

ment of Christian policy, the words of Paul are most forceful. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Surely the combination of Jesus' and Paul's statements into one principle cannot be improved upon for a guiding rule. It reduces simply to this: God first in heart and life.

Charles Sheldon's suggestion as a guide to conduct, "What would Jesus do?" is no more startling or more inclusive than the question. "Is God first?" The possibilities of a life completely ordered by God are tremendous; but He can do little with a life where self is preferred above God's own plan. The imposition of personal ambition between the soul and God is the death knell to many a Christian experience. The reason for failure lies in the mistaken belief that a life surrendered to God forbids the possibility of a full and happy existence. But not so! No life is better planned or productive of greater good than the God-ordered life. By keeping God first in our choices and in our planning, other things will fall into proper sequence, and all to our own advantages for the injunction of Jesus is not without promise. "All these things shall be added unto you." This applies as well to Christian graces as to material blessings. The Bible has many examples of notable characters who put God first, but who also abounded in additional blessing. Abraham left home and country at the command of God, but it was in him that all the families of the earth were to be blessed. On the other hand, Abraham's nephew, Lot, portrays the failure of self-seeking. Likewise King Saul failed miserably because his own desires had the pre-eminence. King Solomon could have asked for riches, but he asked instead for an understanding heart to judge God's people. God was pleased and said to him: "And I have also given thee that which thou hast not asked, both riches and honor; so that there shall not be any among the kings like unto thee all thy days." The result of choosing either for or against God is further shown in the story of the Rich Man and Lazarus. Dives placed temporal well-being and pleasure ahead of God. Lazarus put God first.

The year 1943 will not bring prosperity to us by the mere adherence to a set of rules or resolutions: rather, it will work for our good in direct proportion to our yieldedness to God. The principle, First Things First—"the kingdom of God, and his righteousness"—will take care of our obligation to God, our neighbor, and ourselves.

WHY JOIN THE CHURCH?

Daniel A. Poling

1. I ought to belong to the Church because I ought to be better than I am. Henry Ward Beecher once said, "The Church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones."

2. I ought to belong to the Church because of what I can give to it and do through it as well as because of what I may get out of it. The church is not a dormitory for sleepers, it is an institution of workers; it is not a rest camp, it is a front line trench.

3. I ought to belong to the Church because every man ought to pay his debts and do his share toward discharging the obligations of society. The Church has not only been the bearer of the good news of personal salvation; it has been and it is the supreme uplifting and conserving agency without which, "Civiliza-

tion would lapse into barbarism and press its way to perdition."

4. I ought to belong to the Church because of memories; memories of things that I can never forget; memories of faces that will never fade; memories of vows that are the glory of youth.

5. I ought to belong to the Church because of hope; hope that lives when promises are dead; hope that paves the way for progress; hope that visions peace and social justice; hope for time, and hope for eternity—the great hope that casts its anchor behind Jesus Christ.

6. I ought to belong to the Church because of the strong men in it who need reinforcing; the weak men in it who need encouraging; the rascals in it who need rebuking. If I say that I am not good enough my humility recommends me. If I sit in the seat of the scornful my inactivity condemns me.

7. I ought to belong to the Church, but not until I am ready to join a going concern; not until I am willing to become an active partner with Jesus Christ.

CHARACTER OF A TRUE PASTOR

Give me the Priest, who at judicious age,  
And duly call'd, in priesthood shall engage;  
With dispositions, natural and acquir'd,  
With strong propensions for the function fired;  
Whom God by opportunity invites,  
To consecrate himself to sacred rites;  
Who still keeps Jesus in his heart and head,  
And strives in steps of our Arch-Priest to tread;

Who can himself and all the world deny,  
Lives pilgrim here, but denizen on high;  
Whose business is, like Jesus, to save souls,  
And with all ghostly miseries condole.

Give me the Priest, these graces shall possess,  
Of an ambassador the just address:  
A father's tenderness, a shepherd's care,  
A leader's courage, which the cross can bear;  
A ruler's awe, a watchman's wakeful eye,  
A pilot's skill the helm in storms to ply;  
A fisher's patience, and a labourer's toil,  
A guide's dexterity to disembroil;  
A prophet's inspiration from above,  
A teacher's knowledge, and a Saviour's love.

Give me the Priest, a light upon a hill,  
Whose rays his whole circumference can fill;  
In God's own Word and sacred learning vers'd,  
Deep in the study of the heart immers'd;  
Who in sick souls can the disease discry,  
And wisely fit restoratives apply;  
To beatific pastures leads his sheep,  
Watchful from hellish wolves his fold to keep;  
Who seeks not a convenience, but a cure,  
Would rather souls, than his own gain ensure.  
Instructive in his visits and converse,  
Strives everywhere salvation to disperse;  
Of a mild, humble, and obliging heart,  
Who with his all will to the needy part;  
Distrustful of himself, in God confides,  
Daily himself among his flock divides;  
Of virtue uniform, and cheerful air,  
Fix'd meditation, and incessant prayer,  
Affections mortified, well guided zeal,  
Of saving truth the relish wont to feel;  
Whose province Heaven all his endeavours shares,

Who mixes with no secular affairs,  
Oft on his pastoral accounts reflects,  
By holiness, not rules, gains respects,  
Who is all that he would have others be,  
From wilful sin, though not from frailty, free.  
—Thomas Ken

COMMUNISM INDICTED

The following twenty-five indictments against Communism are taken from "I Was a Communist" by Alexei B. Liberov—recently escaped from Russia:

- 1. Communism has existed in Russia for nearly twenty years.
- 2. Communism has robbed the Russian peasants and enslaved them.
- 3. Communism has refused to pay Russian workers a living wage.
- 4. Communism is interested in machines only and not in men.
- 5. Communism has debased Russian youth.
- 6. Communism has destroyed all individual freedom.
- 7. Communism has forbidden all popular criticism.
- 8. Communism has destroyed freedom of speech.
- 9. Communism has destroyed freedom of the press.
- 10. Communism has destroyed freedom of assemblage.
- 11. Communism has destroyed freedom of petition.
- 12. Communism has destroyed the labor union.
- 13. Communism has forbidden all strikes.
- 14. Communism is the enemy of the working man.
- 15. Communism has increased the hours of labor.
- 16. Communism has reduced weekly wages.
- 17. Communism is the enemy of women.
- 18. Communism has forced women to work in factories.
- 19. Communism has forced children to operate machines.
- 20. Communism has made the Russians the poorest people in the world.
- 21. Communism has made the Russians the most miserable people in the world.
- 22. The most enslaved people in the world are the Russians—made so by Communism.
- 23. No foreigner who has recently worked in Russia has remained a Communist.
- 24. No Russian worker or peasant who has escaped from Russia has remained a Communist.
- 25. I was a Communist—I am a Communist no longer.—Christian Action.

THAT BLESSED PLACE

There is a place where thou canst touch the eyes  
Of blinded men to instant perfect sight;  
There is a place where thou canst say 'Arise!'  
To dying captives, bound in chains of night;  
There is a place where thou canst reach the store  
Of hoarded gold and free it for the Lord.  
There is a place—upon some distant shore—  
Where thou canst send the worker or the Word.  
There is a place where Heaven's resistless power  
Responsive moves to thine insistent plea;  
There is a place—a silent, trusting hour—  
Where God Himself descends and fights for thee.  
Where is that blessed place—dost thou ask  
'Where?'  
O Soul, it is the secret place of prayer."  
—Selected

When a home is ruled according to God's Word, angels might be asked to stay with us, and they would not find themselves out of their element.—Rev. Charles Spurgeon.

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