

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— Preacher's Magazine

J. B. Chapman, D. D.
Editor

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NUMBER 1

The Church and the Social and Recreational Program

THE EDITOR

A 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 too 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 and recreation is blunting the protest and making it 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 you do not know the character of the game or amusement, is to gain the reputation of being a grouch, and is 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 they must either become straight-laced 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 is theirs to inherit. Should the preacher and 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

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in the catalog of evil, and then turn back to "pat" 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 was 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 sailing, 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 lifts the soul upward or drags 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 out 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,
'Twill give their lives more gladness,
'Tis well 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 new.

'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 howsoever 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 wrought by divine power announces, "Blessed are the pure 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 its range was far greater than this, and its particular emphasis was different. Therein it was used to denote *psychical life*, personality or character, emotional states; intellectual activities and volitional elements with special emphasis on the intellectual and volitional states; 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 wider scope. Speaking of the situation, 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 scriptural 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, 27; 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

(4)

of the moral consciousness or conscience. In it lies the fountain-head 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 is far more comprehensive. The purifying power renovates 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 feel the purifying power. The cleansing of the defiled spirit we have already discussed under a previous text so we pass to the aspects of purity more particularly under this text.

The first aspect we 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 volition, whether that be one thing singly, 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, unadulterated 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 what we ought to have done. The old-fashioned 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 confused in our thought and startled by the consequences of our actions not realizing that our motives had been mixed. Clear as crystal should be the motives of our heart and life that we may serve God acceptably and with godly fear.

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

(5)

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 in-

herent 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 renewing 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 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 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

(6)

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 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 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 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

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 consolations of the Spirit are un-

known 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 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.

(7)

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known 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 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).

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 insinuate doubts. The mind may be depressed through bodily disorders, or be in heaviness through manifold temptations (1 Peter 1:6). 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 temperaments. 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 alway" (Phil. 4:4); and "in everything give thanks" (1 Thess. 5:18); and "walk in the light" (Isa. 2:5, and 1 John 1:7); and "joy in the God of our salvation" (Hab. 3:18).

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 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-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 he made no distinction between us and them, cleansing their hearts by faith" (Acts. 15:8, 9). 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 beareth witness to us."

That, doubtless, was why St. Paul was so "persuaded," and so marvelously 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 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 his holiness (1 Thess. 2:10).

In more 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 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 HAMLINE—"All at 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*."

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 light and love and joy in the Holy Ghost, and seemed just ready to go away from the body."

MRS. PHOENIX 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."

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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 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 our 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 *consciences*, 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 (13:20, 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). It comes then with 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."

V. NOTICE HOW IT IS OBTAINED

"The God of hope fill you with all 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*.

Were it not well, then, to begin with the substance, to learn to apprehend the reality of that kingdom which is all around us now, whether we recognize it or not—to take our aims and endeavors into it, that they may be made part of it, however small—to surrender ourselves to it, that our lives may do something toward its advancement, and that we may become fellow-workers, however humble, with all the wise and good who have gone before us, and with Him who made them what they are? —J. C. SHAIRP.

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).

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 insinuate doubts. The mind may be depressed through bodily disorders, or be in heaviness through manifold temptations (1 Peter 1:6). 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 temperaments. 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 alway" (Phil. 4:4); and "in everything give thanks" (1 Thess. 5:18); and "walk in the light" (Isa. 2:5, and 1 John 1:7); and "joy in the God of our salvation" (Hab. 3:18).

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 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-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 he made no distinction between us and them, cleansing their hearts by faith" (Acts 15:8, 9). 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 beareth witness to us."

That, doubtless, was why St. Paul was so "persuaded," and so marvelously 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 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 his holiness (1 Thess. 2:10).

In more 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.

CARVOSSO—"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 HAMLINE—"All at 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*."

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HOMILETICAL

PRAYERMEETING SUGGESTIONS FOR JANUARY.

LEWIS T. CORLETT

Prayer and Spiritual Life

(John 15: 4)

1. Prayer should be a habit of life—a soul attitude.
2. Prayer lifts the individual to God's plane.
3. Prayer enables the Christian to practice the presence of God.
4. Prayer gives God's viewpoint to His children.
5. Prayer gives God's strength for the battles of life.

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."

—SELECTED.

"Which Way Will You Take?"

(Jeremiah 21: 8; Haggai 1: 7)

I. MAN'S WAY

1. The bloodless way (Heb. 9: 22).
2. The way of human effort (Gen. 11: 4).
3. The way of selfishness (Luke 18: 22, 23).
4. The way of riches (2 Kings 5: 5).
5. The way of neglect (Luke 12: 20).

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 Facts of Psalm 40: 2, 3

1. The Fact of Sin—"an horrible 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" (Psa. 46: 1-3; John 10: 28).
4. The Fact of Stability—"Established my goings" (Psa. 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).

Peter entered the sepulcher, and saw the linen clothes lying, and the napkin lying, and wrapped together in a place by itself.

IV. Many believers worship only a crucified Lord (vs. 8, 9).

John entered the sepulcher; saw, believed. Then he and Peter returned home. They were worshiping only a crucified Lord. How many get no farther than this in prayer.

V. Some tarry in prayer to see and converse with angels (vs. 11-13).

Angels are sent forth to minister to us and to strengthen us. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1: 14).

Are we at home when in the company of angels? Do we ever converse with angels? We thank Thee O Lord, for the kindly aid of Thy ministering spirits who would lead us on into close and intimate fellowship with Thyself.

VI. Some tarry in prayer to see and to converse with Christ, yet they fail to recognize Him, and hence they misunderstand His dealings with them (vs. 14, 15).

How sad it is to think that one may enter into His very presence, and converse with Him, and yet fail to carry away the intended blessing, because He has not been recognized.

VII. Some tarry in prayer, to enter into fullest communion with their risen Lord (vs. 16, 18).

This is the rightful heritage of every true disciple of the Lord. Let us be satisfied with nothing less.

"MY PEACE"—THE PEACE OF GOD

A. M. HILLS

My peace I give unto you (John 14: 27).
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."

II. CONSIDER WHAT IT IS

Jesus: "My Peace." Paul: "The peace of God."

It is such peace as Jesus had when on earth, even when opposed by men and devils. It is the opposite of war, and the worst of all wars is civil war. *It is internal peace.*

"It is the repose of a heart deep set in God."—DRUMMOND.

"It is the choice of God and holiness by the will, and every department of the being saying, 'Amen.'" No internal strife.

III. WHERE IT MAY BE FOUND

"In me ye may have peace."

Not *without* me—by some other helper;

Not *from* me—a gift once for all;

Not *with* me—by mere accidental or casual association;

Not *by* me—as a mere external agent; but

"*IN ME*"—a vital relation with Jesus, as the branch abides in the vine.

IV. WHO GIVES IT?

"May the very God of peace himself sanctify you wholly" (1 Thess. 5: 23). "Now the God of peace . . . make you perfect" (Heb. 13: 20, 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). It comes then with 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."

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Were it not well, then, to begin with the substance, to learn to apprehend the reality of that kingdom which is all around us now, whether we recognize it or not—to take our aims and endeavors into it, that they may be made part of it, however small—to surrender ourselves to it, that our lives may do something toward its advancement, and that we may become fellow-workers, however humble, with all the wise and good who have gone before us, and with Him who made them what they are?
—J. C. SHAIRP.

PRACTICAL

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 then that they were trying to protect the ministry from failures and misfits, 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 trunks 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

(14)

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" may seem unnecessary 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 if God has called you to the ministry, and you are dead in earnest about it, then you will 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 inner 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 unreached by the gospel, and the devil was getting the better of things very rapidly. I also heard a lawyer remark that he thought the ministers were the laziest set of professional men on top of the earth.

Now if the observations 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

(15)

preach. 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 use at our own discretion 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.

However, it must be understood that not all a minister's work is visible in its processes. A minister must think, and a minister must feel. The man who lets other men think for him will soon be dwarfed 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 were in his heart to live and to die. That is it, people in the preacher's heart.

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 own personal and private devotions, calling out-

side 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 on my time 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 he 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

B. 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 human, or 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 states. It is to be remembered 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 the personality. Conklin in his more recent work on the "Psychology of Religious Adjustment" points out that the function of all religious activities is to harmonize, or 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. Paul expresses 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 lines in accordance with 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 ideal 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 human-

ism affirms, the mere clamor of an individual to the moral order. It is the communion of myself with a friend, more over 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 relieving the personality of jarring elements is the 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 plane 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 unfulfilled desires, unsatisfied motives, unattained ideals. Strong emotions, such as sorrow, may sweep away one's mental poise. 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 is not always 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, seasons or modes of release are necessary. The mystic finds it in that contemplation of union with the divine, until the highest affirm 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 Pollyanna mode, 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 mal-adjusting factors are forgotten or pass away. But prayer, for the Christian, is the true mode of release. Motives, urges, etc., can so overwhelm 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 harmonizes these tendencies until they become 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. This prayer does 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 religionists 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 inte-

grated 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

IX. When Pentecost Fully Came
(Acts 2:1)

AND when the day of Pentecost was fully come." This is a tense statement. It is the 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 heavenlies, 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 trying to prove whether 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 pre-eminently 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 stood for a full offering. This was the only feast among the Jews where a complete offering was made. On the original Pentecost there were seven types of offerings to be made. Seven lambs, one young bullock, two rams, one kid of the goats, two lambs, 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 there—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 expectant. 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. They had prayed through, and were sitting down. Just waiting! What else could they do? They had done all they could do. They had "tarry'd," and waited. Had "emptied" themselves. Had examined every part of their consecration. 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 they 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 as of fire." As Doctor Godbey used to put it, "Forked tongues were given so they could preach heavenly fire for the Christian, and hell fire for the sinner." Fire, the symbol of His presence, "sat upon each of them. And they were all filled with the Holy Ghost." The long sought promised Paraclete had come. A new age had dawned, a new era was ushered in. The Christian dispensation began. The world was to hear from that day, the ends of the earth would know of it. "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 at last, at 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 on new wine, which Peter, the spokesman, readily refuted. Conviction seized 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 preaching 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.

In previous sermons I told you of the heart 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 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 hands 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 cleansing.

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 we long to 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 Belleek, Ireland, enclosing a dollar and asking Uncle Buddie 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 shew 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 God comes into the heart, and is kept:

"There's no thirsting for life's pleasures,
Nor adorning rich and gay,
For I've found a richer treasure,
One that fadeth 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 reality!

Let us tarry until He comes. Let us strive for that endowment of power that brings a clean heart, a satisfied heart, a holy life, a

LEADERSHIP TRAINING AND THE PASTOR

S. W. STRICKLAND

WE will discuss the subject under four heads, namely: Does the pastor need to be a Sunday school man? Does the pastor need a thorough knowledge of Sunday school principles and methods? Should the pastor take the Leadership Training Course? What part of the Leadership Training Course should be put into the regular Preacher's Course of Study?

I. DOES THE PASTOR NEED TO BE A SUNDAY SCHOOL MAN?

There is doubtless a general feeling among this group that he should be. However the actions of some pastors do not reflect this sentiment. We believe that a Nazarene pastor should be and must be a Sunday school man for at least the following reasons:

1. *Pastor, Local Church Contract*—Our Manual is clear on what it means to be a pastor in the Church of the Nazarene. When a licensed or ordained minister accepts the pastorate of a local church in our connection, he or she legally and morally accepts all the pastoral responsibilities which go therewith. The acceptance is really a binding contract to perform at least certain clearly specified services for the church. The church has a perfect right to expect the pastor to keep faith with it. A failure to do so to the extent of ability on the part of the pastor is a breach of promise and an act of bad faith. In accepting the pastorate of a church the pastor accepts certain responsibilities with reference to the Sunday school. What is this responsibility? Paragraph 64, section 8, page 47 of our Manual says the pastor is "To have the care of all departments of the local church work." Paragraph 65, page 47 of our Manual says, "The pastor shall be, ex-officio, president of the local church, chairman of the church board, and head of the church schools, the Nazarene Young People's Societies, and all other subsidiary organizations in connection with the local church." According to these statements, the pastor of the local church is the first officer of the Sunday school by virtue of his or her legal relation to the local church.

2. *Similarity of Task*—Paragraph 64, Section 7, page 47 of our Manual says the duty of the

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 has become so heart-sick with a lot of what goes on at our Nazarene altars that he is about ready to use an inquiry room with hand-picked workers. There is surely something radically wrong when we have so many repeaters.

PREACHER'S LAZINESS

Doctor Doney, president of Willamette 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 laziness." (My, aren't you glad this is THE PREACHER'S MAGAZINE?) "I am a preacher," he said, "and I hate to confess it, but we are the laziest bunch on God's green footstool. It's not unusual for me to call 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 their sermons. They are lazy when they are satisfied with less than their best in their various activities." Well, brethren, I freely confess he kind of got me where the wool was short. Of course you men are different (I mean I'm 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. CHAMBERS.

pastor in part is, "To seek, by all means, the conversion of the sinners, the sanctification of the converted, and the upbuilding of God's people in their most holy faith." Page 185, Article 3, says the object of the Sunday school is, "The salvation of the unsaved, the sanctification of believers, the promotion of the Christian life, and training for Christian service, through the devout and diligent study of the Word of God." From these statements it is easy to see that the work of the pastor and the work of the Sunday school in certain important matters is one and the same. Both are interested in and working for vital Christian experience. Both are trying to help Christians build a Christlike character. Both are endeavoring to help Christians live a Christlike life. The Sunday school provides the pastor with probably his greatest opportunity to accomplish his or her biggest tasks. Only lack of vision, therefore, it seems to us would prevent the pastor from becoming a Sunday school enthusiast.

3. *Builds Church Membership*—The Sunday school has demonstrated its ability to build the church numerically. Through it vast numbers of young and old are brought to an intelligent appreciation of and interest in the church and its activities. This leads eventually to an intelligent participation in all of church life. Through it the pastor may build his membership with his best qualified recruits. Statistics show that the Sunday school brings to the church about eighty-five per cent of her membership. The pastor, therefore, even from mere self-interest should be a whole-hearted Sunday school man.

4. *Good Citizenship Builder*—General education rests largely upon the conviction that education modifies human personality and influences human conduct. Religious education rests largely upon the conviction that through it human personality and conduct can be influenced Christward. The Sunday school has demonstrated its ability to raise the moral level of individual and community life. Permit me to quote from Judge Lewis L. Fawcett, of the state supreme court of the state of New York. Judge Fawcett says, "My experience during twenty-three years on the bench, in which time over 4,000 boys under the age of twenty-one years were convicted of crime before me, of whom but three were members of a Sabbath school, has satis-

fied me of the value of Sabbath schools to the community, in helping safeguard it, to the extent to which Sabbath schools exist, from growth of criminals. My experience also satisfies me of their value to the individual. In 1,902 cases of suspended criminal sentences, in each of which a minister, priest, or rabbi became interested at my request, only sixty-two of the boys were brought back from violation of the conditions of parole. I believe the reform in the remaining cases (over 1,000) was prompt and permanent. In fact, I regard our Sabbath schools, including those of all faiths, as the only effective means to stem the rising tide of vice and crime among our youth. Society carries the heavy burden of criminality, chiefly because of the lack of religious training of youth. The problem of youth is the problem of humanity." There are over 17,000,000 boys and girls in this country growing up without moral training from any source—Protestant, Catholic or Jewish. The pastor, therefore, for the sake of the moral tone and level of his community and country should be a wide-awake booster of the Sunday school.

3. *Greatest Agency of Religious Instruction*—The editor of one of our leading daily papers says, "We are more and more coming to a realization of the fact that an inherent weakness of our state supported schools lies in the absence of proper moral and religious instruction." Through our great state or public school system religious instruction cannot legally be given. The state, then, is eliminated as a possible teacher of religion. But few homes, even Christian, tackle seriously the problem of giving systematic religious instruction to their children. We firmly believe Christian homes should give more attention to it. So many homes, however, being non-Christian could not and would not assume the task of giving such religious training. The home then is partially eliminated as an adequate teacher of religion. The church, therefore, seems to be the Lord's main dependence for bringing the children of a country up in the nurture and admonition of the Lord. We grant readily that this is a challenging task for the church. However, for the sake of home, state and church, the church cannot evade nor escape this gigantic responsibility. The Sunday school is the logical and best qualified agency through which the church and pastor can largely discharge this well-nigh staggering responsibility.

II. 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 best perform his or her work as a school leader. If persons doing general education work need training in principles and methods, how much more does a person doing religious education work need preparation therefore.

III. SHOULD THE PASTOR TAKE THE LEADERSHIP TRAINING COURSE?

We would answer yes, for the following reasons: Because the Sunday school is a school; because the pastor in our arrangement is unavoidably a school person; because the Leadership Training Course gives the necessary information and principles, methods and other necessary things to qualify the pastor to most intelligently do religious school work as a religious school person. Ignorance certainly cannot do what it takes informed intelligence to do. The pastor should, therefore, without hesitation take this course in order to be better informed of and more efficient in the doing of this educational phase of his or her task.

IV. WHAT PART OF THE LEADERSHIP TRAINING COURSE SHOULD BE PUT INTO THE REGULAR PREACHER'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 Preacher's Course of Study. This is certainly our conviction personally, because of at least the arguments found in divisions 2 and 3 of this paper. The second assumption is, that many of our preachers, 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 Preacher'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 preachers, most of 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 general units of the Training Course in the Preacher's Course.

CONSERVING THE WORK OF A REVIVAL

ARTHUR SHRUM

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 of occupation.

Individuals will be changed during the course of a revival but there will be two classes of people at its close. The saved and the unsaved.

People coming into the church services for the first time, encouraged through the medium of a revival are susceptible to friendliness. 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. Timid 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 address for future calls and a location for cottage prayer service. Friendship for the church, begun during a revival, should be cultivated with care and diligence.

New converts should be sounded out and absorbed into the group they will be most interested in. The ones that are most missionary minded 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 avenue 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 bands never get stale when their objective is souls. 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 crowds there may be a failure. If the objective is prestige 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 savor. The life and romance of prayer, personal work and revivals is this 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 pined 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.

(26)

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 once more the earth has run her wondrous race through lanes of light and vast voids of space and deep abysses of the star-strewn heavens, completing another of her ceaseless cycles around the sun, ending another year and bringing me to this day—the anniversary of that glad hour when God sanctified my soul!"

So wrote Commissioner S. L. Brengle, the Salvation Army's great apostle of perfect love, almost exactly thirteen years ago. The eloquence of the passage is the artesian overflow of a sweet and holy soul. It throbs 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." "I am aimless, brainless, helpless, wealthless, healthless, hopeless and useless, cremate me, and scatter the ashes among the cabarets of the city." That scrawled gloomy note was the only legacy that a world-weary cabaret patron could leave behind 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 many thousands the last two or three years. Here are two attitudes brought into sharp antithesis as one reflects upon the meaning and unfolding of life from its tenure and its eternal destiny. They are attitudes recalled, if not so vividly or dramatically, yet just as certainly in the lives of people whom we meet every day. It seems that the cynic is far more in evidence these days than the saint. The mood, if one is not actually bored with it, is the vogue to affect boredom. Having sown to the wind, we are reaping the whirlwind. The present palls; the future frightens. Hence the literature of pessimism and blind unfaith is typified by the following lines:

Another Year

*The world rolls round forever like a mill
It grinds out life and death and good and ill.
It has no heart or purpose, mind or will,
Man might know one thing were his sight less
dim
That it is quite indifferent to him.*

*Nay, doth it use him harshly, as he saith?
It grinds him some slow years of bitter breath;
Then grinds him back into eternal death.
"Another year," says the man of the world
"I'm sick of years, I'm tired of it all."*

*"Another year," says the man of God,
"How quickly this year has gone, so crowded
With work, and wonder and worship! How fine
To face a new one, chastened by this one's mis-
takes,
Strengthened by its battles, cheered by its
triumphs!"*

This is a fine picture of a man of the world and the man of God. May we imitate Commissioner Brengle in his devotion to duty and service and scorn to follow the man who reaped the whirlwind of eternal despair.

THE PASTOR'S SCRAPBOOK

I. L. FLYNN

LORD, LEAD US THIS YEAR ALSO

*Lord, another year has gone—
Gone to rest in the dusty past,
Bound in the heavenly tomes,
Its records there securely fast.
But we'll meet that year again,
Its 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 be 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 look Thou upon us,
With Thy smiling face.
Cut us not down apace,
Ere the year's work is done,
Let us labor faithfully, trustingly,
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 PRIDE

"Of all the evils of our corrupt nature," says an observant writer, "there is none more, con- natural 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 misbehavior, but because we are so like the Master, 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.—SEL.

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 wiser man replied, "Religion is one of those things that the more we export the more we have."

NOTHING BETTER

*Is there anything else that is better worth,
As along life's way we plod,
Than to find some wand'ring 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 what all 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 word of mine had won
And saved a soul from death?*

—UNKNOWN.

WHOLLY GIVEN UP

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 thus 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 door of access to a heavenly abode. 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."

(27)

ASKED THAT WE PRAY AND FAST

A resolution was introduced in the last Texas legislature by Rep. J. B. Bradburry, asking Governor Allred 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 NOT"

"And sin not" (1 Cor. 15: 34).
 "I write unto you, that ye sin not" (1 John 2: 1).
 "And sin not" (Eph. 4: 26).
 "That ye sin not" (Ex. 20: 20).
 "He that committeth sin is of the devil" (1 John 3: 8).

"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).

—ARRANGED.

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 inherited tendencies by our actual transgressions."

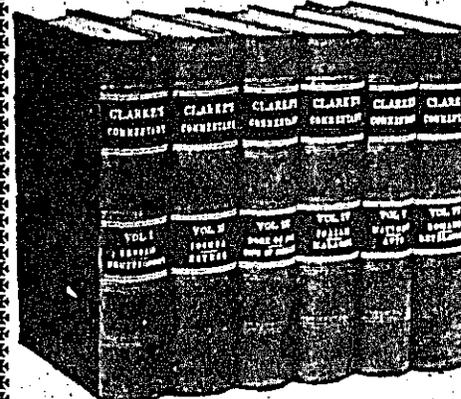
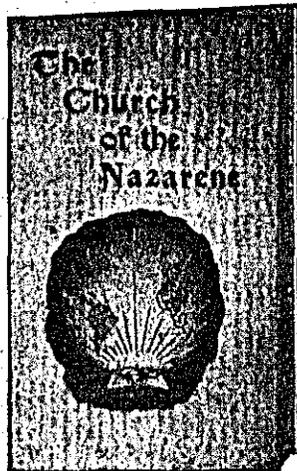
"THE CHURCH OF THE NAZARENE"

A thirty-two page booklet with attractive, blue cardboard cover. It contains a brief history of the church, a statement of the purpose, belief, 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.

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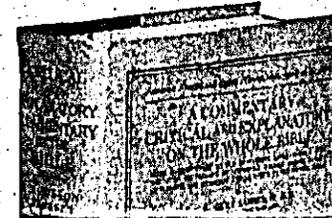
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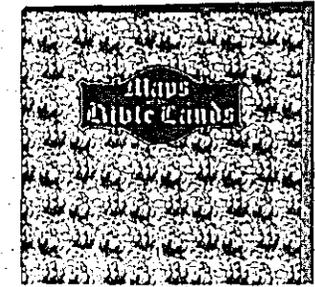
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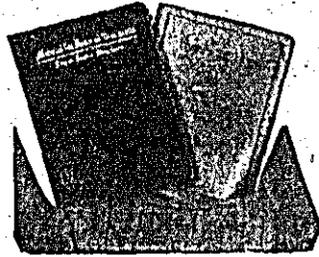
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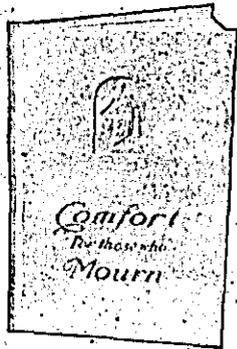
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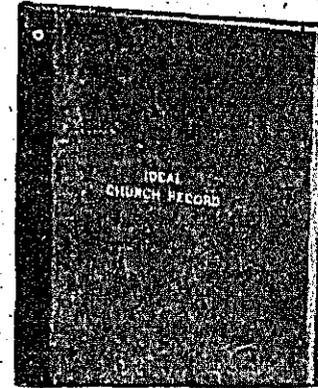
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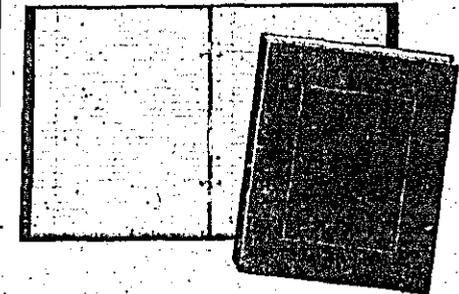
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Lord's treasury he will be glad. There is no further worry about that much of his trust. Then the use of the other nine-tenths will have for its guiding principle that it must be used for the glory of God. And instead of feeling that whoever appeals 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 to 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 now 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.

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EXPOSITORY

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 sakes 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, "tempting him, 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 neighbour 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-eminence 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 imbued with a divine dynamic. In the Greek there are two words for love, one which belongs to the realm of the human and that alone, 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 withes, 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 leads on very definitely 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 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 one time and when one 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 savor 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 perverts all the nature. There must be the cleansing from this impurity before there can be the in-filling of love. Then 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 mis-directed and a wrong spirit and action result. But when the heart is made clean, and the affectional nature is vitalized with love 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 afflatus they experience or they stress some particular element of belief as essential over 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 higher relativity 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 our 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 of what is 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 this world have 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 quicksands or dashing against the rocks, it makes shipwreck of faith and of good

(4)

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 centered in the precepts found in 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 offense" both toward God and man. In keeping our conscience void of offense 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, "Consider 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, while you do not approve yourselves, 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. There 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

(5)

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 savor of insincerity or guile.

Then sometimes in the Christian walk of life people are ensnared to think that the end 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 its attainment, in fact there creeps into the mind the thought that shrewdness and cunning may be classed as meritorious. Open 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 ratiocination 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, undefiled without any self-seeking, but desirous only of the glory of God.

Thus we have the primary essentials in the Christian experience. We notice that they savor 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

Prayermeeting Suggestions for February.

LEWIS T. CORLETT

Jesus, an Example of Stewardship

(John 17:1-7; 1 Peter 2:21)

I. CHRIST IS THE PATTERN AFTER WHICH EVERY LIFE SHOULD BE SHAPED.

1. He is the Example that all should follow.
2. He is the Guide directing His followers.
3. If Jesus accepted stewardship as the guide of His life, then all of His disciples should do likewise.

II. HE WAS AN EXAMPLE IN STEWARDSHIP

1. He recognized that He was to look after His Father's business (Luke 2:49).
2. "He must" was prominent in His life.
3. He felt the work was dependent upon Him (Matt. 17:24-27). "Give unto them for me."

4. He was controlled by a divine purpose (Matt. 20:20-28).

5. He felt that His work was a divine opportunity (Matt. 25:14-29; John 17:6-12).

6. He felt that His life was a divine privilege (John 12:28). "For this cause I came."

7. He felt a divine obligation (John 9:1-5). "We must work."

III. ALL CHRISTIANS SHOULD ENDEAVOR TO BE STEWARDS

Christ the Great Giver

1. Giver of Living Water (John 4:14).
2. The Giver of Satisfying Bread (John 6:35).
3. The Giver of Light (John 8:12).
4. The Giver of Peace (John 14:27).
5. The Bestower of Glory (John 17:22).
6. The giver of Eternal Life (John 10:10).

(6)

The Successful Church

(Song of Sol. 6:10; Matt. 16:15-19; 7:21-29; Eph. 5:25-33)

I. WHAT IS A CHURCH?

1. A group of the children of God organized together for the purpose of:
 - a. Building of character.
 - b. Upholding a common creed.
 - c. Providing a place of worship for their families.
 - d. Giving them an opportunity to do active service in the propagation of the kingdom of God.
 - e. Providing a place where people can find God.
2. Implies a sphere of spiritual activity.
3. Implies the idea of doing work for another.
4. Implies a challenge to each member to make it a success.

II. WHAT MAKES A MEMBER A BENEFIT TO A CHURCH?

1. An appreciation for:
 - a. The church as a divine institution.
 - b. The message of the church.
 - c. Personal benefits derived from the church.
 - d. Value of associations that the church provides for the family.
2. An active loyal member.
 - a. One who faithfully attends the means of grace.
 - b. One who makes a persistent and consistent effort to live up to the experiences taught in the Bible and by the church.
 - c. One who never shirks but always works.
3. One who practices the principles of stewardship:
 - a. Recognizes God's claims.
 - b. Recognizes the church as God's appointed work.
 - c. Pays tithes regularly.
 - f. Renders a faithful account of stewardship to the Master.

III. ADVANCE OF THE CHURCH IS DEPENDENT UPON THE PERCENTAGE OF THE MEMBERS WHO PRACTICE STEWARDSHIP

The End and the Beginning

(2 Cor. 5:17)

- 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.

4. End of bondage and the beginning of freedom.
5. End of condemnation and the beginning of peace.
6. End of the state of rebellion and the beginning of the state as sons of God.
7. End of the dominion of the devil and the beginning of allegiance to God.
8. End of trying to be conformed and the beginning of transformation.
9. End of strife and the beginning of rest.
10. End of corruption and the beginning of immortality.
11. End of probation and the beginning of the heavenly inheritance.
12. End of wandering and the beginning of pilgrimage.
13. End of the sorrows of sin and the beginning of everlasting joys and bliss.

Am I My Brother's Keeper?

(Lesson Ezek. 33:1-19; Gen. 4:7)

I. AN EXCUSE

1. Trying to evade responsibility.
2. Trying to evade God.

II. PERSONAL RESPONSIBILITY

1. For personal salvation.
2. For personal influence.
3. To a certain degree for the soul of the other man.

III. PERSONAL WATCHFULNESS

1. Regarding spiritual experience.
2. Regarding relationship to others.

IV. HOW TO BE MY BROTHER'S KEEPER?

1. Recognize that I am not his Judge.
2. Pray for him.
3. Endeavor to get him to attend church.
4. Do some personal work.

Matt. 10:10-18

Trust includes:

1. Steadfastness.
2. Constancy.
3. Expectation.
4. Obedience.
5. Activity.
6. Realization.

Securing God's Aid

(Joshua 23:11)

I. JOSHUA REVIEWS THE DEALINGS OF GOD WITH ISRAEL.

1. Makes it a personal matter.

(7)

2. God had delivered them.

II. SECURING God's Aid

1. Appreciation of God's past and present blessings. This opens the way for future blessings.
2. Individual matter. "Take good heed unto yourselves."
3. Keep the essential uppermost. "That ye love the Lord your God."
4. Dependent upon obedience. "Be ye therefore very courageous to keep and do all that is written in the law of Moses."

III. EACH ONE SHOULD ENDEAVOR TO DO AND BE BETTER EACH DAY.

Christ the Center

1. Christ is the Central Revelation of the Godhead, "Express Image" (Heb. 1:3).
2. The Central Cause in Creation (Col. 1:16).
3. The Central Figure in History (John 1:18).
4. The Central Sufferer on the Cross (John 19:18).
5. The Central Power in Life (Gal. 2:20).
6. The Central Object in Worship. "In the midst of the lampstands" (Rev. 1:13-20).
7. The Central Glory of the New Jerusalem. "The Lamb is the light thereof" (Rev. 21:23).

—SELECTED.

The Proper Attitude Toward the Holy Spirit

1. We should recognize His Personality (Acts 13:2).
2. We should be regenerated by Him (John 3:5-8).
3. We should be filled with the Spirit (Eph. 5:18).
4. We should not grieve the Spirit (Eph. 4:30).
5. We should not quench the Spirit (1 Thess. 5:19).
6. We should be led by the Spirit (John 16:13).
7. We should bear the fruit of the Spirit (Gal. 5:22).

—SELECTED.

Names of God

1. God of Patience (Rom. 15:5).
2. God of Hope (Rom. 15:13).
3. God of Love (2 Cor. 13:11).
4. God of All Comfort (2 Cor. 1:3).
5. God of Peace (Phil. 4:9).

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

7. God of Glory (Acts 7:2).

—SELECTED.

Christian Conversation

E. M. VAUGHT

But speak thou the things which become sound doctrine. (Titus 2:1).

I. SOME THINGS IT SHOULD BE FREE FROM

1. Evil speaking.
 - a. "He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor" (Psa. 15:3).
 - b. "Speak evil of no man, to be no brawlers but gentle, showing all meekness unto all men" (Titus 3:2; James 4:11).
2. The cure for evil speaking.
 - a. "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12).
3. It should be free from lightness.
 - a. "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel" (Phil. 1:27; Col. 4:6).
4. Free from vulgarity
 - a. "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks" (Eph. 5:3, 4).
5. Free from harshness.
 - a. "A soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15:1).
6. Free from guile.
 - a. "Keep thy tongue from evil, and thy lips from speaking guile" (Psa. 34:13).
7. 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).
8. It should be sparing.
 - a. "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise" (Prov. 10:19).

(8)

PRACTICAL

Evidences of Christianity

BASIL MILLER

CHAPTER FOUR

THE NEW TESTAMENT

The Text and the Early Versions

We have thus traced Christianity from the present backward 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 readings and renderings exist. In all the hundreds of existing manuscripts and ancient versions, the readings 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

McCurvey, *The Evidences of Christianity*, 1.

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 this 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 loosely followed existing manuscripts, and had not critically compared them to see wherein they differed. But in 1534 Colinaeus prepared a critical edition. In 1550 Stephens published another critical New Testament by means of using different manuscripts and comparing their readings and by using the original forms which appeared in the largest number of, and the most valuable, manuscripts. In 1581 Beza; in 1624 Elzevir; in 1803-7 Griesbach; Lachmann, before his death in 1851; Tischendorf from 1841-79; Tregelles 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 the original of all.

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 seven-eighths of the words are above doubt of

(9)

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 residuary 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 aid of Biblical criticism, nor have any historical facts been summoned by it from obscurity. All the doctrines and duties remain unaffected." Hence no doctrine, or message, truth or 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," in-

stead of "suffered he their manners." This difference of rendering is due to the interchange of one letter, *p* for *ph*, or *ctrophophoresen* instead of *ctrapophoresen*. Rom. 7:6 should read "we being dead," instead of "that being dead." This difference is due to only one letter, the use of *a* for *e*, or *apothanotos* instead of *apothanotes*. 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. 1:5 the translation "washed us from our sins" or "loosed us from our sins" is due to the insertion or the omission of *o*, or *lousanti* for *lusanti*. In Mark 6:20 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 various readings.

Similarity of ending, technically termed *homocoleuton*, of words and verses sometimes occasions mistakes. Thus in 1 John 2:23 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, *ton patera exei* (hath the Father). Luke 18:38, 39 both end with "have mercy on me" (*eleeson me*), 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 THATHEGAVEHISONLYBEGOTTEN-SONTHATWHOSOEVERBELIEVETH-ONHIMSHOULDNOTPERISHBUTHAVEEVERLASTINGLIFE.

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 fury of J" is translated "my 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 Bethesda 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. Trusting to memory would often lead the most painstaking to forget, and to make a slight error in spelling words. Many copies were written from dictation, and words which sounded alike might be spelled dissimilarly. Or the scribe might try to correct a mistake in the copy he was using; or notes which were used to amplify the original copy might be added as an integral part of the new manuscript.

Often these alterations were intentional. A Greek copyist would correct a Hebraism 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 fill in one from 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 an 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 message 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. Multitudes 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 scraps of papyrus copies of the Gospels and Epistles have been found among the vast store of manuscripts brought from Egypt. A leaf of Matthew and some from John's Gospel have been unearthed; four or five small sections are also had containing some of the Epistles. In the fourth century vellum 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

Wescott and Hort, *Introduction to the Greek Testament*, 2.

¹ *Ibid.*, 284.

² Davidson, *Biblical Criticism*, II, 147.

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 euaggelion*), the Epistles and Acts (*to apostolikon*), and Revelation (*e' apokalupsis*). In the third century the Gospels were divided into two kinds of chapters, the longer called *braves*, 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 Euthalius published an edition of the Epistles of Paul in which he divided them into capitulas 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, *stixoi*, 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 Langton (*d.* 1228), and verses are due to Stephens (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 dur-

ing which it was written. For this purpose the following rules are used:

A manuscript in cursive character is not older than the tenth century and in rare instances the ninth.

A manuscript with compressed or inclined characters or uncials is not older than the ninth century.

A manuscript systematically punctuated and with *stixoi* is not older than the eighth century.

A manuscript in uncial letters which is divided into lines or accented or with the divisions, titles or superscriptions of Euthalius is not older than the fifth century.

A manuscript with the Eusebian canons, or the breves and capitulas of the Gospels, is not older than the fourth century.

In all the number of the Uncial Manuscripts of the parts of the New Testament is:

Gospels	101
Acts and Catholic Epistles	22
Pauline Epistles	27
Revelation	6
	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 Grecian classics it is indeed large. Dr. Nestle 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." Of Virgil there is one uncial copy.

Of the copies but a few originally contained the whole New Testament, and

¹ Quoted by Angus-Green, *The Bible Hand-Book*, 48.

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 and whose value is so pre-eminent 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 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 1,460 pages. It was discovered by Tischendorf in the Convent of St. Catharine 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 325-350 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

¹ Wescott and Hort, *Introduction to the Greek Testament*, 75.

² This is the manuscript from which Dr. W. B. Godby made his translation of the New Testament.

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 1,518 pages. It was placed in the Vatican Library shortly after its establishment in 1448; and nothing is known of its earlier history. The pope usually keeps this from Protestant scholars. The date commonly assigned to it is the fourth century.

(4) *Codex Ephræmi*—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 or fifth century; in the twelfth century the works of Ephræm, 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

naturally as the uncials; for they were usually copied from manuscripts of a later date than the earlier uncials. 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 manuscript 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 uncials. 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 New Testament back to 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 forcing the integrity of the New Testament closer to the age of the apostles, with historical certitude, 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 Syrian version until Miesob 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. Ulphilas, a Cappadocian, 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. *Æthiopic Version*—The Æthiopic 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. *Egyptic Version*—When the Arabs conquered Egypt in the seventh century, to the Egyptian Christians they gave the name Copts, and their language has since been termed the Coptic. Bishop Lightfoot, the greatest authority on the Coptic 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 Memphitic"—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,

¹ Westcott and Hort, *Introduction to the Greek Testament*, 392.

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 *authentic*. 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 reinforces 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. This as 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 authenticity 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.*

¹ The student is referred to the following works in substantiation of the facts of this chapter: Westcott and Hort, *The Introduction to the Greek New Testament*.

Nestle, *Textual Criticism of the Greek Testament*.

Angus and Green, *The Bible Hand-Book*. Scrivener, *Introduction to the Criticism of the New Testament*.

Robertson, *An Introduction to the Textual Criticism of the New Testament* (the best of the recent works).

Alas! how many souls there are full of self, and yet desirous of doing good and serving God, but in such a way as to suit themselves; who desire to impose rules upon God as to His manner of drawing them to Himself. They want to serve and possess Him, but they are not willing to be possessed by Him.—FENELON.

Church Publicity

JOSEPH 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 articles. I present my apologies to all who have looked for them in vain.)

The church bulletin may be an unusually helpful 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 assistant 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 be well 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 churches whose 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, eulogies of deceased 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, boost the district program, 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 pulpit 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 it. As previously indicated it is wise to decide on one of the 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, we mention the bulletin which 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 stenciled and is changed every week. So thoroughly 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 cost by having the full 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 inexcusable, for it suggests to the reader carelessness in other phases of the church work.

Some churches have economized still farther by stenciling 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 the advantage of large paper purchase. Its one real 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 denominational boards. They issued bulletins with blank outside pages, and the inside filled with booster material for various general denominational activities. Then the local church placed its own material on the outside pages. 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. If it is printed every week, then 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 stenciled 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 there are some, but they have not been called to my attention. The ones 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.

I 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. But 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 rapidly set. But it is a very expensive machine to buy unless you have as good luck 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 dual 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 general interest, but if there are preachers who have Multigraphs and would like to know how to use linoleum block cuts with it, I shall be happy to extend the usefulness of your machine by giving you the necessary information.

Coming back to the methods of printing the bulletin. The choice of the mechanical makeup of the bulletin will largely be determined by the money and equipment available. All I can say further is this, get the best bulletin you can afford to buy.

We come now to consideration of the question, shall we use advertising on the bulletin? Many churches do, but there are some questions which should be asked and answered before you do it.

First, most churches distribute their bulletins on Sunday. Can you use advertising on your bulletin and make it commercial to that extent, and then conscientiously distribute it in your Sunday services? You will have to answer that question for yourself.

Second, how are your advertisements secured? Do you take time to secure them yourself or is the job turned over entirely to a high pressure salesman, who uses methods not in keeping with

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 fill the inside pages with duplicated material, distribute the bulletins regularly every week, 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 worldly solicitors to get the advertisements any way they choose, and they do not want any interference with their methods.

It is a good rule to apply to any scheme of providing the church with supplies in return for the privilege 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 if any 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 have a right to 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 indulge in the sale of 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 book "racket" 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 clear over into the 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 in many communities it is impossible to get 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 eye 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 financed two bulletins by advertising and been associated with others. One was a printed bulletin in its entirety and I sold the space myself. It ran acceptably for about a year, then I discovered some of the merchants felt they were not getting value for their money. Others were well satisfied, but I felt that even one or two dissatisfied merchants were too many, so I discontinued it immediately. My other venture was disastrous. 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 finis to the venture. I printed a bulletin for one church where the pastor sold his own advertising, and it left everybody 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

Pentecostal Actualities

L. L. FLYNN

X. Post Pentecostal Tragedy (Acts 5:1-11)

OUR lesson records one of those sad tragedies of Pentecost days. There came with Pentecost the greatest display of spirituality the ages had ever known. The whole city and country was stirred. The Holy Ghost had been given. A genuine revival had just struck this old world. The people rejoiced with the flaming fire of the divine affusion. They had started to go through at any cost. They had consecrated their all, they were willing to give their all, and when the need arose they proved this true by selling their earthly possessions and laying the money down at the apostles' feet. All classes did this, the rich and the poor, the laity and the priest. This was not socialism, or communism. It was Christian liberality. There were possibly three reasons for their selling and giving: (1) The extreme need of the people who had come to Jerusalem to the Feast of Pentecost, and had tarried longer than they had planned. (2) They expected the soon return of Jesus to earth again. (3) The city was soon to be destroyed, as foretold by the Lord Jesus.

Among those who sold their land were two members of the Jerusalem congregation, Ananias and Sapphira, his wife. If Bible names have a spiritual significance, then this man and woman were splendid Christians up to the time of their selling their land. Ananias—"The Lord has been gracious," Sapphira—"Beautiful." But their once being Christians availed nothing—except to bring greater condemnation and punishment when they sinned. Dr. S. D. Gordon calls the sin of this man and wife "the first capital sin after Pentecost." And yet it was no black sin—as the world classes crime—against this pair. They were not blasphemers, were not murderers, they were not highway robbers. If they had been guilty of infraction of the moral laws, it is doubtful if Peter would have taken cognizance of the matter, but would have left them for the civil courts to deal with. Their sin was a spiritual sin—sinning against the Spirit of God. It was an inner sin, a hardening of the heart, a rebellion against what they supposed they were required to give up. "Covetousness which is idolatry." The sin of Ahab, who murdered

have a surplus of undistributed bulletins and you fail to reach the outside public with them.

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

One of my acquaintance uses the surplus bulletins after they have reserved enough for the Sunday services, in a systematic door to door distribution on Saturday morning. The bulletins are distributed just as far as they will go, and then a new block of territory is covered the 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-or-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 folly to pay out good money for bulletins and spend time 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 aims in one issue. 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 "Circularization," taking up the pastoral 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 endowments 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 innumerable death-beds. They have dried how many tears, and comforted how many sorrows! They form part of the daily experience of multitudes. The days come and go to their music."

Naboth for his possessions. The inordinate desire for this world's goods has wrecked and ruined many a splendid, promising Christian. The lurking sin within the bosom of the unsanctified has caused the downfall of multitudes. And yet how few heed the warning of the examples held up to our view of the tragedy of such a life.

Unbelief, covetousness and pride, went to make up the causes of the tragedy of Ananias and his wife. They were fearful of what people would say if they did not make a show of "giving up all." Wanting to "stand well" in society has been the rock on which many a family has floundered. The love of fine things—the inordinate desire—is the creeping paralysis that is benumbing the spirit of large numbers of people of this day. Many today go to the altar and with uplifted hands say and sing, "I'll go through," but in a short time you find them cooled off, staying away from the house of God, and making many excuses why they do not attend. With Ananias and wife, they say, "It might not go through, we'll wait and see if it does, then we are in it full fledged." The best way to have a thing "go through," is to get in behind it and put it over.

This man and wife talked the matter over. "There is too much excitement about this revival. The people are all excited and it will not last long, and then they will be sorry for the steps they have taken in selling their homes and lands. I think the best thing we can do is to not give all the price of the land, at this time, at least. There will be plenty of time later to 'put in,' if it continues to go on. Nobody will know about the amount we got for our land, anyway." So they talked it over—agreed!

They thought nobody knew—would ever know, but God knew and told Peter all about it before the deceivers went to church. You think nobody knows about your deals; your sins, they may be ever so secret, but they are known, and God will bring them to light some day—it may be soon!

They "kept back part of the price." With great pretension Ananias sang in the choir that morning, and when the offering was taken walked down and put his money at the apostles' feet, and said, "Here is our offering, what we got for our farm." But with piercing, searching eyes, the man of God looked him through and said, "You have lied—lied to God!"

(20)

How thoughtless men are. 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 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 light—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 Caiaphas, 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 wife were in the noonday of pentecostal light. They were trifling 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 mountain 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 fractious, envious and aspired to complete leadership of the local church. One day while sitting in his store conversing with a member of his church, he was stricken with paralysis and died as he had lived.

It is not God's usual plan to strike people down who commit such sins as Ananias, but they do die—spiritually. This is evidenced by the large number of persons over the land who are only skeletons of their former selves.

Few realize the enormity of sinning against so much light. Adam on the morning of the world's day brought wreck and ruin to the entire human race by his sin against God, and then failed to confess that sin, but tried to hide and cover it up, as Job said, "If I covered my transgression as Adam, by hiding mine iniquity in my bosom." Achan on the threshold of Canaan brought down the wrath of God on himself and family, and death to many of the people by his sin of sacrilege. Achan's sin was for appropriating consecrated things to himself.

Making a Minister

PAUL S. HILL

WORDS

The sin of Ananias and Sapphira was for failing to deliver that which had been consecrated to God's cause. It was during the rejoicing and shouting the praises of God in the high tide of Pentecost that this sin was committed. They kept back part of the offering, and the curse of God descended upon them. They died the death of a backslider. They sold out to the devil, they paid the price of their sin. I am afraid this sin is a common sin among us today.

The sacred writer tells us as the pallbearers' feet sounded at the door of the church, Sapphira fell dead and was carried out to the cemetery and laid beside her dead husband to await the resurrection and the great assize.

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 imps drag our poor souls down to hell! We need to be awakened, to become alarmed, yes, very much aroused to the frightful conditions around us!

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. The historian then wrote of Barnabas: "He was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord." What a biography! what a contrast! This good man gave his all freely, ungrudgingly, and became a blessing to thousands of people. There is no end—unless it will be the end of time—to the influence of a good man, or a good woman. When the final records are 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, suicides have increased fivefold in the United States. In these perilous times it is tragic that men should place such a low estimate on their lives. 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.

RECENTLY I have had the privilege of listening to a few very able ministers. As I listened to them I fell to wondering just how much of what they were trying to say was really registering with me. The words they were using were the vehicles of thought, and all of them were understandable. None of them were so big that I could not understand them, and yet as I listened I wondered just how much of what the preacher thought and felt was being conveyed to me through the medium of the words he was using. I tried to imagine how I would feel if I were preaching those same words. How much of a message is lost to a congregation of listeners through words? How much is carried over to a place of permanent settlement in the listener's mind?

It is a foregone conclusion with me that a minister must feel the message he is going to deliver. And feeling is sometimes the father of thought, at least it always accompanies it in the preparation of a sermon. To carry over to a listening congregation some of the feeling and thought of a message through the medium of words is the minister's task. To make men think as he thinks, to make them feel as he feels, to bring them to a state of harmony with the message that burns in the minister's heart, that is the preacher's task, and words are his strongest force of battle. Gestures, facial expressions, movements of the body and general appearance of the minister greatly supplement his words, but after all they are only supplements, and he must depend for the most part on words to get his message into the hearts of the listeners.

Spoken words have some advantage over written ones in that they can be emphasized individually, and aided by gestures of some kind. But they also have some disadvantages. Once spoken they cannot be recalled by the speaker, and frequently they cannot be remembered by the listeners. The written word has the advantage of permanency, and can be reread at will. But do written words really carry to the reader the thought of the writer any better than the spoken word conveys a meaning to a crowd of listeners?

In either case, whether the word is spoken or written, there is need of attention, and concen-

(21)

tration on the part of the listener, if any major part of a message is received. Even words fitly spoken and carefully chosen and properly emphasized will avail but little unless attention is given to them. A minister once said to a noisy and boisterous congregation at a campmeeting, "If it is God's will for me to preach to you then it is God's will for you to listen." Good listeners help a great deal in making a good sermon because they can aid faulty words and diction by interpreting the message much in the spirit in which it is given. They listen not only to words but also to all those hundreds of other unexplained things that accompany every sermon that is preached with a burning heart.

To have a message of salvation to preach, and to clothe it in suitable words supplemented by suitable gestures, and to preach it to an attentive congregation is about the best that can be hoped for, humanly speaking, but after all we greatly need the presence of the Holy Spirit. His presence changes many otherwise failures into good victories. Even at that we believe He will bless us more if we will try hard in preparation in order that we may have something for Him to bless.

MY WASTE BASKET

Recently I have been thinking of the contents of my waste basket. It is not only what is in it tonight, or what it has contained this last week, but what has been in it during the past years since I have used it.

It is placed at my right hand as I write. It is nearly full again. How many times I have filled it and emptied it. It has a record of its own. It has contained some of my failures. Not all of them, but many. Some sermon outlines that were never finished have gone into that basket; some thoughts that started to find expression died a-borning and went into the basket. Clippings, and cuttings, sayings and communications have followed each other into the basket. I am wondering if my study could really hold all that has gone into the waste basket.

Sometimes I have rescued a little something that went in. I thought it might be worth saving but threw it away again. Some I saved that has only cluttered up the room. I would like to pass it through the waste basket, but lack the courage. It has lain around so long that

though it probably is useless; it seems like a valued old friend. I hope Mrs. Hill will throw it away, only I don't want her to do so.

I wish that I could have all the odds and ends that have gone into discard by way of my waste basket collected and put in classified order so that I could check up on them. I think there might some good material show up. Probably it was considered useless because it was so disconnected, like the bones that were in the dry valley. Maybe if I could get them all together they would make a fine array of good, usable material.

As I think of it there has been a lot of waste. Only a little of all that has come to me has really stayed with me. I have been a great waster and spender. But I have saved some. If I had to choose between what I have wasted and what I have saved I could do the same all over again. Doubtless much has been lost, but I am thankful that some has been saved.

My waste basket discourages me, but is an old friend, just the same.

The Pastor's Scrapbook

I. L. FLYNN

DISTRUSTFUL

The prophet wrote, "The heart is desperately wicked." So he not disappointed if men do not believe you when you tell them of your love for them. They did not believe God—they do not now after Jesus has come and died, proving His very love for them. How hard is the human heart? Distrustful, suspicious and far estranged from the love of God!

THE BUDDHISTIC 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 lawgiver. 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 walk 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 patient suffering ones lie on beds 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!"—S. L.

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, whenever 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 a fellow all you can!"

—DENNIS A. MCCARTHY.

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 abject idolator that ever prostrated himself before a god of wood or stone. Jesus Christ went about doing good, but He was far more than a doer of good. Humanitarianism by itself never sees higher than the earth. Real righteousness regards heaven and earth.—PICKED UP.

THERE IS COMFORT IN THE END

On life's toilsome, exhausting journey we may, like our Lord, find the wells we need. The goodness of God and the faithfulness of man have provided and preserved them for us. There they 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 inexhaustible fullness of divine love and truth. Now all the weariness of Jesus is past.

All power is His, and He is ever with us through life's changing day.—JAMES PRINGLE.

"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."

TAMPERING!

A crowded 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 an 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 idly fashioned it one day,
And as my fingers pressed it still,
It moved and yielded at my will.
I came again when days were past,
The bit of clay was hard at last,
The form I gave it still it bore,
But I could change that form no more.

"I took a piece of living clay,
And gently formed it day by 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 early impress bore
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 consolation (2 Cor. 1:5).
Abundant joy (2 Cor. 8:2).
Abundant pardon (Isa. 55:7).
Abundant peace (Psa. 37:11).
Abundant entrance (2 Peter 1:11).

STEWARDSHIP

The Teaching of Stewardship in the Local Church

N. B. HERRELL

THERE is no question but that the systematic teaching of the obligation of the Christian stewardship upon each member of the local church has been so 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 retrenchments 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 for lack of knowledge; 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 fullness 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 flourish, and the believer prosper 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 responsibility is taken 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 nec-

essarily 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 succeed with 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 earthy. 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

MELZA H. BROWN

LIFE is a stewardship. God has committed to man great possibilities and privileges, but these bring like 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 Luke, 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 the unrighteous mammon, who will commit to your trust the true riches?"

Then the Word very definitely states that the relationship is that of a steward to his Lord or Master. That which is committed is only possessed and not owned. This is invariably true in all of life here. That which is possessed by man is possessed as a steward for

which stewardship he must give an account. Talent or ability is only entrusted and can be taken away at the disposal of the one who made the trust. Wisdom and power are not ours but from Him who is wisdom and power. Material possessions belong to the one who created, and while the use of the same has been entrusted to man, the title is, even still as always, the Creator's. Even life itself is not owned but is only a trust. I cannot keep this life but must release the hold of the same and must then give an account of the use I have made of the possession. Life is God-given and cannot be duplicated by man. The extremities of life are set by the Giver and woe be to the man who refuses to appreciate the gracious entrustment and hurls back at Deity the very breath of God, human life.

While man does possess as a steward he proves whether or not he can be entrusted with ownership. "And if 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 possession; 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 *inbred 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 convert 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-care will be rewarded when she sees her "baby" 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

preacher was hesitant, 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 floodlights!!! 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 without bounds. Quote God's promises, put windows in your sermons, pass around a dish of freshly extracted honey, use some bouquets of Bible flowers rich with Canaan odors.

A farmer, to raise a crop of corn, first plows his ground, then harrows it lengthwise, then cornerwise, then disks 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 mute 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 co-operate 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 "amening" 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, blast out the stumps, set fire to the heaps, clear the ground. Then jump-shovel the new ground, hetchel it right and left, pick stones, gather old roots, cut weeds, drag the soil, *plant the seed*, believe God, and see the spiritual babes, 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

E. J. FLEMING

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

I. THE CHOICES OF LIFE

1. A blessing and a curse (Deut. 11:26-28).

A blessing—"If we obey."

A curse—"If ye will not obey."

2. Life and Good; Death and Evil (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"

The choice of freewill.

The choice of a moral agent.

The choice of sound reason.

The choice of self-determination.

III. THE WAY OF TRUTH

Truth is "right according to divine law."

Includes the truth of Christian stewardship as applied to—

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 that (1) definite plan be given to service; (2) definite objectives be selected; (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 fellowmen.

b. Saving should regard self-denial today and foresight for tomorrow.

c. Spending should develop simplicity, consideration, fine personality.

d. Giving should be sacrificial, systematic, intelligent, proportionate.

IV. RESUME OF I, II, AND III

1. Have I chosen to follow God fully?

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 fully, 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 a literal devotement 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 devotement or consecration of oneself—outwardly 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:

I. 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.

II. 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.

Quantity and quality of food so as to be at one's best.

2. (1) Buying clothes. (2) Renting or purchasing home. (3) Buying cars, equipment, etc.
3. (1) Development of mind. (2) Reading—books, papers. (3) Entertainment. (4) Vacation activities.
4. (1) Devotion to business—how much—how little. (2) Family prayers (3) Church attendance. (4) Use of Sabbath. (5) Use of time.

III. IT CALLS FOR A STEWARDSHIP OF ALL ONE IS

1. Are you forgiven, saved, regenerated?
2. Are you really a holy man?
3. Are you free from every trace of (1) bitterness? (2) of anything like a grudge? (3) of all self-seeking?
4. Are you filled with perfect love? (1) toward God, heaven, holiness, purity? (2) Toward your family, your fellow church members, your neighbors, the heathen?

As a steward who has dedicated and abandoned his life to God and holiness, you owe it to lay every energy, every desire, every aspiration under tribute for Him and His kingdom.

Tithing Testimony

MAE BUDD

About twenty years ago I was a choir leader in another denomination. The time came when the church needed some new song books. I suggested that we have a chicken dinner and serve Chinese food. To make it a little more impressive I requested that the choir serve the dinner dressed in Chinese costumes.

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. Budd, we do not want to dress like Chinese, they are so homely." Desiring to please them I said, "All right, dress as Japanese, they are pretty little folk and we will serve dinner just the same." Which they did. Chickens were solicited, the hall secured, 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 impressed one morning to mention to the church that we needed some new song books. There was an immediate response 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 tithers we always have something to give. His promise is true when He said, "Bring ye 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 enough to receive it. One time in Illinois while in revival meetings we were reminded 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 tithe 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 tithe 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 present the plan of "Storehouse 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.

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tins, and tabloids, including three playlets, "The Scriptural Basis for the Tithe," and an account book; also a proposal for a Ten Weeks of Tithe Education at so low a price that distribution to an entire church through ten weeks costs only three and a half cents per family.

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Tithing Facts

Tithing as an act of worship was a universal primitive practice.

The Bible does not argue "stewardship." The first Bible mention of the steward is in Genesis 15:2. The Bible here assumes universal custom—stewards 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 established 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 signifies completeness, abundance.