is not united in the faculties of the being, and such a disunion is likely to be disastrous. The thought life must be thoroughly cleansed and harmonized with the experience of grace in the soul.

PURITY AND BLESSING

The text clearly states that the pure in heart are blessed. This follows upon the depurating of other states that bring blessing, and as we have said it occupies a climactic position. We would ask ourselves wherein are they blessed?

In seeking for the content of the blessing falling upon the pure in heart, we would state first, it lies in the possession of the state itself. The very privilege of having all the sin stains removed from the heart and the sense of its defilement gone is blessing enough for any mortal living in time with himself as the chief person with whom he has to live. So often we lose the wonder of this great fundamental blessing with the thought of some resultant manifestation: Should we not stop and ponder more often over this great fact for our lives, the cleansing of our hearts? If the Lord should ever allow a rippling emotion of joy and gladness to flow over our hearts, would not this great fact be sufficient to claim that we are supremely blessed? So often we busy ourselves with the externals of our experience instead of the great fundamental facts.

But it is not possible to meditate upon this cleansing power in our lives without the upspringing of joy, and this gives the most profound joy. Simply to rejoice because our sensibilities are stirred by some external excitement, while it is not without its value, is not a joy of depth; it will pass with the external stimulus and new stimuli will be needed to create the sensation of joy again; but to have that joy that wells up because of purity within, that is created from within the being and is not dependent on external stimuli, in fact will be present when external stimuli are contrary, this is blessing and is the privilege of the pure in heart.

But the supreme blessing is that with this cleansing in the heart there comes the vision of God. "Blessed are the pure in heart, for they shall see God." One writer suggests that this vision is an appropriating vision and assimilating vision. Any state and condition cannot remain static; it must progress or regress. A state of purity will not remain thus unless there is a sustaining power, and the vision of God gives this sustaining power. With the communion of spirit with spirit comes the continual partaking of the divine nature, the becoming conformed unto His likeness. Herein lies the secret of all Christian living. There must need be the crises, but there must also be the ever appropriating of the divine nature that crises experiences may not only remain in full but may grow and increase. Purity in heart creates the vision of God, and then the vision of God causes the molding of the nature more and more into His likeness.

Thus we find that 'purity lies in the heart, the very seat of the being of man,' that some of its major aspects consist in purity of motive, affection and thought and that it carries with it an immeasurable blessing. Well may we pray:

"Break off the yoke of inbred sin And fully set my spirit free! I cannot rest, till pure within; Till I am wholly lost in thee."

DOCTRINAL

THE WITNESS OF THE SPIRIT

A. M. Hills

PART TWO

III. SOME MIGHT ASK WHY THERE IS A NEED OF TWO WITNESSES TO ONE TESTIMONY

W e may be very thankful there are two witnesses. By their consenting testimony they save us from fanaticism and delusion. It is quite possible for human beings to be deceived about themselves. They may be deluded by their own heated imaginations. The devil himself may also counterfeit the Spirit of God and speak lying words to the heart, and deceive by flattery, inducing false hopes of safety. The consolations of the Spirit are unknown unless there has been a hearty repentance of sin, and an utter abandonment of all iniquity, coupled with an acceptance of Christ by faith as the only hope. And in the after-life there must appear more and more the fruits of the divine life. The Christian graces must be in evidence. These things in the experience become a matter of consciousness that each soul may easily test for himself. Where the Holy Spirit bears witness to a child of God of his adoption, He also produces a Christian character. Where this is wanting it is presumption to suppose that one has heard from heaven, or is now in a state of grace. So the witness of our spirit tests the reality of the heavenly witness.
1. We may further remark in this connection that this joint witness is the privilege of all God's children. It is a part of our common salvation, as much as adoption itself. "Because ye are sons, God sent forth the Spirit of His Son into your hearts crying, Abba, Father." It is a birthright privilege of every child of God. There is a rest for troubled hearts, a peace with God which the world cannot give or take away. It is for all who will trust and obey.

2. But let it be further said, that this united witness of the Holy Spirit and our spirit may be interrupted, or suspended for a time, or even wholly lost. "And unless," says Field, "we learn to live by the faith of the Son of God, and maintain diligence in Christian duty, it is impossible to retain it." The withdrawal of His favor and witnessing presence and peace may be His chastisement for our disobedience. "Your iniquities have separated between you and your God, and your sins have hid His face from you" (Isa. 59:2).

4. But there may be other reasons for the interruption and cessation of the witness. Times of severe trial may be taken, advantage of by Satan to instigate doubts. That mind may be depressed through bodily disorders, or be in heaviness through manifold temptations (1 Peter 5:6). Dyspepsia is peculiarly calculated to depress the feelings and cloud spiritual vision. The reception from great spiritual excitement and exaltation, and from intense, overwrought exertion may also be used by Satan to disturb our peace. Both Elijah and John the Baptist thus suffered from spiritual depression.

Furthermore, a saint of God may be afflicted by a melancholy temperament and periods of constitutional depression which prey upon the soul. This is an inherited mental malady which Satan gladly uses to cast down believers and obscure their views and confidence in God. It makes the mind morbid and despondent and unfit to hear the Divine voice or see the smile of His face.

5. But there is a cure even for these exceptional times and tempers. It is then that the witness is most needed; and it can be obtained by prayer and the upward look of faith. It is God's will that His children should "abide in His love" (John 15:9, 10); should "rejoice in the Lord always" (Phil. 4:4); and "in everything give thanks" (1 Thess. 5:18); and "walk in the light" (1 John 2:5, 9); and "joy in the God of our salvation" (Hab. 3:18).

IV. WE WOULD ADD THAT THE HOLY SPIRIT NOT ONLY WITNESS TO OUR ADOPTION BUT ALSO TO OUR SANCTIFICATION.

Indeed, even this is not all: for He witnesses to every conviction of the human heart. He powerfully convicts the world of sinners "of sin, and of righteousness, and of judgment; of sin because they believe not on Me" (John 16:8, 9). All the convicting work of the Holy Spirit is only His witness against sin and the sinner. When a Christian bystands, the Spirit clings him for it; as the inspired Nathanael said to David, "Thou art the man." When a sinner accepts Christ and is received into the family of God, as we have seen, the Spirit bears witness to the fact. And in the same manner and with the same fidelity and certainty, when a believer receives the sanctifying baptism with the Holy Spirit for a clean heart, it is certified to him from heaven. Thus the Holy Ghost is a witness-hearer to all humanity of their spiritual condition.

In proof of the Spirit's witness to sanctification, let us hear the Apostle Peter tell about the experience of Cornelius and his people: "And God, who knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us; and put forth his hand to sanctify you with the Holy Ghost of promise, that those who believed should receive the promise of the Holy Spirit, as likewise us" (Acts 10:44, 45). Peter also to that same companion scripture, Hebrew 10:14: "For by one offering he hath perfected for ever them that are sanctified." And the Holy Ghost also bears witness to us.

That, doubtless, was why St. Paul was so "persuaded", and so marvelously severe in all the inconceivable ill that beset him. He had the witness in him, and knew that his "life was hid with Christ in God," and that a sanctifying Savior was living in him (Col. 2:20).

And thus was what enabled the Apostle John, another sanctified man, to say, "And hereby we know that he abideth in us by the Spirit which he gave us" (1 John 3:24). "It is the Spirit that beareth witness, because the Spirit is the truth" (1 John 5:9, 10, 11).

The apostles seemed to have no doubt about their own holiness and sanctification. They so repeatedly urged it upon others that they must have been sure of it themselves. St. Paul even called God and men to bear witness to holiness (1 Thess. 3:10).

In modern days, the bright saints have had the same blessed assurance, owing to the witness of the Spirit. Let us hear in their own words.

CARVOSO—"I then received the full witness of the Holy Ghost, and the blood of Jesus had cleansed me from all sin." (Rom. 8:1.)

REV. WILLIAM BRACKWELL—"The Lord, for whom I had waited, came suddenly to the temple of my heart, and I had an immediate evidence that this was the blessing I had been for some time seeking. My soul was all wonder, love, and praise." (Rom. 8:17.)

BISHOP HAMLIN—"All of once I felt as though a hand, not feeble but omnipotent, not of wrath but of love, were laid on my brow. It seemed to press upon my whole body and diffuse all through, and through it a holy, sin-consuming energy." (Rom. 8:17.)

MRS. JONATHAN EDWARDS—"So conscious was I of the joyful presence of the Holy Spirit that I could scarcely refrain from leaping with transports of joy. My soul was filled and overwhelmed with delight and love and joy in the Holy Ghost, and seemed just ready to go away from the body." (Rom. 8:17.)

Mrs. PHOEBE PALMER—"While thus exulting, the voice of the Spirit appealed to my understanding, and I was made sensible of my incorrigible desert; regret as well as grace forsook me. I rejoiced in the assurance that I was wholly sanctified throughout body, soul, and spirit." (Rom. 8:17.)

Dr. DANIEL STEBB—"Very suddenly, after about three weeks' different-search, the Comforter came with power and great joy to my heart. He took my feet out of the realm of doubt and weakness, and planted them forever on the rock of assurance and strength." (Rom. 8:17.)

BISHOP FORSTER—"The Spirit seemed to lead me into the innermost sanctuary of my soul—into those chambers where I had before discovered, such delusion, and showed me that all was cleansed, that the corruptions were dead—taken away. I felt the truth of the witness." (Rom. 8:17.)

A volume might be filled with such testimony, a most troublesome thing to those who deny the reality of the Spirit in this life. And when we are conscious of having the proper fruits of a cleansed heart, that is the testimony of our own spirit to the blessing.

John Wesley said, "Let none ever presume to rest in any supposed testimony of the Spirit, which is separate from the fruit of it. And let none rest in any supposed fruit of the Spirit without the witness. . . . In being favored with a twofold testimony, there is great practical utility, as it is a protection against presumption on the one hand, and despondency on the other. Our Maker has placed a double guard around our spiritual and eternal interests. As He has provided that where one bodily sense mistakes an object another sense may correct it: so in reference to the important subject of saving religion—its evidence is placed both in our consciousness of the Spirit's witness and the conviction of our own judgment. What the Spirit makes evident to our conscience, our own spirit makes evident to our reason." (Pras. 13:1.)

The Truth is, no preaching ever had any strong power that was not the preaching of doctrine. The preachers that have moved and held men have always preached doctrine. No exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the (1:30; 21). "Now the God of hope fill you with all joy and peace in believing; being sanctified by the Holy Ghost" (Rom. 15:13 and 16). He alone can attest the sanctification, through the Holy Spirit baptism. The Holy Spirit removes out of our natures the disturbing elements that destroy the peace. "The work of righteousness shall be peace." (Rom. 14:31.)

V. NOTICE HOW IT IS OBTAINED.

"The God of hope fill you all with joy and peace in believing: We are sanctified by faith," purified by faith. The enemies to our peace are removed by the Holy Spirit, in response to faith. Alas! how many Christians are trying to earn it, or develop it, or grow into it. It is got by faith.
THE PREACHER’S MAGAZINE

1. We may further remark in this connection that this joint witness is the privilege of all God's children. It is a part of our common salvation as much as it is our own. God sent forth the Spirit of His Son into your hearts crying, 'Abba, Father.' It is a birthright privilege of every child of God. There is a vast difference between a peace with God which the world cannot give or take away. It is for all who will trust and obey.

2. But let it be further said, that this united witness of the Holy Spirit and our spirit may be interrupted, or suspended for a time, or even wholly "lost," and unless, says Field, "we learn to live by the faith of the Son of God, and maintain diligence in Christian duty, it is impossible to retain it." The withdrawal of His favor and witnessing presence and peace may be His chastisement for our disobedience. "Your iniquities have separated between you and your God, and your sins have hid his face from you" (Isa. 59:2).

3. But there may be other reasons for the interruption and cessation of the witness. Times of severe and heavy trial may be taken advantage of by Satan to inculcate doubts. The mind may be depressed through bodily disorders, or "be in heaviness through manifold temptations (1 Peter 5:10). Dyspepsia is peculiarly calculated to depress the feelings and cloud spiritual vision. The reaction from great spiritual excitement and "exaltation," and from intense, overwrought exertion may also be used by Satan to disturb our peace. Both Elijah and John the Baptist thus suffered from spiritual depression.

Furthermore, a saint of God may be afflicted by a melancholy temperament and periods of "constitutional depression which prey upon the soul. This is an inherited mental malady which Satan gladly uses to cast down believers and obscure their views and confidence in God. It makes the mind morbid and despondent and unfit to hear the Divine voice or see the smile of His face.

4. But there is a cure even for these exceptional times and tempers. It is then that the witness is most needed; and it can be obtained by prayer and the upward look of faith. It is God's will that His children should "abide in His love" (John 15:9, 10); should "rejoice in the Lord always" (Phil. 4:4) and do everything "give thanks" (1 Thess. 5:18); and "walk in the light" (1 John 2:1) and "joy in the God of our salvation" (Isa. 59:2).

IV. We would add that the Holy Spirit not only witnesses to our adoption but also to our sanctification. Indeed, even this is not all; for He witnesses to every condition of the human heart. He powerfully convicts the world of sinners "of sin, and of righteousness, and of judgment; of sin because they believe not on me" (John 16:8, 9). All the convicting work of the Holy Spirit is only His witness against sin and the sinner. When a Christian backslides, the Spirit chides him for it; as the inspired Nathan said to David, "Thou art the man." When a sinner accepts Christ and is received into the family of God, as we have seen, the Spirit bears witness to the fact. And in the same manner and with the same fidelity and certainly, when a believer receives the sanctifying baptism with the Holy Spirit for a clean heart, it is testified to him from heaven. Thus the Holy Ghost is a witness-bearer to all humanity of their spiritual condition.

In proof of the Spirit's witness to sanctification, let us hear the Apostle Peter tell about the experience of Cornelius and his people: "And God, who knoweth the heart, bare them witness, giving them the Holy Ghost, even as He did unto us, and made no distinction between us and them, cleansing their hearts by faith" (Acts 10:47). Turn also to that companion scripture, Heb. 10:14: "For by one offering he hath perfected for ever them that are sanctified. And the Holy Ghost also testifieth with us." That, doubtless, was why St. Paul was so "persuaded," and so marvellously serene in all the inconceivable ills that beset him. He had the witness in him, and knew that his "life was hid with Christ in God," and that a sanctifying Savior was living in him (Gal. 2:20). And this was what enabled the Apostle John, another sanctified man, to say, "And hereby we know that he abideth in us by the Spirit which he gave us" (1 John 3:24). "It is the Spirit that beareth witness because the Spirit is the truth" (1 John 5:7, 9, 10, 11).

The apostle seemed to have no doubt about their own holiness and sanctification. They so repeatedly urged it upon others that they must have been sure of it themselves. St. Paul even called God and men to bear witness to his holiness (1 Thess. 2:10).

In these modern days, the bright saints have had the same blessed assurance, owing to the

THE PREACHER'S MAGAZINE

— the witness of the Spirit. Let us hear in their own words:

Carver—"I then received the full witness of the Spirit that the blood of Jesus had cleansed me from all sin."

REV. WILLIAM BRAMWELL—"The Lord, for whom I had waited, came suddenly to the temple of my heart, and I had an immediate evidence that this was the blessing I had been for some time seeking. My soul was all wonder, love, and praise."

BISHOP HAMILTON—"All at once I felt—although a hand, not feeble but infinitesimal, not of wrath but of love, were laid on my brow. It seemed to press upon my whole body and diffuse all through, and through it a holy, sin-consuming energy."

MRS. JONATHAN EDWARDS—"So conscious was I of the joyful presence of the Holy Spirit that I could scarcely refrain from leaping with transports of joy. My soul was filled and overwhelmed with delight, love and joy in the Holy Ghost and seemed just ready to go away from the body."

MRS. PIERRE PALMER—"While thus exulting, the voice of the Spirit appealed to my understanding, 'Is not this sanctification?' I could no longer hesitate, reason as well as grace forbade. I rejoiced in the assurance that I was wholly sanctified throughout body, soul, and spirit."

DR. DANIEL STEVENS—"Very suddenly, after about three weeks' different search, the Comforter came with power and great joy to my heart. He took my feet out of the realm of doubt and weakness, and planted them forever on the rock of assurance and strength."

BISHOP FOSTER—"The Spirit seemed to lead me into the inmost sanctuary of my soul, into those chambers where I had before discovered such delights, and showed me that all was cleansed, that the corruptions were dead—taken away. I felt the truth of the witness."

A volume might be filled with such testimony; a most troublesome thing to those who deny the possibility of purity in this life. And when we are conscious of having the proper fruits of a cleansed heart, that is the testimony of our own spirit to the blessing.

John W. Watson, and let none ever presume to rest in any supposed testimony of the Spirit which is separate from the fruit of it. And let none rest in any supposed fruit of the Spirit without the witness. In our being favored with a twofold testimony there is great practical utility, as it is a protection against presumption on the one hand and despairency on the other. Our Maker has placed a double guard around our spiritual and eternal interests. As He has provided that where one boldly seize mistaken on object another sense may correct it; so in reference to the important subject of saving religion—its evidence is placed both in our consciousness of the Spirit's witness and the conviction of our own judgment. What the Spirit makes evident to our conscience, our own spirit makes evident to our reason.

The Truth is, no preaching ever had any strong power that was not the preaching of doctrine. The preachers that have moved and held men have always preached doctrine. No exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the
Private Prayer
(Matt. 6: 6, 7.)
Jesus Christ was pre-eminently a man of prayer. He teaches us by example and precept.
1. The people to pray—"But thou.
2. The period of prayer—"When thou prayest.
3. The place of prayer—"Enter into thy closet.
4. The privacy of prayer—"Shut thy door.
5. The privilege of prayer—"Pray to thy Father.
6. The promise of prayer—"Shall reward thee openly.
7. Prayer should be plain and simple—"Use not vain repetitions.

"Which Way Will You Take?"
(Jeremiah 21: 8; Habakkuk 1: 7.)
I. Man's Way
1. The bloodless way (Heb. 9: 22).
2. The way of human effort (Gen. 11: 4).
4. The way of riches (2 Kings 5: 5).
II. God's Way
1. The way of repentance (Acts 17: 30).
2. The way of faith in the Lord Jesus Christ (John 14: 6; Acts 16: 31).
3. The way of confessing Christ (Rom. 10: 9, 10).
4. The way of holiness (Isa. 35: 8).
The Six Fals of Psalm 40: 2, 3
1. The Fact of Sin—"An terrible pit" (Rom. 5: 12).
2. The Fact of Salvation—"he brought me up" (1 Tim. 1: 15).
3. The Fact of Security—"Set my feet upon a rock" (Ps. 40: 1-3; John 10: 28).
4. The Fact of Stability—"Established my going" (Ps. 1: 3; 1 Tim. 1: 12).
5. The Fact of Happiness—"Put a new song" (Phil. 3: 1; Psa. 30: 4).
6. The Fact of Service, or Testimony—"many shall see it, and fear, and shall trust in the Lord" (John 12: 11).

"MY PEACE"—THE PEACE OF GOD
A. M. HILL
My peace I give unto you (John 14: 21).
That in me ye may have peace (John 16: 33).
I. CONSIDER WHAT IT IS NOT
1. It is not a making peace with a world of sin. We must hate evil.
2. It is not a yielding of sinners to please them.
3. It is not a patched up truce with the impurity of our own hearts.
4. It is not a truce with the impurity and sin of others.
"Reprove, rebuke." "Them that sin rebuke before all."
MAKING A MINISTER

Paul Hill

Getting Started

A good start goes a long way toward final success. Especially is this so in a ministerial career. To get off to a good start, with the objective clearly in view, and with all the hindrances laid aside is indeed a big help in making a ministerial success. On the other hand if there is too much delay in getting started, too much fussing about the "call," too much slowness in getting free from the hindrances that are always there to bother, then the minister will find that the slowness in getting started is costly. If the results of a poor start do not show up at once they are bound to later on.

The young man or woman who feels that God is calling them to the ministry should deal honestly and thoroughly with the subject. It is not enough that the question once in a while comes into the mind. It must be settled, and settled soon, and once for all. And when it is settled that God has called to the ministry then everything should be made to bend in that direction so that actual preaching may begin as soon as possible.

We remember our own experience along this line. It was not long after we had made the great decision that we met those who questioned our call and also questioned us concerning it. Those men under whose influence we had purposely placed ourselves in order to prepare for the ministry, asked us, "Are you sure you are called to preach?" We did not know that then they were trying to protect the ministry from failures and mistakes, and that they also were trying to protect us from making a mistake. Such scrutiny surely afforded a turning back place if we had not had it settled. Really they were trying to help. And they did help. They seemed to know that a half-hearted decision in this matter was dangerous.

It was about that time that we heard of a Salvation Army boy who went to the training school. He was so dull that they could not graduate him with his class but held him over for another session of training. Nor at the close of the second session could they graduate him. They told him he must leave, that he was never called and would have to go home. He insisted on staying, I believe, through another session. Finally they put his trunk out on the porch and told him to go as it was useless for him to remain. He sat down on his trunk and cried. General Booth saw him and asked:

"What is the matter, lad?"

The boy replied, "God has called me to preach and I came here to learn how and they won't have me any longer."

General Booth entered the school, and in a few minutes the boy was reinstated. He finally graduated and became a good officer and a truly great soul winner in the Salvation Army. What if he had been half-hearted in his decision? Really, it is a matter that must be fully settled, once and for all.

I don't know why it is but some young people seem to think that the Committee on Orders and Relations, or the Examining Board can tell them whether or not they are called to preach. How can they tell? The only thing they have to go by is the statement of the candidate and a quiz as to his gifts and graces. If the candidate can't tell after God has taken him all apart and put a preacher's heart into him, and given him a message of salvation to a lost world, then the Board of Examination, or any other board cannot help him. Personally I had rather have a young man say, "I am already ordained. God has ordained me". Whether you men on the examining board believe it or not He has put His hand upon me, and I am going to be a minister whether you accept me or not." I had rather have him say something definite and positive like that than have him stand around on one foot and ask if we think he is called to preach. Preachers should be saved from guess work in their ministry.

In getting a good start it is necessary to do some reading and studying. Experience has taught the older men in the ministry that this is so. And not only that, but it has taught them some things that they will need to study in order to meet the demands of the ministry. The "Course of Study" necessary to young men who want to become preachers, but experience has taught the older men the value of such knowledge as these books contain. The course of study was not created just for fun, or to make a few young ministerial aspirants sweat. It was carefully chosen to supply a demand that the ministry needs. It offers to the young men an opportunity to secure the greatest amount of help in the shortest amount of time. It is condensed, and not to be considered as the end of study, but it is as though the Church were saying to her young ministers, "We know that God has called you to the ministry; and you are dead in earnest about it, then you want to be the best minister it is possible for God to make of you. Here is a list of books that we know will help you. Read and study them all. We will help you all we can. God bless you." It pays to settle this ministerial call question and get off to a good start. But some never get started. God does all He should do. The Church does all she can do. The Examining Board does more than it ought to do, but they just don't get started.

The Minister's Time

Unlike other men who receive their pay from those who are their employers there are no stated hours of work for the minister. For the most part he is at liberty to come and go as he pleases. He can call or not call, study or not study, pray or not pray. The church has regular hours of worship and of course expects the minister to be present, and they also expect him to do a little calling, if he has time, and study enough so his preaching will be interesting. Other than that the minister for the most part will be left to do what work he does in his own way and at his own convenience.

Just how much work is done by the minister depends largely on the large urge that accompanies the call to preach. Only yesterday a Presbyterian evangelist complained to me of the laziness he found among the ministers. According to his observations not many ministers of his acquaintance were hard workers at the business of getting men to God. They seemed too professional and did not have much heart in their work, and as a consequence in his opinion, the world was unreach by the gospel, and the devil was getting the better of things very rapidly. I also heard a lawyer remark that the ministers were the laziest set of professional men on top of the earth.

Now if the observational of the evangelist and the lawyer were unbiased and based on facts, then we have at least one real reason why the Church is failing to make an impression on the world as she should. The people of the town will soon get the measure of a minister, and if he is lazy they will not care much to hear him
The preacher. But if he is diligent and alive they will respect him, and his influence will be good, even though he may not be a great preacher.

Just because we ministers have our time to spend in our own line does not mean there is no reason why we should not work hard and conscientiously at our job. We will be included at last among those who will render an account. It is the Lord who called us into the ministry, and it is before Him that we perform our labor.

It must be understood that not all a minister's work is visible in his processes. A minister must think, and a minister must feel. The man who lets other men think for him will soon be swamped and useless, and the man who refuses to let his work get on his heart will soon be distorted to the degree of being unfit. The sermon is a product of thinking and feeling. People only hear the sermon. The thinking and feeling that preceded it are not visible but they were a part of the minister's work and made a demand on his time and strength. A carpenter can help build a house and then go to bed and forget his work until next morning, but the man who preaches and ministers to the spiritual needs of the people, takes his work to bed with him. Sometimes it is with him all night. It goes with him on his vacation, and is present when he returns. St. Paul said that people who 'beaready to die.'

Some time ago I feared that I was not giving enough honest time to the church that employs me. I felt that I should give at least six days of eight hours' work a week. As the matter was a question that resolved around the right and wrong of things I conscientiously took stock of the hours that I actually put into the work of the ministry for the church. I felt free to include study preparatory to preaching, praying, outside my personal and private devotions, calling outside of personal business calls such as shopping, etc., and also all the thinking given to plans for the church either financial or spiritual. It was rather hard to properly estimate these items because frequently my personal life was overlapped and mixed with that of the church, as when I would be thinking of a sermon while on a shopping trip, but in that event I divided the time evenly and took half for the church. After a week of bookkeeping as many as a minister I found that I gave the church over twelve hours each day. I do not think. I did too much, but I felt more free from condemnation, and more encouraged to do more.

And I am pretty sure that any minister could show a good report to his church for hours served if they were called upon to do so. It may be that some apparently are lazy and indolent in the things of God, but for the most part the men who think and feel in the realms of a Spirit-called and Spirit-filled ministry could give a good account.

**PRAYER AS A PSYCHOLOGICAL INTEGRATOR OF PERSONALITY**

**H. W. Miller**

DEFINITION OF TERMS

Two terms are found in the statement of the problem which at the outset need definition. These are the words psychological and integrator. From the theological standpoint no definition of prayer is complete until it takes in the divine element. But it is not the purpose of a psychological study to deal with any factors outside of the purely measurable elements entering into the functions of a complete personality or human organism. Psychology studies the human phases of processes in the reorganization of personality. Hence all elements which are not on the human level shall be omitted from our discussion.

In defining the second term, integrator, it is necessary to go back to some of the early studies of such men as James and Starbuck in their discussions of conversion and the resultant spiritual change. James himself acknowledged that Starbuck showed that conversion takes the divided elements of consciousness and unifies them. To James the state which follows the submission of the will to God is one of harmony. Then in this sense conversion could be said to integrate personality. In keeping with this idea, it is the more recent work on the "Psychology of Religious Adjustment" points out that the function of all religious activities is to harmonize, or to integrate the personality. Through religion then the diverse factors are united. This personality is said to be an integrated one. Prayer is one of the strongest integrators of warring or clashing tendencies of the mind.

**THE NEED OF INTEGRATION**

In the life of the most consecrated there come times of the dire necessity of a unification of divergent motives, emotions, urges, and impulses. This clash of emotions or drives when he says, "For the good that I would I do not." There was the desire to follow what he conceived of as God's will, but other factors tended to drive him toward the line of action against his own desires. There was a need of integrating his will with the will of the Father. Or of uniting these warring factors that he might be able to do the right to the extent of his knowledge. It is not our purpose to discuss the theological implications of this passage, our interest lies in its psychological functions. In every life this lack of unity in moral purpose, this failure to harmonize the life with the motives leading to it, is in evidence. What then is the place of prayer in this divided personality?

**PRAYER A PERSONAL RELATIONSHIP**

First it must be noted that prayer is a personal relationship, and not, as humanism affirms, the mere clamor of an individual to the moral order. It is the communion of myself with a friend, moreover with a Friend whom I believe to be able to respond, to answer, to give me peace or pardon. This emphasis upon the personal elements in prayer cannot be too strong. For psychologically we have found through new psychology one of the conditioning factors in successfully 'making the unconscious conscious' and thus bringing into the open the self-confidence of the patient in the practitioner. When one thus comes to God in prayer, he must have that strong confidence, trust in His power to respond, before his prayer will react in integrating the mind. Only on the plan of personal relationships is this trust possible.

**PRAYER AND THE ADJUSTMENT PROCESS**

Through prayer one is able to adjust his life to whatever conditions he may find himself in. It may be poverty, or unfilled desires, unsatisfied motives, unattained ideals. Strong emotions, such as sorrow, may sweep away one's mental peace. But through seasons of prayer, by the aid of what psychologists call the "desire motive," the thought of submission to embittering circumstances, an adjustment is made. Then it is possible for the individual to say, "As Jesus did, "Not my will but thine be done."

All religious activities and functions are for the purpose of achieving this adjustment. Conversion does this through subjecting or uniting one's will and life to the higher will of God. Prayer is the heart of the religious experience in the process of adjustment in that through prayer we make our approach to God. The prayer may be meditative, or strong in the appeal factors; it may be silent in worship and communion, or oral and public. But its end is to adjust one's being to the order of God. While in the prayer of appeal this R not the dominant motive, still even here it is to be found.
PRAYER AS RELEASE

James looked upon conversion as a release from those elements in the personality of the subject which were foreign to the divine program. This release came through, as the drunkard would say, the breaking of habits, or as the psychologists referred to above would have it, the substituting of a higher for a lower habit. Nevertheless it was release. Psychologically in every life, whether Christian or otherwise, before or after a decision to follow Christ, in the greatest saints or the frailest child of God, reasons or modes of release are necessary. The mystic finds it in that contemplation of union with the divine, until the highest affirmation that they are totally unconscious of personal existence. They are absorbed in the divine.

For the Christian prayer is release. Various modes of what the psychologist terms "escape technics" are found, which may be classified as the Polyanna mood, when one shuts his eyes to the reality of pain, etc., the dream hero, where one weaves a halo of achievement and escapes from reality, etc. Escape can come through an extensive reading of fiction, where all else is forgotten, until the mind-adjusting factors are forgotten or pass away. But prayer, for the Christian, is the true mode of release. Motives, urges, etc., can so overawe the personality, grief, sorrow, etc., can so force themselves upon one, that the mind is disturbed, and there is a lack of harmony. But prayer packed with the power of the One who loves, so that he becomes normal, and the individual does not submit to them.

PRAYER AS INTEGRATION

First prayer tends to unify the will with that of God. It makes it possible for the individual to submit to factors and conditions over which he has no control. It takes the lower order of motives and urges and places them on the higher plane where they tend to find their places with the will of God for the person.

One of the greatest benefits of this unification through prayer is peace. It is well to note that in all studies of the crisis elements of Christian experience such as conversion that peace always results. This is due to the fact of the realization that the individual is completely harmonized with God, and God's way. Before the crises of the experience this unification was not completed, or did not exist. A lack of peace resulted. So it is in any life when elements come in which disturb. Prayer is able to unify the personality to such an extent that peace results.

In this integrating process when motives become entangled, prayer untangles them. New psychology places much stress of the existence of motives in the unconscious realms which are foreign to those of the consciousness. When these lower motives dominate, then trouble results. But through making these motives conscious, or bringing the experience from which the trouble comes to the light of consciousness unification, or Integration is produced, as in the life of the Christian when any foreign motive is found to exist.

The process of integration is complete when prayer is able to cause the individual to find himself "submerged with the divine." The true ideal for the Christian life is to be entirely submissive to God, to participate in the activities of God's program and kingdom wholeheartedly, without the reserve of any part of the personality. Prayer in unifying one's will with God's will and God's program achieves this ideal.

Through this process of integration power results. Psychologists are teaching the theologians it is possible for one to live on the highest plane of achievement and personal contentment only when his life in all its factors is united around one common motive, or is completely integrated around one center. Then for the Christian this motive is the will of God, and this center is to carry out the will of God entirely. Prayer is one of the strongest factors in achieving this unification, and from it personal power is found.

PENTECOSTAL ACTUALITIES

I. L. FLYNN

X. When Pentecost Fully Come (Acts 2:1)

AND when the day of Pentecost was fully come. This is a tense statement. It is in a statement of a fact, a glorious living fact. From the New Testament view it meant the crucifixion was fifty days behind, that the resurrection of that crucified Christ was forty-seven days behind, and that ten days before the Christ had ascended into the heavens, and had promised to send the Holy Comforter to His waiting, tarrying disciples. That day had now "fully come."

I am not going to take up your time, nor mine in topographical or preparatory work. The Church was born on this day or whether John the Baptist set up the Church, or Moses, or during the days of Abel. Let it suffice us that God has always had a people. Pentecost stands out preeminently as the day of days in the Christian era. Calvary meant the salvation of the world; Pentecost, with what it brought, means the perpetuity of the church. As someone has said, the baptism with the Holy Ghost meant, and does today, the conservatory of orthodox religion. The farther away the people get from the pentecostal experience the farther away they are from real orthodox religion.

The first Pentecost supposed for a full offering. This was the only feast amongst the Jews where a complete offering was made. On the original Pentecost there were seven types of offerings to be made with the new lamb, two males, two females, two loaves of bread made from the new wheat, baked with leaven, with a drink offering, all to be made by fire. All of this stands for a complete consecration. This last Pentecost was the fulfillment of the first. What the first stood for, the last accomplished.

The disciples had returned from Olivet's brow with the promise 'ringing in their ears,' "Tarry, wait, until he comes." The final day had now "fully come." They were where—of all of them, the one hundred and twenty—bright and early, each in his place. They were there before nine o'clock (or did they remain in that upper room all night, praying?). They were in earnest, were expected. They longed for His coming. It meant they could go tell the story that the Messiah had come—that salvation was provided for the lost denizens of this sin besmeared world. Had they prayed through, and were sitting down, just waiting? Could they do? They had done all they could do. They had "tarryed," and waited. Had "emptied" themselves. Had examined, every part of their conversation. As the first Pentecost had demanded a full giving from themselves, this must demand a full giving of themselves. This they had done. At the first Pentecost, God wrote the law on the tables of stone, now He will write it on the heart—within the individual himself. Preceding the first Pentecost there was to be a ceremonial sanctification; at this Pentecost there will be an actual heart cleansing. We must hold back nothing if we get the blessing. Between the Passover and Pentecost there was a harvest, a getting ready. There will be a preparatory work between your conversion and your sanctification. Now that day had "fully come." They could appropriately sing, "I am all on the altar." They waited! If the man conversed this day, it was in a hushed, subdued voice. For was not the Holy Spirit to come to them, perhaps this very day! Suddenly a noise was heard, a rushing, mighty wind. It filled all the room where they were sitting. There appeared, and sat upon each of them, cloven tongues—forked tongues—like fire. as Doctor Gooley used to put it, "forked tongues"—the tongues of fire. It seems that the earth would know it. "Fire," filled, filled with the Spirit—with Holy Ghost fire and power. They shouted and laughed with heavenly glee. They acted like drunken people. That upper room could not hold them. Down
in the streets they went, and up to the temple, telling the glad story that last, last, God had visited His people again. Their story bewildered the people. They were mystified, they were filled with consternation and awe. Some made light of it, accusing them of being drunk a new wine, which Peter, the spokesman, readily refuted. Conviction settled the multitude, and three thousand were added to them that day. Pentecost had come.

Pentecost brought power. The words of the disciples were freighted with Holy Ghost power. A new energy had gripped them. They went everywhere proclaiming the Word. They turned the world upside down. They met persecution and death with a shout. The more they were afflicted, the more they increased. Their story stirred the people until the city was startled. In spite of the fact that the government and all the ecclesiastical powers were against them, they repeated the story until today almost every nook and corner of the world knows of Calvary, and has heard of Pentecost. Peter and Paul told you the heart of the cleansing work accomplished by the baptism with the Holy Ghost. This morning I desire to show you other accomplishments of the pentecostal blessing.

It brought a spirit of liberality. The Jews were required in harvesting their crops and gathering their fruits, to leave a portion in the field and on the trees. This Pentecost brought a spirit of liberality never known before among any people. "For as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet, for the free distribution. The pentecostal blessing brings an open hand. Full salvation brings an overflowing blessing to you. Then you will want to open your heart and hand to help others—and you will.

It brought steadfastness. The great church world today needs an experience of grace that will hold them steady. It is the "up and down" lives of the professing Christians that disgust the unchurched world. The Holy Ghost baptism brings just such an experience. It establishes the heart in holiness and righteousness. If you are not held steady, you do not possess the grace of heart cleanning.

Pentecost was a day of revelation. Just as the first Pentecost brought a revelation of God's presence on Sinai, so the real Pentecost brought a revelation to the disciples that Jesus was the true Christ, the Savior of the world. The disciples did not fully know Jesus or His mission until the Holy Ghost came. The same is true today. If ministers and laity were to be filled with the Holy Spirit, it would settle, so far as they are concerned, the question of the deity of Jesus Christ. How long we will see this done?

It was found out on them. It was easy to pick out one that had been in that upper room. Their demeanor was different from other folks. They were easily picked out. Even the members of the "supreme court" took knowledge that they were followers of Jesus. Brother Bud Robinson says he once received a letter from a man in Belfast, Ireland, enclosing a dollar and asking Uncle Budgie to send him his photograph, "to see if he looked like he had the blessing." The photograph was sent, and the reply came, "Yes, you have the blessing." The inward experience of holiness will manifest itself in the outward life. God said of a certain class of wicked men of old, "The show of their countenance doth witness against them." It is so with the holy.

Pentecost brought heart satisfaction. A satisfied heart is the search of the human race. Since the fall back in the garden, man has been on the stretch for something that would satisfy. Only God can satisfy the heart. When the baptism with the Holy Ghost comes into the heart, and it kept:

"There's no thirsting for life's pleasures, Nor aching rich and gay.
For I've found a richer treasure,
One that lasteth not away."

Finally, this sanctifying power is for us, as Paul puts it, "Christ in you, the hope of glory." There is an incarnation of the Holy Ghost in us that brings Christ into a very close relationship to us. In the Old Testament the people had God around about them, above them, and the everlasting arms underneath them. That would seem to be sufficient, but, no, Jesus said, "We will come unto you, and make our abode with you," and then prayed, "I in them, and thou in me." Wonderful results.

Let us tarry until He comes. Let us strive for that endowment of power that brings a clear heart, a satisfied heart, a holy life, a perience and a clear scriptural understanding of the issues involved is the only basis for a stable experience. An emotional upheaval is not enough. That might be produced by excitement. But if a soul really understands God's way and comes earnestly and honestly seeking, he will get his feet on the "Rock." One of our outstanding and deeply spiritual preachers told me some months ago that he had become so heart-broken with a lot of what goes on at our Nazarene altars that he is about ready to use an "island" room with hand-picked workers. There is something radically wrong when we have so many repeaters.

PREACHER'S LACKNESS

Doctor Doney, president of Williamette University, was talking with me one day and said, "I have been thrown into the closest of relationship with preachers for fifty years, preachers of all denominations and creeds, and I am persuaded that the preacher's sin is lackness." (My, aren't you glad this is THE PREACHER'S MAGAZINE?) "I am a preacher," he said, "and I am comforted, but we are the heaviest lunch on God's green footstool. It's not unusual for me to poll on a preacher at ten o'clock in the morning and find him shaving. He may have been up for quite a while but he's just fooling around the house doing nothing." He said, "Preachers are lazy when they spend their time doing what they like to do instead of what they ought to be doing. They are lazy when they wait until Saturday night to get up these sermons. They are lazy when they are satisfied with less than their best in their various activities." Well, brethren, I freely confess to kind of got me where the wool was short. Of course you men are different (I mean I confessing it), but I need a prod now and then to keep me up to my duty. I don't mean I'm indolent and careless but I frequently find myself doing what I enjoy instead of something else that I don't enjoy but that I ought to be doing right then. Then it is easy for me to excuse myself with a poor sermon if the crowd is small. I kind of feel that they don't deserve my best preparation. Lord help us all. Amen.

"Love is the sovereign preference of my person for another person, and Jesus Christ demands that that other person be Himself."—O. CHANLER.
I. DOES THE PASTOR NEED A THOROUGH KNOWLEDGE OF SUNDAY SCHOOL PRINCIPLES AND METHODS?

If this question is to be answered intelligently, we must bear in mind at least two things: First, we must realize keenly that the Sunday school is a sure enough school for teaching religion; second, we must keep clearly in mind the fact that the pastor is a school person, being the first officer of the Sunday school by virtue of his or her legal relation to the local church. I need not argue, but simply state, that a school man needs to be qualified to do school work. The pastor, therefore, should acquire as thorough knowledge of Sunday school principles and methods as possible in order to be best qualified to perform his or her work as a school leader. If persons doing general educational work need training in principles and methods, how much more does a person doing religious education work need preparation therefore.

IV. WHAT PART OF THE LEADERSHIP TRAINING COURSE SHOULD BE PUT INTO THE REGULAR PASTOR'S COURSE OF STUDY?

There are at least three assumptions implied in this question. The first assumption is, that at least a part of the Leadership Training Course should be placed in the regular Pastor's Course of Study. This is certainly our conviction personally, because of at least the arguments found in paragraphs 2 and 3 of this paper. The second assumption is, that many of our pastors, most of whom will be pastors, will never take the Leadership Training Course unless it is in whole or in part placed in the regular Pastor's Course of Study. This assumption is fully justified when we consider that very, very few pastors who have already completed the Preacher's Course of Study, are willing to get right down and take this Leadership Training Course, regardless of how much they 'may' need it. This is quite unfortunate, but is a fact, nevertheless. The third assumption is, that the preacher, upon whom will be pastors, will get the Leadership Training Course, provided it is placed in whole or in part in the regular Preacher's Course of Study. This assumption may not altogether be true, because the agencies giving the Preacher's Course of Study are often not qualified. However, our preachers will be more likely to get the Training Course through the Preacher's Course than any other way. The general units of the Leadership Training Course will give the pastor a pretty thorough general knowledge of the Sunday School task and how to do it. Since the pastor is more or less a general Sunday school officer, it seems to us, therefore, sufficient to include only the essential units of the Training Course in the Preacher's Course.

CONSERVING THE WORK OF A REVIVAL

A REVIVAL is the beginning rather than the end of a program for the salvation of souls. It is on the order of heavy artillery in battle making an opening for the infantry and army movement. This great group whose doors are now open to us should feel this friendly, spirit the first night of the service. Follow up work should begin on this night. Those ones who would not enter a strange church at other times will be there and will be encouraged to return through this show of real fellowship.

Names of visitors may be listed with their addresses and a date and location for future calls and a location for later prayer service. Friendship for the church, before during a revival, should be cultivated with care and diligence.

(24)

THE PREACHER'S MAGAZINE

24

THE PREACHER'S MAGAZINE

25
New converts should be soundly and absorbed into the group they will be most interested in. The ones that are most missionary inclined should be under the wing of that society. The Young People's Society and Sunday school should be awake for this new material. This plan is not to develop the one side of a new convert but to find the medium or avenues through which they can best work and express themselves. However they must not be neglected along other lines than these. A faithful pastor will see to it that his people have every department and program of the church at heart. All men are not carpenters or masons, etc. So it is in the spiritual life. While one can do a little of each, there is one line in which he can major.

The idea is to help the new convert use his ability where it has the most freedom and is the most natural for him. The production of the most fruit is the ultimate aim.

New converts should have active use of their testimony through prayer bands. This will keep up the revival fire and zeal. Treat them as individuals, exercise them in soul winning. Prayer before they set out when their objective is soul. These bands should grow in activity rather than to become self-centered.

The revival should not be, as some have felt, an end in itself but rather should be regarded as a means for the salvation of souls. If the objective of a revival is souls there must be a failure. If the objective is treasure there can be discouragement. But if the objective is souls and a new opening to more souls there will be success. If we pray just to be prayerful and lack this objective prayer will have lost its power.

The life and romance of prayer, personal work and revivals is one objective, souls.

Souls that are in sin and have never known God create a vast field of new material. These should not be neglected for the ones who have been under spiritual teaching for years and continue to stand on the shady side. We have no right to forget the souls piloted down in sin who never have had the advantage of the gospel. The backslider needs prayer but it is not right that he should hinder the unsaved sinner by having all prayer directed to him. A plan is best that intends by the grace of God to give light to those in darkness and to give sight to the blind.

A FAREWELL AND A SALUTE

PAUL S. REES

"What! So soon? Another year? It seems impossible that a year could have passed so swiftly; and yet the return of this day assures me that one more year has brought me the same pictures of the earth. This new year race comes through the glories of light and vast voids of space and deep abysses of the star-strewn heavens, completing another of her ceaseless cycles around the sun, another year and bringing me to this day—this anniversary of that glad hour when God sanctified my soul!"

So wrote Commissioner S. L. Brenton, the Salvation Army's great apostle of perfect love, almost exactly thirteen years ago. The eloquence of the passage is the ardent overflow of a sweet and holy soul. It thrills with that glowing, grateful gladness, that uncomplaining courage and hopefulness with which God's man may take leave of an old year and hail a new one.

Contrast the Commissioner's sober outlook upon the life and time with these words found on a note beside the body of a man in New York City who decided to end it all. "I'm nameless, hopeless, helpless, helpless, helpless and useless, create me, and scatter the ashes among the cabarets of the city." That scrawled gloomy note was the only legacy that a worldly, careless patron could leave to him. What a commentary on the capacity of life, to go dead even before its bodily processes have been stopped. And suicides, they tell us, have increased annually by nearly thousand each year. Their failures, successes—all.

When the books are opened, in that land beyond the pall. Dear, Lord, another year has come; Given by Thy gracious self, Let its opportunities; privileges, Far outnumber the one we left. May on each page be written; Deeds done in Thy good name, Let them lie with Thy approval, So to us there'll be no blame.

For, dear Lord, another year is given, To take the other's place, Lovingly took Thou upon us, With Thy smiling face, Cut us not down asleep, Ere the year's work is done, Let us labor faithfully, trustfully, And hear Thy welcome, "Come."

"Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God" (Lev. 19: 32).

THAT HUMAN PITY

Of all the evils of our corrupt nature, says an observer, "there is none more constant and universal than pride, the grand wickedness, self-exalting in our own and others' opinion. St. Augustine says truly, 'That which first overcomes man is the last thing he overcomes.'"

SUFFERING AS A CHRISTIAN

Let us brace ourselves, then, to suffer whatever may befall, only anxious that our sufferings are due, not to our want of Christianity but to our possession of it; not because of temper, or evil speaking, or unbelief, but because the Man who is so good to us has been taken away from us, and so near Him. So like Him that we are mistaken for Him. So near Him that we are bespattered by mud flung at Him.----

Is It Increasing?

When an application was made to charter the first board of missions in the Massachusetts Legislature, a member opposed it on the ground that we did not have any religion to export, whereupon a man replied, "Religion is one of those things that we more, export the more we have."

NOTHING BETTER

Is there anything else that is better worth, As long life's way we plod, Than to find some wandering soul of earth, And bring him home to God? I would rather find a soul that is lost, And bring it home again, Than to own all the earth's acres cost, Or all the wealth of men. Wouldn't I be glad when the day is done - In breathing my latest breath, To know some world of mine had won And saved a soul from death.

WHOLLY GIVEN

Says a church historian of the early Christians, "in the new relation to Christ, and through him to the Father, they detached themselves from every earthly object regarded as an idol, and that gained strength to endure the loss of all things." Life on earth became a school for the training of the soul for a higher state of existence in the future. To them, all suffering is the chastisement of a Father, and death is a day of accession to a higher degree. The entire course of events, including the most minute, is ordered of God, so that all things work together for good to them that love Him."
THE PREACHER’S MAGAZINE

ASKED THAT WE PRAY AND FAST
A resolution was introduced in the last Texas legislature by Rep. J. B. Bradley, asking Governor Alfred to call for a day of prayer and fasting among the people of Texas. Said the representative when he introduced the resolution, "If we are ever going to wholly recover, we must think more of the spiritual side." In issuing the proclamation the Governor said, "We must pray and fast that we might find a way out of this great calamity."

"Sin No More" (John 5:14). "The soul that sinneth it shall die" ( Ezek. 18:4). "The wages of sin is death" (Rom. 6:23).

PLenty of Evidence

Says a writer, "Though the third chapter of Genesis and the first chapter of Romans had never been written, we must have felt that somewhere there had been an awful lapse in the story of our race, or that it had been the sport of some malign fate. From the first there is in all a hereditary tendency to gratify to excess the promptings of the natural appetite, besides this we have deepened and intensified these inherent tendencies by our actual transgressions."

MAPPINGS OF BIBLE LANDS

Sixteen pages of maps covering every phase of the geography and topography of the Holy Land. There are twenty-five maps and charts and two pages of index. A two-page Historical Bird's-Eye View of the Holy Land is a special feature of this publication. Bud Robinson recommends it highly on his return from the Holy Land.

Price $1.00

HANDBULS ON PURPOSE

Complete in 11 Volumes—$16.50 Including Index Volume

Volumes 11 and 12 have recently been published. Price $1.75 each. Material in these two volumes not included in index volume.

This incomparable set—twelve volumes of Sermon Outlines, Bible Readings, Seed Thoughts, Apt Illustrations and Practical Hints—is of inestimable value to preachers, Sunday school teachers and workers with young people.

ALEXANDER MACLAREN'S EXPOSITIONS OF SCRIPTURE

This new edition is published in seventeen volumes, 15,000 pages, completely indexed, bound in durable maroon buckram.

This work was originally published in thirty-three volumes and sold for $69. The current edition is offered at a fraction of the former price so as to place this monumental work within the reach of all.

$15.00 for the entire set (And we pay the postage)

"THE CHURCH OF THE NAZARENE"

A thirty-two page booklet with attractive, blue cardboard cover. It contains a brief history of the church, a statement of the purpose, beliefs, organization and advantages of the Church of the Nazarene; a statistical report showing the progress made by the church during the twenty-two years of its existence; an article, "Who is a Nazarene," by General Superintendent Dr. J. B. Chapman. Also there are brief statements concerning the work of our Young People's Societies, our Sunday school activities, foreign missionary work, ministerial relief, home missions and church extension; a list of our schools and colleges, a picture of our Headquarters Building and pictures of the four General Superintendents. This booklet is vest-pocket size, 3 x 5 in., which combined with its attractive appearance and the information given in condensed, right-to-the-point style makes it ideal for distribution to those who manifest interest in our organization. Every pastor and evangelist should have a supply of these booklets. They are inexpensive and they fill a real need.

Prices: Single copy 6c; 12 for 50c; 100 or more at 5c each.

NAZARENE PUBLISHING HOUSE, 2033 Troost Ave., Kansas City, Mo.

"Sin No More" (John 5:14).

"The soul that sinneth it shall die" (Ezek. 18:4).

"The wages of sin is death" (Rom. 6:23).

PRINTED IN THE U. S. A.

"THE CHURCH OF THE NAZARENE"

A thirty-two page booklet with attractive, blue cardboard cover. It contains a brief history of the church, a statement of the purpose, beliefs, organization and advantages of the Church of the Nazarene; a statistical report showing the progress made by the church during the twenty-two years of its existence; an article, "Who is a Nazarene," by General Superintendent Dr. J. B. Chapman. Also there are brief statements concerning the work of our Young People's Societies, our Sunday school activities, foreign missionary work, ministerial relief, home missions and church extension; a list of our schools and colleges, a picture of our Headquarters Building and pictures of the four General Superintendents. This booklet is vest-pocket size, 3 x 5 in., which combined with its attractive appearance and the information given in condensed, right-to-the-point style makes it ideal for distribution to those who manifest interest in our organization. Every pastor and evangelist should have a supply of these booklets. They are inexpensive and they fill a real need.

Prices: Single copy 6c; 12 for 50c; 100 or more at 5c each.

NAZARENE PUBLISHING HOUSE, 2033 Troost Ave., Kansas City, Mo.
MANUAL FOR FUNERAL OCCASIONS

The most complete funeral service equipment published. The manual is a permanent volume of two hundred and sixty pages containing Scripture selections, poetical quotations, sermon outlines by fifty authors, committal sermons, scriptural benedictions, etc., including seventy-eight pages of choice music from "Hymns of Hope," all elegantly bound in durable, flexible morocco. The manual is accompanied by four separate copies of "Hymns of Hope" for the use of the singers. These are all enclosed in a neat cloth-cloth carton, which easily fits the pocket.

The set, complete, $2.00

The Manual separate, flexible morocco, 260 pages, $1.75

69x98

PASTOR'S "IDEAL" POCKET RECORD

A simple, practical, well-arranged, and permanent church record, which contains a specially ruled and printed pages for keeping records necessary to the pastor. Special pages to record—Marriages, Funerals, Special Sermons, Prayer List, Receipts, etc. Will relieve the pastor's mind of many details.

96 pages. Size 3½ x 5½ inches. .35

PASTOR'S UNIFIED LOOSE-LEAF RECORD

Contains record of Officers, Church members, Pastoral Calls, Marriages, Baptisms, Funerals, Sermons, Addresses, Cash Rescued and Dividends, Sick and "Shut-ins," and other departments. Pocket size: 4½ x 6½ inches. Complete, $2.00; binder separate, $1.40; leaves separate, $.60. Separate leaves of any form sold at the rate of $1.00 a hundred.

PASTOR'S "IDEAL" OIL VIAL

Guaranteed Leak-Proof

A very neat, compact vial of convenient size. Has leak-proof cork stopper, screw-top and clip, for carrying in pocket. Made of black hard rubber. .50

COKESBURY MARRIAGE MANUAL

Reproduced are the historic Protestant marriage rituals, several more recently developed services in general use. A section is devoted to the pronouncements of the churches on marriage, remarriage; another to a bibliography on the many-sided aspects of matrimony; still another to a digest of the marriage laws of the States. Timely hints on The Minister and Marriage conclude the book. (Bound in black limp moroc-cotol, with round corners, blue under gold edges). .10

COKESBURY FUNERAL MANUAL

224 pages of well-selected material for the burial of children, youth, adults, the aged—including the historic liturgies of Protestantism: hymns, poems, and prose of consolation; selected prayers, texts, and an excellent group of funeral sermon outlines. (Bound in black limp moroc-cotol, with round corners, red under gold edges). .10

THE IDEAL CHURCH RECORD

It is simple and practical and makes record keeping easy. There is sufficient room to keep the records of an ordinary church for a generation. There is room for complete record of Pastors, Church Officers, Alphabetic Annual Membership List, Children Born to Members, Children Dedicated, Marriages, etc.

Size 8½ x 11 inches, about 200 pages. Substantially bound in black cloth, with leather back and corners. Price $2.75, postpaid.

We can supply loose leaf material for the following items:

Church Treasurer's Record
Sunday School Secretary's Record
Sunday School Class Record
Or any other loose leaf material that is on the market. Write for descriptions of sizes and prices. Price $1.00

INDIVIDUAL COMMUNION SERVICES

Tray No. 2. Interlocking, with forty plain glasses. $7.00

Tray No. 6. Interlocking, with thirty-five plain glasses. $6.75

Tray No. 10. Interlocking, with thirty plain glasses. $6.50

Price of empty trays may be set off by deducting cost of glasses at $1.00 a dozen.

Base No. 50A. Fits Trays 2, 6 or 10. $2.25

Cover No. 50A. Fits Trays 2, 6 or 10. $2.25

We can supply Patent Filler, silver lined, at $5.50, delivery extra.

Aluminum Bread Plate No. 1. 10 inches in diameter, narrow rim. $1.40

Aluminum Bread Plate No. 2. 10 inches in diameter, broad rim. $1.40

Prices do not include delivery charges.

Circular giving detailed descriptions of Commination Wares will be sent on request.

NAZARENE PUBLISHING HOUSE, 2023 Troost Ave, Kansas City, Mo.
The Question of Stewardship

THE EDITOR

IT IS a fact, as Dr. J. G. Morrison has shown in his series of addresses on the subject, that stewardship reaches out into all the ramifications of the Christian life. Time, talent, prayer, faith, service—every possibility is in the way of being a heritage over which God has made us stewards.

But, in spite of all, money must loom large in the Christian life and thinking, and therefore the preacher, like his divine Lord, must himself think clearly and express himself frequently and forcefully upon the dangers of covetousness and the obligation to make money and goods effective means for the enlarging of the kingdom of God.

Preachers are often inclined to want to dismiss the financial phases of the work of the church. But this is neither possible nor desirable. A man is certainly not preaching the whole truth unless he preaches on money. And it is not enough to simply get money to operate the church. Besides this we must help the people to worship God with their money and by this means turn their possible things into gold that will endure.

The central thought in it all is that the Christian is a steward and not an owner. And this is the most difficult part of the proposition to make clear. Some professing Christians claim ownership over all they have and even speak of "giving," their tithe—whereas the Bible always calls it "paying" tithes. And even some careful tithers consider what is left their own to use or dispose of according to their own plans and will. If any considerable number of church members should become actually convinced and convicted that all they have belongs to God and that they have no claim except as a steward to hold and dispose, all else would be easy.

Even tithing is but a method of carrying out the demands of the stewardship of the whole. And if a faithful steward ever grasps the thought that all he has to do with one-tenth of his income is to deposit it in the
Lord's treasury he will be glad. There is no further worry about that much of his trust. Then the use of the other nine-tenths will have for its guiding principle that it must be used for the glory of God. And instead of feeling that whoever appeals to him with the work of God is trying to get his money away from him, the Christian should feel that everyone who presents to him the interests of God's kingdom is helping him find a way to discharge the obligations of his trust.

It is all dodging the point to say that if the people are spiritual they will be liberal. You might as well state it the other way and say that if they are liberal they will be spiritual. But the fact is that God has given preachers a stewardship of truth and one very important phase of that truth bears upon the money question. And just as one must preach repentance with much emphasis and repetition, so he must preach on the money question urgently and frequently.

But this is not a dull, dry theme. Rather it is a live theme out of which both the preacher and the listener should receive much blessing. And I think we might extend the ancient saying regarding doctrinal preaching to this subject also and say that the test of real preaching ability is the demand that the preacher shall be able to get happy while preaching on the money question. Then I think one of the tests that a church is spiritual should be the requirement to answer the following question, "Do they get happy while their pastor is preaching on the money question?"

The Bible is universally accepted as the written revelation of God to man.

Editorial Notes

The danger of professionalism is ever present. It is even a temptation to the preacher to read his Bible in search of texts rather than to look in it for messages, from God to his own soul. One way to avoid falling into this trap is to fall in with the movement among laymen for reading the Bible through every year and do this as a matter of personal devotion as a Christian, and not as a professional searcher for material in use in preaching to others.

Perhaps there is no test upon which we would all make a lower grade than on the prayer test. I know there are more important things regarding prayer than simply the time one spends in prayer, but I also know that praying requires time. "Praying in a hurry is like shooting without taking aim."

One of the most valuable and effective points in the sermon on tithing is the one the preacher makes when he gives his testimony. Especially if he is able to say, "I have been a careful, systematic storehouse tither for years, and I have found great blessing in it. I am glad that when poverty stalks and sickness comes into the home we are able to say, 'Thank God, we have paid our tithes and remembered God with our offerings.' I would not be uncertain in times like that for anything in the world. Oh, what a joy to be a tither!"

The Bible does not argue tithing. It says very simply "The tithe is the Lord's." It assumes universal knowledge of tithing.

Expository Messages on Christian Purity

OLIVE M. WINCHESTER

Essentials in Christian Experience

But the end of the commandment is love out of a pure heart and a good conscience and faith unfeigned (1 Tim. 1:5).

In the Christian life, as in other forms of experience, the question often arises as to what are the fundamental elements and what are the 'accidentals', that is, what are those elements without which the Christian experience could not be a complete experience true to its being and what are the resultant effects of that nature or being as expressing themselves in life? Often much misunderstanding arises from confusing these two, the essence and the effects arising. Many times people take an effect for the essence, and then, when such an effect is simulated, they feel that the essence is present, only to see some soul go down in a crash and wonder what was the trouble. For our own sake and for help rendered to others it is necessary that we have a clear understanding of the fundamental groundwork of Christian experience, and we believe that the text under consideration gives this to us.

Love the Primary Essential

The Scriptures are very explicit on the fundamental nature of love in relation to Christian experience. This was set forth by Jesus when a lawyer asked him one day, "What shall I do?" and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

The same emphasis is continued by the Apostle Paul when he sets forth the primacy of love in the thirteenth chapter of 1 Corinthians: "The thought that he so fully elucidates here is expressed elsewhere in brief when he states that love is the fulfilling of the law, but it is in Corinthians where he brings out the pre-eminent of love for he places it as superior to prophecy and to faith, two very essential phases of Christian experience; then in this same passage he delineates the qualities of love, and as we view these qualities we can but acknowledge that any virtue in Christian experience that possesses all of these must have a superior rank among Christian virtues.

This love thus emphasized is not simply human sentiment, but is imbied with a divine dynamic. In the Greek there are two words for love, one which belongs to the natural order, but then there is another word which carries the thought of that love which is begotten of divine life in the soul, and it is this kind of love that constitutes the end of the commandment. No form of human love could satisfy the demands; it would break like brittle wishes, but the divine love implanted in the soul has an ever supply of increase, for its source is from God who is love. Love, then, is the image of God within the soul, radiating back unto God himself and sending forth its blessing upon mankind until man feels the warmth of the love pouring forth from a heart that has been in touch with this heavenly dynamic.

The thought thus expressed lends an exquisitely pointed emphasis to the very definite to the one we have to add
and that is that this love must come forth from a pure heart: It has been said by some that there is an expulsive power in the new affection of love that comes into the soul, but if we feel that while this may have a relative truth, it is not the essential fact of heart purity. It is true that the mind cannot contain too many conflicting elements at once, but other emotion is dominant, others recede, but that this purifies fundamentally the nature, we do not see; it would seem that it functions as an overpowering force. Such teaching would appear to us to savour more of suppression, at least it borders there. It may have more of Christian grace than teaching that ignores the uniting of the heart about one supreme, dominating element, but it does not wrestle with the defiling element of sin in the heart which pervades all the nature. There must be the cleansing from this impurity before there can be the filling of love: God will love come forth out of a pure heart.

If the heart is not purified, then the nature will be diverted in its affections and thus the choice of motives may be misdirected and a wrong spirit and action result. But when the heart is made clean, and the affectional nature is vitalized with life for God, then the strongest motivating power possible inspires the will and the whole life is brought into alignment.

A Good Conscience Concomitant

Often in the consideration of religion there has been a divorce from morals; this has constituted a problem down through the ages. It was a problem with which Amos and Isaiah wrestled with the Hebrew people. It occurs in our own day. Oftentimes people excuse themselves for deficiencies in moral shortcomings because of some religious allusions they experience or say and stress some particular element of belief as essential ever against the operation of a good conscience in the relations between themselves and their fellowman. "Conscience," as one has defined it, "is the activity of consciousness toward the ethical aspect of things." No higher system of ethics is found in the catalogs of moral thought than is found in the Scriptures. Let each age answer for itself and its own time, and the standards of Scripture have a relative reality to those of its age. We cannot measure Old Testament morality by New; we must measure Old Testament morality by its own times. When we measure New Testament morality by its own times, and all the ages that have followed, we find that it stands as the supreme guiding star in the firmament of all moral thought.

That this activity may function within the being, it must be awakened or quickened and must be kept awake. As says Excell, "The conscience must be enlightened; in itself it is not an infallible guide. Its province is not to teach men truth, not to correct erroneous principles, but simply to show a man when his conduct is, or is not, at variance with his knowledge and convictions right. That knowledge must be obtained elsewhere; and then conscience will dictate the course of rectitude and consistency. If the judgment be under the influence of false principles, the conclusions of conscience will also be false. Some of the vilest things that have ever been done in its name and under its authority. It is evident, therefore, that a conscience, to be rightly directed, must have light; so far as it is instructed it invariably conducts a man in the right way. Therefore seek illumination. Be concerned to have correct principles, and labor after proper views of divine truth; for if the clouds of ignorance and error hang over the mind, not the greatest firmness of character, not the utmost integrity of purpose, no, not even the most decided sincerity of conviction, can preserve the vessel of the soul from pursuing a false track till, finally driven upon the rocks or dashed against the rocks, it makes shipwreck of faith and of good conscience, and thus through ignorance is forever cast away."

The enlightenment of the conscience is a process of education. The purifying of the heart is an instantaneous work. The content of what constitutes Christian ethics must be acquired by a gradual process, through the understanding of the mind illuminated by the Holy Spirit, through the Word of God. We do not receive with our experience of entire sanctification an infallible understanding of ethics; herein must be "study to show yourselves approved unto God." Our objective in living should be to keep our "conscience void of offence" both toward God and man. In keeping our conscience void of offence toward God there will be the maintaining of the spirit unsullied and untainted with sin, but toward man there must be the exercise of principles of justice, mercy and love.

In speaking of the value of a good conscience within the heart, Excell says, "Conscience, how great and how solid is the peace which a good conscience is capable of conveying to the soul. It is an inestimable treasure, a constant and an unchangeable witness to our sincerity. There may be disquietudes without, there may be losses, afflictions, and persecutions, but amidst the wildest storms it maintains inward serenity. Consider what strength and spirit a good conscience imparts through all the journey of life. Without it the hands become weak in duty, the feet weary in travel, and the heart languid and depressed in religious engagements. You cannot approach the mercy seat with confidence, for, without it not approving yourself, what hope can you have of acceptance with God? Give me an unclouded conscience; let it bear witness in the Holy Ghost: then shall I stand upright in the presence of the enemy. My arm will be strong to wield the sword of the Spirit, and will be an inward vigor and elasticity that shall rise in proportion to opposition."

We have considered the value of a good conscience, we will follow Excell again as he tells how to keep a good conscience. "Be anxiously vigilant against all evil, and watchful as to all opportunities of good. The conscience of a saint is like the eye of the body, extremely sensitive, requiring to be guarded with most jealous care. The least note that enters into it makes it smart and agonize. Let it be your constant concern to live and act as under the eye of your great Master, to whom all things are naked and open, before whom the heart is anatomized as it were, and all its secrets are perfectly known. Realize the presence of Christ with you, and carry it into all the engagements of life, striving to do nothing which you would not be willing that He should behold. Be diligent and habitual in the work of self-examination, without which it is certain that no one can be satisfied as to the reality of his condition. What a shame it is to some men that they know everything but their own hearts and characters."

An Unfeigned Faith: A Resultant

As the last essential in Christian experience as noted in this particular passage of Scripture we have mentioned an unfeigned faith. The Greek reads without hypocrisy. In the "days when Jesus was calling His disciples we remember that He characterized Nathanael as an Israelite indeed in whom there was no guile, and this would seem to be the quality of character that is indicated here. When the heart is purified and the conscience bears a good testimony, then there will be no guile in our faith.

In our Christian profession as in other walks of life there comes the temptation to professionalism or to a standard maintained before men which is not a reality in the heart. This sometimes creeps slowly upon one without a realization that such is the state. Perhaps if there had been more careful self-examination, such a state would have been revealed, but so often we take
our religious experience for granted and feel confident that all is well, and we go on without coming to an understanding that we have failed to keep the vital touch which would eliminate from our souls all that would tend to savour of insincerity or guile.

Then sometimes in the Christian walk of life people are so sure that the cost justifies the means, and if the ultimate objective that they have in mind is the kingdom of God, they may use guile and subtlety in their attainment, in fact they creep into the mind the thought that shrewdness and cunning may be praised as meritorious. Often sincerity and reliance upon God; faith in His promises and complete trust in His faithfulness to His children is the only condition that will keep the heart in its right relationship toward God. This will exclude all rationalizing or seeking to reason out a justification for one’s attitude instead of acknowledging that one was wrong in one’s position. An unfeigned faith is clear, undivided without any self-seeking, but devious only of the glory of God.

Thus we have the primary essentials in the Christian experience. We notice that they savour not of the spectacular; they are simple, unassuming graces of the spirit, but they go to the very heart of Christian living. They comprehend relationships both toward God and man, and keep the spirit of man unsullied in its purified nature, vital with love. They cause the individual to rest in peace as he looks within and finds that from the inner recesses of his being there comes a response born of a good conscience, and as he expresses his faith toward God, he can feel that it is reinforced with absolute sincerity and that there is no alloy in it. While such graces may not shine forth before the world without as striking, yet within they give a sense of security and confidence.

### HOMILETICAL

**Prayer Meeting Suggestions for February**

**Jesus, an Example of Stewardship**

*John 17:1-7; 1 Peter 2:21*

1. Christ is the Pattern After Whom Every Life Should Be Shaped.
2. He is the Example that all should follow.
3. He is the Guide directing his followers.
4. If Jesus accepted stewardship as the guide of His life, then all of His disciples should do likewise.

**Christ, the Great Giver**

2. The Giver of Satisfying Bread (John 6:35).
3. The Giver of Light (John 8:12).
5. The Bestower of Glory (John 17:22).

**The Successful Church**

*2 Cor. 10:17*

Salvation is both an ending and a beginning.
1. End of sin and the beginning of salvation.
2. End of darkness and the beginning of light.
3. End of death and the beginning of life.

**Am I My Brother’s Keeper?**

*Genesis 4:9-10; 1 Peter 2:21*

1. An Example:
   1. Trying to evade responsibility.
   2. Trying to evade God.

2. Personal Responsibility:
   1. For personal salvation.
   2. For personal influence.
   3. To a certain degree for the soul of another man.

3. Personal Watchfulness:
   1. Regarding spiritual experience.
   2. Regarding relationships in the family.
   3. Regarding one’s own soul.

4. How to Be My Brother’s Keeper?
   1. Recognize that I am not his Judge.
   2. Pray for him.
   3. Endeavour to get him to attend church.
   4. Do some personal work.

**Securing God’s Aid**

*Joshua 23:11*

1. Joshua Reviews the Dealings of God with Israel.
Christian Conversation
E. M. VAUGHNT
But speak thou the things which become sound doctrine (Titus 2:1).

1. Some Things It Should Be, Free From

1. Evil speaking.
   a. "He that planteth thorns shall in like manner himself be wounded therein" (Gal. 5:11).

2. Hatred, not, nor evil working, nor slander, nor reproachful speech, nor spiteful speaking (Titus 2:8).

3. All filthiness, and unrighteousness, and covetousness, and unlawfulness of any sort (Col. 3:5).

4. 1. Free from bitterness.
   a. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, as fit to the perfecting of the saints" (Eph. 4:29).

5. Free from anger.
   a. "And be not drunk with wine, whereby ye are xlsed, but be filled with the Spirit" (Eph. 5:18).

6. Free from strife.
   a. "Ask not evil speaking, nor rash judgments, nor vexatious words stir up anger" (Prov. 15:1).

7. Free from jealousy.
   a. "Keep thy tongue from evil, and thy lips, from speaking guile" (Ps. 34:13).

8. Free from complaining.
   a. "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said I will not leave thee, nor forsake thee" (Heb. 13:5).

9. It should be sincere.
   a. "In the multitude of words there wanteth not sloth, but he that uttereth his lips is wise" (Prov. 10:19).

1. God of Grace (1 Peter 5:10).


Evidences of Christianity
BASIL MILLER
CHAPTER FOUR

The Text and the Early Versions

"We have thus traced Christianity from the present back through history to the days of the early fathers. We now change the channel of thought to the New Testament; for the New Testament is the final expression of Christianity. "The divine origin of the Christian religion depends for its proof on the evidence that Jesus of Nazareth is 'the Christ, the Son of the living God.' This is conditioned upon proving the authenticity, the integrity, the infallibility and the inspiration of the Bible, and especially of the New Testament. The Old Testament is so intricately bound up with the New, and the life and teachings of Jesus, that if the first is inspired, the other must be inspired also.

1. The integrity of the New Testament. By the integrity of a book we mean that in its preservation it has been uncorrupted; that what we possess is the entire book unchanged. In the different copies of the New Testament, the early versions, and the separate parts of the different manuscripts of the New Testament which have been found, numerous various renderings and renderings exist. In all the hundreds of existing manuscripts and ancient versions, the renderings different from the text commonly accepted are estimated to be not less than 120,000. It was recognized early that the readings of these different manuscripts were diverse, but not until the several versions had appeared and scholars had compared them, did the magnitude of the various readings come to light. These slight errors have crept in through the work of copyists and transcribers during the ages before printing was invented. The first Latin Bible was printed by Gutenberg, the inventor of printing, about 1452. Of these eighteen volumes are still extant. The honor of producing the first Greek Bible belongs to the Spanish Cardinal Ximenes in 1514. Of this six hundred copies were printed. In 1516 Erasmus published his New Testament. Each of these writers had loyally followed existing manuscripts, and had not critically compared them to see wherein they differed. But in 1534 Colman prepared a critical edition. In 1550 Stephens published another critical New Testament by means of using different manuscripts and comparing their renderings and by using the original forms which appeared in the largest number of, and the most valuable, manuscripts. In 1381 Beza; in 1624 Elzevir; in 1803-7 Griesbach; Lachmann, before his death in 1831; Tischendorf from 1841-79; Trechsel from 1857-79; and Westcott and Hort in 1881 published critical editions of the New Testament. Each scholar used the preceding editions of the Greek Testament, and also the new manuscripts as they were discovered, until the edition of Westcott and Hort is accepted at present as the nearest to the original text.

As though the number of these various readings is great, still Dr. Hort, one of the most competent authorities on the subject, says that in regard to most of the words no change in form appears. About seventeenths of the words are abobe doubt
change. Only one-thousandth part of the bulk of the Bible is doubtful as to just what is the exact reading. Dr. Hort states:

"With regard to the bulk of the words of the New Testament . . . there is no variation, or other ground for doubt, and therefore no room for textual criticism; and here, therefore, an editor is only a transcriber. . . . The proportion of words virtually accepted on all hands as above doubt is about seven-eighths . . . Setting aside variations in orthography, the words in our opinion still subject to doubt make up about one-sixtieth of the New Testament. . . . In this second estimate the proportion of comparatively trivial variations is beyond measure larger than the former, so that the amount of what can in any sense be called substantial variations is but a small fraction of the whole residual variations, and can hardly form more than a thousandth part of the entire text."

More specifically Dr. Hort again writes:

"The books of the New Testament as preserved in the extant documents assuredly speak to us in every important respect, in language identical with that in which they spoke to those to whom they were originally written." Dr. Davidson affirms, "No new doctrines have been elicited by the full of Biblical criticism, nor have any important passages been announced by it from obscurity. All the doctrines and duties remain unaffected." Hence no doctrine, or message, truth of teaching, is in any way affected by the known variations.

Many changes from the original which now give rise to variations were unintentional. Letters were, easily interchanged by accident, which in the translation had an entirely different meaning. In Acts 13:18 many manuscripts and editions read, "bare them as a nursing-father," instead of "suffered he their manners." This difference of rendering is due to the interchange of one letter, p for ph, or etropophorein instead of etropophoren. Rom. 7:6 should read "we being dead," instead of "that being dead." This difference is due to the one letter, the use of e or a, or apocatastasis instead of apocatastasis. In 1 Tim. 3:16 just one single stroke, or a little mark, thus, in the center of the O in the abbreviation for God, makes a difference in the reading of "He who was manifested," for "God was manifested."

In Rev. 15:5 the translation "washed us from our sins" for "bade us from our sins" is due to the insertion or omission of e, or transposis for transponi. In Mark 10:20 by a difference of two letters the rendering can be changed from Herod "did many things," for "was much perplexed." Such changes as these could easily have been made unintentionally, but they give rise to many variations.

Similarity of ending, technically termed homographation, of words and verses sometimes occasions mistakes. Thus in 1 John 2:13 the American Revision places in italics the clause, "but he that acknowledgeth the Son, hath the Father also." But in the original manuscripts of Codex Sinaiticus, Codex Alexandrinus and Codex Vaticanus, and others these words appear; while in some manuscripts are dropped by the confusion of the repeated phrase, "vituper esti" (the Father) and Luke 18:38, 39 both end with "have mercy on me" (eleison an)", with the result that some manuscripts have omitted the entire 39th verse.

By the use of synonymous expressions, various readings would be originated. As where the "messengers of John" are used instead of the "disciples of John." Then ancient manuscripts were without any stops in the words, such as spaces and punctuation marks, and this would easily give rise to errors in copying and translation. All early manuscripts were written thus: FORGODSOLOVEDTHEWORLD THATHATGAVEHISONLYBEGOTTEN
THATNOWHASLOVEBEINGBELIEVETHEONISHISDEEDSHOULDNOTPERISHBUTHAVETHATBELIEVEEVERLASTINGLIFE.

Many variations are due to abbreviations. For in the manuscripts abbreviations are numerous. In the Septuagint, J is the Hebrew abbreviation for Jehovah, but it also means my. In one case "the form of J was translated into fury," where it should be "the fury of Jehovah." Marginal readings in the older manuscripts have often been copied in the text of the newer. Thus errors arose. In Rom. 11:6 many leading Greek scholars think that the later half of the verse appears to have been added by a copyist to complete the antithesis, also the account of the angel at Bethiah seems, to these scholars, to have been copied from the margin in explanation of the healing efficacy of the waters. Momentary inattention would cause the scribe to pass over letters or words, or omitting words would often lead the mind inastaking to forget, and to make a slight error in spelling words. Many copies were taken from dictation, and words which sounded alike might be spelled differently. Or the scribe might try to correct a mistake in the copy he was using; or notes which were used to amplify by hand in other manuscripts, added as an integral part of the new manuscript.

Often these alterations were intentional. A Greek copyist would correct a Hebrewism as a violation of grammar; he would sometimes substitute for the Greek words which he thought more clear and easy. Or he would correct one Gospel by another, and in one Gospel, another. Or he would fill in a shorter account by a longer one. Or to suit a parallel passage, or to make it agree with the passage from which it was quoted, the scribe would make alteration. In some cases the scribe even changed the original reading to suit his party or belief. Marcion left out entire passages which did not suit his heresy.

Thus errors have crept into the different manuscripts during the hundreds of years that the Bible was passed from generation to generation by means of scribes; but such variations are without the power of vitally affecting the original meaning or meaning. Hence the New Testament, the record of the life and teachings of Christ, the origin of Christianity, has come down to us practically as it was originally written when "holy men of old wrote as they were moved by the Holy Ghost.

2. Means of restoring the original text. (1) Ancient Greek manuscripts. The original copies of the books of the New Testament undoubtedly perished at a very early age, possibly fifty or a hundred years after the death of the writers. Not only have the original autographs perished but possibly also all those made from them during the first two or three centuries. Books, wear out and parchments will not last for ages. Multiples of sacred books were hunted, and burned by the heathen and pagan mobs of the early ages of the Church in their mad fight against Christianity, which helps to account for the scarcity of early manuscripts.

a. Uncial manuscripts. The earliest manuscripts of the New Testament books were written no doubt on papyrus, a fragile material soon ruined by handling. A few centuryvellum was used instead of papyrus for the more important manuscripts, and about the same time the codex was used instead of the roll. Eusebius states that Constantine ordered fifty copies of the New Testament made on vellum, and many scholars now believe that Codex Sinaiticus and Codex Vaticanus were originally among the fifty. When new
vellum was too costly the transcriber would take old vellum containing writings which he would wash or scrape off, and then write on this. This is called a "codex rescriptus" or "palimpsest." In the earlier times the New Testament was divided into three parts: the Gospels (to cuaggeion), the Epistles and Acts (to apostollion), and Revelation (e 'apostalapitsa). In the third century it was divided into two kinds of chapters, the longer called proseis, or titloi, the shorter termed capitula, or as the Greek is kephalaia. In the fourth century these divisions were in common use in the Gospels.

In 459 Euthalus published an edition of the Epistles of Paul in which he divided them into capitula with a summary of their contents; later he divided the Acts, and the Catholic Epistles into the same. He also introduced accents into manuscripts which custom did not become common until the eighth century. He added to the Pauline Epistles the superscriptions which are found in the English version. To make manuscripts more legible he further divided them into lines, atkoi, which style of writing soon became common. But in the eighth century the lines ceased to be written separately, but a dot was used to represent the end of a line. In the same century punctuation was introduced. At this time the letters began to be compressed and slightly inclined; in the ninth century the note-of interrogation and of the comma were used, and in the tenth the uncial or large, upright style of writing was superseded by the cursive or running hand. Chapters were added in the thirteenth century by Lysagor (d. 1228), and versicles are due to Stephen (1551).

From these facts weighty rules, which are essential in restoring the original wording and in textual criticism of the New Testament, are induced. As a manuscript is found it is of utmost importance to be able to know approximately the age during which it was written. For this purpose the following rules are used:

1. A manuscript in cursive character is not older than the tenth century and in rare instances the ninth.
2. A manuscript with compressed or inclined characters or uncial is not older than the ninth century.
3. A manuscript systematically punctuated and with atkoi is not older than the eighth century.
4. A manuscript in uncial letters which is divided into lines or accented with the divisions, titles or superscriptions of Euthalus is not older than the fifth century.
5. A manuscript with the Eusebian canons, or the breves and capitula of the Gospels, is not older than the fourth century.
6. In all the number of the Uncial Manuscripts of the parts of the New Testament is 156.

This may seem indeed a very few manuscripts of the New Testament to have been preserved from the time of the fourth century to the present; but when compared with copies of the Greek classics it is indeed large. Dr. Neale writes, "For no literary production of antiquity is there such a wealth of manuscripts as for the New Testament. Our classical scholars would rejoice were they as fortunate with Homer, Plato, Aristotle, Cicero or Tacitus, as the Bible students are with their New Testament. The oldest complete manuscript of Homer that we have dates from the thirteenth century A.D. 1. Of Virgil there is one uncial copy.

Of the copies but a few originally contained the whole New Testament, and only one contains it now. Much of these copies are of single books or groups of books, and the most are now fragmentary. The four Gospels are found in fair completion in but four of them; Acts in nine; the Catholic Epistles in seven; the Epistles of Paul in nine, and the Apocalypse in five.

Five uncial copies exist, whose antiquity is so great that there is no evidence that all students of the Bible should have a knowledge of them:

1. Codex Sinaiticus, or the Sinaitic manuscript. This is an uncial manuscript containing the entire New Testament, with a large portion of the Greek Old Testament, the Psalm, the Epistle of Barnabas, and portions of the Shepherd of Hermas appended to it. Its leaves are of vellum, made of the skins of young calves or antelopes, containing 1,450 pages. It was discovered by Tischendorf in the Convent of St. Catherine at the foot of Mt. Sinai in 1859; and is now kept in the Imperial Library at St. Petersburg. All critics unite in ascribing it to the middle or the first half of the fourth century—about 325-330 A.D.

2. Codex Alexandrinus, or the Alexandrian manuscript. This is composed of four volumes, of which the first three contain the Septuagint—Greek—version of the Old Testament. It lacks all of Matthew up to 25:6; two leaves of John's Gospel including 6:50-8:52, and three leaves of 2 Corinthians, including 6:13-12:6. In 1628 it was sent to the king of England by the Greek Patriarch of Constantinople, and is now in the British Museum. The date usually assigned to the copying of this is the beginning or the middle of the fifth century—400-450 A.D.

3. Codex Vaticanus, or Vatican manuscript. This was originally designed for a complete Greek Bible; but it now lacks the first 46 chapters of Genesis, 32 of the Psalms, and the New Testament after Hebrews 9:14 is mutilated. It includes the General Epistles, but lacks the Pastoral Epistles, Philemon and the Apocalypse. This is copied on delicate vellum and has about 1,358 pages. It was placed in the Vatican Library shortly after its establishment in 1448; and nothing is known of its earlier history. The present manuscript is a 12th-century copy from Protestant scholars. The date commonly assigned to it is the fourth century.

4. Codex Ephraemi—This is kept in the National Library of Paris. It contains small portions of the Old Testament in Greek, and parts of every book in the New Testament, except 2 Thessalonians and 2 John—in all about three-fourths of the New Testament. The original writing was probably done in Egypt during the fourth century, and in the fifth century the works of Ephrem, the Syrian, were written over the earlier manuscript. But the ink of the later scribe proved less durable than that of the earlier. It is a codex rescriptus. The date of this is about the same as the first manuscript and many critics believe it to be nearer the original than the first mentioned in this series.

5. Codex Bezae contains parts of the Gospels and Acts in Greek and Latin in parallel columns, and was written near the beginning of the sixth century. It is remarkable for its deviations from the accepted text, and for its additions.

b. Cursive manuscripts—The cursive manuscripts of the New Testament are far more numerous than the uncials. For about two centuries the two styles of writing were both practiced; but after the tenth century the cursive becomes common. One writer, Scrivener, gives a catalog and description of 1,997, of which thirty contain all the New Testament, while the remainder are copies of books or groups of books. Their value for the use of textual criticism is not so great.

(12)
naturally as the uncials; for they were usually copied from manuscripts of a later date than the earlier uncial. But on the other hand they might have been derived from a very early manuscript, and may contain the language nearer the original than any others.

c. Lectionaries—Besides these manuscripts, copies of the New Testament books, a class of manuscripts are discovered called Lectionaries—reading lessons. These were anciently used for public reading in the churches on consecutive Sundays throughout the year. They are composed of passages selected from the different books. About four hundred have been preserved of which eighty are uncial. And in the restoration of the original text occasionally they are of great value.

These ancient manuscripts of the Bible form a link in the unbreakable chain with the past. Gradually we are pushing the existence, the authenticity and the integrity of the Testament back to the times of the days of Jesus. Of so much we are certain: The New Testament, containing the germ of the Christian religion, existed with unbroken continuity from the present to the middle of the fourth century, or about three hundred and fifty years after the birth of Jesus.

2. Ancient Versions—Another method of restoring the original text and of forming the integrity of the Testament closer to the age of the apostles, with historical certainty, is through the ancient versions of the New Testament.

a. Armenian Version—We shall begin with the latest versions and gradually work our way back to the earliest. The Armenians claim to be the first people to accept Christianity as a national faith. But as they had no alphabet they used the Syriac version until Mestob invented an Armenian alphabet and in the fifth century translated the Bible into that language.

b. Gothic Version—When the Goths invaded southern Europe, they in turn were invaded by a missionary of the cross, and many were turned to the Christian faith. Ulpianus, a Capellanian, their apostle, made an alphabet of their language, and translated from the original Greek the Old and the New Testament into their language. There is an extant uncial manuscript of this version, made during the sixth century, which is kept in the University of Upsal, Sweden.

c. Ethiopic Version—The Ethiopic language was spoken in Abyssinia, where Christianity was prevalent in the fourth century. The New Testament was translated into the vernacular near the end of that century, and the beginning of the following. In the present form of this version all the books of both Testaments are included.

d. Egyptian Version—When the Arabs conquered Egypt in the seventh century, to the Egyptian Christians they gave the name Coptic. Bishop Lightfoot, the greatest author on the Coptical language, believes that the Coptic or Egyptian version was translated during the second century. Of this there are two versions. Both contain all the books of the New Testament, and are almost as old as the Syriac and the old Latin. Westcott and Hort write, "Of all the versions the Coptic—one of the Egyptian—"is perhaps the most important for textual criticism. In point of antiquity it must yield the palm to the Old Syriac and the Old Latin . . . . it preserves the best text among the Alexandrian fathers, free from the corruptions which prevailed so widely in the copies of the second century."

e. Latin Vulgate—When the Old Latin version had been used for two hundred years, it was discovered that different copies of it contained variations. To remedy this, Damascus, Bishop of Rome, ordered a revision made. Jerome was entrusted with this task in 382, and in 385 the version was completed. Gradually this replaced the Old Latin version, and was called the Vulgate, or the common version. After passing through numerous revisions in different ages, it was canonized by the Council of Trent in 1546, which decreed that "in public readings, disputations, preaching and exposition it should be held authoritative. Since that time all Roman Catholic translations are made from it, and not from the original Greek manuscripts. Jerome used as he expressed it, "ancient Greek manuscripts," and this version thus must represent manuscripts that are several centuries older than the oldest extant Greek texts. This again re-enforces our position. We are gradually drawing to the origin of Christianity, and our position stands the most acute historical examinations and tests.

f. The Old Latin Version—This is a translation of the Bible into Latin which was made in the second century. It is known to have been cited by writers as early as Tertullian, who lived from 150-220 A.D. As this noted above was superseded by the later version of Jerome, and hence was not extensively used during the intervening nineteen hundred years. In the thirty-eight fragments of it, practically every book of the Bible is represented. This version appeared about the same time as the Syriac version; and they both represent Greek manuscripts of the Bible that must have existed two hundred years earlier than any extant Greek manuscript.

g. Peshito Syriac Version—This is the earliest version of the Bible. It is a translation of the Old and New Testaments into the Syriac, or Aramean, the language anciently used in northern Syria and upper Mesopotamia. Many evidences force us to conclude that it was produced in the second century after the death of Christ; and must have been translated from a Greek manuscript of the New Testament that had been transmitted not over one hundred years from the hands of the original writers—the apostles. From the first translation to the present it has been the common Bible of the Syrian Christians; and has been employed extensively by them for their public worship. This lacks four of the smaller Epistles—2 Peter, 2 and 3 John and Jude—and the Apocalypse. Its date reaches back to some time in the century 100 A.D. It cannot be more than one hundred and fifty years from the age of Christ, and there is a possibility that it existed earlier than this. As to its integrity and authority there is no question whatever.

These versions which are known to have been translated from early Greek manuscripts were extant in every part of the world that had been evangelized up to the fourth and fifth centuries. Hence with definite historical certitude—certitude which none can reasonably question—we can say that the Christian religion with the Bible was a moving force in the world, as far distant as the second century A.D. and we are also certain that the new Testament, as we have it today, is identical for all practical purposes with the new Testament as the Holy Spirit inspired it.
Church Publicity

JOSIAH GRAY

ARTICLE ELEVEN—THE CHURCH BULLETIN

Due to the pressure of an eight-week revival in my own church, wherein I acted as my own evangelist, there has been a gap of two months in my article. I present my apologies to all who have looked for them in vain.

The church bulletin may be an unusually useful asset to the publicity of any church, or it may be a very negative influence. Far too many pastors' studies are littered with accumulations of bulletins that have never been distributed, and far too many bulletins are carried away for courtesy's sake only to be left unread.

The purpose of the bulletin is twofold. It may be used as a pastor's bastion to sell the church to itself or it may be used as a publicity medium to sell the church to the outside world. Or it may combine both of these aims in a very effective way. However it might well be in the average case for the pastor to determine which of these is the primary aim and to govern the arrangement of the bulletin accordingly.

If the bulletin is to be used primarily to sell the church to itself it may still take on several diverse forms. Many churches, more particularly those in which the services are quite ritualistic, use the bulletin largely as a mere program of the order of worship in the Sunday services. Our type of worship does not lend itself readily to this, so we may dismiss it without further discussion.

Other churches use it very effectively as a church newspaper. This has the distinct advantage of taking many notices out of the pulpit and so cutting down the waste of time in the worship services. But, and it is a very frequent but, most pastors do not let the bulletin do this job, but spend just as much time with announcements as if they had no bulletin. In that case the bulletin is a mere waste of effort, at least in that particular. If the bulletin is to be the medium for your announcements, then stick to it and use it.

The other phase of the bulletin as a newspaper is to print little intimate items about the congregation. This is a fine thing and is particularly good for the large church. In the smaller church, the news is likely to be out well ahead of the bulletin and thus minimize its value along this line. Changes of address, names of new members, reports of deated members, words concerning absentees, etc., may be worked into this type of bulletin.

The bulletin may also be used effectively by the pastor as an exhorter. It may call to prayer or other district programs, stir up the lagging department, stimulate the attendance, and promote a host of other things in short, pithy paragraphs. Furthermore the pastor may use it to pass along gems of thought not particularly adapted to his pulpits messages, and yet too good to miss.

Then, as previously indicated, the second main task of the bulletin is to sell the church to the outside world.

Its first function here will be to make announcements in advance of coming events. Special programs, guest speakers, revival meetings, unusual services, striking sermon themes, are some of the things the pastor will want to announce to the outside public.

The various departments of the church may be mentioned, special attention called to their activities, and invitations extended to their fellowship. In larger churches this will be an important part of the work of the bulletin as it is impossible for outsiders to know all the various departments without some such assistance.

The bulletin may also present pithy, pointed paragraphs that will stir the outside readers' attention and make them feel that the bulletin represents a lively and a spiritual church.

It is obvious that the average church bulletin cannot do all the tasks outlined above in any one issue, and should not try to. As previously indicated, it is better to decide on one or two main lines of action and follow it. Then it is a good plan to make some one note dominant in each issue rather than try to do it all at once. Select your particular need and shape the bulletin to it. And if you make changes in your program, then do not be afraid to change your bulletin to meet new conditions.

We come now to the various types of bulletins as far as their mechanical makeup is concerned. First of all, the layout of the bulletin as it is printed in its entirety on a printing press. It is by far the neatest job, but its cost is prohibitive to smaller churches. The church that can afford it will do well not to consider any other type of bulletin.

Probably the commonest form of bulletin is the one where the outside pages are printed and remain the same in every issue for a considerable period of time, while the inside is made and changed every week. So gloriously has this form come to be accepted as a church bulletin, that it may well be considered the standard form. Because the outside setup remains the same for all the year, a large saving may be effected on printing the old supply printed at once. Too many bulletins of this type are spoiled by careless work on the stencil part of the bulletin. Careless workmanship here is excusable, for it suggests to the reader carelessness in other phases of the church work.

Some churches have economized still further by adding the bulletin inside and out. It is hard to make as attractive a bulletin in this way, unless you are an expert with the stylus in preparing catchy designs. Furthermore, the purchase of paper in small retail quantities is likely to bring the cost of the paper alone up close to the cost of paper and printing where the printer has an advantage of large paper purchases. Its one great advantage is the ability to change the outside pages at frequent intervals and so keep the bulletin available for live material.

A variation of some of these forms was introduced some years ago by one or two of the larger churches. They issued bulletins with blank outside pages, and the inside filled with better material for various general denominational activities. Then the local church placed its own material on the outside pieces. It does not seem very satisfactory to me because if the outside is to match the inside in quality it must be printed. If it is printed in large quantities there is no place for local announcements. Then, too, if the local church gains by using the outside pages, the cost is nearly as great as an individual bulletin. On the other hand, if the local church undertakes to stencil the outside, and so have some live news, the contrast between the inside printing and the outside stencil is far more noticeable than in the standard form of bulletin where the reverse situation holds good.

Some churches have attempted a single stencil sheet as a bulletin. I have never seen one of these that I felt justified the outlay of time and money involved. It may be fine, but they have not been called to my attention.

Some of these that I have seen gave the impression that they were indeed "poverty sheets," and that is an impression no church ought to allow to creep into its advertising.

'T happen to be the owner of a Multigraph. The Multigraph differs from a stencil duplicator in the fact that it uses metal type which may be set like print type. It is not as flexible as a printing press. If you are familiar with the machine you know both its advantages and disadvantages. It lends itself well to printing a bulletin because of its use of type that may be cut readily from metal. But it is a very expensive machine to buy unless you have as goodluck as I did in buying a second-hand set. Furthermore it has this disadvantage over a stencil machine, you must both set up and tear down the type, and the dull job takes more time than cutting a stencil. But the Multigraph turns out a very neat bulletin, and it may also be used for many odd jobs of printing that cannot be turned out with a stencil.

One of its chief disadvantages has been the high cost of cuts, so that it is necessary to resort to a few stock cuts or do plain type printing. But within the last three months, thanks to the ingenuity of one of the college students in my congregation, I have learned that linoleum block cuts may be adapted to the Multigraph. This paragraph will not be of great interest but I have found it a very interesting and useful fact. I have found that linoleum block cuts may be adapted to the Multigraph. This paragraph will not be of great interest but I have found it a very interesting and useful fact.
the spirit of your church? There are several outfits now in business of supplying churches with a free duplicator and a year's supply of printed bulletins. In return the church must agree to put the outfits, with duplicated material, distribute the bulletins regularly every Sunday, and endorse the sales of the advertising space on the back of the bulletin. Some of the firms doing this work recognize the danger, and insist that the pastor go with the solicitor to secure the advertisements. Others, less scrupulous in their methods, send in foolscap orders, expecting, no doubt, to get the advertisements any way they choose, and not to waste any time with their methods.

It is a good rule to apply to any scheme of providing the church with supplies in return for the service of selling advertising, that no advertising shall be sold except in the presence of a trusted representative of the church. And it is a better rule to refuse to allow any solicitor to represent the church even with this proviso, but insist that any of the advertising is to be sold the church will sell it. This applies to all advertising schemes as well as to church bulletins. Furthermore, if you go into a plan of this kind, you must know what your supplies will cost, and what percentage the solicitor will take for himself. Roughly speaking, if the percentage runs over fifty per cent in favor of the solicitor, it is wise to have nothing to do with it, even if every other condition has been met.

Furthermore, you must not only face the question of how the advertisements are secured, but what is the nature of them? In these days when so many businesses are open on Sunday, when so many stores are filled with liquor and tobacco, it behooves a holiness preacher to be very careful of the character of the advertising permitted in his bulletin. Just last month a neighboring Nazarene pastor fell for the song about "market" and found that the solicitor had sold a theater and a tobacco advertisement. A word to the wise is sufficient.

Next, we ask what effect does the sale of advertising have on your own space? I know of one bulletin where the advertising reached one page inside pages. The effect was very undesirable. Certainly no more than the back page should be used.

Last of all, can you sell advertising and be fair to all concerned? Do you deliver the merchant values for the money received, or is it merely another way of asking him for a donation, for too often a donation, the major portion of which does not reach the church at all in any way, is resented by the merchant. So prevalent has the selling of such advertising become that it is nowadays impossible for merchants to sign up without the endorsement of the Chamber of Commerce or the Better Business Bureau. And when you try to get that endorsement it is like pulling pearl teeth, and you will be told some of the things I have tried to put across in the previous paragraphs, only the language and method of the telling is likely, to be much more emphatic, and rightly so, from the merchants' angle.

If you must have a bulletin, and must raise the money for it by advertising, be sure to raise it in such a way that your advertisers are satisfied, or else put it frankly on a donation basis and do not try to make it a commercial scheme.

I have damaged two bulletins by advertising and been reprimanded. One was a hand-printed bulletin in its entirety and I sold the space myself. It ran acceptably for about a year, then I discovered one of the merchants felt they were not getting value for their money. Others were well satisfied, but I felt that even one or two unsatisfied merchants were too many, so I discontinued it immediately. My other venture was failures. I foolishly turned a young man loose to sell the space and print the bulletin. His methods of selling were far from desirable, and his printing was atrocious, so I was glad when the year was up and I could write lines to the venture. I printed a bulletin for one church where the pastor sold his own advertising, and it left very feeling satisfied. I know several other pastors who have done well with such bulletins, but I know many others who wish they had never ventured. So I have about decided for myself that I shall not print another bulletin unless the church finances it itself, or else it is clearly understood that it is supported by donations and not real advertising.

Last of all, we consider how the bulletins may be distributed. The simplest way, of course, is merely to distribute them at the church services. But the simplest is not always the best way. If you distribute them only this way you may have a surplus of undistributed bulletins and you fail to reach the outsider public with them.

You may, distribute them by mail. This involves more finances but it is more justified if the mailing list is kept up to date. We shall discuss the mailing list in the next article.

One of my acquaintance owns the surplus bulletins after they have cleared enough for the Sunday services, in a systematic door to door distribution on Saturday mornings. The bulletins are distributed just as far as they go, and then a new block of territory is covered next Saturday; thus the whole town is covered in a few weeks.

Another church distributes its extra bulletins successfully by placing boxes in strategic places downtown. This sometimes results in bulletins being left over, but it has the advantage of reaching those who are interested enough to take them.

Other churches depend on the membership to take care of the surplus by hit-and-miss distribution. This is not so good, but it is better by far than leaving the extra bulletins on the shelf to accumulate dust. The principal thing is to get them out. It is fully to pay out good money for bulletins, if you can find no way of working up the material and then waste it by carelessness.

Just a last word of summary. Make your bulletin as neat as your finances and equipment will permit. Don't try to cover the whole field of possible sins in one blow. Be careful that advertising does not breed more ill-will than it gains in benefits. Having printed a bulletin, be sure to get it out to the public.

Next month we expect to discuss "Circulation," taking up the pastorate, letter, the mailing list, handbills and personal post-card invitations.

"Answers to prayer? Who shall classify them, remember them, or measure them? They are made up of deliverances, comforts, pardons, illuminations; strange achievements of strength to the weak, of courage to the fearful, and of guidance to the perplexed. The lives of all good mothers are rich in them. Little children know them. Strong men live by them. They have an atmosphere of triumph round incorruptible dead bodies. They have dried up many tears, and comforted how many sorrows! They form part of the daily experience of multitudes. The days come and go to their music."
How thoughtless are they. They seem to have no thought that God is omnipresent—everywhere, and that He is omniscient—knows all things. If men were conscious of the fact that God knows all, that is all going on, and is everywhere all the time, there would be less sinning. This generation has almost lost the consciousness of God. The people sin with impudence.

Ananias and Sapphira sinned against—against the knowledge they had of God. They knew better, but presumed on the mercy of God: "He'll overlook this little matter." But did He? It is true that God did not instantly kill Ananias and Sapphira, the high priests, with their comurderers in killing the Son of God. This post-Pentecost sin was a different sin. The high priests and their crowd were in spiritual darkness, while this man and woman were in the noonday of pentecostal light. They were trilling with holy things.

The sons of Aaron, the first high priest, Nadab and Abihu, were stricken down before the Lord for offering strange fire upon His altar. They had more light than other folks. These two priests had been in the bush with the Lord and had eaten and drunk in His presence, therefore their sin was greater than other people's sin. I knew a man once, a member of my church, who made the statement that he got rid of the preachers who disagreed with him. He had been the instrument in running off four preachers from that work. He was a good man, and full of the Holy Ghost and of faith; and much was added unto the Lord.

Who knows but the undertaker's feet are now near at hand, ready to carry some of us to the graveyard, while the devil's lips draw our poor souls down to hell? We need to be awakened, to become alarmed, yes, very much alarmed to the frightful conditions around us.

Me let me bring this message to a close tonight by calling your attention to another man who enters into the records along with Ananias and wife. He also had possessions, and sold them, but put all the proceeds at the apostles' feet. He kept nothing back, and the word went forth that: "He was a good man, and full of the Holy Ghost and of faith; and much was added unto the Lord." What a biography! What a contrast! This good man gave all his all; ungrudgingly; and became a blessing to thousands of people. There is no end—it will be the end of time—to the influence of a good man, or a good woman. When the final record is made up, when we stand face to face with the redeemed of the ages and know fully our influence over others for good or bad, we shall be able to judge more accurately our usefulness down here. When the books are opened and we are judged from those things written therein, then we shall know even as we are known.

Since 1900, suxicides have increased fivefold in the United States. In these perilous times it is tragic this man should place such a low estimate on his life. In 1929 there were 16,000; in 1931, 20,000; in 1932, 22,000; in 1933 over 25,000. In this last year the number was half as great as the number of American soldiers killed in battle in the World War.
THE PASTOR’S SCRAPBOOK

I. L. FLYNN

DISTRIBUTED

The prophet wrote, “The heart is desperately wicked.” So be not disappointed if men do not believe you when you tell them of your faith for they did not believe God—they do not now after Jesus has come and died, proving His love for them. How hard is the human heart? Bis-trustful, suspicious and far estranged from the love of God.

THE BODHISATTVA RELIGION

A writer says, Buddhism brought in an ascetic system hardly less fruitful of misery than the twofold curse it aimed to dispel. “In it we have an ethical system but no lawyer. A world without a creator. A salvation without eternal life, and a sense of evil but no conception of pardon, atonement, reconciliation or redemption.”

CAUGHT UP

“Caught up! Who can picture it? While the men and women in the busy streets, they shall be caught up! While they bow in the secret chambers of prayer, they shall be caught up! While with burning hearts, they ponder over the Word that tells of His coming, they shall be caught up! While the suffering ones lie in bed of pain they shall be caught up! While the living stand by the open graves of the dead, they shall be caught up!—and as the startled world wonders, the only record left of their translation shall be that of Enoch’s, and they walked with God; and were not for God took them!”—St.

HELP ALL YOU CAN

Help a fellow forward, man; Help a fellow all you can; When he’s out of step and slow, Courage gone, and can’t say, No! When despair comes sneaking in, When he feels he cannot win; So, wherever you see another Losing hope—well, he’s a brother, And a word, a deed, is due To that brother man from you. Help him! It is Christ’s own plan. Help’s below all you can.

—DANIEL McCARTY

William Jennings Bryan said a few years before he died: “There is more happiness in bringing souls back to God than in three presidential nominations.” Hear the Bible: “He that winneth souls is wise.”

A man says, “To do good is my religion.” If that is all he knows about religion, he is as ignorant of it as the most object idolator that ever prostrated himself before a god of wood or stone. Jesus Christ went about doing good, but He was a God of good. Humanitarianism by itself merely sees higher than the earth. Real righteousness regards heaven and earth—PICKED UP

THEOLOGICAL RELIGION

On life’s toilsome, exhausting journey we may take our Lord, and find the well we need. The goodness of God and the faithfulness of man have provided and preserved them for us. There are the wells of divine truth and love, that meant so much to those who have gone before us. They drank of “the brook by the way,” and lifted up their heads. So may we in Christ enjoy the inestimable fulness of divine love and truth. Nor all the weariness of Jesus is past.

All power is His, and He is ever with us through life’s changing scenes.—JAMES P. PHELPS

Faith is always in exercise. Other graces have their times and seasons, but we live by faith. There is never a moment in our waking hours that does not call for its exercise.

TEMPERANCE

A crooked street car had stopped at the top of a hill. The motorman got off to phone for further orders. A schoolboy began tampering with the brakes. The car started, gained speed, and rushed to the bottom of the hill, where it crashed into a iron railing and turned over, killing nine persons.

It is dangerous to tamper with things we know nothing about. If you do not know anything about electricity, you had better leave it alone; it is dangerous. Many a person has tampered with an “unloaded” gun, it fired and death resulted. It is dangerous to tamper with divine things. We had better know how to handle the “sword of the Spirit,” it might cut the wrong way.

I took a piece of living clay, And softly fashioned it one day, And as I shaped, pressed it still, It moved and yielded at my will. I came again when days were gone, The bit of clay was hard at last, The form I gave it still bore, But I could change that form no more.

I took a piece of living clay, And gently formed it one day. A young child’s soft and yielding heart, And molded with my power and art. I came again when days were gone, It was a man I looked upon; He still that form bear, And I could change it never more.

DON’T PASS THEM ON, YOU MAY NEED THEM

Abundant mercy (1 Peter 1:3)
Abundant grace (2 Cor. 4:15)
Abundant remembrance (2 Cor. 1:5)
Abundant joy (2 Cor. 9:2)
Abundant pardon (25 5:17)
Abundant peace (Ps. 37:11)
Abundant entrance (2 Peter 1:11)

10
STEWARDSHIP

The Teaching of Stewardship in the Local Church

N. B. Herrell

There is no question that the systematic teaching of the obligation of the Christian stewardship upon each member of the local church has been too neglected, being only general and occasional, that the resulting weakness and indifference in this matter is apparent to all. A survey in almost any local church will reveal the sad fact that not more than one-fourth to one-half of the membership ever enter effectively into the vital issues of an active and practical Christianity. The remainder of the membership is but little less than frozen assets to the church and the spiritual interests of the community.

If the membership of the local church was half as well informed on stewardship obligations as the general public is on which brand of cigarettes and liquors 'to use, due to the aggressive and persistent advertising of these instruments of sin, there would be no need for disgraceful reurrences in the work of evangelizing the world. If a local church is to continue to be a living, vitalizing, evangelizing organism as well as an organization, the obligation of stewardship must find a ready response from at least two-thirds or four-fifths of its membership. The inactive members must be kept to the minimum by the law of assimilation and transmutation by the active majority.

In every well ordered home the care and provision for the expected child is planned. God in His mercy has amply provided for the care and the training of His beloved children in the art of living a victorious and consistent Christian life that will fully co-operate with His will and accomplish His purpose in Christ.

Through Hosea, the prophet, He said, “My people are destroyed through ignorance of the law, because thou hast rejected knowledge, I also will reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children” (Hosea 4:6). The truth of this scripture is being demonstrated before our eyes, and let him who dares to do so, accept this challenge. Both the preaching and teaching ministry of the average local church is weak and halting in the practice of what it preaches and teaches. This same prophet also declares, “And there shall be, like people, like priest; and I will punish them for their ways, and reward (them for their doings)” (Hosea 4:9).

Do you suppose that the teaching of stewardship in the local church was ignored by Paul in the following scripture? “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love” (Eph. 4:11-16).

Can one become a full grown man in the things of God without the recognition of one's material obligation to God? Is it possible for the church to prosper, and the cause of Christ to flourish, and the believer prosperous in his own soul, without recognizing this obligation? Someone has said, “All life must have law, Stewardship, as given in the Holy Scripture, is the law or pattern of life in Christ Jesus that His followers are to live day by day. True, we are saved by grace through faith as far as Christian experience is concerned, but we are to pattern our attitudes and conduct according to the knowledge set forth in God's Word for His children.

Stewardship is a necessary part of Christian character building. In the majority of the local churches, too little recognition is given concerning the necessity for acquired knowledge in the technique of living in order to present forceful and dynamic lives as witnesses unto the gospel. The influence of the local church is largely measured by the deportment of its membership. There is no substitute for practical Christianity. The building of Christian character upon the foundation of a vital experience of grace is to be accomplished in detail, and it is tedious, requiring time, patience, and stickability that is as imperative as difficult; but the harvest is gathered by the faithful tillers of the soil.

The teaching of the obligations of stewardship in the local churches necessarily begins with the pastors, and must be reinforced and relayed by responsive church boards, department heads, and teaching staffs. The curriculum, with the Bible as the chief textbook, is of primary importance as we have it in our present program. More elaborate equipment may be acquired in time, only if we can get what we have. The fact remains that an inadequate equipment wisely used, is better than a more elaborate equipment poorly used for lack of dynamic power. We must keep in mind that stewardship is one of the fine arts of Christian living. At this point the local church can locate the secret of her success or failure.

In all of our endeavor to find the right way to do the right thing, and if possible, at the right time, we must ever keep in mind that the radiation of the divine presence through the purified personality is to be the major purpose in the teaching and practice of Christian stewardship. Without this vital factor all our efforts are but human and earthly. We must be Christ centered in our life and manner of living; first, transformed by Christian experience, and then conformed by Christian stewardship which will make and build a strong local church.

The Stewardship of All of Life

MILLIA H. BROWN

Life is a stewardship. God has committed to man great possibilities and privileges, but these bring life responsibilities. The individual who recognizes the relationship which his life holds to eternity cannot take life as a joke. Life is indeed serious.

The Gospel of Life, in the sixteenth chapter, verses ten to twelve, states very definitely the relationship between
this life and its stewardship in the light of eternity. We are trusted with a little that we might be tried as to our qualities of stewardship. Our faithfulness or unfaithfulness in the use of this little determines whether or not we shall possess much. Man at best does not possess much in this life. We have little ability and but few talents, however enough to determine what use we will make of talents or ability. We do not need great wisdom to prove what use we would make of wisdom. We have but small possessions materially but it takes little to prove our attitude toward possessions and whether or not we will recognize our stewardship. Our life here is brief, at the best and yet life is sufficient that the Giver of life can determine of what use we would make of life. For, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."

The next relationship expressed is between the unrighteous mammon and true riches. That which is possessed here is but temporal and will soon pass away. The possessions of this life are unrighteous in the sense of being corruptible and decaying. However in handling these corruptible possessions, man has an opportunity of proving his faithfulness which determines whether or not he dare be trusted with true riches which are not corruptible but eternal. "If therefore ye have not been faithful in that which is another man’s, who shall give you that which is your own?"

The summing up of the teachings of these verses gives us some very serious facts. Man’s stewardship is with a little of that which is corruptible and belonging to another. The result of this stewardship is, if proved faithful, the possessions, yea, ownership of true riches which are not corruptible and that ownership in abundance. But if unfaithful, then the steward dare not be entrusted with ownership in abundance. The stewardship of all this life therefore determines the ownership of all eternity. The standard of excellence in this stewardship is faithfulness.

The Bible does not argue the existence of God. It assumes that all men believe in God—universal knowledge.

Stewardship Cultivation
E. J. Fleming

A NEWBORN soul, whether five years of age or sixty, is a babe in Christ. In order that he may not remain in a state of perpetual spiritual infancy, wise provision has been made for him to grow in knowledge and develop in experience. We recognize that the greatest hindrance to that growth is inherent sin. We also recognize that the plan of salvation provides for that “greatest hindrance” to be removed by the work of entire sanctification. We insist, however, that entire sanctification, whether accomplished in a five year old or a sixty year old convert, will not lift him out of infancy. He may still be a spiritual infant though enjoying the grace of heart cleansing. His advancement from spiritual infancy or childhood to spiritual adulthood is a progressive process that may require years of patient and painstaking instruction in truth. The progress of our converts from spiritual childhood to spiritual manhood will very largely depend upon the faithfulness of our ministers, particularly pastors.

If there is a weak place in our church economy it is in the crying lack of spiritual instruction in the art of holy living. We are too prone to conclude that if we succeed in getting our people regenerated and sanctified they will be able to make the grade to the celestial city by their own wisdom and efforts. A few may do so. But the majority of them will make a sorry pathway and many will fall by the way, too beaten out to rally and stagger forward. Our converts must be taught how to pray, how to believe God, how to resist temptation, how to distinguish outward temptation from inward movements of carnality, how to discern between innocent impulses not governed by the will and sinful desires under volitional control, how to appropriate God’s promises, how to overcome natural weaknesses that are merely human, how to discriminate between the ceremonial parts of the law and its moral implications, how to make use of the gifts and powers placed in our possession by an all-provident Father, how to discover the difference between the urgings of the Holy Spirit and the accusations of Satan.” And thousands would be saved from discouragement and defeat, and kept in the church if they could be kindly, wisely and sympathetically taught how to recover their spiritual balance and their fellowship with God when by any change they had been overcome and lost their spiritual balance on the highway of life. Watch that mother with her child. How kind, how patient, how solicitous, how encouraging, how careful to reach a hand, now and then to the child which is learning to walk. But some day that mother will be rewarded when she sees her “toddler” running like a deer all over the place. Oh, for more preachers (pastors) with a “mother-heart” for their converts!

Take any phase of Christian stewardship—prayer, or fasting, or time, or talents, or opportunity, or whatever it may be—that phase may be comprehended by a few on hearing one sermon on it. But most of us mortals have needed almost “a barrel” of sermons to get light to shine through our dull intellects. Many pastors wonder why their lack of success in getting their people to tithe. “Didn’t I preach a sermon on tithing last year?” says one. Let me ask, “Was it an apologetic effort” along tithing lines, or maybe a “tithe or go to hell” effort? Nobody ever got enthused to tithe when the
specialized, apologetic, fearful of offending his best givers, the "church pillars." Psychiatrists tell us that the threat of hell would drive the average human being to dare that threat. Did you ever know of anyone going to hell because he didn't tithe? But multitudes have gone over the precipice of eternal despair because they refused to walk in the light and obey God. Turn on the light! Turn on some more light!!! Turn on the floodlight!!! Give the people light—kindly, wisely, persistently, repeatedly, convincingly, encouragingly, scripturally. Preach on the History of Kingdom Support!, "Acceptable Worship," "The Joy of Co-operating with God," "The Danger of Covetousness," and—and—the field is full of unkindly, wisely, persistently, repeatedly, convincingly, encouragingly, scripturally. Preach on the History of Kingdom Support!, "Acceptable Worship," "The Joy of Co-operating with God," "The Danger of Covetousness," and—and—the field is full of goats.

A farmer, to raise a crop of corn, first plows his ground, then harrows it lengthwise, then crosswise, then plows it and finally plants his seed in well- pulverized soil. He carefully cultivates the rows just showing across the field, later he plows it a little deeper, and maybe a third or fourth time he goes, back and forth, back and forth, through that corn—until, finally, the ears of corn, heavy weighted, hang in muse testimony to his faithful cultivation. Go to the farmer, thou preacher; consider his ways, and be wise.

Years ago I heard that veteran of God's army, C. E. Cornell, say that a local congregation must be trained (mind you, trained) by its pastor to cooperate with and back up his efforts, to preach the Word of truth; that it was absolutely necessary to repeat truth repeatedly so that newcomers and novitiates might be instructed. The same applied to stewardship cultivation. Those who already know and practice the truths of stewardship must not only be willing to hear these truths repeated but must learn to enjoy their repetition, and to delight in "amazing" these truths as they come from the faithful pastor's lips.

Does preaching on "missions" once a year satisfy the average need in any congregation? No. Today it is "Foreign Evangelism," tomorrow "Native Workers," then "The Ripened Field," and again "Our Medical Work." But, one says, " Isn't it too much to ask the pastor to do all that?" We answer "No, if he is not too lazy and indolent and somnolent to dig and read and study and make the subject under different heads intensely interesting."

Now, apply that to Christian stewardship. Cut down dead trees, grub out the underbrush, roll up the logs, brush the shrubs, set fire to the heaps, clear the ground. Then jumpshovel the new ground, hitchel it right and left, pick stones, gather old roots, cut weeds, drag the soil, plant the seed, believe God, and see the spiritual babies, the children, and youths, and adults, lay those stewardship truths to heart and develop into real Bible stewards of the manifold possessions that God has committed to them.

The Choice of a Way
F. J. Fleming

I have chosen the way of truth (Psa. 119:30).

III. THE CHOICE OF LIFE
1. A blessing and a curse (Deut. 11:26-28).
A blessing—"If we obey." A curse—"If ye will not obey." (Deut. 30:15, 19).

Therefore choose life—benefits to self and posterity.

3. The Lord God or the gods of this world (Josh. 24:15).

II. MY CHOICE—"I have chosen"

1. The choice of God's will.
2. The choice of a moral agent.
3. The choice of sound reason.

III. THE WAY OF TRUTH

1. Prayer—The best results in require: (1) definite place be given to prayer; (2) regular seasons be set for prayer; (3) definite program of prayer be followed.
2. Service—The best results in require: (1) definite plan be given to service; (2) definite objectives be set; (3) best means be employed; (4) suitable preparations be made.
3. Property—The best results require that attention be given to (1) getting; (2) saving; (3) spending; (4) giving. a. Getting should not compromise my character nor my regard for my fellows.
4. Giving should regard self-denial today and foresight for tomorrow.
5. Spending should develop simplicity, consideration, fine personality.
6. Giving should be sacrificial, systematic, intelligent, proportionate.

IV. RESUME OF I, II, AND III

1. Have I chosen to follow God's will?
2. Have I chosen to serve God devotedly?
3. Have I chosen to be a faithful steward?
4. What are the promises to one who follows God's will, serves Him devotedly, and renders a good account of his stewardship?

The Stewardship of Life
J. G. Morrison

Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God (1 Cor. 10:31).

EXPOSITION

A statement or exhortation by the great Apostle Paul, calling for the literal devotion of all a Christian has, does or is to the exaltation of God—the stewardship of each life.

INTRODUCTION

1. To obtain forgiveness of sin, and the favor of God, He demands an unconditional surrender of each seeker.
2. To continue in such a forgiven and accepted state He demands that the attitude of surrender be carefully and faithfully maintained.
3. To secure the cleansing and fullness of the Holy Ghost, God demands an abandonment of oneself—a devote or consecration of oneself outwards and inwardly to Him.
4. To live a life of holiness God demands that this utter development of oneself shall be continued till death. Such a Christian life calls then for a stewardship of:

1. ALL ONE HAS

1. This includes property, money, means, income, earnings, receipts, gifts, possessions.
2. It involves the faithful use of a proportionate amount to the constant maintenance and extension of His kingdom. One-tenth is surely the minimum.
3. It involves an earnest effort to use, expend, invest and conserve the nine-tenths so that it will most surely glorify God.

11. SUCH A DEVOTED CHRISTIAN LIFE AS IS DEPICTED IN OUR INTRODUCTION, CALLS FOR THE STEWARDSHIP OF ALL ONE DOES

1. Eating and drinking—see text.
At first the choir agreed to this but after considering the matter some of the girls who were "pretty" came to me and said, "Mrs. Bud, we do not want to dress like Chinese, they are so home-
ly." (Desiring to please them I said, "All right, dress as Japanese, they are pretty little folk and we will serve din-
ner just the same." Which they did.

Children were solicited, the hall se-
cured, booths made and dinner was
served cafeteria style. During this
procedure God began to talk to me
about doing a thing like this to raise
money to carry on His work. The
farther we went in preparation for this
occasion the deeper under conviction I
became. Finally one day the climax
came when one of the girls came
to have me help her with her costume.
I was so miserable I could not do it so
sent her to another girl to receive the
instructions that she wanted. When
she left I returned to washing dishes.
Conviction fell so heavily that I left my
dish washing and went to pray. "I fell
upon my knees, sobbed it out before
God, made a covenant with God that
has never been broken." I said, "Lord,
if Thou wilt forgive me I will never do
a thing like this again as long as I live
if there is nothing left to the song books
but the back and the fly leaf." I have
had a chance as pastor here in Halfway,
Oregon, to prove good. Our song books
were so ragged and many of the front
and back leaves were gone. I was im-
pressed one morning to mention to the
church that we needed some new song
books. There was an immediate re-
sponse and 53 Nazarene Hymnals were
ordered and in less than two weeks
they were all paid for with tithes and
offerings. We were all blessed by using
God's financial plan.

Some say that they are too poor to
tithe. We have never had as much
money as some and have always had a
limited allowance to live on. But we
have always given God the tenth. It
seems He can make the nine-tenths go
farther than we do the ten-tenths. Since
we have become titheers we al-
ways have something to give. His
promise is true when He said, "Bring
me all the tithes into the storehouse
that there may be meat in mine house
and prove me now herewith, saith the
Lord of hosts, if I will not open you
the windows of heaven and pour you out
a blessing that there shall not be room
even to receive it. One time in Illinois
while in revival meetings we were re-
minded that we were $500 in debt,
which accumulated through sickness and
other unavoidable causes. We began to
pray, we told God that we were giving
Him the tithes and offerings and now we
wanted Him to help us out. The first
thing we knew He began to answer
prayer and in a short time the entire
amount was paid. The first money that
I had to tithed was one dollar, I put
away ten cents, but it looked very
small indeed. It seemed I could hear
Satan laugh and make fun of me. But
I kept at it and on one occasion was
able to put away $200 and then I
laughed at Satan. I am going to pre-
sent the plan of "Streethouse Tithing"
to our church for this coming year as
I believe it to be God's financial plan
for His work and if properly handled
all financial obligations will be met in
full. I am through robbing God.

Valuable Help for Stewardship
Commitees

The Layman Company, which co-
operates with all denominations, will
send for one dollar, to any committee
or individual, a package containing over
five hundred pages of pamphlets, bulle-
tins, and tabloids, including three play-
lets, "The Scriptural Basis for the
Titho," and an account book; also a
proposal for a Ten Weeks of Tithes
Education at so low a price that dis-
tribution to an entire church through
ten weeks costs only three and a half
cents per family.

We will also include enough copies of
our pamphlet "Winning Financial Free-
dom" to supply one copy to each of
local members of the church.

When you write please mention
THE PREACHER'S MAGAZINE, and give your
 denomination.

THE LAYMAN COMPANY
730 Rush Street
Chicago

Tithing Facts

Tithing as an act of worship was a
universal practice.

The Bible does not argue "stew-
dardship." The first Bible mention of
the steward is in Genesis 15:2. The Bible
here assumes universal custom—stew-
dards and stewardship. From whence
did that custom come? From revelation.

The incidental way in which mention
is made that Abram gave a tenth to
Melchizedek seems to indicate an es-

chuber's custom.

The word "tithe" is first used in
Genesis 14:20.

The word "tithe" is derived from
the Hebrew word meaning "ten," and
signifies "tenth."

Ten is the "rich" number, because
including all units under it. It sig-
nifies completeness, abundance.