

—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

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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

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

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

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.

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

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

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

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

John 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 conscience. Preach doctrine, preach all the doctrine that you know, and learn forever more and more; but preach it always, not that men may believe it, but that they may be saved by believing it.—PHILLIPS BROOKS.

A PRAYER

MILDRED B. WYNKOOP

Create in me, O Lord, my Christ,
O heart as pure as light:
A heart so free from inbred sin,
To meet with Thy delight.

Purge me, O Lord, with bitter gall
From self that seeks to win:
Destroy the strife, the pride and all
That inward heart of sin.

I loathe the things, O Lord, in me,
That always doth resist
The wooings of Thy tender love—
Thy plan made clear to me.

A contrite heart, Thou wilt receive,
A sacrifice complete—
A longing, searching, hungry soul
Thou findest at Thy feet.

Right now, my God, a cleansing stream
Doth flow for me, for me.
Just now, I plunge, by faith, within;
I rise, made pure, sin free.

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.

Prayer and Spiritual Power

(Mark 8: 28, 29)

- I. PRAYER IS POWER BECAUSE IT BRINGS POWER
 1. Faith and confidence are established in prayer.
 2. Jesus came from prayer in the power of the Spirit.
 3. It strengthens against nervous exhaustion.
 4. It secures against perils of success.
- II. PRAYER ARMS CHRISTIANS AGAINST TEMPTATION
 1. It forearms.
 2. It gives courage.
 3. It keeps the Christian close to God.
- III. PRAYER MAKES DUTY LIGHT AND SERVICE A JOY
 1. Makes duty plain and lightens it.
 2. Gives a sense of partnership with God.
 3. Reveals relative importance of duties.

Prayer

1. The Place of Prayer (Matt. 6: 6).
2. The Period of Prayer (Luke 18: 1).
3. The Person of Prayer (Jer. 33: 3).
4. The Purpose of Prayer (Matt. 26: 41).
5. The Privilege of Prayer (Jas. 5: 16).
6. The Promise of Prayer (John 15: 7).
7. The Power of Prayer (Rom. 10: 1).

—SELECTED.

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).

The New Man

(2 Corinthians 5: 17)

I. HE HAS A NEW LIFE

1. Everlasting Life (John 5: 24).
2. Fadeless (Psa. 92: 14).
3. Full (John 10: 10).

II. HE BELONGS TO A NEW LAND

1. Heavenly calling (Heb. 3: 1).
2. Heavenly position (Eph. 2: 6).
3. Heavenly possessions (Eph. 1: 3).

III. HE IS UNDER A NEW LAW

1. Of life (Rom. 8: 2).
2. Of love (John 13: 34).
3. Of liberty (James 1: 25).

IV. HE IS GIVEN A NEW LABOR

1. Called to toil with God (1 Cor. 3: 9).
2. To teach the truth (Matt. 28: 19, 20).
3. To "trade till I come" (Luke 19: 13).

—SELECTED.

Christ and His Church

(Eph. 5: 25-27)

1. Christ loved His Church (v. 25).
2. Christ gave Himself for His Church (v. 25).
3. Christ sanctifieth His Church (v. 26).
4. Christ cleansed His Church (v. 26).
5. Christ will present His Church (v. 27).

—SELECTED.

Unspeakable Gift

(2 Cor. 9: 15)

INTRODUCTION: The word in the original translated "unspeakable" occurs only here in the Bible. Christ is God's "unspeakable" gift, although God has given many great gifts and is the giver of all good gifts" (James 1: 17).

1. He was a "love gift." God loved and gave (John 3: 16; 1 John 4: 9). He reveals God's love.
2. He was a "grace gift." Absolutely undeserved.
3. He was a "great gift." "Unspeakable"—He was a creator, divine, only-begotten.
4. He was a "promised gift." Trace God's promises from Genesis 3: 15 through the Old Testament. God's promises are sure.
5. He was a "universal gift." God loved the world—gave Him to the world. All nations have their great men. All the world celebrate the coming of Jesus.
6. He was a "needed gift." Every human being

needs a friend, a teacher, a healer and a Savior. In Christ we find all these.

7. He was largely an "unappreciated gift." No room in the inn. For neither His brethren believed on Him. He could do no great miracles in His native community. However, a few faithful waited for and received Him.

—SELECTED.

Christ the Shepherd

(Psalm 23)

THE CHRISTIAN'S HOPE IN THIS PSALM:

1. Personal Possession (v. 1).
2. Peaceful Position (v. 2).
3. Precious Promise (v. 3).
4. Pilgrim's Progress (v. 4).
5. Proved Provision (v. 5).
6. Priceless Prospect (v. 6).

—SELECTED.

The Christian's Charge

(1 Timothy 6)

In every Christian's life there comes a time when he should flee, follow, fight.

I. FLEE

1. Foolish and hurtful lusts (v. 9; cf. 2 Tim. 2: 22).
2. Desire to become rich (v. 10).

II. FOLLOW

After righteousness, godliness, faith, love, patience and meekness (v. 11).

III. FIGHT

The good fight of faith (v. 12; cf. 2 Tim. 4: 7, 8).

This charge is to be kept without spot, unrebukable, until Christ comes again (v. 14).

—SELECTED.

This Perfect Soundness

(Acts 3: 16)

1. Sound mind (2 Tim. 1: 7).
2. Sound words (2 Tim. 1: 13).
3. Sound doctrine (Titus 2: 1)
4. Sound speech (Titus 2: 8).
5. Sound in faith (Titus 2: 2).

—SELECTED.

An Outline for Romans Eight

1. The Believer's Emancipation (vs. 1-13).
2. The Believer's Exaltation (vs. 14-17).

3. The Believer's Expectation (vs. 18-25).
4. The Believer's Education (vs. 26-30).
5. The Believer's Exultation (vs. 31-39).

—SELECTED.

PULPIT AND PEW

B. H. POCKOCK

(A few sermon starters)

SEVEN MARKS OF THE PERFECT MAN

Text—Psalm 37: 37

1. A man of Purity.
2. A man of Power.
3. A man of Praise.
4. A man of Possibilities.
5. A man of Privileges.
6. A man of Poise.
7. A man of Peace.

THE REVIVAL CHURCH

Text—1 Kings 18: 44

1. A clean church.
2. A praying church.
3. A sacrificing church (Money, time, talent, health and services).
4. A unified and harmonious church.
5. A soul-passioned church.
6. A joyful church.
7. A believing church.

SIN

Sin is a transgression of God's law.
 Sin is "missing the mark."
 Sin is a moral malady.
 Sin is a faith-destroyer.
 Sin is a home-wrecker.
 Sin is a moral cancer.
 Sin is moral leprosy.
 Sin destroys soul, spirit and body.
 Sin separates the soul from God and the blest.
 Sin, when finished, brings forth death.
 And, the soul that sinneth, it shall die.—BIBLE.

Preacher, you need not worry about the future, nor of not having this world's goods. Here is a little epitaph for your tombstone, which was found in an English churchyard:

"What I spent that I had,
 What I saved that I lost,
 What I gave that I have."

Read the following poem once more, and then place in the mirror of your dresser:

"Carve your name high over shifting sand
 Where the steadfast rocks defy decay—
 'All you can hold in your cold dead hand
 Is what you have given away.'

"Build your pyramids skyward and stand
 Gazed at by millions, cultured they say—
 'All you can hold in your cold dead hand
 Is what you have given away.'

"Count your wide conquests of sea and land
 Heap up the gold and hoard as you may—
 'All you can hold in your cold dead hand
 Is what you have given away.'"

FROM MY READING

"For our gospel is not the survival of the fit; but the revival of the unfit."—CHARLES S. HORMER.

Dr. J. H. Jowett's interpretation of the following passage of scripture: "She hath done what she could" (Mark 14: 8). Rather, "She hath done what she couldn't." Impossibilities become glorious possibilities. Amen!

"Lazarus may be called the head of the house; Martha was the hand, while Mary may be called its ear."—REV. J. CULROSS, D.D. Oh, for consecrated heads, hands and ears!

PRAYER MEDITATIONS FOR PREACHERS

A. H. EGGLESTON

The Garden of Prayer

Jesus saith unto her, Mary. She turned herself and saith unto him, Rabboni; which is to say, Master. . . . Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken unto her (John 20: 16-18).

LESSON—John 20: 1-18.

Introduction—The morning scenes at the sepulcher of Christ are typical of the depths in prayer entered into by His professed followers. May we learn to enter into deepest communion with Him.

- I. *Some pray only to run* (vs. 1, 2).

Mary only saw the stone was taken away, and ran.

- II. *Some see more in prayer than others do* (vs. 5).

John stooped down, looked in, and saw the linen clothes lying. John saw more than Mary.

- III. *A hurried spirit in prayer dulls the spiritual sensibilities* (vs. 6, 7).

Peter was later in arriving than Mary or John, but saw more when he arrived.

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 worshipping 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."

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.

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

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

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, moreover with a Friend whom I believe to be able to respond, to answer, to give me peace or pardon. This emphasis upon the personal elements in prayer cannot be too strong. For psychologically we have found through new psychology one of the conditioning factors in successfully "making the unconscious conscious" and thus 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 "tarried," 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 if 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

passion for the lost, and pray and sing, preach and shout until He says, "It is enough, come higher!"

CONSECRATION FOR HOLINESS

A. M. HILLS

Present yourselves unto God as alive from the dead, and your members as instruments of righteousness unto God (Rom. 6: 13).

IN Romans 6: 11 the apostle has just urged Christians to exercise faith for the blessing of sanctification. But it is impossible for an unconsecrated person to exercise any such faith. So in this verse (Rom. 6: 13) he tells them how to get all difficulty out of the way: "Present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God."

I. NOTICE WHAT CONSECRATION IS NOT

Some theologians make the profound mistake of confusing consecration and sanctification as if they meant the same. The Oberlin teachers did. But these are entirely different. Consecration is wholly man's act. Sanctification is wholly God's act. God never consecrates for us; and we never sanctify to God. "Consecrate yourselves this day unto Jehovah" (Ex. 32: 29). "And the very God of peace himself sanctify you wholly" (1 Thess. 5: 23). Consecration is the preliminary condition of sanctification, not the thing itself.

II. NOTICE WHAT CONSECRATION IS

1. Consecration is the actual present giving up of the whole man and all we possess to be owned by God. The essence of it is in the sentence, "Present yourselves unto God." When you yield yourselves, you yield everything else. All the details are included in the one surrender of yourself. Consecration is putting yourself into God's hands to sanctify you, as you turn over your clothes to the laundryman to cleanse for you.

2. Notice again, consecration is not to God's service, not to His work, not to a life of obedience and sacrifice, not to the church, not to the *Christian Endeavor Society*, not to the missionary cause, not even to the cause of God; it is to God himself. Consecration is the willingness and the resolution and the purpose to be absolutely owned by God, to do as He pleases.

III. Notice the verb "present" is in the aorist

tense, and denotes a definite transaction, made once for all, never to be repeated, unless we have failed to keep it. MEYER: "The imperative aorist denotes the instantaneous with which the consecration should be carried out." PHILIPPI: "The tense expresses the idea of consecration once for all." GODET: "It indicates an immediate transition into the new state. This change should affect not only, the body, but the whole person. Yield yourselves. All is included in that of the person."

IV. It means not the giving up of our *sins*, or *vices*, or depraved *appetites*, or forbidden *indulgences*. We cannot consecrate our tobacco, or alcohol, or opium, or our card-playing, or our dancing, or our theater-going. God wants none of these. He is not running a tobacco shop, or a saloon, or an opium joint, or a dance hall, or a gambling den. All actual sins should be abandoned at conversion.

We consecrate all our *good things*, husband, wife, child, mind, sensibilities, reputation, honor, our good name, our health, our profession, our possessions, our time, our very son, Isaac, that thing, of all the world the dearest to our hearts. We should specify and be very explicit. A consecrated spirit is thus wholly given to God, to *know Him*, to *love Him*, to *choose Him*, to *resemble Him*, to repeat His character, to *trust His Word*, to *glorify Him* only, to enjoy Him *wholly*, and to belong to Him *utterly, unreservedly, and forever*.

V. The ground of such a consecration is Christ's ownership which we recognize and accept. He created us, preserved us, and redeemed us, and has a triple right to all we have and are. Paul said of Christ, "Whose I am, and whom I serve."

VI. It is not an act of feeling but of *will*, Dr. F. B. Meyer says, "Do not try to feel anything, nor to be good or meritorious, and deserving of the baptism with the Holy Spirit. The blessing is not earned, or deserved. It is a gift of grace, when we comply with the conditions, one of which is to give ourselves up to be all the Lord's.

VII. It is not to have an indolent, easy time going to heaven. Present your members as *hopla*—fighting weapons. God has an awful war on hand with the powers of darkness. He wants us to help Him in the fight. He expects us to be as faithful soldiers of Christ as we once were faithful servants of the devil. We ought to be

much more so, as it is infinitely more creditable to be enthusiastic in a good cause than a bad one.

VIII. Let there be a definite consecration for the definite purpose of being made holy. Then believe, and God will take you at your word. And whatsoever is laid on Christ, the altar, in faith will be made holy. Such a consecration makes it easy to believe that God sanctifies wholly.

*I am willing,
To receive what thou givest.
To lack what thou withholdest.
To relinquish what thou takest.
To suffer what thou inflicttest.
To be what thou requirest.
To do what thou commandest.*

Amen.

A MONDAY MORNING TALK TO PREACHERS

(Continued)

FLETCHER GALLOWAY

PASTORAL VISITATION

I READ a very startling statement the other day with reference to pastoral visitation, made by a man who had been pastor of a large city church for ten years. He said routine pastoral visitation was foolish and an unjustified waste of time. He said it was only made necessary because the people were educated to expect it. His calls were limited to the sick and those in trouble. He had a list in the rear of the church where the members were instructed to place the names of the sick and on Monday morning he started out and made the rounds just as soon as possible. The sick and the shut-ins were visited every week or even oftener but the other members of the congregation understood that they were not to expect calls. Of course that plan would not work with us because we are a young denomination and we have an aggressive evangelistic program. However, I am sure we do a lot of running around in circles just because we feel that the people have to be seen every so often.

There are three classes of people where calling is absolutely essential and very fruitful: (1) The sick, (2) those who are discouraged or in need of spiritual help, (3) the new contacts.

Here are five rules that I feel ought to be followed with reference to pastoral calling: (1)

Plan your calling. (2) Be prompt. If you can be at the hospital when the ambulance arrives, so much the better. (3) Don't let your calls degenerate into mere visits. (4) Do something. Have a purpose and strive to achieve it. (5) Make your calling a matter of earnest prayer, both beforehand and at each call if possible.

THE ALTAR SERVICE

We as a denomination make much of the public altar as a place to find God and rightly so. However I think this is the weakest place in our whole program. Doctors are very careful about their surgical instruments and they have strict rules as to who is allowed in the surgery. We let anybody go into this surgery of souls and we seem utterly indifferent as to their skill in wielding the scalpel, or mayhap it is an old rusty barlow knife. The angels must weep as they look down upon many altar services. The unreasonable, indefinite and unscriptural instruction, and the foolish things that are done when an immortal soul is in the balance. I think we all would say that our first objective in the whole denominational program is personal experience. We want to see men and women soundly converted and born of the Spirit. Then we want to see them scripturally sanctified. So what goes on at our altars is primarily important in relation to the success or failure of our whole program. All the teaching and preaching and visiting and planning and advertising and building edifices and money raising is futile if we fail in getting men and women into a definite experience of salvation, or in other words if we fail in what happens at our altars. That being the case I think we could give more time to thinking and planning about our altar services and a lot more time to prayerfully and earnestly seeking to prepare effective altar workers. Just because a man is religious is no sign he is a good altar worker any more than that he would be a good preacher or a good Sunday school teacher. He must know how to guide a soul by scriptural instruction, "rightly dividing the word of truth." Sometimes a soul may know the way perfectly but many times light is needed. I have heard evangelists ridicule the use of the Bible around the altar. Of course instruction is not all that is needed but it is consummate stupidity, almost blasphemy, to rule out the use of God's Word. The Bible is our whole foundation for faith and Christian ex-

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' 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.

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

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.

5. *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 mired down in sin who never have had the advantage of the gospel. The backslider needs prayer but it is not right that he should hinder the unsaved sinner by having all prayer directed to him. A plan is best that intends by the grace of God to give light to those in darkness and to give sight to the blind.

A FAREWELL AND A SALUTE

PAUL S. REES

"What! So soon? Another year? It seems impossible that a year could have passed so swiftly and yet the return of this day assures me that 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:

*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."

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."

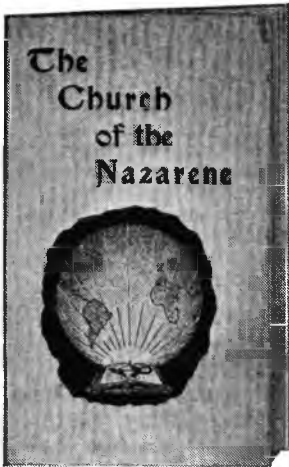
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Jehoiakim's evil reign.

II. KINGS, 24.

Jehoiachin succeedeth him.

35 And Jē-hōi'-ā-kim gave the silver and the gold to Phār'-āoh; but he taxed the land to give the money according to the commandment of Phār'-āoh; he exacted the silver and the gold of the people of

B.C. 610.

* ver. 33.
2 Called J. coniah,
1 Chr. 3. 16.
Jer. 24. 1.
and Coniah,
Jer. 22. 24.

8 ¶ ^{2b}Jē-hōi'-ā-chin was eighteen years old when he began to reign and he reigned in Jē-rū'-sā-lēm three months. And his mother's name was Nē-hūsh'-tā, the daughter of El-nā'-thān of Jē-rū'-sā-lēm.

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70] CHAPTER 20

AND God spake all these words, saying,

2 I am the LORD thy God, ^owhich have brought thee out of the land of E'-gypt, out of the ^phouse of bondage.

3 ^tThou shalt have no other gods before me.

4 Thou ^x shalt not make unto thee any graven image, or any likeness of any thing that is ^y in heaven above,

Mk. 10. 19.
Lk. 18. 20.
Ro. 13. 9.
Jas. 2. 11.
Lv. 19. 11.
Cit. Mt. 19. 18.
Mk. 10. 19.
Lk. 18. 20.
Ro. 13. 9.
1 ch. 23. 1.
Cit. Mt. 19. 18.
Mk. 10. 19.
Lk. 18. 20.
Ro. 13. 9.
Dt. 5. 21.
¶ Nu. 16. 15.

neighbour's house, the covet ^mthy neighbour's manservant, nor his ⁿnor his ox, nor his ^athing that is thy neighbor. 18 ¶ And all the people ^qthunderings, and the and the noise of the ^sthe mountain ^tsmoking the people saw ^uit, they and stood afar off. 19 And they said unto ^vSpeak thou with us, :

Cit. Ro. 7. 7 & 13. 9. m 2 S. 11. 2. n For per. 1-17, see Dt. 5. 6-21. o (ch. 18. 1). ch. 29. 48. p ch. 19. 16. Jb. 23. 14. q ch. 13. 16. 2 S. 22. 15. s ch. 17. 1, 13. t ch. 23. 13. u ch. 1 x ver. 23. 2 Read trembled, ch. 19. 16. Eeb. 12. 21. y Cf. Dt. 4. 10. z ch. 19. 19. Dt. 5. 5.