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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. Breséé 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, of course, 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. Chalfant was impressed by the fact that the bishops 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 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 evangelistic 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 will 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 make his service what I am 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 ban of a thousand good meetings), but I would exhort for 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 use 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.

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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

EXPOSITORY MESSAGES FROM HEBREWS

OLIVE M. WINCHESTER

Christ, Our High Priest

Being addressed by God as High Priest, after the order of Melchizedek (Heb. 5: 10).

TWO 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 and that is His High-priesthood. This

thought is prominent throughout the remainder of the epistle and constitutes the ruling thought of the epistle, the preceding assertion 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 as 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 was 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: as

he saith also in another place, Thou art a priest for ever after the order of Melchizedek" (5: 4-6, 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 thee the only true God, and him whom thou didst send, even Jesus Christ" (v. 3, R.V.). "For the words which thou gavest 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. 8, 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 retraced 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 relative to the Aaronic and then especially to 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 desisted, 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 disannulled 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 are hindered from continuing," yet Christ abideth forever and thus His priesthood is unchangeable. Accordingly He is able to save unto the uttermost. He is "holy, guileless, undefiled, separated from sinners, and made higher than the heavens," who made offering for sin once for all.

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

*They first their own burnt-offerings brought,
To purge themselves from sin;
Thy 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 sev'ral hands,
For mortal was their race;
Thy never-changing office stands
Eternal as Thy days.*

*Once, in the circuit of a year,
With blood, but not his own,*

*Aaron within the veil appears
Before the golden throne.*

*But Christ by His own pow'rful blood
Ascends above the skies
And in the presence of our God
Shows His own sacrifice.*

*Jesus, the King of Glory, reigns
On Zion's heav'nly hill;
Looks like a Lamb that has been slain,
And wears his priesthood still.*

*He ever lives to intercede
Before his Father's face:
Give Him, my soul, thy cause to plead,
Nor doubt the Father's grace.*

—ISAAC WATTS.

Not only is the High-priesthood of Christ dynamic bringing life, and not only is it eternal and unchangeable, it operates within the heavenly court. This epistle as no other stresses the ministry of Christ at the right hand of God. "He ever liveth to make intercession." "He sat down at the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle which the Lord pitched and not man." Wescott specifies three distinct forms in the work of Christ in the heavenly sanctuary.

"1. Christ intercedes for men as their present representative before God (7: 25, 27; 9: 24).

"2. Christ brings the prayers and praises of His people to God, embodying their true spiritual desires, so that at each moment they become articulate through His Spirit and are brought through Him to the Throne (13: 15).

"3. Christ secures access for His people in their present state to 'the holy place,' where He himself is, in His blood—the virtue of His earthly life lived and offered (4: 16; 10: 19-22).

"These three forms of Christ's work shew the conditions of human experience, what He does for humanity eternally. Our fellowship with God will grow closer, more perfect, more conscious, but still our approach to God, our worship, our spiritual harmony, must always be 'in him' in whom we have been incorporated."

Further the High-priesthood of Christ functions as a new motivating power within the heart. "I will put my laws into their minds, and on

their hearts also will I write them" (8: 10b, R.V.). The fact of this new motivating power is closely connected with the ministry of Christ, the more excellent ministry, in the heavenly sanctuary; because our Redeemer has this more excellent ministry, he is accordingly a mediator of a better covenant. The old covenant affecting only the outer life, the conduct, and not touching the inner urges and drives creating new motives proved defective but the new covenant goes into the springs of human life and conduct and there establishes a new driving force which is impelled by a new inner law.

Still another factor in the functioning power of the priesthood of Christ is that therein may the conscience be purged from dead works. Our writer tells us, "But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption, for if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God" (9: 11-14, R.V.). The significance of conscience here extends beyond what we ordinarily indicate by conscience and refers to the whole inner nature; it is a case of that figure whereby a part is used for a whole. Hastings commenting says, "Hence he means by it not only the sense of right and wrong, but the whole inner nature which connects man with the heavenly. The sense of the Infinite which awakens in him a feeling of awe and wonder before the grandeur of God in earth and sky; the emotions of reverence that pour themselves forth in temple worship before the felt presence of the Father; the belief in the invisible world which makes us feel that there are regions near us whose beauty and glory 'eye hath not seen, nor ear heard, nor heart conceived': all in man from which his religion and worship rise are included in conscience, and implies that the spiritual, heavenly, aspiring nature needs purifying before we can serve the living God."

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 later one to deal with the building of Christian character. The supreme objective of the High-priesthood in its function was to bring unto man redemption in cleansing the conscience 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 establishes Christian habits organizing a 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 confession 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 receive mercy and find grace to help in every time of need (4: 14-16). Again we find the writer exhorting that inasmuch as they have a great Priest over the house of God they are 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 heed 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 incentives 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-priestly work 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. MACRODY

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 it, for the most part, 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 great joy, of Immanuel, God with us, grip every heart. Like the shep-

herds, and the Wise Men of the East, let us worship the Savior of men and present unto Him our best gifts.

December 2—Morning Sermon

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 Preventorium. 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 only sure foundation for both men 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 Babylon, Egypt, Greece, 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, "Fear God and keep his commandments, for this is the whole duty of man" (Eccl. 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 OF DIVINE ORIGIN

1. It was instituted of God.

Genesis 2: 2, 3 tell 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 permissible. These are set forth in the teachings of Jesus. They are works of necessity and works of mercy.

2. It is a day of worship.

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.

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

2. Many make the day one of worldly pleasure.

Moving picture houses are crowded. Places of amusement and sin are crowded. 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 less than a hundred people to preach to while in the afternoon ten thousand attended a baseball game near his church.

3. Many are inviting the wrath of God.

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 too busy to die. He went into eternity unprepared to meet God. "Remember the sabbath day to keep it holy."

December 2—Evening Sermon

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, His parents. 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. Presumption is a dangerous thing. How many *think* they are all right. They *think* they are saved and sanctified.
3. He was lost by Mary and Joseph in the temple. He was lost not only by the last persons whom you would expect to lose Him but also in the last place you would expect it. In the temple. The house of God. Multitudes lose Him at the house of God today. Many fail to give attention to the truth. Many fail to keep their vows. Many are irreverent and frivolous and careless.

II. JESUS CHRIST IS LOST TO MULTIPLIED MILLIONS TODAY

1. He is lost to a thousand million in heathen lands!
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, tithing, 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, strayed 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 temples throbbed. I became sick. I ran 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 sudden death in our family a few years ago. An uncle of Mrs. Macrory's, apparently in perfect health, dropped dead! We do not know who may be next to go. 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 Sanctifier tonight? Have you lost Him?

December 9—Morning Sermon

THEME: A Successful Soul-winner.

TEXT: *He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him* (Psalm 126: 6).

INTRODUCTION:

The text, as given by the psalmist, may be broken into four parts. (1) He that goeth forth and weepeth. (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 GOETH FORTH AND WEEPETH

1. This is illustrated in the life and ministry of Christ. Isaiah pictured Him as a Man of Sorrows (Isaiah 53: 3-6). 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 throughout His public ministry. See Him look upon the multitudes with compassion; with love and sympathy. Watch Him as He wept over Jerusalem and as He agonized in Gethsemane. His ministry was one of suffering. He went forth weeping.

2. This is illustrated in the life of every successful soul-winner.
"As soon as Zion travailed she brought forth" (Isaiah 66: 8). There is a spiritual law that operates in this field. Why is it 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 commandeered everything it had need of. It took over the railroads, power plants, steamships, manufacturing plants, etc. It went farther and entered our homes and took our sons and daughters and ordered them to France. Men were called upon to lay down their lives.
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 BEARETH PRECIOUS SEED

1. The Word of God.
Men must know God. The Word of God brings to us 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 discerner of the thoughts and intents of the heart. It uncovers sin. It defeats the devil and will carry salvation to every honest heart.

III. A SUCCESSFUL SOUL-WINNER SHALL REAP WITH JOY

1. Shall reap!
Wonderful promise of God. "My word shall not return unto me 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.
3. Shall see the travail of his soul and be satisfied. The writer of Hebrews speaking of Jesus said (Heb. 12: 2).
What is the story of your life?

December 9—Evening Sermon

THEME: A Marvelous Salvation.

SCRIPTURE LESSON: Isaiah 35: 1-10.

INTRODUCTION:

It is helpful to read the 34th and the 35th chapters of Isaiah together. The 34th chapter of Isaiah deals with the judgments 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 prophet 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 into 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 faith in the heart of the penitent sinner.
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 a 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

regeneration. But it is no more so. It is the second half of God's plan of salvation. Regeneration deals with our actual sins. Sanctification deals with the sin principle.

2. It is wrought instantaneously by faith in the heart of the believer.
It is the second crisis in Christian experience. The approach may be as gradual as is regeneration but when every condition is met again the work is done in a moment of time.
3. It produces inward holiness.
The regenerated man while enjoying outward holiness has many inward struggles. Sanctification destroys carnality within the heart.
4. It is essential to salvation.
"This is the will of God, your sanctification." "Jesus suffered without the gate that he might sanctify the people with his own blood."

III. WHAT A MARVELOUS SALVATION!

1. What a wonderful plan!
The plan of God. Worked out in the mind and heart of God. "He hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love."
2. What a wonderful way!
Isaiah calls it a highway and a way. The way of holiness. A safe way; a clean way; a happy way.
3. What a wonderful consummation.
It ends in eternal life and glory (Rom. 6: 22; Isaiah 35: 10).

December 16—Morning Sermon

THEME: Laying a Sure Foundation.

TEXT: Acts 2: 38.

INTRODUCTION:

The text brings before us that wonderful scene enacted on the Day of Pentecost. The entire city was stirred with excitement. Multitudes gathered. Peter seized the opportunity and preached unto them Christ, whom they had crucified, but God had raised up. Conviction settled down. They were pricked in their hearts and cried, "Men and brethren, what shall we do?" "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." About three thousand were added to the church that day.

I. CONVICTION IS THE FIRST STEP TOWARD SALVATION

1. Conviction is the work of the Holy Ghost.
Peter was the messenger that day. In himself, being classed as an illiterate fisherman, he could not have swayed the multitude. The secret was he preached in the power of the Holy Ghost.
2. Conviction always works upon the heart. They were "pricked in their hearts." The work of the Holy Ghost is never superficial. It is deep, mighty, pungent.
3. Conviction will open the way for truth. It will make one humble, teachable and approachable. Will take all egotism out, and make the soul hungry for God.
4. Conviction will lead to repentance. Many are confused 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 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 unmistakable evidences.
 - a. A confession of our sins.
 - b. The forsaking of our sins.
 - c. Making restitution (Matt. 3: 8).
4. Repentance 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. Regeneration is the foundation of sanctification.
4. Are you laying a sure foundation?
(Matt. 7: 24-27).

December 16—Evening Sermon

THEME: A Startling Discovery.

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

INTRODUCTION:

We live in an age of discovery and invention. Doubtless the greatest age of its kind in the history of the world. Wonderful as the past twenty-five to fifty years have been we are told the next twenty-five to fifty will be even more so.

But we would call your attention today to one of the most outstanding 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 teaching of years many still believe we teach (1) Absolute perfection. (2) Adamic perfection. (3) Angelic perfection. What we do teach is Christian perfection. We teach heart purity, 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 ignorance 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. 13: 12; 1 John 1: 7; 1 Thess. 5: 23, 24).

3. It is commanded.

Jesus said, "Ye are my disciples if ye do whatsoever I command you" (1 Pet. 1: 16).

III. HOLINESS IS 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 wife of a minister of a certain denomination took very sick and the doctors said she was dying. She and her husband believed one could be sanctified in the hour of death. She prayed and God sanctified her. But to their surprise she rallied and lived! Both she and her husband were at a loss to know what to do. As they discussed it, conviction seized his heart and he cried to God and God sanctified him.

What a startling discovery they made! Yes, one may be sanctified and live a holy life now—in this world! Praise God!

December 23—Morning Sermon

THEME: Emmanuel.

SCRIPTURE LESSON: Luke 2: 1-20. Matt. 1: 23.

INTRODUCTION:

We celebrate today the happiest event of history—the birth, the Incarnation, of Jesus Christ. For 4,000 years men had waited for His coming. They had waited for the fulfillment of the promise of Eden. They had waited for the fulfillment of prophecy repeated again and again. For centuries men had cried, "How long, O Lord, how long?" For 4,000 years hell had conducted a carnival of jubilee. Darkness, gross darkness, had settled down upon the earth. Morally the nations had reached the lowest depths. Spiritually the church, the Jewish church, had forsaken God. The world had passed through the period of Greek supremacy to the period of the Roman rule. With a universal language and Rome the mistress of the nations everything was in readiness for the "fulness of time." At last it came! What an hour it was!

I. PROPHECY ENDED AND HISTORY BEGAN

1. Augustus Cæsar, the Roman emperor, had issued a decree that all the world should be taxed. According to Jewish custom at such a time the people must gather at their native city to be registered. Among those who responded to the call were two humble Galilean peasants—Mary and Joseph of Nazareth. While they were but humble peasants yet the blood of kings flowed through their veins.

2. It was the month of December.

The weather was doubtless cold and bleak. After a journey of almost 100 miles from Nazareth to Bethlehem they reached the city. Mary was nearly dead with fatigue and Joseph terrified with anxiety.

3. What a historic night it was!

Every available lodging had been taken. No room was in the inn. Only shelter Joseph could find was a stable with a vacant manger. There during the hours of the night, while men slept, Jesus Christ, the Son of God, the Savior of men, was born!

II. EMMANUEL HAD COME! GOD WITH US!

1. Had come to the poor.

Announcement of His coming was made first to a company of humble shepherds. Luke tells us "While shepherds," etc. They made haste and went into the city and found Mary and the Babe! They returned glorifying and praising God. The shepherds were poor men and often despised in their day. But the first announcement was to them. Poverty should discourage no man. It is not our circumstances nor our surroundings that count but the plan of God for our lives. This is demonstrated again and again. Take the case of Moses. He was born in the slave huts of Egypt but he became one of the greatest men of history. Take the apostles. Take Christ himself.

2. He had come to the rich.

Wise men from afar had seen His star. For days and weeks they traveled. When they found Him they presented unto Him gifts. Tradition says they were three oriental kings. They were men of wealth and culture. They represented the opposite end of the social scale from the shepherds. But both found a place at the feet of the Christ child.

3. He had come to all men everywhere.

He is the desire of all nations—both Jew and Gentile, rich and poor. Men of every race and nationality and station in life have the same problems of life to meet. Thank God all men everywhere may find a place at His feet.

III. EMMANUEL! GOD WITH US. WHAT A MESSAGE!

1. One of glad tidings of great joy.

November 11, 1918, Armistice Day, is a day one will never forget who lived to witness it. The world was wild and intoxicated with joy. Men had never known such a day before. Christmas should be such a day. It should be a day of joy unspeakable, of glad tidings, of great joy, of joy abiding and eternal.

2. Of great joy because it is a message of salvation.

"Unto you is born this day a Saviour."

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. Blessed Incarnation!

3. Of great joy because it is a message of reincarnation.

He came not only to be Emmanuel, to live among men, 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 such a place in every heart today.

December 23—Evening Sermon

THEME: Exchanging Gifts.

SCRIPTURE LESSON: Matt. 2: 1-12.

INTRODUCTION:

Many wonderful incidents are connected with the birth of Christ. One does not think of Bethlehem and the nativity 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 nations; the coming 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 annunciation; 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 climaxes 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: 1, 2, 8, 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," etc. 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 shineth 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 HIM GIFTS

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 poet has said, "Were the whole realm of nature mine that were a present far too small. Love so amazing, so divine demands my soul, my life, my all."
How many fail at this point! Many unite with the church, attend services, support the work, but it is mechanical, empty, and meaningless.

III. THE WISE MEN RETURNED ANOTHER WAY

1. Were warned of God in a dream.
It is an interesting story (relate).
2. Men who come 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."

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

December 30—Morning Sermon

THEME: Three Things Concerning Christ.

TEXT: *I am the way, and the truth, and the life* (John 14: 6).

INTRODUCTION:

Christianity is built about a Personality. That Personality is Jesus Christ. Without Christ Christianity falls to the ground. The Word of God is built about 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

1. 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 the skies. 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 wayworn 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 heights and depths and lengths 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.

III. 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?

Have you left the world and its ways? Have you found Christ? He that hath the Son hath life. Have you life? Spiritual life? Are you bearing fruit?

3. "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.

4. 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.

SCRIPTURE LESSON: John 13: 1-20.

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 customary in the East when one who had been traveling 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 Personality—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. His incarnation 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? Are our lives patterned after His? What is your life?

II. OUR EXAMPLE IN LOVE

1. What a wonderful example He has set. Demonstrated 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 distress doomed, damned, lost, without God and without hope. He laid aside His royal robes and came to our rescue. Praise His name!

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 come? Why did He die? Because He loved us so.

2. Love must always find expression. It is never dormant. Always active. That is true of human love as well as of divine love.

3. Our love to Christ must be active. More than a complacent love. More than the love of admiration. It must be a benevolent love. Active. Paul said, "The love of Christ constraineth us." That is, it urges, drives, forces, compels one to act. 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, bleed, and die—to face the ignominy and shame of the cross for you and me.

2. He came to set us an example. 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? Would you suffer for Him? Will you yield your life in a life of separation? In a life of regeneration? In a life of holiness?

PRAYERMEETING SUGGESTIONS FOR DECEMBER

LEWIS T. CORLETT

Beatitudes in the Book of Revelation

(The four divisions were given to four different people, who used the points suggested and made their own comments. The meeting was very helpful.)

1. Blessed are the readers, hearers and keepers (Rev. 1:3; 22:7).
Happiness comes to the ones who listen, obey and do the commands of God.
2. Blessed are the dead (Rev. 14:13).
"Who die in the Lord."
They rest from their labors.
Their works continue after they are gone from this world.
3. Blessed are those who go to the Marriage Supper (Rev. 19:9).
A wonderful wedding.
A glorious company of guests.
All have the same kind of garments.
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.
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 murmur and repine, and find fault with God in trial, even if they do not lose their trust in Him altogether.

The second are as silver: in tribulation they show patience and resignation, giving no utterance to impatient or rebellious thoughts, though often sorely tried and tempted to do so.

The third come forth as gold: they rejoice so truly and unaffectedly in their tribulation that friends who come to pity stay to learn their secret.—*Selected.*

Tests that Indicate Reality

(John 8)

In this chapter the Lord sets forth a number of tests which indicate and determine reality. 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 DISCIPLESHIP (v. 31)

1. A disciple is more than a believer in Christ, he is a follower as well.
2. It is permanent continuance 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)

1. Freedom from the condemnation and power of sin can be obtained only in and through Christ.
2. 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 (vs. 42, 74)

1. Sons of God are born of God and thus possess His nature (John 1:12, 13; 2 Peter 1:4).
2. Sons of God love Christ and hear God's Word. The hearkening 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 Sight. "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 Thess. 4:17).
3. The Joy of Reception. His promise is, "I will . . . receive you unto 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 Thess. 4:17).
6. The Joy of Reward. Not only rewarded by by Him, but we shall enter into the joy of the Lord (Matt. 25:23).

7. The Joy of Glory. Christ has willed that we shall behold and be with Him in the glory (John 17:24).—*Selected.*

The True Way to Promotion

1. David inquired of the Lord (1 Sam. 23:2-4).
2. David encouraged himself in the Lord (1 Samuel 30:6-8).
3. David enthroned by the Lord (2 Kings 8:14, 15).—*Selected.*

Requisites of Prayer

(James 4:3)

1. Attention and fervency.
2. Perseverance.
3. Humility and submission.
4. Trust and confidence.
5. Integrity of heart.

Hindrances to Prayer

(James 4:3)

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 fretful and complaining.
4. When we are too indefinite.
5. When we are insincere.
6. When we are indifferent to the needs of humanity.
7. When we are heartless and cold toward our fellowman.

Revival Preparation

(John 1)

- I. EVERYTHING IN FAVOR OF THE CHRISTIAN
 1. The Lord is on our side—all to gain, nothing to lose.
 2. We are on the Lord's side.
- II. A PERSONAL PREPARATION
 1. Success dependent upon individual spiritual victory.
 2. Dependent upon individual praying.
- III. THE DIVINE PROMISES SHOULD BE KEPT IN MIND
 1. Never forget that this is God's battle, Christians simply His soldiers.
 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. SOURCE OF GRACE. "GRACE OF GOD"
 1. The divine favor of God to man.
 2. The presence of the Lord with man.

III. THE ACTIVITY OF GRACE

1. Manifested in bringing salvation.
2. Its scope is to all men.

IV. THE TEACHING OF GRACE

1. Negatively—"Denying."
2. Positively—"Live soberly, righteously and godly in this present world."

V. THE HOPE OF GRACE—"LOOKING"

At Jesus' Feet

1. Place of Pardon (Luke 7:38).
2. Place of Healing (Mark 7:24-30).
3. The Place of Instruction (Luke 10:38-42).
4. The Place of Worship (Matt. 28:9).
5. The Place of Thanksgiving (Luke 17:15-19).
6. The Place of Comfort (John 11:32).
7. The Place of Anticipation (John 12:3).

—*Selected.*

The Believer's Life

(Philippians 3)

1. Position—Found in Christ (v. 9).
2. Privilege—Fellowship with Christ (v. 10).
3. Purpose—Following after Christ (v. 12).
4. Prospect—Fashioned like Christ (v. 21).

—*Selected.*

SPECIAL SERMONS FOR SPECIAL OCCASIONS

BASIL MILLER

Bible Sunday

THE GLORY OF GOD'S WORD

TEXT: *These words which I command thee this day . . .* (Deut. 5:22; 6:6-13).

INTRODUCTION—God is giving commandments to Israel concerning entering Canaan—a land of blessedness, 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) and live by it.

II. TEACH IT TO THE CHILDREN—In the passage used as the text we are commanded to teach the words of the Almighty to the children. (1) Importance of childhood. (2) Necessary to store the mind at this plastic age with the best, and especially the Bible. (3) What we put into childhood remains throughout the entire life as guiding principles. (4) The Word must be taught at home, in the church, and in our spare time through reading it to the children.

III. TALK OF THE WORD—In verse 7 we are commanded to talk of these words of God to Israel. The theme of the Christian should find

its source in the Bible, as God's Word. When we are in church make it the main topic of study and discussion. At home it should rule the conversation. When in conversation with others may our talk bristle with quotations from the Word. In our testimonies nothing so reaches others as quotations from the Bible.

IV. THE MOTTOES FOR THE LAND AND THE HOUSE OF GOD—In verses 8 and 9 the mottoes of the land and the home are to be these words which God gave to Israel. Nothing better reaches the needs of the nation and the Church than the Word of God as the motto, the code of ethics, the standard of morals. In the founding of America the Bible was dominant—the Pilgrim fathers fought for it; the talks of the early leaders were based upon the Word; the orations of Webster, Clay, etc., abounded in references to the Bible. May we again make it the "motto" for the nation, and for the Church of God.

CONCLUSION—Great promises are given to those who will follow the Word of God thus (see verses 10-13). These are: (1) We will be guided home; (2) cities will be given to us; (3) homes which we have not builded shall be ours; (4) satisfaction unsought will flow to us; and (5) the land shall swear by the name of the Lord.

The Nature of the Bible

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

INTRODUCTION—Through the centuries the power of the Bible has been outstanding. In searching the Scriptures man has discovered his strength. The Bible is:

I. A MIRROR—TO REVEAL—"He is like unto a man beholding his natural face in a glass . . . whose looketh into the perfect law of liberty . . . this man shall be blessed in his deed" (James 1:23-25). The Bible is a book to reveal the nature of man's needs, and the source of his supply; it reveals the face of God as friend in time of distress, a judge for the sinner, and a companion for the needy. It reveals man's origin, his Savior, and his eternal home. It reveals man's inner nature, his soul sickness, and the divine remedy for his sins. It reveals the blazing path of glory that leads to an eternal home. It shows a hell to be escaped and a heaven to enter.

II. A LAMP—TO ILLUMINATE—"Thy word is a lamp unto my feet (Psa. 119:105). The Bible illuminates man's pathway—it is the guidepost to the eternal heaven. It shows man's duty toward his neighbor—to love him—and toward his God—to worship Him. It illuminates the problems of man's origin and destiny—throws light upon the scheme of providence and makes glorious the tender care of God for His children.

III. HONEY—TO DELIGHT THE SOUL—The Bible is "sweeter than honey" (Psa. 19:10). The soul of man finds more delight in the compan-

ionship of the saints, prophets, kings, and the Redeemer through the Bible than anywhere else. Look into the Bible to find joy; search it to discover peace; marvel in its delights to satisfy the soul; luxuriate in its promises to be blessed; live it to be happy; master it to ward off temptation; and cast your all upon it to gain an entrance into heaven.

Christmas Sermons

THE STARLIT PATHWAY

TEXT: *When they saw the star, they rejoiced* (Matt. 2:10).

INTRODUCTION—The radiance of the heavenly star, the first diamond-stud of light that made glorious the pathway to the Babe, led wise men to the Master. There are today stars that radiate a glow which brings one to the Savior. When we walk this starlit pathway:

I. WE BOW AND WORSHIP (Matt. 2:10)—When this glory of the starlit pathway brings us to the cradle of the Savior, we as wise men and shepherds bow in worship and adoration. No one can long remain in contact with Jesus and not worship Him.

II. WE RECEIVE A MESSAGE OF GLAD TIDINGS (Luke 2:10)—The glory of that pointing star brings tidings of joy and gladness. At this Christmas season we should rejoice because of the star, its light, and the attendant messages of glory which the angel hosts brought. These are for all people; let us sing it loud and sound it afar—the Savior is born and whosoever will may come to Him. Happier tidings were never carried by any messenger than those which rode down starbeams that night when the angels sang the glory anthem, "Christ is born."

III. WE ARE SENT AWAY REJOICING—The shepherds were sent away glorifying and praising God (Luke 2:20); and so will be the return from the end of that starlit pathway that leads to the cradle of the Savior. Christmas brings a song of glory—it raises an anthem of praise in the heart—for the Savior is born.

CONCLUSION—Near you, my friend, is a pathway made radiant with the glorious light from the Christ that will bring you to the source of all life and glory. Find it—walk with the shepherds to the cradle of the Savior, and with the Wise Men open the treasures of your heart unto Him.

Tuning the Soul to the Heavenly Choir

TEXT: *There was with the angel a multitude of the heavenly host praising God . . .* (Luke 2:13).

INTRODUCTION—The first Christmas anthem came upon the midnight air, clear, joyous and vibrant. Shepherds caught the strains, attuned themselves to receive the gracious message, and hastened to the cradle of the newborn King. As

musicians we must tune our spirits to the anthems of the Christmas message, receive the melody of the new born Redeemer and join in with the great choir, praising God and singing.

I. TUNE YOUR SOUL TO THE MUSIC OF THE SKIES—The very stars are chanting an anthem; the heavenly hosts are rejoicing; all nature is avoice with the glory of God. The Bible is the greatest spiritual oratorio ever written. Let us tune our spirits to catch its heavenly music. We tune ourselves through prayer to catch its 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 praise will be born within our souls.

II. TUNE OUT THE LOW—Some said it thundered when the angel voice from heaven spoke at the baptism of Jesus. They were tuned too low—tuned to receive only the earthly messages and notes. 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 the world; its music becomes our melody, its tidings become our praise. This must be tuned out before the glory of the heavenly choir can bring in the praise of God.

III. JOIN WITH THE HEAVENLY CHOIR—Let your voices then unite with that heavenly choir which sang on the first Christmas night. Throughout two thousand years men have lifted their praise to the Almighty—for Christ the Savior is born. As children the world lisps this message—and the dying note from the lips of the saint re-echoes the melody of childhood—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 Almighty come in, and tune your spirit 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 recognized first 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. May we then follow these as they point to Christ.

II. THEY WERE TREASURE OPENERS—When they came to the cradle-manger they opened their treasures to the Babe. 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, by 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 prospect, transformed in spirit, and returns to life by an entirely different route. He comes groveling in sin; he returns walking in the light with a glory in his soul. He comes darkened by sin, he returns illuminated by the light of heaven. He comes lost, and returns as a reclaimed, a found prodigal. In rags coming—going he is clad in the robe of righteousness.

CONCLUSION—Walk the desert path with the wise men, friend; go to Bethlehem with them; consecrate your life with 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 more wont to be thinking of the New Year, than of the past one. But we can well afford to sing John Newton's song thus:

*"Safely 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 DID NOT FAIL—He promised to be with us "always even unto the end of the world." He went with David Livingstone, as the missionary tells us in his biography, when things seemed impossible, and death was imminent. He stayed by the side of Paton 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 higher hill we were forced to climb, he gave us a little more of the buoyancy of the spirit. For every trial, he saw to it that the spirit was undergirded with sufficient power to stand. When we became faint the strength of the Almighty became our repose.

III. SAFELY HE HAS BROUGHT US—Time has slipped by another year; the New Year, just two days away, stands calling for our attention. The God of our yesterdays, our yesteryears, will stand as our Guide for the unknown future. The providence of this year, safely guiding us on our way, will be our resting place for the coming one.

CONCLUSION—Only to God can one safely rest the barque of his life—in time, in eternity, in life and death, He will go before us.

SOME SUBJECTS AND TEXTS

LON R. WOODRUM

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. HEARSAY RELIGION
Text: "Ye have heard that it hath been said . . ." (Matt. 5:33).
3. THE MAN IN BETWEEN
Text: "God remembered Abraham, and sent Lot out" (Gen. 19:29).
4. MOCK RELIGION
Text: "They bowed the knee before him, and mocked him" (Matt. 27:29).
5. DRYING BROOKS
Text: "The brook dried up" (1 Kings 17:7).
6. GIFTS FOR GOD
Text: "They presented unto him gifts" (Matt. 2:11).
7. THE HUMAN IN SAINTS
Text: "Elijah was a man" (James 5:17).
8. IN THE HANDS OF THE RECEIVER
Text: "This man receiveth sinners" (Luke 15:2).
9. HOME MISSIONS
Text: "Let us go into the next towns" (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 stretcheth out his hand against God!" (Job 15:25).
12. THE INCOMPARABLE PEOPLE

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

13. MISSING THE KINGDOM
Text: "Be 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 10:31).
15. THE POVERTY OF SIN
Text: "Your sins have withholden good things from you" (Jer. 5:25).
16. DESTRUCTIVE RELIGION
Text: "They were the ruin of him, and of all Israel" (2 Chron. 28:23).
17. RECAPTURE
Text: "Again entangled . . . and overcome" (2 Peter 2:20).
18. A CALL TO ARMS
Text: "Let us put on the armour of light" (Rom. 13:12).
19. EXTRAS
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 garnished" (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 TRAPPER
Text: "The snare of the devil" (2 Tim. 2:26).
23. IN A POSITION TO LIVE
Text: "At his feet" (Luke 7:38).
24. MORAL ILLITERACY
Text: "They are wise to do evil, but to do good they have no knowledge" (Jer. 4:22).

PRAYER

MRS. H. H. BOLENDER

- Scripture Lesson: 1 Kings 18:41-46.
Text: James 5:17, 18.
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)

PRACTICAL

PSYCHOLOGY FOR WORKERS WITH ADOLESCENTS

BASIL MILLER

Number V. Individual Differences in Adolescents

WHAT is the physical meaning of individual differences? After thirty years of experimenting with mental reactions, psychology awoke to 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 when 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 geniusness, 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, and some others to tactile, 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 handwork, 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 cre-

ating 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 also must 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 such.

2. Individual differences make necessary in the instruction 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 morally deficient in the ability to accept authority and to obey, and thus he calls for 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 variances 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 several age groups of adolescents. In the public school there is a gradation of the lesson material and of the classification of the adolescents, and even 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 expressional 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 geniusness. Some pupils are quick to comprehend truth; while 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 dullness 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 comradeship. 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 oddities known, and on these the wise instructor will build his approach to the life. The elements of faith and doubts, acceptance of creeds 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 reacting time between receiving a stimulus and responding, the sensitiveness of the sense organs, the types of imagery which persons use, all vary 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-lines, 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. Those 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 possessing 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 not 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 learning, emo-

tional response, and receptivity to Christian instruction and character formation.

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 enemies than the boy.

The boy is reported to be more critical, given to ambitious plans, sensible, decisive, gifted in mathematics, literature, memories, easy going, widely read, and punctual than girls. In the instinctive acts the boys are gifted with the fighting instinct, and girls with the maternal and nursing instinct. In the men this is seen 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 under-

stand. 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 percentage grades, such as 75 per cent, 90 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 subnormal 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 workers. This consists of a series of tests 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 the last year's test the person was able to pass, by the chronological age. If a youth was 13, and passed the 16th 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 run from 0 to 212. With these have been formed 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, wherein a number of true answers and false ones are given following each question which the pupil is to check as correct, are being produced rapidly. This makes it easier to grade the amount of information re-

ceived from the teaching of the Bible in the church school.

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

<i>I. Q.</i>	<i>Classification</i>
Above 140	Near genius, genius
120-140	Very superior
110-120	Superior intelligence
90-110	Normal or average intelligence
80- 90	Dullness
70- 80	Border-line deficiency, feeble-mindedness
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 adolescence? 1. Of all the studies of gifted children or geniuses those of Galton, an Englishman, and Terman, of Stanford University, are outstanding. Certain conclusions were reached, which should be known by the teacher in the church school. It was concluded that only a very few attain the position of the "illustrious" 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.

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

3. On the race 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 conditions a proper method of instruction. Our cumbersome teaching, our unscientific approach to training, are oftentimes the result of a lack of a 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 basic to that which we achieve in the realm of character formation is the application of a knowledge of how to work with each individual. Our system is liable to degenerate into a movement of 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 expressional and service activities. These form points of contact, and afford us with 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 fail in applying Christ's method to winning his or her pupils. Jesus won men personally to the cause He represented, and not by companies.

Do individual differences apply to the moral and religious traits of adolescents? One of the great failures of workers in the church school has been that we have been slow to apply our knowledge of scientific instruction in the realm of morals and religion. Youths vary one from the other in their moral and religious natures. Some are naturally devout; while others seem indifferent to the claims of religion and morals upon them. Some are naturally believing, while others cannot help their doubting. This variance is also seen in the ease with which some are won to Christ, and the difficulty in reaching others. Until we realize that each adolescent presents a specific study in psychology, our program in reaching them will be filled with many problems and vexations.

The true program of religious instruction, with its end the formation of a Christian character, takes cognizance of these principles of individuals, studies each adolescent by the "case method," and fits a program to each one. The wise teacher has long ago discovered what will reach one pupil will not win the rest of those in the class.

PROBLEMS OF A DISTRICT SUPERINTENDENT

By a DISTRICT SUPERINTENDENT

THIS month I have decided to come to you from a close-up 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 same.

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 of when and how to receive it is important. In some cases he can have it forwarded, but on the one night stop plan, much is lost or returned, thus causing delay and question. He 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 deal 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 telegraph 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 he reads from the Old Book and prays with the family. The good wife has fought alone for weeks, and now must have some assistance with the affairs of the home. The insurance on the house is due: shall it 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.

Now nine-thirty has arrived and the mail is yet untouched, except for one or two letters, and a whole stack of about sixty 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 pastorate, 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 men may find work in the field that God has prepared for them and that His will might be done in the placing of each one of them. An answer to each is right, and so a line is penned and other mail is opened.

Here is a sad letter from a pastor who is heart-broken. One of his members has gone astray, the facts are before him and the violations of the Manual 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 asks advice; a thing easier asked than given. Here is a letter from a church secretary stating that they called a certain pastor and 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 that grace is not tied up in grammar and that the hope is that the blessing of God will outshine 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 sold the pastor merchandise for 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 hall, 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 hails the Superintendent and suggests that a sister, traveling in the same direction of the Superintendent, be taken along. The Superintendent denies the request, and is criticized for doing so. But a wreck and a newspaper story naming the parties would throw a shadow on his ministry for the rest of his life.

The parsonage is reached about 2 p. m., and arrangements are 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 uses 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 erased all the trials of the day. An evening of happy conversation closes 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 better plan. No approval is given, so the brethren feel wounded; but plans are launched to make a counter offer which in due time is accepted. And eventually the committee commend 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 heart 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 of his long, hard day, so he retires 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, no call has come to him, no field has even been 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 enthused 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 weeps and shouts and the District Superintendent gives an altar call and a goodly number seek 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 meeting of the evening. The contrast 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. Tenseness prevails but no one seems 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 out."

The folks are seated and more searching is started. Finally the pastor's wife states that she believes she 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 bit 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 toward a permanent location taken, the actual organization perfected, the board organized, a pastor secured and all this 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 ten-thirty the Superintendent decides that, being too tired to sleep, he will drive the hundred miles on home and at one o'clock his car rolls into the garage as 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 his 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 soul of procedure, an indispensable element and condition of the renewed life."

THE BUILDING OF THE CHURCH

(Charles E. Jefferson)

ERWIN G. BENSON

(A book report in eight parts)

WHILE browsing in a California second-hand book store I picked up a book by the above title. It had been marked down from one dollar and a half to seventy-five cents and then down to fifty cents. It was written by Charles E. Jefferson, pastor of the Broadway Tabernacle in New York City, and published by the Macmillan Company. Later I discovered that it was a series of lectures delivered before the Divinity School of Yale University in 1910 on the Lyman Beecher Foundation. Not having sufficient time to thoroughly investigate the contents of the book, I took a chance on buying it. When once I began to read it, I found that I had made no mistake. I could not lay it down until I had finished it. I fairly drank at a new fountain of refreshing ideas.

I had read many books on preaching, making sermons and building churches but this one seemed to be full of different ideas. For instance, I have always been taught that a preacher ought to form what is called the homiletic habit. Somewhat to my astonishment I read, "It is not well to cultivate the homiletic habit, the habit of demanding a pound of sermonic flesh from every Antonio you chance to meet." And again, "The homiletic habit is a leech." Then, again, it has been urged upon me that a preacher could hardly spend too much time upon a sermon. I was struck with, "It is possible to work too long upon a sermon . . . He spends time upon his sermon which ought to be spent upon himself." The author also said that—well, all this is from the last lecture and I guess I ought to report the other lectures first. I shall use no quotation marks as it all belongs to the author. Some of the ideas will be direct quotations while others will be condensed in my own words.

LECTURE I—THE CHURCH BUILDING IDEA IN THE NEW TESTAMENT

The traditional method of approach to a discussion of preaching has been through the pulpit. It discusses the message, subject matter, manner of treatment or the messenger and his personality and style. This approach is direct but has the limitation of centering the work of preaching on one individual—the man in the pulpit.

Preaching does not involve only one man but a society of men. The preacher is an organ func-

tioning in an organism. His endowments and attainments are only one factor working with the no less important attainments and endowments of the Christian society or the church. The sermon itself is not the voice of one individual nor does it come out of the preacher but belongs to the church. The preacher is made, shaped and molded by the body of believers to which he belongs. In lectures of this nature, it has been customary to reach the congregation and the church through the preacher but it may prove advantageous to come to the sermon through the congregation.

This method of approach is just now opportune since the church is in many quarters thrown into the shadow. Organizations engaged in ethical and philanthropic work have somewhat lessened the church in the public eye. A new world view has also thrown the church into judgment. The family, the state and the church are being tried by fire. To many people the church is only the survival of waning superstition or a curse to progress. Many believe that it had its day but that now its creeds are outgrown, its methods antiquated, its power is dwindling and the wisdom of perpetuating it in its present form is questionable. Criticism of our day is not so much directed against the person or teaching of Jesus but against the institution which bears His name. It is good for all preachers to think about the church.

Many preachers think little about the church and others think about it mistakenly. The favorite theme of many is the "kingdom of God" instead of the church. Others take a wrong attitude toward it. They look upon it as a necessary evil or an inherited encumbrance to the movements of the preacher. They are eager to get at what they call the world. They desire to reconstruct the social order on a broad scale. Their pulpit is only a place to stand and thunder forth their message. They would rather work alone and are sorry that they must stay in a church building. To them, the only use of the church is to pay their salary. This man believes in printer's ink and scatters advertising all over town to reach the masses. He fails to realize that a living church can do more to help him than all his advertising.

Other preachers think of the church as a lump of putty or a piece of wood to be shaped at their will. They begin at once to reorganize it. Everything is on a wrong basis. Everything must have a new constitution and a new set of by-laws and that immediately. They fail to realize that 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 robs others of the liberties which belong to them as Christian men. 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 casts out 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 hazy 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 sermonic stock. He is a sermonizer 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 ministry 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 love his church, and whom his church does not love, is to be pitied. He should come to his pulpit by way of his church.

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 slight, 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. It is also the bride of Christ. He writes to and about the church. His favorite figure of the church is the temple. Jesus Christ is the foundation stone and Christian ministers all build on him. The temple is to be built and the preacher is a builder. "And he gave some to be apostles; and some, prophets; and some, evangelists; and

some, pastors and teachers, for the perfecting of the saints unto the work of ministering *unto the building up of the body of Christ.*"

The task of building belongs to all believers. The minister is a builder and is not to do the thing which he has an abstract right to do but the thing which will build up the church. If one is to be sacrificed, it should be the preacher. A man who tears his church to pieces instead of building it deserves to be cast out with the publicans and heathen. Laymen are also to be church builders. A good definition of a Christian would be, "a builder of the church of Jesus Christ." "Build one another up," writes the Master Builder.

"Let everything be done with a view of building." This is the counsel of Paul and should be the motto of every preacher and layman. The preacher who brandishes an axe in the eyes of his congregation, hewing down with glee discredited dogmas and outgrown interpretations, need not be surprised if the church is shaken and his pulpit is rendered insecure. It is not courage, but a lack of sense, which gets preachers into trouble when they tear down instead of build. Let the church be lifted up and strengthened. Let not the men who are dead be pulled down but the men who are alive built up.

Some contend that the church was a matter of indifference to Jesus and only the afterthought of His followers. This they say is true because He mentions it only a few times. However, some of the most important themes were not mentioned by Jesus but were taken for granted. Jesus said, "I will build my church." His thought was entirely of building. He gave His disciples the commission to "Go" and then gave them the Holy Spirit to enable them to build the church.

MINISTERIAL ORATORY

PAUL S. HILL

RECENTLY we had the opportunity to hear three well learned and gifted preachers preach 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 preach 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 five minutes with the purpose in mind of finding, if possible, the source of their power, we were convinced that each of these two men was possessed by something that gripped him tremendously. Of course they were preaching under the unction of the Spirit, but aside from that they seemed to be actually filled with something that so greatly impressed them that as they preached they were carried along in their thinking and feeling much farther 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 beaming with the radiance of salvation for all who would believe. The entire Bible was in their thinking 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 spilled 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 desirous of only one thing and that was to tell the dying world of the Savior 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 carried out to the people, 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 anointing 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 unbreakable bank of resources, such a mighty supply that the very bigness of it was pushing the sermon out to the people.

It was oratory. Sublime, majestic, gripping, tremendous. It lingers with me yet.

Such knowledge of the Bible was not gained in a day. Neither 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 constant study. I do not know 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 oratory.

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 heaven ordered ministerial career. Unless a man has a divine call upon him and a passion for souls he cannot be an able minister. This goes regardless of the amount of education or training he may have. A minister must have a ministerial soul, and that ministerial soul will seek for expression in proclaiming the gospel of Jesus and ministering to those who are in need of spiritual help. Just how an able bodied man with this divinely equipped soul can live and find nothing to do these days is a mystery. Of course it is customary that a minister has a church to preach to, and a well organized work to oversee, but that is not at all necessary to the preaching business. A man with a message can preach to people outside of a church, and a man who wants to minister to the needs of the people can find many in need of help all around him.

The great wave of intemperance that is sweeping our country calls for ministers who will speak out against the liquor interests. The men who are unemployed create a problem for the minister and challenge his ministry. The sad condition of youth in the first stages of crime demand a helping hand to turn young men and women into the ways of right living and thinking. The many in the hospitals and asylums need the ministry of the gospel. The great mass of unchurched people need to be reached and led to Jesus. That there are plenty of places to minister and carry on a helpful program is very evident. To begin at Jerusalem is a demand that has a big place to practice. Indeed Jerusalem is a great field to practice in. If a man cannot make an impression on anybody in his home town it is probable that he will not succeed much better farther away.

Just now there is a demand for leaders in religious work. Many private citizens are rallying to the aid of the distressed. Why not the ministers lead the way? Surely there is a place for service such as ministers have to render, and we believe that many who now are without work and waiting for some District Superintendent to

get them a church could be profitably employed in a little while if they would only stop thinking along the lines of being a leader and try honestly to help this old sin-sick world back to God and holiness.

With all there is to do that men may be saved and sanctified, with all there is that is bad that needs to be done away with, with all the sorrow and suffering sin and shame that is in the land is there not a place for the minister of 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 ministration. 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 been 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 that we need a revival of those 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 public meeting 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

I. L. FLYNN

FAITH!

My Definition

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. To explain:

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 immediately make the deposit in your name and 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

Mahatma Gandhi:

1. "You Christians live more like Jesus Christ."
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 98 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 Unburnable Promise

Among the curiosities of the Bank of England may be seen some ashes, the remains of some bank notes that were burned in the great fire of Chicago. After the fire 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 owners. If a human promise can be worth so much, how much more is the promise of God?—*Sel.*

"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 loving life a psalm of gratitude."

Reputation

- Reputation is seeming; 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 about you before the throne of God.—E. A. Stow.

"To say that in receiving Christ we necessarily received in the same act the gift of the Spirit, seems to confound what the Scriptures make distinct. For it is as sinners that we accept Christ for our justification, but it is as sons that we accept the Spirit for our sanctification."—A. J. GORDON.

"Where cross the crowded ways of life,
Where sound the cries of race and clan
Above the noise of selfish strife,
We hear thy voice, O Son of Man."

It is said that when Æschines, the ancient Greek orator, spoke before the assembly, the people would shout, "That is beautiful;" but when Demosthenes, his opponent, delivered an oration, the people would say, "Let us go fight Philip," their mortal enemy. It seems that some preachers preach that way, never stir anyone to activity.

"The Holy Spirit not only dwells in the church as His habitation, but also uses her as the living organism whereby he moves and dwells and walks forth in the world, and speaks to the world and acts upon the world. He is the soul of the Church which is Christ's body."—BISHOP WEBB.

Men are born with two eyes, but with one tongue; they may see twice as much as they say.—COTTON.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

15^k The land of Zāb'u-lon, and the land of Nēph'tha-lim, by the way of the sea, beyond Jōr'dan, Gāl'i-lee of the Gēn'tiles;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7.
m Luke 2. 32.
n Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3^b Blessed are the poor in spirit: for their's is the kingdom of heaven.



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Sample of Type

70 | CHAPTER 20

AND God spake all these words, saying,

2 I am the LORD thy God, ^o which have brought thee out of the land of E'gypt, out of the ^p house of bondage.

3 Thou shalt have no other gods before me.

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

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

neighbour's house, thou covet ^m thy neighbour's wife manservant, nor his maid nor his ox, nor his ass, thing that is thy neighbor 18 ¶ And all the people ^q thunderings, and the ^r li and the noise of the ^s trum the mountain ^u smoking: ^v the people saw it, they ^w and stood afar off. 19 And they said unto ^x Speak thou with us, and

Cit. Ro. 7. 7 & 13. 9. *m* 2 S. 11. 2. *n* For ever. 1-17, see Dt. 5. 6-21. *o* (ch. 18. 1). *ch.* 29. 46. *p* ch. 19. 16. *q* ch. 19. 14. *r* ch. 13. 18. *s* 2 S. 22. 15. *t* ch. 19. 13, 16. *u* Lv. 25. 9. *v* ch. 23. 13. *w* ch. 19. 1. *x* ver. 23. *y* Read trembled, ch. 19. 16. *z* Heb. 12. 21. *aa* Cl. Dt. 4. 19. *ab* ch. 19. 19. *ac* Dt. 5. 5.