

## A NEEDY PEOPLE

By Rev. Julian Rose

A day's study of church statistics and conditions would prove to any one that we are a needy people. Conditions in the world of our conquest will keep us from having an independent spirit, so often followed by a fall. Our assets, spiritual, historical, educational, financial, methodical, and ministerial, good as they are, are not enough. Sometimes God does more with a handicapped person or church than with those who have greater assets.

1. We need the Holy Spirit. We need Him in His power to sanctify. We need a new Pentecost. We have some pentecostal results and we thank God for them. But we need more. It is not enough that we celebrate the nineteen hundredth anniversary of Pentecost if it stops at celebration. In this case repetition is better than commemoration. Then, too, the Holy Spirit is the attracting power of the church. He draws but He does not amuse or entertain. Our church machinery testifies that we need the dynamite of God to move things. We have machinery enough to run an organization five times as large as we have. We do not plead for less officers or a drastic cut in machinery but for more divine power to help the machinery function.

2. We need more love. Love is deathless. Love can be defeated, but it does not have the elements of defeat within itself. It wins. It wins when criticism and iron-handedness fails. Love is charitable. Love uses frequently of oil rather than so much of the sandpaper. Love does not drive. Love does not fracture fellowship. It does not separate friends, brethren, churches or denominations. It unites. "If the ninety-nine sheep would get along better the shepherd would have more time to look for the one lost sheep."

3. We need secret prayer. Secret prayer moves the suppliant. Not reflexively only, as the modern psycho-religionist would tell us, but also otherwise. It moves God. Instance: Abraham praying for Sodom; Moses; Jacob at the brook, and Hezekiah. Also McChesney and Fletcher. Secret prayer moves the saints. Secret prayer moves sinners toward God. Instance: Brainerd among the Indians.

4. We need vision. "When we say there is nothing to do we have lost our vision." When we lose our vision we lose our passion. When we lose our passion we lose our mission. When we lose our mission we lose our position.

5. We need soul burden. With us it is "evangelize or fossilize," and it is often seen in national, denominational and church history. We will either revive or we will die. We shall either propagate our religion or give it up. If we can not get under a soul burden for others we should get under a soul burden for ourselves.

6. We need courage. There are some things in our favor. Withal there are some things against us. A discouraged army or church is half defeated. God give us the courage of holiness! The courage of holy rightness! Every normal soul or church will do its best under an atmosphere of courage.—Free Methodist.

"Serve the Lord with gladness; come before His presence with singing. Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name."—Psalm 100:2, 4.

## DOUBT

The mountain's image trembling in the lake; Look up, perhaps the mountain does not shake.  
—Linten.

## COMPROMISE

P. Wiseman.

Not long ago we read a very interesting and instructing note on compromise from the pen of the Rev. B. T. Roberts. It is so good that many others should read it. Here is what he said:

You make a great, and, it may be, a fatal mistake, if you compromise principle under any pretense whatsoever. Of course you could not do it for the sake of worldly gain and still claim to be a Christian. But you are in danger of compromising for another reason. An apparent angel of light suggests that if you would not be so strict, you might do more good. If you would dress just a little like the world, they would listen to you more readily. If you would join a lodge, you might reach the Masons. This is a subtle artifice by which Satan draws many souls to perdition. You yield to it at your peril. If you join in with the world, you will find that your influence with it is less than ever, except it be in a worldly channel. They may love you as a companion; but they have lost confidence in you as a Christian. In their hearts they despise you for the very concessions for which they flatter you. They will draw you, step by step, along with them in the broad road which ends in perdition.

The Christianity of this country is gradually becoming like that which prevails in the State Church of Europe. People will belong to the church, and drink and swear and gamble and frequent theaters and balls. In short, they act like the world, dress like the world, live like the world, and go to the world for their pleasures, and yet are zealous members of the church and pay their money freely for its support. There are but few churches and but few preachers who draw the line of separation where God draws it in the Bible.

We must be careful and not allow this compromising spirit to steal over us. There is danger in every direction. When we unite with these worldly professors in commendable reforms we are liable to give away by little until we, too, drift into the world in spirit. The only safety is to obey the Divine direction, "Wherefore come out from among them, and be ye separate."—*Holiness Era*.

## HOW MINISTERS SHOULD BEHAVE

## I. Personal Standards

1. As a minister controls his own time, he should make it a point of honor to give full service to his parish.

2. Part of the minister's service as a leader of his people is to reserve sufficient time for serious study in order thoroughly to apprehend his message, keep abreast of current thought and develop his intellectual and spiritual capacities.

3. It is equally the minister's duty to keep physically fit. A weekly holiday and an annual vacation should be taken and used for rest and improvement.

4. It is unethical for the minister to use sermon material prepared by another, without acknowledging the source from which it comes.

5. As an ethical leader in the community, it is incumbent on the minister to be scrupulously honest, avoid debts and meet his bills promptly.

## II. Relations with the Parish

1. In accepting a pastorate, a minister assumes obligations which he should faithfully perform until released in the constitutional manner.

2. As a professional man, the minister should make his service primary and the remuneration secondary.

3. A minister should not regularly engage in other kinds of remunerative work, except with the knowledge and consent of the official board of the church.

4. The confidential statements made to a minister by his parishioners are sacred and not to be divulged.

5. As a minister is especially charged to study the peace and unity of the church, it is unwise as well as unethical for a minister to take sides with any factions in his church, in any but exceptional cases.

6. The minister is the servant of the community and not only of his church, and should find in the opportunity for general ministerial service a means of evidencing the Christian spirit.

## III. Relations with the Profession

1. It is unethical for a minister to interfere directly or indirectly with the parish work of another minister; especially should he be careful to avoid the charge of proselyting from a sister church.

2. Except in emergencies, ministerial service should not be rendered to the members of another parish without the knowledge of the minister of that parish.

3. A minister should not make overtures to or consider overtures from a church whose pastor has not yet resigned.

4. It is unethical for a minister to speak ill of the character or work of another minister, especially of his predecessor or successor. It is the duty of a minister, however, in cases of flagrant misconduct to bring the matter before the proper body.

5. A minister should be very careful to protect his brother ministers against imposition by unworthy applicants for aid, and should refer such cases to established charitable agencies, rather than to send them to other churches.

6. A minister should be scrupulously careful in giving endorsements to agencies or individuals unless he has a thorough knowledge and approval of their work, lest such endorsements be used to influence others unduly.

7. As members of the same profession and brothers in the service of a common Master, the relation between ministers should be one of frankness and cooperation.—*Northwestern Christian Advocate*.

## THE CAPTAIN OF OUR SALVATION

It was as the Captain of our salvation that Christ was made perfect through the things which He suffered. To be the Saviour of sinful, broken, stricken man He must suffer. To be the life and light of a sinless heaven, to be the joy and blessing of unfallen angels, to be their King Christ need not suffer. But to be the Saviour of sinful men and the Captain of their salvation He must suffer. And such suffering was not an afterthought on God's part; it is all in the outworking of the great plan of human redemption.—H. O. Fanning.

A life may be very brief in this world, and yet complete. The man of sixty summers in the world of sin cannot say at death that his work is done, while the little babe that has brought joy into the home and then, after a year or ten years, returns to God can say, "I have finished the work Thou gavest me to do."—*Zimmerman*.

"Extravagance is mother of want."—*Wesleyan Methodist*.