It is just as difficult for a local church to live to itself as for an individual to do so. It is no doubt possible for the individual, under certain circumstances, to be saved and make his way to heaven without becoming a member of any local congregation of the church, although I think it is scarcely possible for anyone to serve as full a purpose in the world this way, as he could do if he cast in his lot with the people of God and shared in their community worship and their co-operation in service. Likewise a congregation may function to some extent and be simply "a local church." Under such conditions it can finance itself and pray for itself and get on after a fashion. But there are certain wide interests in which every Christian and every local congregation should be interested that cannot be successfully served in this manner. Take the cause of foreign missions: I know some people think that a passing gift—and especially a liberal gift—now and then is all there is to it. But the truth is that the foreign missionary task is not the work of a day or of a year—scarcely of a generation. For any foreign missionary undertaking to be worth much, it must be regularly supported by both men and money and must be perpetuated for a sufficient time for the native church to be developed and trained for self-support and self-direction and this practically always takes more than one generation. And all this time there must be a steady stream of prayer, and money, and new missionaries. For not only must there be revivals and souls saved, but there must be education and training and development until there is, properly speaking, a Christian community and a Christian church. And this is not a work that can be sustained by a local church, unless that local church takes on the proportions of a denomination, which is impossible to all but one church in ten thousand. So, if for no other reason, there must be loyal denominational co-operation for the sake of the foreign missionary task.

This issue of THE PREACHER'S MAGAZINE contains some special material for use of ministers in the Church of the Nazarene in connection with the semi-annual "special offering" for bringing up the General Budget, the larger...
part of which is for the support of Foreign Missions. In our church Easter and Thanksgiving are, by common consent, everywhere reserved for the purpose of a campaign of inspiration in connection with the denominational program, and on these occasions every pastor and every church is expected to make a special effort to bring up all delinquencies in the payment of the denominational budgets. This plan has met with almost universal approval, and has been a great blessing to our people, as well as a means of advantage to the world-wide program of the church.

Dr. Morrison and Brother Fleming and others will tell of the needs and give the details of the plan, but I am just urging the full co-operation of our ministers—especially of the pastors. Make this an occasion, not only for raising money, but also for making known to our people, the things our church is trying to do. It is like using Christmas for making known the facts of the life of Christ—there is no other time quite so good, since the atmosphere is prepared. In two thousand local churches of the Church of the Nazarenes, preachers and people will be hearing about our work around the world, and this very fact makes it an auspicious time for you to “Nazarenize” your crowd. And no matter how large or how small your portion of the General Budget is, your people will be happier and better prepared for other tasks if this amount is raised and paid. Our people, like the General Budget, and they like to co-operate with their brethren. Help them, lead them on. Present the matter in such a way that the preachers of the General Budget, is, your people will be happier and better prepared for other tasks if this amount is raised and paid. Our people, like the General Budget, and they like to co-operate with their brethren. Help them, lead them on. Present the matter in such a way that the people will give, as a privilege and not merely as a duty. Make the Thanksgiving offering a means of grace to your people. Make it help on with the revival in your own church. Make it an occasion for developing denominational consciousness, and thus it will become a means of helping you with every phase of your work—district and local.

And I believe that readers of The Preacher’s Magazine who serve in other denominations will find some of the suggestions contained in this issue useful. Let all such brethren use all liberty in adapting any useful suggestion to their own purpose in their own denomination. Nothing in this paper is copyrighted. If you can use any of the plans or suggestions—use them. Your denomination has a program also, and it needs inspiration and help, and we shall be happy if any plans of ours can be utilized or adapted by any pastor in any denomination.

There is nothing timely about the habit of exhorting in connection with an acceptance speech. I have become convinced of that. I cannot go into details, but if one will think about it a little he will see that for one to exhort in connection with his acceptance of any sort of position is the equivalent of notifying the people that they are very fortunate to get such a one as himself, and that now, since they have a real leader, it is to be expected that they will wake up and do something unusual. Whereas, the time to boast is when one is laying the armor off, after the battle. If you have been elected to any sort of position and you are minded to accept it, accept it—that’s all.
The list furloughed home is as follows: Brother and Sister Acuna from Argentina; Brother McHenry and Sister Eliza Hamond of Peru, discontinued; Brother and Sister Tracy home from India; Brother and Sister Eckel, home from Japan; Brother and Sister Kaufman from Jerusalem and Sister Orr Lofthouse from Africa.

All these furloughs and replacements take extra funds. But the cause over here is going on, and many souls are being won to God.

Please help the cause of missions, dear Nazarenes. Remember the heroic sacrifice of your workers in foreign fields on November 25, when you give to the Thank Offering.

Prayer has bridled and changed the raging passions of men, destroyed vast armies of proud, blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire into heaven. What has prayer not done? Pray then with the Master to soften and interest all Nazarene hearts toward the great Thank Offering for the General Budget on Sunday, November 25. God loves us. He will hear. He will answer. A full "Bread Line" for missions is His people's request.

Ten missionaries have furloughed home since the fatal depression cuts have been put into effect. Some of them are seriously broken in health. Some in morale. The work they've given their lives to, crumbled-beneath their hands for lack of finances. Dear Nazarene, put yourself in their place. Help save from collapse the thin, red line still on the field. A coin a day during November. Remember November 25, the Thank Offering Day.

The General Budget is the main "Bread Line" of the mission cause. On it all of our foreign workers subsist. It means transportation, rent, salary; medical bills, education for children, support of native workers, furloughs when broken in health, pensions when sick and laid aside. Monthly General Budget receipts do not yet quite equal monthly expenditures. Help us in prayer; help us with a coin a day during November. Remember Sunday, the twenty-fifth. Then we replenish the "Bread Line." A Thank Offering.

In addition to the depression cut out of one-third in missionary remittance checks, the departure of Uncle Sam from the gold standard cut our favorable exchange fully 60 per cent. The wise leaders of our Nazarene movement are asking for a Thank Offering Sunday, November 25, to resuscitate the mission fields. For your brethren on the firing line, please donate a coin a day for November.

For Jesus' sake: for your Christian experience sake: for the judgment day's sake, pour out intercessory prayers for missions, and help to put faith and courage into our workers over there with a generous Thank Offering Sunday, November 25.

Prayer has divided seas, rolled up flowing rivers, made flinty rocks to rush into fountains, quenched the flames of fire, muzzled lions, disarmed vipers and parasons, marshaled the stars against the wicked, and stopped the course of the moon. Arrested the rapid sun in its great race, burst the iron gates, recalled souls from eternity, and conquered the strongest devils, commanded legions of angels down from heaven. Pray, oh, pray that God shall be glorified by a great, generous Thank Offering for the General Budget missionary. "Bread Line" Sunday, November 25.

What would you do if you were blind, or crippled, or afflicted with some chronic ailment that made it utterly impossible for you to do one stroke of work that might bring in a little bread and butter?

What would you do if your hand trembled with age and your footsteps were uncertain, and you had no other source than Ministerial Relief to aid you?

What would you do if you faced the coming winter with threadbare clothes and an empty food box and no assurance of even so much as a bread? Would you, not long for the generosity of Nazarene hearts and the liberality of Nazarene hands to respond to your, mute appeal to do 'everything within their power to make the Thanksgiving Offering a success, in order that Ministerial Relief might have its share of General Budget receipts?'

Brother preacher, tell your people with much entreaty that God is calling to them to acknowledge the divine ownership of all things by their contributing a share of the possessions committed to their trust in the Thanksgiving Offering. It may require self-denial—yes, personal sacrifice—thus to lay up treasures in heaven. Tell your people to pray at least one prayer for these dear ones who have borne the battles of our pioneer days and who were largely instrumental in creating our present church home for us to enjoy its privileges today. Be sure to tell them that five, and three-fifths cents out of every dollar, or 28 cents out of every five dollars, contributed to the General Budget in the Thanksgiving Offering will be used to care for these dear ones of the church. Many gifts it will require, both small and large, to keep the grim specter of want from their doors! Plead, plead, plead for a generous heart and a liberal hand.

THE THANKSGIVING OFFERING

The Thanksgiving Offering on the General Budget, which culminates on Sunday, November 25, is vitally needed. Despite the upswing of giving which has characterized the summer months, the General Treasurer's monthly receipts have at no time quite equaled the monthly expenditures. Thus there is a gap left there, and we are forced to look to the two financial campaigns each year—Easter and Thanksgiving—in order to close up this deficiency.

CRAZY COINS TO EACH CHURCH

The General Treasurer will be careful to give every church credit for every cent remitted on this offering. This simply means a united, concentrated, well-advertised occasion for each pastor to secure his General Budget. The more you remit on this occasion, the less you will need to raise later, in order to reach your church's goal. If each District Superintendent will feature this Thanksgiving campaign and urge on his pastors, it offers a splendid occasion to make a united district drive for Budgets.

GENO'S BLESSING AND VICTORIES

God has wonderfully brought the Church of the Nazarene thus far in these trying days with unusual victory. The most bitterly trying financial hard times have witnessed the greatest soul saving period our church has yet seen. Thanks to God!

No Nazarene Starved to Death

In spite of looms, crosses, pinching poverty and charity assistance, no Nazarene has starved to death, and everyone is more deeply spiritual now than in 1929. If he is not it is his own fault, for the church as a whole has drawn nearer to God. This is a matter for great thanksgiving.

No Mission Field Closed

No mission field has been closed, but every one reports the presence of a most unprecedented harvest of souls. No missionary has been brought home for lack of means to maintain him on the field—missionaries have, indeed, been furloughed in considerable numbers, but each because of needed rest or expiration of service. During all the depression our general interests have not incurred any debt.

SPECIAL PRIZE AND PRAYERS

Pastors, please devote several prayer-meeting nights to special praise and prayer because of
these blessings, and this unusual evidence of God’s mercy and care. Speak on these matters to your people and then call on them to pray for guidance and enlargement in kingdom matters.

Distribute Coin Cards
Coin cards will be sent to every pastor. Please distribute them by November 1. Ask every family and as many individuals as possible each to take a card. Ask them to hang it in plain sight on the kitchen or dining room wall. Please urge them to insert a coin a day. Why not inaugurate the

**Penny a Meal Plan?**

This means that each member of the family, as far as possible, shall insert a penny in the envelope for each meal he eats. Surely in gratitude to God, your people could give for the salvation of others—the church’s world-wide evangelistic program—one cent for each meal for a month. Profound love for God and gratitude for His "unspeakable gift" to us could hardly do less.

**KEEP IT UP-TO-DATE, NOVEMBER 25**

Keep the Penny a Meal Plan going every day in November, culminating on the Sunday just prior to Thanksgiving. Then have all envelopes brought to the church and opened.

**Enlist Your Young People**

Secure the co-operation of the N.Y.P.S. Tell them the story of Home Missions, how hundreds of churches now in successful operation were started by using a small amount of Home Mission funds to the facts. How thousands of present day Nazarenes owe their salvation to God’s blessing on Home Mission efforts. This will stir their hearts. Every District Superintendent is a home missionary to his state.

**Tell Them the Story of Foreign Missions**

How practically every one of the many thousands of souls who are now enrolled in our foreign mission churches were led to God by means of the Foreign Mission funds donated by our Nazarene people. This will arouse the brethren’s latent in every young heart.

**Tell Them About the Worn-Out Veterans**

So that they will realize the tolls, privations and sufferings of the aged men and women who are now kept from starvation by a small percentage of the General Budget. To fall them means keen ingratitude.

**Every General Superintendent Is a General Home Missionary**

Our General Superintendents are traveling here and there, preaching, evangelizing, supervising—away from home for months, sleeping in different beds each night, often up the greater part of many nights—these men are general home missionaries and are supported out of the General Budget.

**Enlist Your Sunday School Workers**

Talk to the Sunday school for a couple of Sundays about the red blood that is throbbing in the General Budget. Urge every scholar to take an envelope and practice the "Penny a Meal Plan." Request the Sunday school superintendent and the teachers to emphasize the Thanksgiving Offering to their charges.

**Cheer the W. M. S. On**

The women are always loyal to a financial campaign. They love and pray for the causes represented by the General Budget. Encourage them to assist in distributing the Coin-a-Day Envelopes, and request them to urge the practice of the "Penny a Meal Plan." The women always succeed when their hearts are warm towards a task. Make them your enthusiastic allies in the Thanksgiving Offering campaign, and it will be a glorious success.

**Advertise the "Penny a Meal Plan"**

One of the personnel denominations recently reported an income of $8,000 a week just from this simple device. Tell about it each Sunday in November, culminating on November 25, the Sunday before Thanksgiving. This will serve as a reminder to those who have forgotten to observe the practice, and as an incentive to those who had not yet heard about it. Persistent advertising pays.

**Call for Fasting on Friday, November 23**

Many will be pleased to fast for one meal on Friday, November 23. Announce it several weeks ahead. Preach a sermon some Sunday morning on the benefits of it. We offer a short suggestive outline:

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**GENERAL HOME MISSIONS**

The funds for General Home Missions are used under the direction of the Department of Home Missions and the Board of General Superintendents to plant the seeds of holiness of heart and life in new and unreached territories. There are several portions of our nation that are organized into Home Missionary Districts.
self commanded it, "Be ye therefore perfect, even as your Father which is in heaven is perfect," or as the Revised Version reads, "Ye shall therefore be perfect ..." In either case the sense is the same. Relying on the context for the import of the passage we find that it deals chiefly with our attitude toward our fellowmen; we are to ever maintain toward him a spirit of love whether he be friend or foe. Again we may gather the thought of the perversion read, "Ye shall therefore be perfect ..." In either case the sense is the same. Relying on the context for the import of the passage we find that it deals chiefly with our attitude toward our fellowmen; we are to ever maintain toward him a spirit of love whether he be friend or foe. Again we may gather the thought of the perversion read, "Ye shall therefore be perfect ..."

Coming to the usage of the verb, we find it indicating the fulfillment of a number of days (Luke 2:40), finishing a course (Acts 20:24), and the co-ordinating of faith and works to express a full Christian life (James 2:22). While there are these general uses of the word, there is also the special sense' being found especially in the First Epistle of John with this meaning, "But whoso keepeth his word, in him verily is the love of God perfected; and he knoweth we are in him" (1:5). From this passage we glean the thought that the perfecting is in love and the evidence of that is in keeping the Word of God. Again, "If we love one another, God dwelleth in us, and his love is perfected in us" (1:4); in this verse the test is love for one another. Finally in this same chapter following on in verses 16, 17 and 18, the evidence lies in love to God, "God is love; and he that dwelleth in love dwelleth in God" (1:7), the evidence of the perfection is that we are in that love. There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth, is not made perfect in love." When the heart is made perfect in love there is the personal fellowship with God the Father and all fear is removed, especially the fear of condemnation.

Concluding his comments on the terms as found in these writers, Westcott says, "Through these various applications of the word one general thought is preserved. He who is perfect has reached the end which is in each case set before him, maturity of growth, complete development of powers, full enjoyment of privileges, perfect possession of knowledge."

The Thought of Perfection in the Epistle to the Hebrews

When we come to follow the significance of the thought of perfection in the Epistle to the Hebrews, we find as elsewhere that the import of the term varies and must be determined from the context. There is the matured Christian who has, Intended to discriminate between good and evil (8:14; the phrase "of full age" being expressed in the original by the adjective perfect. This thought of developed knowledge which would qualify the possessors to be teachers is carried on into the next chapter but points in this second instance more particularly to experience as the underlying factor, and in consequence we have the exhortation, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God" (6:1). Here it is plainly implied that subsequent to repentance and saying faith there is an experience that can be expressed as perfection.

Besides representing perfection as an experience which is to be the goal toward which the believer should press, hope and assurance of the completed work is set before us in that the ground lies in the work of Christ. "For by one offering he hath perfected forever them that are sanctified" (10:14). Then the veil is drawn aside so that we may catch a glimpse of the other world and there we behold "The spirits of just men made perfect" (12:23).

Finally in drawing the contrast between the old dispensation with its rites and ceremonies, one of the special inadequacies of the ritualistic sacrifices was that it could not make the comers thereto perfect. We have the question asked, "If perfection were by the Levitical priesthood . . . what further need was there that another priest should arise after the order of Melchizedek, and not be called after the order of Aaron?" Then there is the definite statement, "For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God." Furthermore there is the assertion, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereto perfect. For then would they not have ceased to be offered? because the worshipers once purged should have had no more conscience of sin" (10:1-11). In each of these references there is the implication that the law was in default because of its inability to make its worshipers perfect, and that the objective of the Christian dispensation we find this end. Moreover in the last passage there is indication of what the nature of Christian perfection is that in this state and condition there is no more conscience of sins.

When we seek to gather the meaning of Christian perfection from the main thought of developed knowledge we find that the possessors of those passages which indicate the experience and do not imply a general sense or refer to Christian maturity, we find that in summing up the thoughts, the leading characteristics may be expressed in love to God that excludes fear of judgment, love to man that includes friend and foe and the purging the conscience from the sense of sin, causing the individual to keep the commandments of God and do the will. Added is included in the storyline of Christ, as its great objective and goal, and toward this experience every Christian should press until it becomes a reality in his life, recognition that this is possible only through the working of grace in the human heart, yet we are destined: it is set before us in that the ground lies in the work of Christ. "For by one offering he hath perfected forever them that are sanctified" (10:14). Then the veil is drawn aside so that we may catch a glimpse of the other world and there we behold "The spirits of just men made perfect" (12:23).

Temptation

Down on his knees in the snow an Indian was making a little path between some pine branches which he was pushing down into the snow. "What are you making?" asked a man who had been watching him. "A snare for rabbits," answered the Indian. "But I don't see the snare," said the man. "Ha! Ha!" laughed the Indian. "I shan't put in the snare for a couple of weeks yet. I fix this line now so the rabbits will get used to it. To-night they will come and be scared about it. Next night they'll come a little closer. Soon they'll grow bolder, thinking there is no danger, and nibble at the twigs. Then I'll put my snare in the middle of the little arch and I shall catch a rabbit every night." "Yes, I see," nodded the man. "That's just the plan Satan uses when he wants to catch a boy or girl. He gets them to make little beginnings, little nibblings at temptation, little pulls on the strings, little sips of wine, and when he has fooled them into thinking there is no danger he catches their souls."—Children's Leader.
THE PREACHER'S MAGAZINE

HOMILETICAL

SERMONS FOR NOVEMBER
H. B. Macnery

November 4—Morning Sermon
Theme: A God-given Responsibility.
Text: And they said one to another, 'We are verily guilty concerning our brother' (Gen. 42:21).

November 4—Evening Sermon
Introduction:
Hebrews 11:1 is the only definition of faith given in the Bible. As someone has said, the Bible is not a book of definitions. The Bible is rather a book of facts and of stories. It does not say, "Learn this, memorize it, read these pages and read these stories." As character after character of the Old and the New Testaments pass before us, and we see their faces and read their stories, the truth, the message of God, breaks in upon our hearts. The scripture lesson this evening illustrates this.

I. We Have Before Us the Only Definition of Faith Given in the Bible
1. "Faith is the substance of things hoped for." It is the substance, that is, the foundation.
   a. Faith is the foundation of human society. Faith prompts the mother to raise her child. Faith prompts the farmer to sow his seed. Faith prompts the undertaker to undertake his venture. Faith is the foundation of all governments.
   c. Again, "Faith is the evidence of things not seen." It is the evidence that is the conviction, the assurance.
      a. Faith is the vision faculty of the soul. It makes the unseen real. It discovers as with a glass that is beyond sight. With the eye I see this building and construction, etc. With the eye of faith I look beyond the boundaries of time and I see a city that hath foundations whose builder and maker is God! And I see a great host that no man can number with songs upon their lips and harps in their hands.
      b. Faith is what the soul needed when he said there is no God. It is what the modernist needs when he denies the deity of Christ.
2. Faith is a moral, dynamic force. It is something more than the human. It is a grace that is supernatural. It is that which can lift one out of sin and thrust one into the life of salvation and freedom and victory in Jesus Christ.

How Are We to Acquire This Faith?
1. By looking unto Jesus. He is the Author and Finisher of our faith. He is the fountain and source of our faith. It comes from—It springs from Him.
2. By the Word of God. "So then faith cometh by hearing and hearing by the word of God." The Bible, the Word of God, is the instrument God uses to impart faith to us. For example take the case of the Philippians jailer (Acts 16:25-34). While the answer of Paul to the question, "Sir, what must I do to be saved?" was "believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," yet it was not until "they spake unto him the word of the Lord, and to all that were in his house," that the jailer was baptized, "he and all his."}

November 4—Morning Sermon
Theme: God has said, "his blood will I require at thine hand." (Ezekiel 3:18).

November 11—Morning Sermon
Theme: Reaching God in Prayer.
Text: And if we know that he heareth us, whatsoever we ask, we know that we have the petitions that he desired of him (1 John 5:15).
November 11—Evening Sermon

Theme: A Cry for Help.

Scripture Reading: Isaiah 38:1-6.

Text: Set thine house in order; for thou shalt die, and not live (Isaiah 38:1).

INTRODUCTION:

Hezekiah at the time of the lesson was a man entering the prime of life, when he was overtaken by an illness. God declared he was unto death. Isaiah, the prophet, sent to inform the king of his danger. The eye of God was upon Hezekiah. The ear of God was open to his cry. A memento on the wall of a physician's office in Akron, Ohio, reads, "He sees, He knows, He cares." Thank God! It was true in the case of Hezekiah. It is true of you, and each of us today. How happy we should be.

I. THERE ARE MANY HINDRANCES TO PRAYER

1. We are hindered by the opposition of Satan. He is our adversary, the devil. He is determined to defeat the people of God. He contends with the saints (Eph. 6:12). He resists us when we pray (Zec. 3:1).

2. Many are hindered by carnality. Carnality is always a hindrance to prayer. It is an ally of the devil. The pulpit declares, "If I regard iniquity in my heart, the Lord will not hear me." Carnality separates man from God (Isaiah 59:2).

3. Many are hindered by their own inconsistencies. By compromising with the world, by failing to confess our faults one to another. By an unforgiving spirit. By a failure to keep the first and second commandments as given by Jesus (Matt. 22:37-39).

II. EVERY HINDRANCE CAN BE REMOVED

1. We may pray into the presence of Satan. Satan can be defeated. Carnality can be destroyed. If we will, we can live a life of unbroken fellowship with God.

2. Jacob at Peniel furnishes an interesting illustration of overcoming our difficulties. The God of Jacob is our God. One must yield himself to God. Dedicate his life to the Lord. Not a complete, unconditional surrender to Him and prayer will be answered.

III. "AND IF WE KNOW THAT HE HEARS US, WHATEVER WE ASK, WE KNOW THAT WE HAVE THE PETITIONS THAT WE DESIRED OF HIM"

1. We know He will save us. He will when we meet every condition.

2. We know He will sanctify us. When we consecrate our lives to Him and walk in His ways.

3. We know that "Whatever we ask," if

He hears us, we have the petitions that we desired of Him. Our petitions must be according to His will and for His glory.

5. This spirit enlarges the blessing received.

6. Grateful people usually are the most sympathetic and most generous.

7. The proper spirit of Thanksgiving prepares for a larger gift.

(The following articles were printed a few years ago in The Expositor and are given here without much change.)

Some of Our Church Could Do Without

(Phil. 3:15-21)

Subject sounds harsh. While the church is needing more assistance all the time, there are some people that she would be better off without.

If you are an enemy of the cross, the church would be better off without you. Here are some we could do without.

1. Those who are living selfish lives. A selfish life does not witness for Christ. Church members who live "in sin being a reproach upon His cause.

2. Those who want the highest position. Who say, "Where He leads me I will follow," yet if He leads to a small place, quit. St. Augustine said there were four articles in the Christian creed. First, humility; second, third, fourth, humility.

3. Those who indulge in deplorable criticism. Some always criticizing church, pastor, choir, etc. This will not better matters but such a spirit will kill a church.

4. Those who say, "It can't be done." Plan presented, pessimist throws up hands and says it can't be done. If all will help, it can be done. When the leaders are forgotten and the workers are rewarded.

5. The little, mean, selfish, stingy folks. Some have no ability, "Me first, myself next, if anything left over, I'll take that." Lord, give us big hearts with big souls. We don't need nickel winners, we need big, liberal, real Christians.

6. The lazy folks. Lazy churches are dying churches. The Christian religion is a militant religion. If we want progress, we must work.

7. The gossip-monsters. Always have them with us. To do more to tear down than hundreds can do to build up. See what James says about the tongue.

8. The overly sensitive. Some folks supposed to have good sense, yet they can't stand any piety or Christian, "I'll not be bothered, I'll not suffer." Lord, save us from being too sensitive.

9. The unfaithful ones. We never know whether they are Christians or not. They are seldom at church, never give anything and do no work. Christ is expecting us to do our best for Him.

Some People Our Church Could Not Do Without

(Phil. 4:1-7)

Paul organized many churches. Some disappointed him, some pleased him. The church at Philippi seemed to be a favorite, "Our joy, and our crown, my joy." We have some people like Philipian Christians. Church could not get along without them. There are some.

1. The faithful folks. Bible does not commends for greatness but does for faithfulness. The Christians are commanded, "Be thou faithful, in attendance, prayer, giving, loving, forbearing.

2. The willing folks. Some willing to do church work—others willing to let them do it. The willing people are the ones who will serve in any position and at any time in any place.

3. The folks with a vision.


b. Of world-wide needs. Need of missions left to some, world would forever lost. Those who are valuable to church are trying to reach the heathen with the gospel.


5. The folks who are not lazy. Jesus was not lazy. God doesn't like a lazy man. Moses, Joshua, Peter, Paul. If they had been lazy we would never have heard of them.

The church has a great program. Industrious people are needed.

6. The liberal folks. Stingy folks never built a church and do little good in the world. Liberty is measured by what a man has left over after his gift is made.

7. The folks who are boosters. "Like to talk others. If you knock the church you knock yourself. Knocken, kill the church. Boost the church and it will grow.

Some Things Which Christians Neglect

(Hebrews 2:3)

Neglect is an awful thing. It is awful in business. If a man neglects his business it will fail. If a man neglects his health, he will lose it. More tragic to neglect matters of spiritual life. What are some of these things neglected?

1. We neglect to thank God for His daily blessings.

a. All things come from God. We are slow to realize this truth. We accumulate the goods of this world and say we have done a great thing. We forget God did it—gave the power and health and strength.

b. God deserves all our thanks. Every night
thank Him for the blessings of the day; every morning thank Him for the care through the night. When any blessing comes let us not forget to thank Him.

2. We neglect to show our appreciation for others.

a. We owe appreciation to others. “No man liveth to himself.” Our lives are entwined in the lives of others. Help us to live and we owe them our thanks.

b. People are starving for appreciation. Endless duties of home would not be so hard on Mother if appreciation was shown; same way with Father, and others.

3. We neglect to talk up our Church and its Work.

a. On the outside. Tell others about our church. Let them know there is something worth while for them there.

b. On the inside. We are to speak to everybody who comes to church. Let our church be known as “The friendly church.” We neglect to read the Bible. Webster said, “If there is any power in my lips, it is because of the acquaintance with the Scriptures which I learned at Mother’s knee.” Rushkin said, “My mother compelled me to memorize twenty-four chapters of the Bible. I count this the most precious and essential part of my education.”

5. We neglect to come to church. It is the duty of every church member to come to church. If they did this church in the land could be built. “Persons not assembling of yourselves together.”

6. We neglect to pray daily. Relearn the prayer life of Jesus. He with all power and perfection needed prayer, how much more do we with all our weaknesses need to pray daily. It should be a daily habit.

7. We neglect to talk to lost souls. There are lost souls all around us and we never speak to them about our Savior. If we were as lukewarm about our jobs as we are about lost souls we would soon lose our positions. Let us cease our neglect of these supreme matters.

Some Things Which Christians Ought to Forget

(Phil. 3:13)

Remembering is an important part of life. But if we are to live the best and most useful lives, we must learn to forget. Many are miserable because they can’t forget. What ought we as Christians to forget?

1. We are to forget our past sins.

a. All have sinned. “All have sinned.” More than this, our own conscience condemned us. Continually bringing our sins to the front hinders Christian living.

b. We can forget them by confessing and trusting Christ for forgiveness. He invites us to do this, promising to forgive. Picture the account of Paul on the Damascus road as Christ takes all past sin from him. While he regretted his past it did not worry and haunt him. Christ took care of it for him.

c. God forgets the sins we have committed (Ps. 103:12; Isa. 43:25; Heb. 8:12).

2. We are to forget our past mistakes.

a. All of us make mistakes. The path of success is marked with many mistakes. Man learns by experiment and many experiments end wrongly.

b. It doesn’t help us to remember our mistakes.

3. We are to forget the misunderstandings of life.

a. It is natural for us to have them. It is Christian to forget them. Christ and malice do not dwell in the same heart. Unforgiveness eats the soul as the cancer does the body. Remember how much God has forgiven us.

4. We are to forget the money we have given God.

a. All that we have belongs to Him.

b. The only freewill we have is those given to the Lord.

5. We are to forget the good deeds we do.

a. It is our duty to do them.

b. Don’t hold your good deeds against God or man.

6. We are to forget our sorrows.

a. All of us have sorrows.

b. We are to go to Jesus with them.

Let us remember we are in God’s hands. He loves us, is our best friend. Let us trust Him and forget the woes of life.

Please continue sending THE PASTOR’S MAGAZINE. I feel that I have always received help by reading all that is in the magazine. I do not try to preach the messages found in it as they are, but many times I prepare a message from the thoughts I receive while reading it. A. M. Hills had a sermon on “Entire Sanctification. . . God helped me to give a message on the following Sunday morning and seven came forward seeking the blessing and what a time we had!”—C. L. T., Indiana.

SPECIAL SERMONS FOR SPECIAL OCCASIONS

BASIL MILLER

ARMISTICE DAY

Soldiers of Immanuel

Text: “Terrible as an army with banners” (S. of 4:11).

Introduction: It was a custom with the army of Rome to annex the flags or banners, of each nation conquered. When the Roman Legion thus faced a new enemy, they looked “terrible” with many banners and insignia flying, while the nation against which they fought would possess only their own banner. An army with a hundred banners of different design meant an army that had won a hundred battles against so many nations. We have our own banner, Old Glory, which waves in our battles and is carried at the head of our Regiments. Terror was struck to the heart of the Germans during the World War when they saw the Yankee flag. So are we Christians fighting under the banner of the Lord. We are called to unashamedly wave the banner of the Spirit, and to throw away the scabbard. We are never to go into retreat; for the army of the Lord will be victorious.

Note the forces with which we win in this army:

1. The Victory of Faith: This is mere human faith connected with the power of faith in the divine Christ as our leader. Human faith can do nothing, die in battle for their country. The brave Texans did to a man at the Alamo for their country. Faith in Alexander led the 10,000 to conquer the known world. Faith in the Lord Commander will stir the heart to unknown strength, sacrifice and daring. Where such faith is defect is unknown. Faith in his country led the Swedes to the crying, when impaled upon the spears of the enemy, “Make way for liberty.” As long as our faith holds the victory is assured.

2. The Victory of Co-operation: The Roman phalanx was encouraged so long as they remained a unit. In the Lord’s army victory comes through this same spirit of co-operation. What we call morale is faith, co-operating. The brave Texans fought, and we are at one place, attacking the enemy of our souls; we are striving to achieve one goal. Gettysburg had one goal—Valley Forge one goal—Concord one goal—Wolfe at Quebec had one goal. So it is with the soldiers of Jesus.

3. The Victory of Vision: Vision spurs on to achievement, to boldness and daring. American soldiers in the Civil War fought and saw a solid union, and issued his famous proclamation; John of Arc saw Franco freed, and died in this vision. So with Christ’s soldiers—they must see the need—the line of the enemy—the devastation of hell’s hosts—see the commander as he surges to victory—see the banner of the Lord as it stands in need of defense—see victory in prospect.

Conclusion: Then draw your sword, Christian army, for the assurance of victory is ours. The victory of faith—when the armistice of this life is signed—is not far away.

The Battle Royal

Text: “As a good soldier of Jesus Christ” (Eph. 6:11).

Introduction: When the Armistice was signed peace reigned; everybody was elated; the soldiers of the nations had fought, and the victory was at last won; the Armistice was signed, for victory had come. In the army of the Lord there will also come victory, peace—when death sheathes the sword of the soldier of Jesus Christ. 1. A War with an Unsheathed Sword: In the battle of the Lord there is no sheathing of the sword—there are to be no part time soldiers, Christians—we are engaged against the most relentless foe of the centuries, and ours is a warfare until death.

II. A Battle Under One Commander: At the word of the Lord a million, yea, ten million soldiers on a last battlefront must go to fight against sin, to lift high the glorious banner of peace. The command everywhere is, “Go forward.” There is no retreat. Von Hindenburg, so respected by many, and especially the nation he loved, retreated to his famous Hindenburg Line, and gained temporarily. But in this army there is no retreatment; no retreat until death makes us in a forward march.

III. In This Army There Is No Discharge: Lincoln called for one year volunteers—Uncle Sam drafted his soldiers for the term of the war. In this Mexican War one could enlist for three months’ service. But in this war, it is a lifetime task. The discharge comes only when we are found dead on the line of battle. In Peru there is a custom of calling the name of a great national hero when every army roll is called, and somewhere answers, “Dead, but not forgotten.” On this line of battle when the last muster roll is called, we may be discharged through death alone.

THE GLODIOUS ARMISTICE BEYOND DEATH’S RIVER: The armistice will be signed only when death’s cold river has passed. Universal peace will come only when the last enemy—death has been thrown into the lake of fire. For the soldier of the Lord peace comes under the shade of the tree of life, on the banks of the crystalline stream of life, around the “great white throne.”
THE PREACHER'S MAGAZINE

III. THE HOPE OF ETERNAL LIFE: The brave patriots of Plymouth the first year in America slilled out under the cover of night and dug new graves around their stockade; they dared not leave even their dead; so no markers remained, no mounds were erected; but they gladly went through these tortures for the hope of immortality was strong among them. The hand of God had been opened that they received the gracious promise of eternal life, and hence however short the earthly life, they lived amid the rugs of the North Atlantic bravely, proudly. The Christian may rejoice in this hope, that however difficult the pathway, many the trials, harsh the temptations, the end of the road is gilded with promise—the rainbow's glow spans the clouds.

Conclusion: May we live where the benefits of God's open hand will make every day one of thanksgiving.

David's Thanksgiving Proclamation

TEXT: "Give thanks unto him" (Ps. 100:4).

Introduction: The blessings of God are so numerous that each day should ring with praise unto His name. Every proclamation with David was one of thanksgiving. He found so much for which to be grateful that his writings abound with praise. May we then with him thank the Lord for:

I. HIS DAILY BENEFITS: David wrote, "Blessed be the Lord, who daily loadeth us with his benefits." (Ps. 116:12). These are benefits so numerous that the psalmist refers to God as leading us with them—He showers His benedictions and glory upon our pathway—He opens the heaven that we may receive from Him.

II. A YEAR CROWNED WITH HIS GOODNESS: The shepherd king sang, "He crowneth the year with his goodness." (Ps. 65:11). The psalmist goes on with the goodness of God amid the dreary circumstances. God always deals so with us. The rainbow of promise breaks across the blackest clouds. When other fail, the arm of the Lord is always strong. Throughout the year His glory has crowned us. Life has been our bounty; strength to praise Him has been our gift from His hand. He holds His cup of blessings over us throughout the days and showers His gifts upon our pathway. Then why should we not sing?

III. A CUP OF JOY THAT RUNNETH OVER: "A cup of blessing over, sung the psalmist of Israel (Ps. 133:2). . . . God is so good to His children that He not only gives us ‘just enough joy, and glory’ to keep us happy, He runs the cup of salvation over. But the blessing of Malachi that the blessings would be uncontainable, overlapping the cup of our ability to hold them. God never leaves us in desolation—for joy cometh in the morning, the morning when the night of trouble seems to be more than we can stand.

Conclusion: May the thanksgiving proclamations of David be our eternal song. Give thanks unto the Almighty—for praise is comely.

THE GREATEST DAY OF GOD

TEXT: Joel 2:20

I. The day of the Lord will be great because:

I. It has been awaited a long time by God. Saints will then see His plans and purposes unfold.

II. Of its exaltation of Jesus. Is peculiarly His day and His pre-eminence will be visible.

III. Of its judgments.

IV. Of its destruction of sin.

V. Of deliverance of material creation from Adam's curse. Heaven and earth shall be purified.

VI. Of its victories for the saints. When we follow Christ on His white horse He will vanquish our enemies for us.

VII. Of the eternity of its issues. The results of that day will be permanent.

THE PREACHER'S MAGAZINE
OPENING THE SCENES ON ADULTHOOD

Physically this is stamped as the final age of adolescence and the preparation for adulthood. The heart attains its greatest strength, and the glands, which regulate and condition life, are at the height of their ability. The temperaments are settled, and the rush and flow of the earlier ages pass into a constant stream of feeling. The mental powers are finely developed. There is an independence of character and a feeling that each individual has his own problems to solve.

The play of youth now turns to a combat with the varied phases of life experiences. New demands placed upon the maturing lad are easily accepted. These are traits of mental maturity. The reason is logical and the memory functions rapidly if used. This adolescent is no longer passing through the maze of trial and experimentation, preparation and training for life, rather he is viewing upon maturity, and is able to meet the problems which are presented.

THE BROADER MENTAL VISION

The mental world is broadened out in its reach. The energy of the mind at times seems to be unbounded. Intellectual activity is dominant. Much of the world's best work has been accomplished by young people of this age. Napoleon at 24 astounded the world with the, siege of Toulon. Lafayette came to the assistance of the colonies when but 19. Byron published his first volume at 17; Shelley published romances and poems at the same age. When but 25 the immortal work of Dickens was completed. At 12 Pascal discovered geometry for himself, and when 16 he wrote a treatise on conic sections. Michael Angelo began his work on the Palace of Medici at 16, and when only a year older Spurgeon started his life labors as a minister. And so the stories run.

The mental vision is enlarged, and the enthusiasm to undertake a new task is unlimited. Energy along mental lines always seems to be at hand to carry to a conclusion every activity which is begun. There seems to be no height too lofty but youth believes he can attain it; and no objectivities and determining the various methods to be employed in attaining these ends.

Nothing so strengthens religious faith among young people as to have them devoted to the cause of the Master, and to find their hearts consumed with a passion to win others to Jesus. There is a happy before time at hand with this age, and every moment of it should be filled with such labors of love. It is only when the youth is thus active in Christian service that his habits are strengthened to such an extent that they bind him to Christ.

The final opportunity comes for a study of the Bible, an increasing of the knowledge as to how Christian character is formed, and of the ways of the kingdom of God. The church loses one of its greatest assets when she forgets to train the young people in the things of the kingdom for more than thirty minutes a day on Sunday. Provide a program of spiritual activities, throw around them Christian young people, build into their lives habits of prayer and service, and the problem of winning and holding the young people will be solved.

PREPARING THE ATMOSPHERE FOR PREDIGICTION

MUCH has been said about the preparation of the sermon and the preacher, but even a well prepared sermon, with a well prepared preacher, will sometimes fail because of the failure of a prepared atmosphere for the sermon delivery. What do we mean by a poor atmosphere? We do not refer to poor ventilation, heat, and cold, though these are important. We refer to the flatness or deadness or emptiness of the spiritual atmosphere which exists just preceding the preaching of the sermon. Such an atmosphere will frequently spoil a sermon and a preacher. On the other hand, a good preaching atmosphere can often make for the success of even a poorly prepared sermon and preacher.

What we mean by a good preaching atmosphere is revealed in the ministry of Jesus. "And he closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him." There it is: attention, expectancy, anticipation, open eyes, open hearts, reverent expectancy. A real preaching atmosphere. But Jesus did not always have such a responsive congregation. Sometimes the atmosphere was contrary to the reception of truth, "I have many things to say unto you, but ye cannot bear them now.

When the time comes for preaching, the minister is supposed to preach, whether he has a sermon or not, whether he is prepared in his own heart or not, whether there is a good preaching atmosphere or not. Preaching is his job, a part of the service, what he is paid for. What the people expect him to do. Succeed or fail, preach he must, lest he come under condemnation, disappoint the people; fail as, God's messenger and get down in his own experience.

There may be externalizing circumstances, but usually a minister is to be blamed for lack of a prepared heart to preach a prepared sermon. In the usual order of events he knows he is to preach at a given time, knows he will need heart preparation to preach, and as a token to be blamed if he goes to the appointed preaching place without either a sermon to preach, or a heart to preach. But though a minister is responsible for sermon and heart preparation, he is not always responsible for a good preaching atmosphere. The best prepared sermon and heart will frequently come in contact with a poorly prepared preaching atmosphere, and that condition may be the undoing of both his sermon and his heart, so that he leaves the pulpit broken in spirit because of failure in preaching. Part of every sermon is in heart preparation, part its sermon preparation, but the biggest part of a sermon is its delivery, and in order that a sermon be delivered with effect, there must be the preparation of an atmosphere that will put the preacher at his best, and the congregation at its most expectant and responsive mood.

It is hard to describe this thing we are calling the preaching atmosphere. Perhaps it will help if we say it must be Christian. That does not explain it very well, but what we are trying to say is that worldly things, silly strata of thought, ranting testimony meetings, jazz music or singing, the introduction of some thrilling thing, these, and many more like them, create a very poor preaching atmosphere, and are to blame for many poor sermons, and many ministerial failures. There is a dignity without stiffness that is Christian. There is form without formality, gayers of grace without the gas of glibble, there is the power of the Spirit that is so different from "worked up" jubilation or sentiment.

The preacher is charged with the preliminaries of the preaching service he can do much to create a good preaching atmosphere. His choice
Much Phrasing but Little Pleading

We take the following from "Then Remembered They," one of the booklets sent out by The World War Revival Prayer Movement (Dr. and Mrs. Ralph W. Stonehouse, 52 Oxford Avenue, Venetia, Atlantic City, N. J.), and which are being so widely used in a revival of prayer all over the world.

Rev. Samuel Chadwick, late President of Clift College, England, has written, "The conviction deepens that the suprême enemy of the spirit and habit of prayer. There are many other needs. There is need of laborers and funds, of wisdom and of order, of simplicity and of friendliness, but the need of prayer transcends them all. If only the Church of Christ could be imbued with prayer, there would be an end of harshness and failure. It is the lack of prayer that lies at the root of all our troubles, and there is no remedy but in prayer. The habits of worldliness will never be broken by strong and heavy words of censure. The powerlessness of the Church cannot be cured by a reform. Spiritual desolation and moral laxity are not to be removed by clever analysis and urgent appeals. The Church must be better made; prayer is restored to its true place in the organization of the Church and the habits of individual believers. There is no substitute for prayer, but to prayer all things are possible. This is a truism of the Christian faith. Nobody denies it. Everybody says it. All history confirms it. It is the only people of God could be baptised into a passion for prayer, life would quicken, miracles would return, song would be sung, and coffers would be filled. What would we set ourselves to pray? The remedy is sure and simple, the need is urgent and acknowledged. Why is it so slow in getting to work?

"The remedy is not so simple as it seems. Prayer may be the thing of the last resort, and that means there is an art of prayer. The command to ask seems simple enough and the promise is to them that ask. 'If you have not, it is because ye ask not.' Ask and ye shall receive. What could be simpler than that? And yet the Scriptures speak of it as toil and labor. Prayer taxes all the resources of mind and heart. Jesus Christ wroth with many mighty works without any sign of effort. There was in His marvelous work the ease of omnipotence, but of His praises it is said, 'He offered up prayers and supplications with strong crying and tears.' There was no strain in healing diseases, raising the dead, and stilting the tempest; but in prayer there was anxiety and the sweat of blood. All who have shared His identification have found it a travail unavailing.

"Their experiences read like the records of spiritual hysteria. Their words are to us an unknown tongue: it is useless to quote them, for we have lost the key to the mystery. They spent untold winter nights in prayer, they lay on the ground weeping and pleading, and came out of the conflict physically spent, but spiritually victorious. They wrestled with principalities and powers, contended with the world rulers of Satan's kingdom, and grappled with spiritual forces in the heavenly sphere. A last act. No man can speak of the inner shrine of private devotion, but the secret life of the individual is revealed in the life of the Church, and in the fellowship of believers there is little power in prayer. There is a marked absence of travail. There is much phrasing, but little pleading. Prayer has become a soliloquy instead of a passion! The powerlessness of the Church is made manifest to us by the silence of the counsellors of the Church need seek no other cause. To be prayerless is to be both powerless and powerless."

I Will Pour Out the Spirit of Supplication

"The mystery of prayer is the mystery of the divine indwelling. God in heaven gives His Spirit in our hearts to be the divine power praying in us, and drawing in our hearts to the God. God is a Spirit, and nothing but a like life and Spirit within us can hold communion with Him. It was this man was created for, that God might dwell and work in him and be the life of his life. It is this indwelling of God through the Spirit, that alone can explain and enable us to appropriate the wonderful promises given to prayer.

"This is given the Spirit as a Spirit of supplication, too, to maintain His Divine life within us as a life out of which prayer ever rises upward. Without the Holy Spirit no man can call Jesus Lord, or cry, Abba Father; no man can worship in Spirit and truth, or pray without ceasing. The Holy Spirit is given the believer to be and do in him all that God wants him to be or do. He is given him especially as the Spirit of prayer and supplication."—Andrew Murray.
RULES FOR PUBLIC PRAYER

MILDRED BANCE WYNKOOP

In order to formulate rules for public prayer we must first determine its function in a service. We recognize once the obvious function of prayer, that of invoking the blessing of God upon the special occasion. But there is a function equally as important and which is, I believe, almost totally unrecognized by the mass of men and women. It is the psychological preparation of the people's minds for the truth. Happy is the man or woman who can touch the throne of grace and bring blessing and refreshment of spirit through public prayer, but equally happy is the one who can so wisely and so sympathetically guide men's wayward thoughts away from themselves in prayer that when the final "Amen" is heard the whole atmosphere seems pervaded with God. God is always there. Our trouble is too often forgetting ourselves long enough to sense Him.

Now we are ready for rules which we have reason to believe are wise ones.

1. CHOICE OF ONE TO PRAY
   a. If one senses the spirit of prayer on the service, open the prayer to anyone who so desires. Sometimes a broken, sobbing, incoherent cry will do more to bring God near than the flowery sermons of a sleek deacon. It is usually well for the pastor to gather up the fragments and close. There is a flushed feeling to such a custom.
   b. Never call on a visiting preacher or prominent layman merely because he should be recognized. It would be wiser to recognize such one by letting him read the announcements than to lead a group of people to the throne of God when he knows nothing of the spirit or needs of the people. Instead of keeping the spiritual needs foremost, it is too much of a temptation to make his prayer a work of art rather than a work of grace.
   c. If no other guidance seems forthcoming, the pastor should pray. He knows the needs. He feels the heart throbs of the people. His heart is broken, if he be a true pastor, with the same heart-break before heaven, and pull the cord that brings spiritual refreshing.

2. HOW TO PRAY
   a. Ordinarily, intercession of a personal nature is out of place. If private prayer is adequate, public prayer will be a summarizing up of the general needs of the people. As the prayer progresses, each can say, "Amen, that is my need."
   b. It will not include prayer for any particular individual in the audience with the exception of those who are sick.
   c. Always, there will be a spirit of encouragement in the prayer. Not a sad recital of the dark aspect of things local and general, but an expression of a vibrant living faith in the almightiness of God.
   d. Why pray all around the world when there is a world of need before you? There are occasions when outside things should be remembered but never an occasion for mere padding to make a longer, more eloquent prayer.
   e. The tone of voice should be carefully watched. The people must be able to hear every word yet it must not be so easily heard that the people in the next county can stay at home and get the service.
   f. A common fault in those partaking in public prayer is for an otherwise pleasant voiced individual to begin praying in a sepulchral tone. The boys in the congregation will mock him at school the rest of the week. If emotion comes, let emotion alone determine one's tone of voice.
   g. The habit of ending every sentence in a gap for breath sounding like a-na is offensive to the ears of the people and should be avoided.

PASTOR'S SCRAPBOOK

I. L. FEYNN

Wishing Cost

Over in New York City not long ago a man by the name of Benjamin A. Heise, 54 years of age, a postal clerk for twenty-nine years and ten months, was convicted of stealing a dollar bill from an envelope. Beside the dollar bill, he got one year and a day in a federal prison.

This is what he lost: His job, a $1,200 yearly pension for life, which he would have been eligible to receive in two more months. He lost all claim as an honest man, regardless of how honest he had been before. He has a guilty, remorseful conscience to keep him uneasy while he serves his time in prison. And—what did his family get? What cost of wrong doing?

PASS IT ON

Have you found a heavenly light? Pass it on!
Soul's are longing in the night. Pass it on!
Daylight gone!
Hold thy lighted lamp on high,
Be a light in someone's sky;
He may live who else would die—
Pass it on!—Sel.

WATER CONTINUALLY

Am I fruitful? Then am I a doomed branch?
To be cut off? Aye, in all probability already cut off, having but the name to live while in reality dead. O my soul, go out and weep bitterly under the cedars of Bethlehem; then sit down at the foot of Calvary and see the cross and the Christ and the blood; and then pray to be made actually, palpably, apparently, and everlasting a partaker of the divine nature.—Dr. HINSON.

"Teach Me To Number My Days"

Teach me to number my days,
Lead me to count them aright,
In the heavenly reckoning ways,
As they stand in the angels' sight.
I number them—year upon year;
They number them—act upon act.
I figure by calendars draw;
They figure by motive and fact.

I am old as the decades by;
I am young in wisdom and grace;
Time's heralds remorselessly fly,
My soul has a cowardly pace.

I would know the arithmetic law;
That reckons the worth of a thought,
And shows how the ages draw.
On the work a moment has wrought.
Oh, teach me to number my days,
As the clerks record them above,
By purpose and kindness and praise,
And courage and worship and love—
—Axos R. WELLS, in S. S. TIMES, London.

"Be Ye Clean"

There is sin in sinnerhood; even the least sin will defile. Uncleanliness has two branches to it: "filthiness of the flesh and spirit." Filthiness of the flesh embraces fornication, licentiousness, wine, alcoholic drinks, tobacco, opium, gluttony, slovenliness, laziness, etc. Filthiness of the spirit embraces pride, anger, pomp, display, malice, backbiting, covetousness, deceit, flattery, self-praise, boasting, self-seeking, love of place, love of money, fear of man, fear of death, unbelief, bitterness, etc. The purging away of all such filthiness of the flesh and spirit constitutes true scriptural cleansing.—Sel.

Faith in the living God is the connecting link that binds man to the Infinite.

"Grace Multiplied"

(2 Peter 1:3)

This grace and peace becone multiplied by a greater acquaintance with God and Jesus Christ. The apostle says, "Knowledge of God," knowing more of God. This is done by reading, especially the Bible. By prayer and giving of our moneys, giving up the things of the world and drawing nearer to God. By association we learn more of the object of our desire and affections.

DO WE BEAR THE IMPRINT?

"The possession of the Spirit commits us irredeemably to separation from sin. For what is holiness but an emanation of the Spirit of holiness who dwells in us? A sanctified life is therefore the print, or impression of His seal: He can never own us without His mark, the stamp of holiness. The devil's stamp is none of God's badge."—A. J. GORDON.

HE SOLD ALL FOR JESUS

Mr. Studd, the great Cambridge cricketer of England, applied the story of the rich young ruler to himself and gave away his entire fortune, a half million dollars, and followed Christ in voluntary poverty. His last term of service has been in the heart of Africa for nearly thirteen years without a furlough.

Mr. Studd says:

"Don't seek a long life—Christ had a short one. Don't live in luxury—Christ lived and died poor.

Don't live in pleasure—Christ pleased not Himself.

Don't live in fame—Christ made Himself of no reputation.

Don't live at ease—Christ suffered for you the shame of the scourge and the cross."—Copied.

(30)
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The Preacher's Magazine

J. B. Chapman, D. D.
Editor

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A PROGRAM OF WORSHIP
THE EDITOR

On board a ship I complained to a young and zealous Baptist preacher that the Episcopal service was so formal that there was little profit in it. But he answered, "Of course I am used to a freer plan, but I find I can put heart and soul into this form, and I observe that more people take part than would do so in a meeting where there is no ritual. And while it is mere form with many, yet it does seem that some really worship God while going through the forms, and in a place where it is possible to do so little planning for a service, I am not sure but this is better than a free non-ritualistic meeting."

I remember also that Dr. Bresee used to say there is a middle ground between the unplanned and the ritualistic service. He thought more people would be able to take part and get profit out of the worship if something of a regular program were followed from time to time.

It was extreme, but I have known a preacher who was called upon to lead in the Lord's Prayer in a Sunday school service, and his memory failed him at a vital place, so that the service was broken and hindered.

Brother E. O. Chaffant was impressed by the fact that the bishop at the General Conference of the Methodist Episcopal Church, South, spent considerable time before the devotional services in selecting the hymns and arranging for their use in proper order.

If you have been an itinerant preacher you have no doubt often felt hindered because there was no sympathy between the plan of the worship service and the sermon you felt you led to bring. If either you could have had charge of the service, or if the one in charge had consulted you, it would have been much better. But in the regular services of the church it is better that the pastor should be in charge from the start. If there is a song leader, even then, especially in the Sunday morning service, the pastor should select the hymn and songs and should do this before the service starts and should make the whole service a unit.

In our Nazarene meetings we seem to be almost enslaved to "special
songs, and often these are rendered in such a way as to be a menace to the meeting. We are not thinking so much of Sunday evening and evangelical services, where much that is irregular and unusual may be allowed, but of the Sunday morning worship service, where, according to my judgment, we are weakest.

Perhaps we operate on the supposition that those who attend the meetings will be glad to see us enjoy ourselves, or they are there to be exhorted, or they will appreciate being entertained. But experience teaches that people will not come regularly to see others do anything religious. They come regularly only if they have some part themselves and only if that part becomes a means of grace to them. And this applies not only to the very devout, but to church goers in general.

But I did not start out to argue the case. Rather I thought of making a few suggestions. Chiefly I wanted to say that I believe it is worth any preacher’s while to seek to improve his worship service. In doing this, I believe he should build around the sermon, and that he should select the scripture readings and the hymns, and prepare himself for the public prayer with this united service in mind. If he is successful, the people will go away from the meeting with a deeper and clearer impression of the message itself, and they will feel that they “have been to church.” Perhaps someone will answer that a plan of this kind will become a hindrance to the freedom of the Spirit. But I believe it will be a means of deepening the spiritual life, and when the Holy Spirit comes in special manifestation, surely all our preachers and people have the good sense to give Him free right of way, no matter what the plans had been.

Just yesterday I looked through the songbook used in one of our good churches and found it exceedingly wanting in hymns of worship, and I just wondered how the pastor managed to have his service so sure he desires it to be. I would not have any preacher give less attention to the sermon or to any other part of the service (unless it is to the announcements, which are the bane of a thousand good meetings), but I would exert more attention to the worship “program,” and I mean just what is usually meant by “program.” I mean this part of the service should be better planned, and planned so that more people will take part. And to do this, I think there should be a goodly part of the service that is much the same every time. I have found it helpful to specialize on certain old hymns and give them at a certain part of the service until the people learn to expect them. Really, it is no trouble to diversify, and yet to hold sufficiently near the same plan as to enable the people to follow. And it is a wonderfully interesting and fascinating exercise; once you get started—just to make your program of worship full and interesting and helpful to the larger proportion of your group.

Bishop Edwin Hughes of the M. E. Church, recently defended “heart religion” in a sermon in Tremont Temple, Boston, and exhorted the people to “give their hearts a chance.” He said that in selecting one’s faith he must not depend solely upon the intellect, but should give equal place to mind, heart and will. As he expressed it, each of these is to be allowed one vote.

EXPOSITORY

EDITORIAL NOTES

Preachers’ letters are very interesting as indices to character and manner of thought. Here is one preacher who “could stay” where he is, but has decided to move, although he has no opening, and has a family and many responsibilities. Now if he can stay, that is, if he has been legally asked to stay, it seems to me reasonable that he should keep, even a poor job until another opens up to him. It is easy to get out of the active ministry, but it is not easy to get back in again. Here is another preacher who has been “voted out,” but he thinks if he leaves the church will split. This is a strange idea. If he had much influence he should be able to tie his friends to the church, and his opposers are pleased because he is leaving. It is a poor testimonial for him when the church splits over the preacher. In this case, a man’s friends are his real enemies, for it is practically impossible for a church splitting-preacher to get another location. Here is another preacher who must move because his church is unable or unwilling to support him, although it supported his predecessor and took care of him for a while. Now what promise is there that he will not let the financial clock run down in his next place? But here is the most unusual letter of all: a preacher writes that he has practically failed in his present location, but he believes the people will unite and follow a new man. He wants to go somewhere else, although he has been called for the year. He wants to go to give the church and a new pastor a chance. But he says, “Since I have practically failed here, just any little place will be good enough for me.” I plan to help this preacher get a location. He will do better than he has ever done, and he has been a good pastor.

EXPOSITORY MESSAGES FROM HEBREWS

OLIVE M. WENKESTIRCH

Christ, Our High Priest

Being addressed by God as High Priest, after the order of Melchisedek (Heb. 7:10).

WO leading factors in the conception of the person of Christ stand out in the mind of the writer of the Epistle to the Hebrews. One he has set before us in the early chapters, that is, that Christ is the Son of God; therein is He superior to the angels, first because of His essential nature and second because of His status and position. Moreover also He is superior to Moses in that He who made the house is above the house which has been made. Leaving that thought regarding the person of Christ, the writer turns to another equally important factor, that is His High-priesthood. This thought is prominent throughout the remainder of the epistle and constitutes the ruling thought of the section, the preceding assertions regarding Christ’s person being more or less a foundation fact for this great truth.

THE HIGH-PRIESTHOOD OF CHRIST: A DIVINE APPOINTMENT

The honor of the High Priesthood even Christ did not take unto Himself; this, the epistle specifically states. As the Aaronic priests were appointed so was Christ. Speaking of Christ, one who is able to be touched with the feeling of our infirmities and can bear gently with the erring, the Scripture continues by saying, “And no man taketh the honor unto himself, but when he is called of God, even as Aaron. So Christ also glorified not himself to be made a high priest, but he that spake unto him, Thou art my Son, this day have I begotten thee.”
he saith also in another place, Thou art a priest for ever after the order of Melchizedek” (5: 6, R.V.).

The mystery of the Trinity is great; we see equality and also seeming subordination. The Son is equal with the Father in essential being; this the Scripture fully indicates, but in the work of redemption there is the subordination of the Son to the Father. This thought is expressed in the High-priestly prayer of Jesus. “As thou hast sent me into the world, even so have I also sent them into the world” (John 17: 18). The fact is that this verse only reiterates what was stated in two verses preceding, “And this is life eternal, that they should know the only true God, and him whom thou didst send, even Jesus Christ” (v. 3, R.V.). “For the words which thou hast given me I have given them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me” (v. 7, R.V.). Other verses in the same chapter carry the same truth. In the work of redemption God sent his Son. We need only to turn to one of the most beloved verses in Holy Writ to obtain this truth (John 3: 16).

This sending of the Son for our redemption is the supreme manifestation of the love of God. Martensen speaking of this says, “Divine love, that knew from eternity the possibility of the fall, found also from eternity the way of redemption. In free grace and love the Father gives up the Son to humiliation, obedience and suffering; and by His willing obedience the Son, as the second Adam, satisfies the demands of holy and righteous love, offers up the sacrifice which our sinful race should have offered, but could not, drank to its dregs the cup of suffering for sin, which must needs be emptied, that the growth of sin might be retracted and destroyed, and that a new life might begin. This work of Christ’s is really God’s work of love and grace toward the race.”

The High-priesthood in Operation
Very fully are we told concerning the functioning of the work of the high-priesthood, first of the Aaronic and then especially of the ministrations of Christ as High-priest. The priest is appointed “for men in things pertaining to God” (5: 1). He offers sacrifice (v. 1), bears gently with the ignorant and erring (v. 2). This is true of both the priesthood of the Levitical tribe and also of Christ.

Leaving the characteristics which the different types of priesthood have in common, the writer shows wherein they are different. In casting back over the years during which the Levitical priesthood was in vogue, there was never an instance of the perfecting of human nature by its offerings; if there had been, then a cessation would have followed, and the ceaseless stream of sacrifices would have ceased, and there would not have been further need of another priesthood based upon a different order. Since this end was never accomplished there came a new priesthood which was dynamic in its nature and in consequence the foregoing priesthood was dissipated because of its weakness and unprofitableness. Thus the first point in differentiation is that the priesthood of Christ has within it the power of transforming human nature bringing it into alignment with its true goal and end; it is dynamic, carrying the powers of life, new life in its functioning.

Then another point of differentiation lay in this that while the Aaronic priests were many in number “because that by death they were hindered from continuing,” yet Christ abides forever and thus His priesthood is unchangeable. Accordingly He is able to save unto the uttermost. He is “holy, without sin, separated from sinners, and made higher than the heavens,” who made offering for sin once for all.

Jesus, in Thine our eyes behold
A thousand glories more
Than the rich gems and polished gold
The tons of Aaron wore.

They first their own burnt-offerings brought,
To purge themselves from sin;
The life was pure without a spot,
And all Thy nature clean.

Fresh blood, as constant as the day,
Was on their altar spilt.
But Thy one offering takes away
Forever all our guilt.

Their priesthood ran through several hands,
For mortal man they wore;
Thy never-changing office stands
Eternal as Thy days.

Once, in the circuit of a year,
With blood, but not his own,
THE PRACTICAL BENEFITS OF CHRIST'S HIGH-PRIESTHOOD

The discussion of the practical benefits of the High-priesthood of Christ would cover to some extent the thoughts brought out in the operation of the High-priesthood, but we would make this difference in our present study and leave the former topic to deal with the elements of salvation and this latter one to deal with the building of Christian character. The supreme objective of the High-priesthood in its function was to bring man into necessary relation to the infinite science from sin and imparting a new life, but when once that life has entered there must be a progressive factor which causes that life to permeate the being of man more and more and establish Christian habits and all the powers of mind and soul about doing the Christian life and integrating all the powers of mind and soul about this great central motive.

In exhorting, the Hebrews the writer urges them to hold fast their condition on the basis that they have a great High Priest who has entered into the heavens and on the same basis he admonishes that they should draw near to the throne of grace with boldness that they may obtain mercy and find grace to help in every time of need. (4:14-16). Again we find the writer exhorting them to draw near in fullness of faith and remain steadfast in hope. These are individual activities of the Christian life which are necessary if the believer is to advance in the Christian way. He must take hold not to give up and not to be overwhelmed with the trials of life on the one hand and on the other he must draw near to the throne of grace and find the strengthening power that he needs. All these exhortations are based on the fact that we have such an High Priest as Christ.

But there are not only individual benefits, there are social as well. We are to think of one another and set examples before each other that may follow good works and manifest love in all our relationships, and we should not forsake the public services of worship. Following these admonitions with many others that the writer gives we will build not only individual lives stamped by Christian character, but we will also build a holy brotherhood, a Christian community. Thus man will enter into the fullness of Christian life and being he cannot build by himself alone, he must build in relationship to others and all is centered in the priestly work of Christ.

When we turn to review the thought of the High-priesthood of Christ, we find that it is supreme as expressing the work of the Master. He came to redeem men, and it is supreme in its working in the lives of men. Through Christ we receive salvation and through Christ we develop that salvation in our own hearts and in the bonds of Christian fellowship.

HOMILETICAL

SERMONS FOR DECEMBER

H. B. MACKAY

The one outstanding event of December is Christmas. Many merchants commercialize the season and make it an occasion for financial gain. Many others think of the most past, as a time for the exchanging of gifts or for pleasure and feasting. What a tragedy it is when the Yuletide means but little more than this to men. To the church and the people of God this glad season presents an opportunity for worship. Everything else is but incidental. May the message of glad tidings and gifts to the world, to give, bring peace to the hearts of men. May God with us, grip every heart. Like the shepherds, and the Wise Men of the East, let us worship the Savior of men and present unto Him our best gifts.

December 2—Morning

Theme: The Christian Sabbath

Text: Remember the sabbath day to keep it holy (Exodus 20:8).

Introduction:

While in California it was my pleasure one Sunday evening to address a group of boys at the Pasadena Pentecostal Church. I spoke on the theme, "A Sure Foundation." At the close of the message one of the boys asked that we sing "How Firm a Foundation." I shall never forget the way they sang that grand old hymn, "How firm a foundation, ye saints of the Lord, is laid for your faith in His excellent Word!"

The Word of God is the sure foundation for both man and nations to build upon. The history of many nations of the past is a silent testimony to this fact. What has become of ancient Babylons and Rome and others? They are gone. Why? They failed to build upon a sure foundation.

In the reading room of the Congressional Library, Washington, D. C., is a statue representing religion. Over it are these words, "Fest God and keep his commandments, for this is the whole duty of man" (Ecc. 12:13). We have before us today the Fourth Commandment. Let us "Remember the sabbath day, to keep it holy.

I. THE SABBATH DAY IS A DIVINE ORacle

1. It was instituted of God. Genesis 2:2, 3 tells us God rested on the seventh day from all His work. He ceased from His labor. He separated the seventh day from the other days. He consecrated it and set it apart. He instituted a day of rest. One day in seven. He set an example for men everywhere to follow.

2. It is commanded of God (Exodus 20:8-11).

3. The commandment has never been abrogated. Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

II. THE SABBATH DAY WAS INSTITUTED FOR A DEFINITE PURPOSE

1. It is a day of rest. The name Sabbath means rest. It signifies a cessation from labor. Man is to rest as God rested. Only two types of work are possible. These are set forth in the teachings of Jesus. They are works of necessity and works of mercy.

2. It is a day when God blessed the Sabbath day and hallowed it. Israel worshiped God on the Sabbath Day. Jesus followed this custom during His public ministry. The early Church adopted the custom of worshiping on the Lord's Day. It is our Sabbath. The day of the resurrection of Jesus. The day upon which Pentecost was ushered in.

3. It is a "holy" day.

Not a holiday. Not a day to be desecrated. "Remember the sabbath day to keep it holy."

III. THE SABBATH DAY IS TO BE KEPT UNBROKEN

1. Many commercialize the day.

2. Many cities are wide open for business. Many railroads depend upon Sunday excursions for profit. Many enterprises commercialize the day. Think of God for 570 blue laws enforced in some of our cities.

3. Many make the day one of worldly pleasure.

Moving picture houses are crowded. Places of amusement and sins are call ed. In New York City on a certain Sunday a gentleman looking for a place of worship found upward of twenty churches closed. He then took a street car and rode to the end of the line and found there an amusement park with 50,000 people who had paid ten cents each admission fee. In another place, in a large city, the pastor of a large church had on Sunday morning had a hundred people to preach to while in the afternoon ten thousand attended a baseball game near his church.

Many are inviting the world to sin. Bona Fleming tells of an incident in the South. A bishop was entertained for Sunday dinner at the home of a man of considerable wealth. After dinner the owner of the home spent two hours showing the bishop through the mansion and about the grounds. He then asked to be excused to go to the office to attend to some important business. The bishop embraced the opportunity to inquire of him regarding his soul. The gentleman thanked the bishop but said he was too busy to be a Christian. Within a few weeks he was on his death-bed. Physicians and nurses could not save him. He was too busy to be a Christian but not busy enough to die. He went into eternity unprepared to meet God. "Remember the sabbath day to keep it holy."

December 2—Evening

Theme: The Lost Christ

Scripture Lesson: Luke 2:41-52

Introduction:

Following the Incarnation of Christ and the incidents immediately surrounding His birth there is, with one exception, a silence of about thirty years. All we know concerning that long period of His life is the incident of our lesson today. 
At the age of twelve years Jesus was taken by His parents, Joseph and Mary, to Jerusalem to attend the Feast of the Passover. According to the Jewish law and custom all male children were required to be registered at the age of twelve years. After a number of days Joseph and Mary left Jerusalem to return to Nazareth. After a day’s journey they found Jesus was not in the company and turned back in search of Him.

I. Jesus Was Lost by Joseph and Mary
1. By the last persons you would expect to lose Him. Such a thing would seem impossible and inexcusable. How often He is lost today by those of whom you would least expect it? By ministers of the gospel! By Christian workers! By members of the church!
2. He was lost because of presumption. They thought He was in the company.
3. He was lost by Mary and Joseph in the temple.
4. He was lost not only by the last persons you would expect to lose Him but also in the first place you would expect it. In the temple. The house of God. Where was He? He was not in the house of God today. Many fail to give attention to the truth. Many fail to keep their children on paths of consecration, of holiness and of love.

II. Jesus Christ Is Lost to Multiplied Millions Today
1. He is lost to a thousand million in the highways and byways of the world. After 1900 years two-thirds of the world have never heard the gospel story! Yet Jesus said, “Go ye into all the world and preach the gospel to every creature.” What is wrong? We spend billions of dollars annually on luxuries and amusements but only a few millions on missions!
2. He is lost to millions in Christian lands. They have no time or place for Christ and the church. They are too busy with other things. They fail to put first things first. Business or pleasure mean more to them than Christ.
3. He is lost to millions within the church. How many there are who have never been saved or sanctified. Who fail to walk in the light. How many there are who are backslidden. They have lost their first love. Lost their vision. They are depending upon church membership, baptism, tithe, or something else to take them through.

III. What a Tragedy It Is to Lose Christ?
1. Mary and Joseph sought Him sorrowing. They understood their loss. Their hearts were broken. Personally, I had an exciting experience a few years ago. Our youngest child, Naomi Ruth, stayed away from me in a downtown store. The store was crowded. I thought she was at my side. A lady said she had seen her go outside. My heart pounded and my knees trembled. I began to run in one direction and came to a crossing. The autos and heavy traffic were passing and I turned and ran in the opposite direction. At last I found her walking along watching the crowds. What a joy was mine!
2. Have you lost Christ from your heart? Have you sought Him? Mary and Joseph found Him in the temple. You may find Him here tonight. What a joy will be yours!
3. Search for Him tonight. Tomorrow may be too late. We had a very solemn death in our family a few years ago. An uncle of Mrs.Marrocco, apparently in perfect health, dropped dead! We do not can say it may not be next to you. Many in my meetings across the years have gone out in good health never to hear another sermon. Do you have Christ in your heart as your Savior and Satisfier tonight? Have you lost Him?

December 9—Morning Sermon
THEME: A Successful Soul-Winner
Text: “He that goeth forth and speakest, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him” (Psalm 128:6).

INTRODUCTION: The text, as given by the prophet, may be broken into four parts. (1) He that goeth forth and speaks; (2) Bearing precious seed; (3) Shall doubtless come again with rejoicing; (4) Bringing his sheaves with him.

The picture is that of a successful soul-winner.

I. A Successful Soul-Winner Is One Who Has an Eastward Gaze and Weepeth
1. He that goeth forth and speaks; (Psalm 128:5–6) He came to seek and to save that which was lost. He was both a Savior and a soul-winner. He went forth weeping. Actually, literally, weeping. Follow Him as He went over Jerusalem. And as He apologeted in Gethsemane. His ministry was one of suffering. He went forth weeping.
2. The soul-winner is created in the life of every successful soul-winner. “As soon as Zion travailed she brought forth” (Isaiah 62:5). There is a spiritual law that operates in this field. Why is it that the church is barren today? Because multitudes are at ease in Zion. They are unwilling to suffer and to weep.
3. What a challenge it is to the church! When the United States entered the World War, the government commanded everything it had need of. It took over the railroads, power plants, steamships, manufactories, etc. It went farther and entered our homes and took our sons and daughters and ordered them to France. Men were called upon to go to their homes. The Church of God is engaged in a great conflict against Satan and sin. Every child of God is challenged to a life of sacrifice and devotion. What is the measure of your service?

II. The Successful Soul-Winner Is One Who Has an Eastward Gaze and Weepeth
A. The Word of God
1. Men must know God. The Word of God brings us to a revelation of God. It warns us of sin, the judgment and hell. It points out to us the way of salvation.
2. It is quick, It is active, living; a life-giving Word.
3. It is powerful. “It is the sword of the Spirit. It is a lively sword ready to cut down the heart. It unearths sin. It defeats the devil and will carry salvation to every lost heart.

III. A Successful Soul-Winner Shall Reap with Joy
1. Shall reap! Wonderful promise of God. “My word shall not return void.” “Follow me and I will make you fishers of men.”
2. Shall reap with joy.

a. The joy of harvest.
b. A harvest of joy.

C. Shall see the travail of his soul and be satisfied. The writer of Hebrews speaking of Jesus said (Heb. 12:11–12). What is the story of your life?

December 9—Evening Sermon
THEME: A Marvelous Salvation
INTRODUCTION: It is helpful to read the 34th and the 35th chapter of Isaiah together. The 34th chapter of Isaiah deals with the judgment of God. The reference was largely to the kingdom of Israel but carried a warning to Judah. Israel had forsaken God and God had forsaken Israel. Judah was following in the footsteps of Israel and Isaiah was doing. His utmost to turn Judah back to God.

The 35th chapter deals with the mercies of God. The prophecy rose to the height of his prophetic vision and prophesied the return of Judah from her seventy years captivity. Then looking beyond he saw the coming of Christ in His first advent and as he looked again he caught a vision of the ushering in of the millennial reign. What a contrast we find in the two chapters. How true to Christian experience. Thank God for a way out of the 34th chapter to the 35th; for the highway and the way! What a marvelous plan of salvation.

I. The Highway of Regeneration
1. Regeneration is a marvelous work of grace. Men stood in wonder and amazement at the miracles of Jesus. Regeneration is a far greater miracle. It is a spiritual resurrection.
2. It is wrought instantaneously by the heart of the person who believes. One may be days or weeks approaching it. Bible repentance is not easy. But when the conditions are met the work is done in a moment of time.
3. It provides a marvelous victory. Victory over the world, the flesh and the devil. Many have lowered the standard of regeneration.
4. Regeneration produces outward holiness. The outward conduct of the regenerated man is the same as the outward conduct of a sanctified man. Regeneration takes us out of the sinning business (1 John 3:9).

II. The Way of Holiness
1. Sanctification is a marvelous work of grace. It is equally as wonderful as
1. Conviction is the work of the Holy Ghost. Peter was the messenger that day. In himself, being chanced as an illiterate fisherman, he could not have swayed the multitude. Yet when the Holy Ghost was preached in the power of the Holy Ghost

2. Conviction always works upon the heart. They were in the city, but they had the power, the grace in the power of the Holy Ghost.

3. Conviction will open the way for truth. It will make the soul humble, teachable, and approachable. Will take all egotism out, and make the soul hungry for God.

4. Conviction will lead to repentance. Many are convicted at this point. They take conviction for repentance. It is a tragedy to stop there.

II. REPENTANCE IS THE SECOND STEP TOWARD SALVATION

1. Repentance is the work of man. Too much emphasis cannot be placed upon it. John the Baptist came preaching repentance. Jesus never failed to emphasize the same. Peter in the text said, “Repent.” God has commanded all men everywhere to repent.

2. Repentance will be accompanied by a godly sorrow for sin. When Hickman committed his awful crime in California, the world was shocked by the fact that there was no sign of sorrow, remorse, or feeling when he was brought to trial. How many there are who have broken the heart of God but have no sorrow. They would like to escape hell and make heaven their home but their hearts are not broken because of their sins.

3. Repentance carries a number of unmissable evidences.
   a. A confession of our sins.
   b. The forsaking of our sins.
   c. Making restitution (Matt. 18:8).
   d. Repent will put the devil to flight.

III. REPENTANCE WILL LAY A SURE FOUNDATION FOR SALVATION

1. It will put you on believing ground. Faith cannot operate without it.

2. Repentance is the foundation of regeneration. It is no trouble then to be saved.

3. Repentance is the foundation of sanctification.

4. Are you laying a sure foundation?

December 16—Evening Sermon

THEME: A Startling Discovery.

TEXT: Follow pease with men and holiness without which no man shall see the Lord (Heb. 12:14).

Introduction: We live in an age of discovery and invention. Disobedience the greatest act of his kind in the history of the world. Wonderful as the past twenty-five to fifty years have been, we hold the next twenty-five to fifty will be even more so.

But we will call your attention today to one of the most astounding discoveries of the spiritual world. One that is not new, yet one many are just finding out. “Without holiness no man shall see the Lord!” What a startling discovery to many.

I. THERE ARE MANY MISTAKES REGARDING HOLINESS

1. Many believe the doctrine to be one of fanaticism. Sometimes there is a reason for this. With all the teachings of years many still believe we teach (1) Autolycus perfection. (2) Abiding perfection. (3) Anoptic perfection. When we do teach in Christian perfection. We teach heart, outward, perfect, love, sanctification. That holiness without which no man shall see the Lord.

2. Many believe the doctrine to be one of sectarianism. They associate it with some particular denomination or church. They place a narrow and erroneous construction upon it. They make it a doctrine of man rather than of God.

3. Many treat the doctrine as one that is incidental. The most furnace of many is astounding.

II. HOLINESS IS A BIBLE DOCTRINE

1. It is taught in the Word of God. No teaching is set forth with greater clearness and emphasis.

2. It is provided for us (Heb. 12:14; 1 John 1:7; 1 Thess. 5:23, 24).

3. It is committed to us. Jesus said, “Ye are my disciples if ye do whatsoever I command you” (John 15:16).

III. HOLINESS ESSENTIAL TO SALVATION

1. It is essential now. We must have it to retain regeneration; to grow in grace, and to please God.

2. It will be essential hereafter. “Without holiness no man shall see God.”

3. What a startling discovery it is to many.
The angel of the Lord said to Joseph, “Thou shalt call his name Jesus; for he shall save his people from their sins.” He was manifested for this purpose.

3. Of great joy because it is a message of reincarnation. He came not only to be Emmanuel, to live, and to offer Himself the Lamb of God, but to find His way into every human heart. Literally he came to reincarnate Himself that men may say as the Apostle Paul, “It is no longer I but Christ.”

Has He come to live, to reign, to abide in your heart? God grant He may have each object every heart today.

December 23—Evening Sermon.
Theme: Exchanging Gifts.

Introduction: Many wonderful incidents are connected with the birth of Christ. One does not think of Bethlehem and the paucity alone. We delight to think of the Lamb of God slain from the foundation of the world; the promise of Eden; the preparation of the way of John the Baptist; the journey to Bethlehem, the message of the angels; the visit of the Wise Men; the fulfillment of prophecy; the fullness of time; the announcement; the Babe wrapped in swaddling clothes; the presentation in the temple and the adoration of Anna and Simeon. We have before us for our lesson the visit of the Wise Men. It is an incident that elapses in the exchanging of gifts.

I. The Wise Men Came to See the Gift of God.
1. The gift of Jesus Christ (John 3:16). What manner of love is this that God should so love the world? That He should give His only begotten Son for men who had lifted themselves up in rebellion against Him. When God would test Abraham as to His love He called upon him to offer his only Son Isaac. But He provided a substitute. But when He offered His own Son there was no substitute.

2. The gift of Christ was a voluntary act (John 1:12-14). He came voluntarily. His entire life and ministry was one of self-sacrifice. Paul tells us He loved the Church and gave Himself, etc. Who can understand (1) the Babe of Bethlehem; (2) the man of Galilee; (3) the Christ of Calvary.

3. The gift of Christ carried yet another gift—the gift of the Holy Ghost. Jesus said, “I will pray the Father and He shall give you.” It is the gift of God to this dispensation. But how few recognize Him! What a tragedy! The tragedy in the days of Christ was that light shone in darkness, etc. Men failed to recognize Him. Men fail today to recognize the Holy Ghost. What a wonderful Gift is the Gift of God!

II. The Wise Men Came to Present unto His Gift.
1. Came to worship Him. The visit was not one of curiosity. They had seen His star. For days and weeks they followed. When they found Him, they fell down and worshiped Him. They did not worship Mary. Their entire attention was given to Him. Too many are looking upon men.

2. Presented unto Him gifts.
Presented gold, frankincense and myrrh. They were costly gifts. They emptied their treasures unto Him. It was not a hardship but an act of worship. True worship is always giving and not receiving.

3. What is the measure of your gifts?
The first year the earth was the entire realm of nature mankind that were a present for too small. Love so amazing, so divine demands my soul, my life, my all.

How many hail at this point! Many unite with the church, attend services, support the work, but it is mechanical, empty.

III. The Wise Men Returned Another Way.
1. Were warned of God in a dream. It was an interesting story (refute).
2. Men who came to Christ always return another way. The man of Gadara came cutting himself, etc., but he returned in his right mind. Saul of Tarsus came breathing out threatenings, etc., but he returned praising God.

3. Will you come to Him tonight?
I read some time ago of a lad selling newspapers in one of our large Eastern cities. He started to cross the street and was run over. He was fatally injured. As they picked up his mangled body he held out a few pennies and said, “Give them to Mother. They are her Christmas gift. I did the best I could.”

(12)

What is your gift to God tonight? Will you give Him, your best? Yourself?

December 30—Morning Sermon.
Theme: Three Themes Concerning Christ.
Text: I am the way, and the truth, and the life (John 14:6).

Introduction: Christianity is built about & Personality. That Personality is Jesus Christ. Without Christ Christianity is built upon the ground, the Word of God is built upon Him. He was the subject of prophets, priests, and kings. The New Testament was built entirely about Him. He is the one outstanding Personality from Genesis to Revelation.

He is the greatest, Personality that ever lived. Even unbelievers recognize Him as such. Men say He was the world’s greatest ethical Teacher and the Master product of evolution, but we know Him to be the Christ, the Son of the living God! Speaking of Himself in the words of our text, He said, “I am the way, and the truth, and the life.”

I. I am the Way.
Jesus employs here a very beautiful metaphor. It was readily understood by His hearers. The ministry of Jesus was during the period of the Roman rule. Rome had conquered the world and built great highways, etc. Roads were spoken of as ways. All the ways led to Rome. Jesus said, “I am the way.”

2. It was a wonderful claim and statement that Jesus made.
Many today say, “He is the Way-shower. But Jesus said, “I am the way.” He is the only mediator between God and man. He is the only Way from earth to heaven. No man can come unto God but by Him.

3. The statement is a declaration of His deity.
We love to think of Him in His humanity. Bone of our bone, etc. A man! As you and I. But also God! Emmanuel! God with us! Uniting Deity and humanity. Making a Way back to God for every wayward traveler.

4. He is the Way to God.
Abandon yourself to Him and you will find your way back to God. Love Him and trust Him and obey Him. Let us walk with Him and talk with Him.

II. I am the Truth.
1. He promised to guide us into all truth.
He was a wonderful teacher. Nicodemus said, “We know thou art a teacher come from God.” He was more than a teach-
er of truth. He is the Truth of God. All truth is to be found in Him. He is the fountain of wisdom, knowledge and truth.

2. Many are satisfied to know about the truth. They are interested in Christ as a historical character. As Mohammedans think of Mohammed, etc.

3. Jesus wants to reveal Himself to us. He wants to lead us down into the deep things of God; to open up to us insights and depths and breadths and breadths of truth such as we have never known.

4. What a disappointment many are to Him. We are so superficial, so shallow. We have no real, abiding interest in spiritual things. Let Him guide you into all truth.

111. I. AM THE LIFE.

1. Christianity is a religion of life. Life is Christ. Church membership will not do. Morality will not do. You must have Christ—the Way and the Truth and the Life!

2. Does He live in your heart?

3. Have you let the world and its ways? Have you found Christ? He hath the Son hath Life. Have you life? Spiritual life? Are you hearing truth?

4. "I am come that ye might have life." Men are dead in trespasses and sins. Without life even the church is a valley of dry bones.

5. What is your experience this morning? Can you say with Paul, "I live, yet not I, but Christ?"

December 30—Evening Sermon

Theme: Christ Our Example.


Text: Verse 15.

Introduction:

What a tragic hour is presented in the lesson in the life and ministry of Christ. Jesus and the twelve had gathered in an upper room in Jerusalem to eat the Passover. It was the night of His betrayal. It was the night before His trial and crucifixion. It was the night on which He instituted the Lord's Supper. The disciples had been quarreling and contending among themselves for the place of honor. Jesus seized upon an opportunity to teach them a great lesson. It was a calm night in the East when one who had been travelers entered the house to have a servant wash the feet of the traveler. The courtesy for some reason was omitted that night when Jesus and His disciples came in from Bethany. After supper Jesus laid aside His garments and began to wash the feet of His disciples. "I have given you an example that ye should do as I have done to you." What a wonderful example we have in Christ! Under the Old Dispensation men looked to a code of laws for their standard of life. Under the New Dispensation men look to a Personal—Jesus Christ—for their example. We shall speak this evening on three ways in which He is our example.

I. OUR EXAMPLE IN HUMILITY. "THE OUTSTANDING LESSON OF OUR TEXT"

1. Entire life an example of true humility.

2. His humiliation was an example. His home life was an example. His public ministry was an example. His passion and death were examples.

2. Humility is a very wonderful grace. It is the sign of nobility, of greatness. When God wants a great man He looks for a humble man. Moses John the Baptist, Apostle Paul.

3. Christ has set for us an example of humility. Do we possess this wonderful grace? Or are our lives patterned after Him? What is your life?

II. OUR EXAMPLE IN LOVE

1. What a wonderful example He has set. Devoted in His coming to earth. Man had sinned. He had lifted himself in rebellion against God. The carnal mind is enmity against God. Jesus saw us in our drossy drossy, drossy, lost, without God and without hope. He laid aside His royal robes and came to our rescue. Praise His name!

2. His example was demonstrated in making atonement for sin. He became our substitute and carried our sins to the cross. He suffered, bled, and died. Why? Why did He die? Why did He die? Because He loved us so.

2. Love must always find expression. It is never dormant. Always active. That is not of human love as well as of divine love.

3. Our love to Christ must be active. More than a convenient love. More than the love of admiration. It must be a benevolent love. Active. Paul said, "The love of Christ constraineth us," That is, urges, drives, forces, compels. Or as it reaches, fires, stirs the soul to action.

III. OUR EXAMPLE IN HEROISM

1. He came to lay down His life.

He came as the Lamb of God to suffer, bled, and died—to face the loneliness and shame of the cross for you and me.

2. He came to set us a pattern. "The early disciples caught it. The martyrs of all ages caught it. Millions are standing true today in this day of modernism they are willing and ready to suffer reproach.

3. Have you the heroism of Christ? What are you doing for Him? Will you yield your life in a life of seclusion? In a life of regeneration? In a life of holiness?

PRAYER MEETING SUGGESTIONS FOR DECEMBER

LWIS T. CORNELL

Beatitude in the Beatitudes (Tim four divisions were given to people who used the points suggested and made their own comment. The meeting was very helpful.)

1. Blessed are the workers and keepers (Rev. 1:17). Happiness comes with the ones who listen, obey and keep the Word.

2. Blessed are the dead (Rev. 14:13). "Who die in the Lord." They rest from their labors.


4. Blessed are the ones who have part in the first resurrection (Rev. 20:6). Upon such the second death has no power. They have the privilege of reigning with Christ.

5. Have the assurance that their names are in the Book of Life.

Three Qualities of Christians:

True Christians, it seems to me, are of three qualities, which are revealed by the different ways in which tribulations are borne. The first seem made of lead; they mutter and 'repine, and find fault with God in trial, even if they do not lose their trust in Him altogether. They are the Christians of God.

1. The Joy of Sighs. "We shall see him as he is" (1 John 3:2). Not as He was, but as He is.

2. The Joy of Meeting. Believers will be caught up to "meet" the Lord (1 Thes. 4:17).

3. The Joy of Reunion. His promise is, "I will receive you into myself" (John 14:3).

4. The Joy of Correspondence. "We shall be like him" (1 John 3:2).

5. The Joy of Presence. We shall be "with him" (1 Thes. 4:17).

6. The Joy of Reward. Not only rewarded by His love, but we shall enter into the joy of the Lord (Matt. 25:23).

Tests that Indicate Reality (John 8)

In this chapter the Lord sets forth a number of tests which indicate the reality of heart attitude toward the Lord is the most important thing of all. These tests tear away the false, the superficial, the sham and the unreal, and they shed their light on that which alone determines reality.

I. THE TEST OF DISCIPLINE (v. 31)

1. A disciple is a man who believes in Christ, he is a follower as well.

2. It is permanent continuity in the Word of the Lord that is evidence of real discipleship (1 John 2:19; 2 Peter 2:20-22).

II. TEST OF REAL FREEDOM (v. 36)

Freedom from the condemnation and power of sin can be obtained only in and through Christ. Freedom is maintained by His indwelling in the person of the Holy Spirit (Rom. 5:1; 1 Cor. 1:30; Rom. 8:32-34; Gal. 2:20).

III. THE TEST OF SONSHIP (v. 14, 15)

Sons of God are born of God and thus possess His nature (John 1:12, 13; 2 Peter 1:4).

4. Sons of God love Christ and honor God's Word. The holy ear and the obedient heart are evidences of spiritual regeneration (John 10:27).

IV. TESTS OF CONFIRMED ASSURANCE (v. 51)

1. To "keep" Christ's saying is to really believe it, to bow to it and to trust it.

2. To hear the word of Christ; that is, to believe it and to trust it brings the confirmed assurance of never dying (John 5:24; 6:40, 47, 51). Selected.

Coming Joys

For the joy that was set before him (Hebrews 12:2).

There was a joy set before Christ as He carried out His purpose in the plan of salvation and there are many joys which are set before the children of God.

1. The Joy of Sighs. "We shall see him as he is" (1 John 3:2). Not as He was, but as He is.

2. The Joy of Meeting. Believers will be caught up to "meet" the Lord (1 Thes. 4:17).

3. The Joy of Reunion. His promise is, "I will receive you into myself" (John 14:3).

4. The Joy of Correspondence. "We shall be like him" (1 John 3:2).

5. The Joy of Presence. We shall be "with him" (1 Thes. 4:17).

6. The Joy of Reward. Not only rewarded by His love, but we shall enter into the joy of the Lord (Matt. 25:23).
2. When we pray for things to be absorbed in thing we fell. Whim fell absorbed in thing i.

3. The Words of Glory. Christ has willed that we recite in the spirit of devotion and prayer. Thus, the words of the Bible must be recited with love, respect, and devotion. (Psalm 103:14, 15) —Selected.

**SPECIAL SERMONS FOR SPECIAL OCCASIONS**

**Bible Sunday**

**The Holy of God's Word**

TEXT: These words which 1 command thee this day... (Deut. 5:22; 6:10ff).

**INTRODUCTION:**—God's giving commandments to Israel concerning entering Canaan—a land of blessings, which is typical of the rest of the soul. We are on our journey to that eternal haven, and the commandments of God which He gave concerning His words are our guide also. The Bible is His law—and to enter this heavenly Canaan we must use God's Word.

**I. Bind the Word On the Heart** (See Jer. 31:33)—God promises to put His law in the inner man, and to write it on the heart. We are to (1) know the Word; (2) treasure it in the soul; (3) meditate upon it; (4) live by it. (Psalm 119:9-10).

**II. Teach It To The Children**—In the passage used as the text we are commanded to teach five words of the Almighty to the children: (1) He is God's Son, (2) He is called Christ, (3) He is called God's Son, (4) He is called the Word of God, and (5) He is called the Son of God. (Deuteronomy 6:4-9). The Bible teaches us that the Word of God is the only thing that will lead to an eternal home. It shows a way to escape the flames of hell and a heaven to enter. (Titus 2:11-12).

**III. Talk of the Word**—In verse 7 we are commanded to talk of these words of God to man. (1) The divine favor of God to man. (2) The presence of the Lord with man. (16)

**THE NATURE OF THE BIBLE**

TEXT: Search the scriptures... (John 5:39).

**INTRODUCTION:**—God's giving commandments to His people. The power of the Bible is the power of God. And the power of God is the power of the Holy Spirit. It leads us to the knowledge of God and the salvation of the soul. (John 12:32).

**THE ACTIVITY OF GRACE**

1. Manifested in bringing salvation.
2. Its scope is to all men.
3. The Ten Commandments.
4. Negatively—"Blessing all.
5. Positively—"Live soberly, righteously and godly in this present world.

**The True Way to Promotion**

1. David inquired of the Lord (1 Sam. 23:24).
2. When we pray for things to be absorbed in thing we fell. Whim fell absorbed in thing i.

**Hindrances to Prayer** (James 4:2)

1. When our aims and goals are not right. Absorbed in things instead of persons.
2. When we pray for things to use selfishly.
3. When we are content with our gains.
4. When we are indifferent to the needs of humanity.
5. When we are heartless and cold toward our fellowman.

**Revelation Preparation** (James 4:1)

**I. EVERYTHING IN FAVOR OF THE CHRISTIAN**
1. The Lord is on our side—all to gain.
2. He is on the Lord's side.

**II. PERSONAL PREPARATION**

1. Success dependent upon individual spiritual victory.
2. Dependence upon individual praying.

**III. THE DIVINE PROMISES SHOULD BE KEPT IN MIND**

1. Never forget that this is God's battle, Christ's battle, His battle.
2. He furnishes the equipment, the power and the victory.

**IV. BE INTERESTED IN THE OTHER INDIVIDUAL**

1. The interest of the Christians in the lost regulates the measure of success to the revival.

2. Many are waiting for someone to awaken them with a personal touch.

**The Grace of God**

(Titus 2:11)

I. CONTRAST IT WITH THE LAW OF Moses (John 1:17).

II. THE ACTIVITY OF GRACE. "Grace of God".

1. The divine favor of God to man.
2. The presence of the Lord with man.
musicians we must tune our spirits to the anthem of the Christmas message, receive the melody of the new born Redeemer and join in with the Angelic Hosts and all creation in adoration of the God who is born. The Bible is the greatest spiritual oratorio ever written. Let us tune our spirits to catch its heavenly music. We must tune our spirits to catch the strains. Through meditation and a constant living with the Word we bring ourselves into an adjustment; with things spiritual until heavenly messages of glory and prayer well be born within our souls.

II. TUNE OUT THE LOW—Some said it thundert when the angel voice from heaven spoke at the baptism of Jesus. They were tuned too low—to receive only the earthly messages and noises. As far as we can discover only the shepherds were tuned that first Christmas night to receive the heavenly message—all others missed its melody, and failed to catch its glory. So our souls are out of tune with heaven, and God, and the Christchild—because they are tuned to receive this world; its music becomes our melody, its tides become our praise. This must be tuned out before the glory of the heavenly choir can bring in the praise of God.

III. JOIN THE HEAVENLY CHORUS—Let your voices, then unite with that heavenly choir which sang on the first Christmas night. Throughout the thousands of men have lifted their voices to the Allelujah—for Christ the Savior is born. As children the world wills this message—and the flying note from the lips of the saint reeches the melody of children—the Savior is born. No man lives well until he tunes his soul to sing—from deep experience, from the wells of his spiritual nature—in this heavenly anthem, praising God and saying, "Christ the Savior is born."

CONCLUSION—Listen—can your soul catch the melody of that heavenly choir singing? If not let the Allelujah come in, and tune your soul to things spiritual, and then you will enjoy the Christmas anthem.

**The Three Wise Men**

**Text:** They opened their treasures (Matt. 2:11).

**Introduction:** The Three Wise Men were among the first to come to the manger-cradle. They were the first to feel the glory of the newborn King. At Christmas time there is no more touching story than theirs. In its retelling it becomes dearer to the human heart. May we then walk with them.

I. THEY WERE STAR FOLLOWERS—They saw the star and followed it—and lo, it brought them to Jesus. There are today stars that will bring one to the Master. The Bible is a star—consecrated lives are stars; the glorious gospel hymns are stars—the call of the gospel are stars—all pointing to the Christ, the Redeemer born in the little town of Bethlehem. Let us then follow these as they point to Christ.

II. THEY WERE TREASURE OWNERS—When they came to the cradle-manger they opened their treasures to the poor and needy. So must we open the treasures of our lives, our talents, abilities, and dedicate them, open them to the use and service of the Lord of lords. Only opened treasures—consecrated lives—can be used by the Master.

III. THEY WERE SENT BACK ANOTHER WAY—Walking under the glowing rays of the starlight they came to Bethlehem, over the desert route, the way of Herod—but when they found the Christchild, they had their outlook altered, and they returned by another way. Everyone who has been with the Babe of Bethlehem returns changed, altered in respect, transformed in spirit, and returns to life by an entirely different route. He comes crowing in sin; he returns walking in the light with a glory in his soul. He comes dusty and by sin he returns illuminated by the light of heaven. He comes lost, and returns as a reconciled, a found prodigal. In rage coming—going he is chief in the role of righteousness.

CONCLUSION—Walk the desert path with the wise men, friend; go to Bethlehem with them; consecrate your talents to them at the cradle-manger; return to the broad field of the world changed, altered in outlook and in soul.

**Last Sunday of the Year**

"God has brought us on our way"

**Text:** And the Lord went before them (Ex. 13:21, 22).

**Introduction:** At this the last Sunday of the old year, we are not yet to be thinking of the New Year, than of the past one. But we can well afford to sing John Newton’s song thus:

"Safe through another year,
God has brought us on our way.
For it is His gentle hand that has led us. We recognize His leadership and give thanks for His providence.

I. HIS PROMISE DIED NOT FAIR. —He promised to be with us "always even unto the end of the world." He sent with the Babe of Bethlehem, as the missionary tells us in his biography, when things seemed impossible, and death was imminent. He stayed by the side of Peter when cannibals surrounded. In the midst of the trying circumstances of the past year this promise of the gentle presence of Christ has held true. He did not forsake us when sickness drew near; and even for those who stood by the side of the open grave, he was there also.

II. DIVINE STRENGTH FOR THE DAY WAS NOT LACKING. —God promised us that as our days so should our strength be. He matched every burden with added strength. Every burden, till it was forced to climb, gave us a little more of the buoyancy of the spirit. For every trial, He saw to it that the spirit was underequipped with sufficient power to stand. When we became faint, the strength of the Almighty became our resource.

III. SAFELY HE HAS BROUGHT US—Time has slipped by another year; the New Year, just two

**Text:** God remembered Abraham, and sent Lot out (Gen. 19:29).

IV. MERCY RELIEF

**Text:** "He loved the knee before him, and mocked him" (Matt. 27:29).

V. DIVINE BLESSINGS

**Text:** "The brook dried up" (1 Kings 17:17).

VI. SAVIOUR FOR GOD

**Text:** "They presented unto him gifts" (Matt. 2:11).

VII. THE HUMBLE IN SAINTS

**Text:** "Elijah was a man" (James 5:17).

VIII. IN THE HANDS OF THE RECEIVER

**Text:** "This man received sinners" (Luke 15:2).

IX. HOME MISSIONS

**Text:** "Let us go into the next town" (Mark 1:38).

X. A GOOD TURN

**Text:** "Turn ye . . . and I will turn" (Zech. 1:3).

XI. THE REVOLUTION OF THE FOOI

**Text:** "He stretched out his hand against God" (Job 15:25).

XII. THE INCOMPARABLE PEOPLE

(10)

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**SOME SUBJECTS AND TEXTS**

1. **The Impartial God**

   **Text:** "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45).

2. **Divine Reliance**

   **Text:** "Ye have heard that it hath been said . . ." (Matt. 5:33).

3. **The Man between**

   **Text:** "He remembered Abraham, and sent Lot out" (Gen. 19:29).

4. **Muck Reliance**

   **Text:** "He loved the knee before him, and mocked him" (Matt. 27:29).

5. **Divining Brookes**

   **Text:** "The brook dried up" (1 Kings 17:17).

6. **Gifts for God**

   **Text:** "They presented unto him gifts" (Matt. 2:11).

7. **The Humble in Saints**

   **Text:** "Elijah was a man" (James 5:17).

8. **In the Hands of the Receiver**

   **Text:** "This man received sinners" (Luke 15:2).

9. **Home Missions**

   **Text:** "Let us go into the next town" (Mark 1:38).

10. **A Good Turn**

    **Text:** "Turn ye . . . and I will turn" (Zech. 1:3).

11. **The Revolution of the Fool**

    **Text:** "He stretched out his hand against God" (Job 15:25).

12. **The Incomparable People**

    (10)

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**THE PREACHER’S MAGAZINE**

**Text:** "Who is like unto thee, O people saved by the Lord?" (Deut. 33:29).

13. **Missing the Kingdom**

    **Text:** "ye sure of this, that the kingdom of God is come nigh unto you?" (Luke 10:11).

14. **Religion Indifferent**

    **Text:** "He passed by" (Luke 10:34).

15. **The Poverty of Sin**

    **Text:** "Your sins have witheldt good things from you" (Job, 5:25).

16. **Destructive Religion**

    **Text:** They were the ruin of him, and of all Israel" (2 Chron. 28:11).

17. **Recapture**

    **Text:** "Again entangled . . . and overcome" (2 Pet. 2:20).

18. **A Call to Arms**

    **Text:** "Let us put on the armour of light" (Rom. 13:12).

19. **Extravas**

    **Text:** "I have also given thee that which thou hast not asked" (1 Kings 3:13).

20. **Empty Houses**

    **Text:** "He findeth it swept and garnishd" (Luke 11:25).

21. **The College of Time**

    **Text:** "Days should speak, and the multitude of years should teach wisdom" (Job 32:7).

22. **Satan, the Trappler**

    **Text:** "The snare of the devil" (2 Tim. 2:26).

23. **In a Position to Live**

    **Text:** "At his head" (Luke 7:38).

24. **Moral Iliteracy**

    **Text:** "They are wise to do evil, but to do good they have no knowledge" (J est. 4:22).

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**PRAYER**

MRS. H. H. BOZENDER

Scripature Lesson: 1 Kings 18:41-46.

Text: "The grace of our Lord Jesus Christ be with you all. Amen." (Rom. 15:20).

Definition of prayer: Prayer is the heart’s sincere desire uttered or unexpressed. True object of prayer is the glory of God.

**Why We Should Pray**

1. God commands it

   a. Watch and pray
   b. Pray without ceasing

2. Promises are to those who pray

   a. Ask and ye shall receive
   b. Pray in secret, Father will reward openly

3. Jesus set the example

   a. Morning devotions (Mark 1:35)
   b. Evening prayer (Mark 6:46, 47)
   c. Solitary communion (Luke 5:15, 16)
   d. All night prayer (Luke 6:12)
   e. With the disciples (Luke 9:18)
   f. In the garden (Luke 22:41, 42)
PSYCHOLOGY FOR WORKERS WITH ADOLESCENTS

Number V. Individual Differences in Adolescents

WHAT is the physical meaning of individual differences? After thirty years of experimenting with mental reactions, psychology arrived at the fact that individuals differed radically in mental capacities, in power of sustained attention, emotional responses, and in all other activities of the mind. From this discovery came the science or study of individual differences. Formerly we tried to fit a unified system of laws and principles to all persons. But then science learned through the use of intelligence tests that some students had a mental ability measuring as low as 70 (technically known as the intelligence quotient, or I. Q.), which indicated definite feeble-mindedness, and others as high as 160 and 170, indicating geniuses, then educators became alert to the necessity of a varied program to suit the mental capacities of all individuals. It was then discovered that some students reacted to motor stimulations, others to visual, some others to sound, and a result was an altered program of training to fit these different capacities. From this came our trade schools.

Some pupils were found unable to learn from books, but capable of being trained in trade and manual work, which resulted in the establishing of our opportunity schools. When geniuses were found among our students, special schools with a curriculum to meet their needs were organized.

From the psychological standpoint individual differences are those variations in capacities, abilities and mental functions, which in any manner affect the mental, physical or moral reactions of individuals.

IMPORTANCE OF INDIVIDUAL DIFFERENCES

What is the importance of the study of individual differences for religious education? In secular education individual differences are creating a demand for a varied program for groups of pupils whose mental abilities are similar, and one which is suited to meet the needs of each pupil. This need must also be faced by religious instructors in dealing with the immortal soul.

1. Individual differences form a point of contact with the pupil. Without the knowledge of such variations of ability and interests the teacher will be unable to create the necessary contacts with the pupil. The successful teacher in the church school is he or she who knows the different interests, abilities and capacities of the pupils and uses these in presenting the religious truth. When these various differences are found, the duty of the instructor is to suit the teaching and methods of approach to each.

2. Individual differences make necessary the instruction in a varied approach, a program varied for each person, in order to attain the greatest amount of spiritual benefit and religious knowledge. One adolescent may be morbidly deficient in the ability to accept authority and to obey, and thus he needs special attention and interest. Another may lack a balance in his ability to react correctly to the opposite sex. Thus we see the necessity of the instructor knowing how to discover and to employ the variates of abilities and capacities of the pupils.

3. The discovery of the diverse abilities among individuals is at the basis of the graded programs for the church schools. The ideal of the graded lessons is to furnish that type of material which will be best suited to the age groups of adolescents. In the public school there is a gradation of the lesson material and of the classification of the adolescents, and an attempt to give individual instruction without class formation. This may not be possible in the church school, still it is an indication of a better manner to use individual differences so as to obtain the highest benefit from our instruction.

What is the nature of individual differences? Individual differences are so numerous that it would be impossible to name them all. We shall mention only a few: 1. Physically individuals differ. In size in amount of energy and vitality, and nerve supply this difference is seen. In the program of the church, the church school and the school, activities, outside study, and week-day programs, the physical mechanism of the pupils must be taken into consideration. The teacher must know the physical ability, the capacity to stand expressive activities, and to suit the amount of outside church work and week-day study to such.

2. Mentally there is a wide divergence in the abilities of adolescents. There is a diversification of mental capacities ranging from feeble-mindedness, up through dullness, on to the normal intelligence, to superior intelligence, and to the stage of genius. Some pupils are quick or precocious; others are mentally dull; and some cannot grasp the teaching of the lessons in the church school. In the church school it is impossible to classify the pupils according to their mental standing, as in the public school. But the dullard should receive the same attention as the bright person. The bright pupil likewise requires special attention in order that the lessons may be interesting to keep him or her in constant attendance.

It is thus the duty of the Christian instructor to understand the mental characteristics of each person of the class and to be able to suit the instruction to these distinctive variations. Adolescence as an age of mental awakening must have an alert instructor; while adolescence in which dulness appears calls for patience and simplicity from the teacher. For some mental maturity is reached early; while others continue to mature until they come to the end of the period. The intelligence tests are so arranged as to discover the mental age of the pupils.

3. Adolescents differ emotionally. Some are quick to feel an injury, while others seem to have this capacity atrophied. One will react readily to sympathy while another seems to be unmoved by such. They differ in the intensity of their feelings or emotional states, such as anger, love, rage, tenderness, etc. A knowledge of this emotional variability will assist the pastor, parent or religious instructor in dealing with adolescence.

4. Socially individuals of this age are diversified. Some are morose in their attitudes toward each other; while the opposite may be true in another case. One may be individualistic, associating with no others; while another adolescent may be continuously seeking companionship. Some make friends easily, while for others this is a difficult art.

5. The religious nature of adolescents differ. This may be due to the religious background, former training, present associations, and all that goes to make up the religious heredity and environment of the youth. These religious traits of the pupil should be analyzed, the weaknesses and abilities known, and on these the wise instructor will build his approach to the life. The elements of faith and doubts, acceptance of creed of the church, will be found in different degrees among adolescents.

What is the range of this variation in human capacities? It was commonly assumed that the mind was a divine gift, each person receiving the same amount and quality. Children were supposed to grow up as miniature adults, with the same mental interests, manners and capacities as their parents. But this we have found to be untrue. For youth the reaction time between receiving a stimulus and responding, the sensitiveness of the sense organs, the types of imagery, are all different; and in some cases very greatly. Some are what are called ear-minded, others eye-minded, and still others are motor-minded.

According to the amount of ability, youth is classified into groups. One classification is genius, very superior, superior, above average, average, below, average, inferior, border-line, and feeble-minded. This last class is composed of morons, imbeciles and idiots. The strictly feeble-minded group seldom progress beyond the primary grades. The border-line group have difficulty in going beyond the fourth grade. These of average ability complete the regular secondary school course; and the college and university students represent the more selective types.

This variation is oftentimes represented by the average pupil progressing from the average pupil progressing from two to twenty-five times more ability than the poorest. Such variations hold true not only for memory, reasoning ability, but also for mental, muscular and religious capacities and included in the above. Approximately two-thirds of all persons form the average, one-sixth the superior and another sixth the inferior classes. This is the wide range in human capacities. Each adolescent is a distinct type, with peculiar capacities for hearing, emo-
Adolescents likewise vary at different ages. As has been seen in those chapters dealing with the phases of adolescent growth, the individual is an expanding organism. The abilities, interests and activities differ from year to year for the same person. This must be taken into account by the teacher of religion. Personality is growing.

What differences exist between the sexes of adolescence? There are differences among the sexes of adolescence. By investigation it has been found that boys are more athletic than girls; that the girl is less shy; that girls are more popular, boys more quick tempered; girls more intelligent than boys. The girl is more impulsive, more active, more emotional, more unselfish, more fickle, more gifted in music, acting, conversation, the invention of stories and is more easily reconciled to perplexities than the boy.

The boy is reported to be more critical, given to ambitious plans, sensible, decisive, gifted in mathematics, literature, memorizing, easy going, widely read, and punctual than girls. In the instinct acts the boys are gifted with the fighting instinct, and girls with the maternal and nurturing instinct. In the man this is in the desire to win. One writer has found that women are three and a half times more interested in day dreams in which they think of themselves with pleasure than the men.

Benson writes, "Investigation shows an apparent superiority of girls in language achievements and a somewhat better standing of boys in logical processes and mechanical pursuits. It has not been established that these differences are due entirely to native tendencies. Many mental differences may be attributable to the social demands and ideals for the sexes. The differences are so small as to be negligible in the education of boys and girls, and as far as native abilities are concerned they can both pursue the same course of instruction. The intelligence of the sexes approximates the same normal curve of distribution." On the same score Thorndike says, "Sex is the cause of only a small fraction of the differences between individuals."

By what means is the intelligence of adolescents measured? The differences of intelligence in individuals are of amount rather than of kind. Everyone possesses some degree of ability to perceive, remember, think, reason and understand. It is the possibility to profit by training which is limited by the amount of one's intelligence. As Betts, of the Northwestern University, expresses it, "There are some who are 'born short in intelligence,' and whose skill is limited thereby; for education never creates intelligence, but only helps develop what is already present by nature."

In the past we have been accustomed to measure intelligence in the schoolroom by percentages grades, such as 75 per cent, 50 per cent, etc. But such standards are uncertain; for teachers are not infallible judges. But during the last few years a series of standard measurements of intelligence have been developed. It was found that one-tenth of the teaching time in the schoolroom was spent on those who were repeaters, and those unable to keep up with their grades. Even the abnormal person was discovered in the schoolroom. From these facts a series of measurements came about, which are now extensively used in the public school system.

The Binet-Simon-Terman Intelligence Test is possibly the outstanding one in use by public school work. This test of a kindergarten, which is of various kinds, which from experimentation have been found to represent the average mental ability of each age. A person is given these tests for each age up as far as he is able to pass. Then the I. Q. or intelligence quotient is found by dividing each year's test the person was able to pass, by the chronological age. If a youth was 13, and passed the 10th year test the I. Q. would be 123.

The Army Intelligence Tests consist of lists of problems to be solved, questions to be answered and exercises to be performed. The possible scores range from 0 to 192. With these have been forced school achievement tests, based on a standard of achievement for each subject of the curriculum, which are too numerous to be mentioned.

In the field of morals and religious knowledge similar tests are being prepared. There are tests which are formed to measure one's moral reaction to concrete situations. Biblical knowledge tests of the true false type, a number of true answers and false ones are given following each question which the pupil is to check as correct, being produced rapidly. This makes it easier to grade the amount of information received from the teaching of the Bible in the church school.

According to the Binet-Simon-Terman Test the following classification of pupils is given:

<table>
<thead>
<tr>
<th>I. Q.</th>
<th>Classification</th>
</tr>
</thead>
<tbody>
<tr>
<td>Above 140</td>
<td>Near genius, genius.</td>
</tr>
<tr>
<td>120-140</td>
<td>Very superior</td>
</tr>
<tr>
<td>100-120</td>
<td>Superior intelligence</td>
</tr>
<tr>
<td>90-110</td>
<td>Normal or average intelligence</td>
</tr>
<tr>
<td>80-90</td>
<td>Dullness</td>
</tr>
<tr>
<td>Below 70</td>
<td>Border-line deficiency, feeble-mindedness</td>
</tr>
</tbody>
</table>

Below 70: Definite feeble-mindedness

Such measurements are not perfect, but since they are so commonly used in the educational world, it is necessary for the Christian teacher to know something of the possibilities and methods of measuring intelligence. A knowledge of such methods may assist the Christian instructor to be able in a better manner to train the adolescent.

What are some characteristics of gifted adolescents? Of all the studies of gifted children or geniuses those of Galton, an Englishman, and Terman, of Stanford University, are outstanding. Certain characteristics of gifted children should be known by the teacher in the church school. It was concluded that only a very few attain the position of the "Illuminatus" in a given generation. And these come from families with a large number of eminent relatives. All these studies concluded that the gifted children came from the professional classes, whose parents before them were intellectual workers.

Terman found that more boys—in his study of gifted children in California—than girls appeared among the geniuses.

On the rise score it has been discovered that the negro shows a very low mental quotient. In New York City there is a marked excess of Jewish children among the gifted. Terman found in California the marked excess of gifted children were English, Scotch and Jewish. The selection of Italians received in this country has yielded but few gifted children.

4. The gifted child is found—contrary to popular conception—to be of strong physique, broad shoulders, and well-developed muscles and lungs.

5. The gifted child is above the average in intelligence, general information, language usage and reading. He is thus of a higher type mentally and morally.

Of what importance is this knowledge to workers with adolescents? 1. There is a distinct relation existing between psychology and religious training. A knowledge of the traits and mental variances of individuals confers a proper method of instruction. Our common school teaching, our unscientific approach to training, are oftentimes the result of a lack of knowledge of how the adolescents differ one from the other.

2. The psychology of individual differences is an offspring of the psychological study of adolescence. Since adolescents differ from children and mature people, it naturally follows that they vary from each other in their characteristics. Hence a program of Christian instruction, to derive the most good from its training, must be based upon a knowledge of how adolescents are diverse from one another.

3. Religious instruction has for its subject a mind, a character which shall be immortal in its relationships, and the more information concerning the life, qualities of the individual, the greater will be the results. Oftentimes our eyes are blinded to the fact that the basic truth that we teach in the realm of character formation is the knowledge of how to work with each individual. Our system is liable to degenerate into a mass production in character formation.

4. One duty of the worker in the church school is to discover and classify the individual differences of the pupils and on such information base the program of instruction and experiential and service activities. These form points of contact, and afford us clues as to how best to proceed with our teaching.

5. Knowledge concerning individual differences make possible what is known in the sociological field as "case studies." This is the complete study of the life of one individual, a charting of his environment, his physical, mental and emotional traits. We are discovering that these case studies are the key to many of our problems in dealing with delinquent and immoral adolescents. The case method is but an application of the principle of personal work to the instruction of adolescents.

6. Adolescents are molded not as groups, but as individuals. No successful teacher of youth can afford to fall in upon a group without winning his or her pupils. Jesus won men personally to the cause He represented, and not by companies.
Problems of a District Superintendent

By A District Superintendent

This month, I have decided to come to you from a cross-angle of the District Superintendent and his problems as pertaining to his actions and reactions, decisions and conclusions, and how he is continually forced to arrive at a solution.

It is best presented by giving to the readers a review of a week's activity gathered from the diary of a Superintendent. A week, I mean, taken at random and a fair sample of what any week might be.

'To start with, the matter of mail is a source of great concern to the Superintendent, and the question when and how to receive it is important. In some cases he can have it forwarded, but on the one hand stop, much is lost or returned, causing delay and question. It may leave it to accumulate and have a large amount to read and answer when he gets home. This plan seems best if he is granted the privilege of being home about once a week. Superintendents of districts that are compact can follow this plan and supplement it with a phone call home twice a week, and thus keep a pretty close tab on the work.'

Monday a.m.: Time around eight o'clock, the District Superintendent arises after a three service Sunday, and a night drive of one hundred miles. He prepares his toilet and is seated at the breakfast table when the phone rings. A pastor has a new church site in mind and the deed must be pushed through with all possible haste, and an approval is desired over the wire. The location is new to the Superintendent, and he wants more time for consideration; so he arranges a date to visit the pastor and meet the building committee. It must be in the early afternoon as the trip will call for a hundred miles extra driving in order to make his regular slate that night. Breakfast is resumed, but before it is over, the telegram boy comes with a message saying that a certain evangelist has had a date canceled, and asks for a recommendation by return wire.

'Now for worship; and be ready from the Old Book and pray with the family. The good wife has bought fruit for weeks, and now must have some assistance with the affairs of the home. The insurance on the house is due, and it must be renewed or taken out with another company? Certain changes must be made in the children's school work, and she has not felt like taking the responsibility alone. One of the children has throat trouble and the doctor has advised an operation. What does the father think, and how should they proceed? The phone rings, and it is a preacher who will be calling in a few minutes—just for a word.

The preacher calls and presents his request—an address he could not find in the minutes, and the Superintendent knows that he wants more than that. He is one who lives a dying life for lack of fellowship, and an hour is devoted to this man in an effort to cheer him up and help him on life's road. He does not want advice nor does he want to hear from the District Superintendent. He wants to pour out his troubles and tell of his trials, and an hour of listening is the best tonic and advice that can be given.'

11 a.m.: Thirty has arrived and the mail is yet unattended, except for one or two letters, and the Superintendent is without a secret or one hundred are to be read and answered. The "Old Curiosity Shop" had nothing on a stack of unread mail. Here is a letter just to state the appreciation of a pastor for his District Superintendent, and it truly brings its reward in cheer and courage to the tired Superintendent this Monday morning. The next is a request for a transfer of a good brother, and must be noted for the consideration of the Advisory Board.

Now comes a request for a pasture, and the Superintendent looks through the morning mail and finds six such requests. Now for a survey as his mind travels the district, checks on changes, and present pastors available, and then a silent prayer that all of these may find work in the field that God has prepared for them and that they may be blessed and be done in the place each one of them. An answer to each is right, and so a line is pinned and other mail is opened.

Here is a sad letter from a pastor who is heartbroken. One of his members has some oysters, the facts are before him and the vibrations of the "Mamml" are clear and definite. But a certain group are opposed to the use of the law, even though they admit that it has been broken. There is no sign of repentance on the part of the accused, but rather a defiant attitude is taken. The pastor likes the idea; a thing easier asked than given. Here is a letter from a church secretary stating that they called the pastor that were satisfied until they received a letter from him regarding the moving, and in it they found seventeen ordinary words out of place, and no capital letters or punctuation. They are fearful for the man that he will lead the church in the same careless manner. An answer states this, grace is not tied up in grammar and that the hope is that the blessing of God will withstand everything else and make the man a success.

Next comes a letter from a business man stating that with confidence in the preacher and the church they have told the pastor to take a week off which he has refused to pay, and he ignores all letters that they write to him. This serious matter calls for a letter both to the business house and to the preacher. Here is a letter from another pastor telling of the revival that has just closed, expressing appreciation for the evangelist and hoping that he may be used on the district more. He states that the evangelist was loyal to the pastor, the people and the church as a whole; aided in getting his converts into the church—and many other nice things. This is a fine letter to be found in the midst of a Superintendent's mail. The joy of the road makes the weight of the load lighter.

The mail is not yet all read, but a new joy has come as the children have returned for lunch, and the love they have for Daddy, and the hugs and kisses are a restful relaxation from the grind of the morning.

After lunch other things must be laid aside and a few hours given to the business of the home. A trip to town must be made with the wife. Some new clothing for the children, a new dress for the wife, and other things must be bought; thus taking the afternoon.

Supper with the family, an hour's visit with the local pastor, which is always a joy; and then a final hour with the kiddies and the remaining mail must be answered. At about midnight a tired but happy District Superintendent retires after the first day of work of the week.

Tuesday a.m.: Up early and fill the old grip with clean clothes, get the morning mail, and off for a church meeting in a half, where our people have been struggling for a year to get their feet down and now are about to buy and build. The trip is uneventful save for one thing. On the way a friend halls the Superintendent and suggests that a sister, traveling in the same direction of the Superintendent, he taken along. The Superintendent denies the request, and is criticized for doing so. But a week and a newspaper story naming the parties would throw a shadow on his ministry for the rest of his life.

The panegyric is reached about 2 p.m., and arrangements made to look at the location picked out. It is a 40 by 60 lot in between two buildings. It is hard to turn down the cherished dream of these good people, but to approve it would cripple them for all time. So another location must be sought. The search begins, and after a while the reward of effort is found in a nice corner lot to be had at a smaller figure than the other poorer one. Thus God comes and blesses the District Superintendent in the afternoon.

The night service is one of great joy and blessing as the news of the new location encourages them so that the privilege of meeting the board and planning for advancement has erad the trials of the day. An evening of happy conversation, dozens of the day and retirement comes at midnight.

Wednesday a.m.: Arise here at seven, read and pray and prepare for breakfast. Then family prayer, and off for the long, out-of-the-way drive to meet the pastor and building committee regarding another location. The lot is ideal, the price is right, but the terms are prohibitive. The
committee is so sure, but a survey of our forces, and ability shows we will fail if we enter such an undertaking. They question the faith and wisdom of the District Superintendent, but he must stand fast and help them find a letter plan. No approval is given, so the brethren are divided; but plans are launched to make a counter offer which is due time is accepted. And eventually the committee comment the District Superintendent for his rigid stand. The work over, the old car hums on so that the night appointment may be made.

There is no time for supper, and no chance to stop for sandwiches by the way. The waiting crowd hear with pleasure the message of the Superintendent. Respond to his appeal for our school; and his altar call results in five seekers, two to be saved and three for urgent cleansing. The altar service is long, but fruitful, and all find victory. Thus another day has closed with joy and blessings from heaven. This night, however, the Superintendent is to be entertained, not in the parsonage, but in an outside home, and they know nothing but work remains, so they retire with a weary, hungry body.

Thursday a.m.: Up at seven-thirty—while washing, a telegram comes. A pastor has resigned, and he wants to see the Superintendent this very night if possible. Answer delayed until after breakfast and worship. Some writing must be attended to, and then in addition to his Bible, the Superintendent must find time to read other books. So after a few chapters in a good book, he wires the pastor arranging to see him in the afternoon. After attending to a few incidental tasks, he is off on a long side trip in order to see the resigning pastor. After reaching the town, the Superintendent finds that no one in the church has expressed serious dissatisfaction with the pastor, his call has come to him, no field has ever suggested; but he feels that possibly he has stayed long enough in that town. Prayer and conferences with the pastor and leaders of the church reveal that it is but a trick of the enemy, to run a good man off. And finally the preacher decides to remain, if that is satisfactory with the people and the District Superintendent.

Years of useful service in that field will prove the wisdom of his staying. Now for the main line and regular schedule.

Arrive at the parsonage at five p.m. Supper is almost ready and an enjoyable time is spent with the pastor and his family. The night service is to be in the form of a budget raising campaign. The people are all enticed and expect to underwrite the whole year's budget. The pastor is light-as a schoolboy at a ball game. An hour of needed relaxation is taken and then the District Superintendent enters the service, preaches a gospel message, talks of our work at home and on the foreign field, speaks of the sacrifice of our great, general church and then of home missions. In a short and joyous service the church oversubscribes the whole of its District and General Budgets. The pastor will report. The District Superintendent gives an altar call and a goodly number react and find God. At twelve midnight the District Superintendent closes one more day of regular work and the joy in his soul makes him weep in the night.

Friday a.m.: Up at eight with the joy of yesterday still lingering and the load of the day consciously ahead. Worship and breakfast are soon over and several letters must be written as a result of the long distance call home last night. Now for a few hours rest and then a drive to the northern end of the meeting from last night is terrible. Here is a church disturbed which had met with either real or imaginary difficulties. It proves to be one of those peculiar situations that cannot be handled in a committee and the church as a whole are in conference. Ten thousand miles of work are free to talk. At last someone calls attention to the condition of the church and charges it to light and frivolous action of the pastor when attending a gathering of young folks. Thus the pastor proceeds to explain, taking full blame for the occasion and asking forgiveness. One by one things that seem important and in the way are brought out and explained. Several prayers have been offered and a tender spirit seems to prevail. At about eleven thirty the Superintendent asks if all is cleared up and if the folks can now work together and have confidence in one another. Silence seems to answer yes and the congregation stands to be dismissed when a brother says, "If you dismiss this crowd the same condition will prevail for things are not all cut out." The folks are seated and more searching is started. Finally the pastor's wife states that she believes he senses the trouble and by way of confession, admits that she has talked to a select few about her husband, says she is backslidden and asks forgiveness. Holy joy takes the place of abated suspense and the whole crowd shouts, laughs and cries and thus ends a lucky Friday and the clock strikes midnight. Rest is a joy this night but Saturday comes too soon and with it a hard trip and the added preparation for Sunday. The parsonage is reached about two o'clock and a load of much needed rest is secured before supper. Saturday night sees a small but loyal church and what a service it is. Glory seems to be in every song, shouts are heard through the preaching and a good altar service closes Saturday night.

Sunday: Up at seven, breakfast and worship, then off for a sixty mile drive for the morning service. A sermon to preach and five hundred dollars to raise on the church debt. The crowd is small, the pastor discouraged but God still lives, and victory comes to the service. Dinner is hastily completed and off to a small town where a home mission worker has dug out a church and has it ready to organize. The tent is full, the people are anxious but the community hostile and the message must do much to sell the church to the community, cheer the folks, separate any that might not be proper material, money must be raised for the workers, pledges tendered to a permanent location taken, the actual organization perfected, the tent and all home must be done in two and a half hours.

Supper is over and he rushes on to the evening place of meeting. Fifty miles is not far when one has had no more to do than the District Superintendent of the Church of the Nazarene so he goes on to meet a fine crowd, preach an evangelistic sermon and get as many folks to God as possible. The altar call is given and at fifteen-thirty the Superintendent decides that, being too tired to sleep, he will drive the hundred miles on home and at one o'clock on Sunday morning, he completes a week's work.

This is the regular order as outlined and taken from the diary of a busy Superintendent. There may be weeks that are not so strenuous but if so, there are others that rush in added burdens so that this would be a fair sample.

"In the kingdom of love, prayer is the vital bond between the child and Father, the means of communication, the channel by which the whole being of the believer lies open to the inflow of the divine will and energy. From the human side it is the very law of progress, what we might call the souls of procedure, an indispensable element and condition of the renewed life."
the church has reached its present status through the efforts of men who have gone before. This kind of a preacher should study his church, strive to understand it, come into sympathy with it, plan for it, render himself useful to it and make himself a part of it.

Another man may consider his ministerial liberty before the church. He proclaims everything he thinks and reads. He considers himself to be the last work in the faith delivered to the saints. He asserts his freedom and rolls others of the faithim into the church's wheel. Or, on the other hand, a man may degenerate into a flatterer or demagogue for the sake of his support. If a man has any kind of a contemptuous view of his church, he will be certain to be afraid of it. But love costs fear and enables the preacher to be a real shepherd to the church.

A phenomenon of our age is the shortening of pastorates and this is due in part to the preacher's hasty conception of his supreme work. If his mission is the delivering of sermons, he will pass from parish to parish and will stay only long enough to exhaust his work. He is a sermonist and not a church builder. It does not occur to him that the most difficult part of his work is with people after they have joined the church. We need the work of evangelism but the crucial work of the church is to make the convert a part of the church. Much discontent among pastors is due to the fact that they have never yet gotten close to the people. A preacher who does not have his church, and whom his church does not love, is to be pitied. He should come to his pulpit by way of his Christian men.

The Apostle Paul at one-time looked upon the church with contempt and was amazed one day to hear Jesus say, "Why persecutest thou me?" In this question Paul discovered that Jesus was not only living but that He is identified with His church and that it is impossible to slay, despise, or oppose the church without wounding the Son of God Himself. From that time on Paul ever thinks of the church. Sometimes he thinks of it as the household of faith. At other times it is the temple of God. Then, it is the body of Christ. Then it is the gift of Christ. He writes to and about the church. His favorite figure of the church is the temple. Jesus is the foundation stone and Christian ministers all build on him. The temple is to be built and the preacher is a builder. "And be ye workers together with God. And he shall build the church."

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MINISTERIAL ORATORY

PAUL S. HILL

RECENTLY we had the opportunity to hear three well learned and gifted preachers give a sermon on the gospel. One of them seemed almost unable to hold the attention of his congregation, though of the three he was possibly the best educated and possessed the wider range of things that preachers usually consider valuable. His voice was excellent, his words well chosen, his gestures easy and his whole manner showed training and polish, but he was not gripping the hearts of the men who were listening to him. Some of them evidently had hard work keeping interested. Each of the other preachers was interesting all the time. From the time they began to speak there was an intensity about them that kept every eye upon them. As I heard them I wondered at their power with the people. What was it that made them such good preachers? Why could they hold the crowd so well? Why did they seem to be such orators? After listening about the matter of purpose in mind, finding, if possible, the source of their power, we were convinced that each of these two men was possessed by something that gripped him and made him a preacher of high ability. One preached under the unction of the Spirit, but also the other that they seemed to be actually filled with something that greatly increased their power. The words were conveyed along in their thinking and feeling much faster than they were carrying the congregation, though the congregation was enthused and frequently shouted out their happiness and gladness. As we think back to those soul gripping sermons we are persuaded that the source of their oratory was the Bible. They knew their Bible. They had studied it much and it had gripped them with its eternal truths. It had possessed them mind and soul. They saw Calvary not only as a historic fact but as a great center around which was gathered all the grace of God for a fallen world, and which was bearing with the radiance of salvation for all who would believe in their time. They taught the people to support their faith in the cross. Not merely an isolated verse here and there but the whole story of redemption as told by the law and the prophets had gripped their souls and thinking until like a reservoir of boundless dimensions it spilt out to the people. They cared little for gestures though they were not awkward. They had no notes and seemed not to care about sermon outline, though their sermons were well arranged homiletically. They seemed to be destitute of only one thing, that thing is to tell the dying world of the Saviour from all sin, and they were filled with so much of the story of the cross that their faith and hope seemed not self-contained, but passed by and blessed them with a sense of eternal realities.

I have many times heard preaching that was under the anointing of the Spirit, but it seemed to me that day that even with the whole weight of the Spirit on the preacher such preaching as those two men did would have been impossible without the storehouse being filled with knowledge of the Bible. Not only had the Spirit gripped them but the Bible had gripped them. They were full of the Spirit and the Bible. It seemed that there was such a fund of Bible knowledge, such an unshakable bank of resources, such a mighty supply that the very brilliancy of it was pushing the sermon out to the people.

It was oratory. Sublime, majestic, gripping, tremendous. It left no body with me yet.
Such knowledge of the Bible was not gained in a day. Nor was it gained by reading books about the Bible. Nor was it gained by a careless reading of the Bible over a period of years. It was the result of careful, prayerful, and conscientious study. It was not the particular method of either of these ministers, but I do know that they had lived with the Bible in their hearts for years and that it had a tremendous grip on their thinking and feeling. It was their source of preaching material. It was the source of their mastery.

The condition of the able-bodied minister who can find nothing to do is so strange that we cannot understand it. It is assuredly so that the call to preach, to minister to the spiritual needs of humanity, should and does precede any and every heavens ordered ministerial career. Unless he just wanted to be a minister and a Presbyterian minister, there is no place for the minister and Jesus. Then why are so many ministers out of a job?

Some time ago we heard a very successful minister tell how he was called to dedicate a church in the outskirts of his city that was started and nourished along from its beginning by a little woman who had the spirit of ministry. She just wanted to help somewhere and started a Sunday school and after a while had an evangelistic service, started regular services and got a crowd together and called a pastor and later built a church building. There were ministers in that pastor's congregation who could not find anything to do. They would have been glad to have begun the pastor of the church, or take a meeting somewhere, but when it came to service for the sake of others they couldn't find any place to serve, and consequently were out of work.

Sometimes it seems a revival of these things which are included in a call to preach. We need to get away from the money side of the ministry, and from the leadership of a church side, and even from the service side of the matter and get closer to those fundamental things which count for more, even the things of humble service in the name of Jesus.

**THE PASTOR'S SCRAPBOOK**

L. L. FLYNN

**Faith!**

My Definition:

- When you receive a promise of God as being absolutely true; that it is for you; and you make it your own, by an act of acceptance of your whole being; and you have no more doubt or anxiety about its fulfillment; and your mind is at complete rest on that matter, that is faith.

- You owe a hundred dollars. It must be paid at a certain date, or it will involve a great loss on your part. After solicitation, a friend hears your plea. He tells you that he will go and make you a loan, and if you can check it out and pay your obligation at any time. If you know him to be trustworthy, you have no further doubt about that matter. It is settled so far as you and your friend are concerned. Take it from God that way. The assurance then is that you have met all conditions required of you, and your cause is worthy, and you can hold up a promise to your heavenly Father, then it is yours.

**Some Good Advice**

Mafalda Goularte

1. “You can live in your house until you are ready to build your foundation.”

2. “Practice your religion without adulterating, or taming it down.”

3. “Put your emphasis on love, for love is the center and soul of Christianity.”

**What is Man?**

“Analyze him. You will find enough water to wash a pair of blankets, enough grease for seven bars of soap, enough iron for a six-penny nail, enough phosphorus to tip 2,000 matches, enough sulphur to kill the fleas on a small dog, enough calcium for one small dose. Altogether about 90 cents at the corner drug store”—if you are a materialist.

“but from God’s viewpoint, Thou hast made him a little lower than angels, crowned him with glory and honor.” He has an immortal soul, and Jesus died for him.

**The Unmistakable Promise**

Among the curiosities of the Bank of England may be seen some notes, the remains of some bank notes that were burned in the great fire of Chicago. After they were found and carefully brought to the bank. After applying chemical tests, the numbers and value were ascertained, and the Bank of England paid the money to the person. If a human promise can be worth so much, how much more is the promise of God?—Str.

“Follow with reverent steps the great example Of Him whose holy work was ‘doing good’; So shall the wide earth seem our Father’s temple, Each living life a poem of gratitude.”

**Reputation**

Reputation is seeing; character is being. Reputation is manufactured; character is grown. Reputation is your photograph; character is your face. Reputation is what men say you are; character is what God knows you are. Reputation is what you need to get a job; character is what you need to keep it. Reputation is what comes over you from without; character is what rises up from within. Reputation is what you have when you come to town; character is what you have when you go away. Reputation is what is chiseled on your tombstone; character is what the angels say you are before you meet the face of God.—E. A. Strow.
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ST. MATTHEW, 5.
Christ's sermon on the mount

15 1The land of Zib’u-lon, and the
land of Neph’ta-lim, by the way
of the sea, beyond Jor’dan, Gal’t-lee
of the Gentiles;

A. D. 31.

2 A And he opened his mouth, and
taught them, saying,
3 B Blessed are the poor in spirit
for theirs is the kingdom of heaven.

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761] 20 AND God spake all these words,
saying,
2 I am the LORD thy God, which have brought thee out of the land
of E’gypt, out of the house of bondage;
3 Thou shalt have no other gods
before me.
4 Thou shalt not make unto thee
any graven image, or any likeness of
any thing that is in heaven above,
neighbour's house, thou
covet's thy neighbour's wi-
man servant, nor his maid
or his ox, nor his ass,
things that is thy neighbor
18 ¶ And all the people
thunderings, and the seven
and the noise of the thunder
the mountain smoking:
the people saw it, they
and stood afar off.
19 And they said unto
Speake thou with us, an

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NOTICE TO THE RESEARCHER

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