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Editor

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OUR CONNECTIONAL INTERESTS

THE EDITOR

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

This issue of THE PREACHER'S MAGAZINE contains some special material for use of ministers in the Church of the Nazarene in connection with the semi-annual "special offering" for bringing up the General Budget, the larger

part of which is for the support of Foreign Missions. In our church Easter and Thanksgiving are, by common consent, everywhere reserved for the purpose of a campaign of inspiration in connection with the denominational program, and on these occasions every pastor and every church is expected to make a special effort to bring up all delinquencies in the payment of the denominational budgets. This plan has met with almost universal approval, and has been a great blessing to our people, as well as a means of advantage to the world-wide program of the church.

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

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

There is nothing timely about the habit of exhorting in connection with an acceptance speech. I have become convinced of that. I cannot go into details, but if one will think about it a little he will see that for one to exhort in connection with his acceptance of any sort of position is the equivalent of notifying the people that they are very fortunate to get such a one as himself, and that now, since they have a real leader, it is to be expected that they will wake up and do something unusual. Whereas, the time to boast is when one is laying the armor off, after the battle. If you have been elected to any sort of position and you are minded to accept it, accept it—that's all.

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HELP NAZARENE MISSIONS TO ADVANCE

ON NOVEMBER 25—THE THANK OFFERING DATE

THE missionary fields of the Church of the Nazarene have several splendid items of achievement to report in spite of the depression, the drought and that old adversary, the devil and Satan.

First and foremost is the wonderful spirit of revival which prevails on every field.

JAPAN's spiritual forces are reaping a harvest, and tenfold more could be gathered if we could only hurry reinforcements onto that fruitful field. Two new missionaries are imperatively needed for the Training School.

CHINA is ripe for an empire-wide extension of our blessed Lord's kingdom *if*—ah that *if*, how it blocks the way to extensive victory—*if* we had the means and the money. As it is, many souls are being led to God in that great land, but a multitude more could be reached. Two missionaries and two Bible Training School teachers and two nurses are desperately needed.

INDIA is experiencing the first extensive touch of revival victory. Scores now respond where ones and twos were formerly reached. The "mass movement" toward Christ is beginning to influence our Nazarene mission in "Mother India." A teacher and a Bible Training School superintendent ought to go at once.

PALESTINE AND SYRIA are throbbing with new life. Give our faithful workers there a chance. Loose the choking financial restrictions and see what a return in souls garnered for God would result. An increased remittance to these favored mission stations would mean a gracious harvest of saved men and women. A Bible Training School is sorely needed.

SOUTH AFRICA is breaking its heart over the ripe and shattered grain of immortal souls which it is unable to gather. "*More missionaries to man stations, more teachers to train future native preachers, more nurses—!*" This is the constant cry from our sorely burdened gleaners in darkened Africa.

CAPE VERDE ISLANDS, recently visited by Brother and Sister C. S. Jenkins, is fairly aglow with evangelistic fervor and power. Brother Diaz, our aged veteran there, must have help. His hand wearies to swing the spiritual sickle. The results crowd upon him so that he cannot gather the

harvest. One missionary couple needed at once—but ah, will the finances permit?

MEXICO could extend her borders in a gracious way with a bit more help. Non-Mexican preachers are not allowed there by law, but teachers are. And what the Mexican Church of the Nazarene needs most is an enlarged and well supported Bible Training School. Oh, the need for turning out scores of Spirit-filled native Mexican evangelists.

GUATEMALA is expanding evangelistically. The limited staff cannot keep pace with the opportunity and the need. Our devoted workers there are juggling frantically, and praying mightily, to keep the little paper, *Rays of Light*, from being submerged.

PERU could greatly widen her borders and her evangelistic influence if she could have reinforcements at once. All the adjacent country is open to Nazarene work, and hundreds would welcome our burning message if we could only bring it to their attention. Shall we allow souls to die in that great land until we have done our very best? *What will the Master say?*

ARGENTINE, so gloriously led by our own native officials, is gathering gracious results. But we must send Brother and Sister Ferguson back. Worn out, they came home and rested. Now they are begging again to return. The Spirit calls and these devoted missionaries pant to face the toil and peril of their field. With them should go two teachers for the Bible Training School.

The last penny has been paid on the Portuguese East Africa buildings and these substantial structures are the property of the Church of the Nazarene. The "Reserve Army" marched to the fray and saved these buildings for us, when we were threatened with their loss. Doctor Williams solicited over \$5,000 in the eastern and central eastern assemblies for the settlement of this debt. Thanks to all who contributed and to the doctor for his heroic efforts to save the day for Portuguese East Africa.

Though forced to furlough ten missionaries home this past year the church is sending ten more out. Brother and Sister Jenkins go to Africa, Brother and Sister McKay to India, Brother and Sister Taylor to Peru, Brother and Sister Birchard to Guatemala. Sister Bertie Karns and Dr. Hester Hayne to China.

The list furloughed home is as follows; Brother and Sister Ferguson from Argentina; Brother McHenry and Sister Elsie Haselwood of Peru, discontinued; Brother and Sister Tracy home from India; Brother and Sister Eckel, home from Japan; Brother and Sister Kauffman from Jerusalem and Sister Ora Lovelace from Africa.

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

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

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

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

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

In addition to the depression cut of one-third in missionary remittance checks, the departure of Uncle Sam from the gold standard cut our favorable exchange fully 60 per cent. The wise lead-

ers of our Nazarene movement are asking for a Thank Offering Sunday, November 25, to resuscitate the mission fields. For your brethren on the firing line, please donate a coin a day for November.

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

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

What would you think if you were a missionary, devoting your whole life to that holy cause, if the church, 120,000 strong, cut your support one-third, and neglected to make a heroic struggle to lift your remittance back to normal? What would you think if you were sick and there wasn't money enough to furlough you home?

On Sunday, November 25, the church will make a major move to restore all missionary remittances to their normal amount. The depression cut them one-third.

MINISTERIAL RELIEF

The entire amount of the General Budget for the current year is so much below what it was a few years ago that the amount allowed out of the same for the care of worn-out and aged ministers is so small that any deficit in the General Budget will reflect itself in a distressing manner in Ministerial Relief. Out of the entire General Budget Ministerial Relief receives five and three-fifths cents out of every dollar. At the time this article is written there is an overdraft of over two thousand dollars in the relief fund.

It has always been the policy of the Department of Ministerial Relief to operate without debt or deficit. To do that will require that we

withhold our remittances for practically two months. What a tragedy that will be if we have to take that step in the face of the coming winter! It will affect the actual bread and butter of about seventy ministers and widows, besides some others who are dependent upon this fund for their support. There is also a condition which we always face, of new applications in hand praying with much entreaty for a few dollars help with which to provide the actual necessities for keeping body and soul together.

These urgent pleas will have to be denied unless funds are received to wipe out the deficit and make possible the carrying of the additional load.

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

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

What would you do if you faced the coming winter with thread-bare clothes and an empty fuel box and no assurance of even so much as dry bread?

Would you not long for the generosity of Nazarene hearts and the liberality of Nazarene hands to respond to your mute appeal to do everything within their power to make the Thanksgiving Offering a success, in order that Ministerial Relief might have its share of General Budget receipts?

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

from their doors! Plead, plead, plead for a generous heart and a liberal hand.

THE THANKSGIVING OFFERING

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

CREDIT GIVEN EACH CHURCH

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

GOD'S BLESSING AND VICTORIES

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

NO NAZARENE STARVED TO DEATH

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

NO MISSION FIELD CLOSED

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

SPECIAL PRAISE AND PRAYER MEETINGS

Pastors, please devote several prayer meeting nights to special praise and prayer because of

these blessings, and this unusual evidence of God's mercy and care. Speak on these matters to your people and then call on them to pray for guidance and enlargement in kingdom matters.

DISTRIBUTE COIN CARDS

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

PENNY A MEAL PLAN?

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

KEEP IT UP TILL NOVEMBER 25

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

ENLIST YOUR YOUNG PEOPLE

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

TELL THEM THE STORY OF FOREIGN MISSIONS

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

TELL THEM ABOUT THE WORN-OUT VETERANS

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

EVERY GENERAL SUPERINTENDENT IS A GENERAL HOME MISSIONARY

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

ENLIST YOUR SUNDAY SCHOOL WORKERS

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

CHEER THE W. M. S. ON

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

ADVERTISE THE "PENNY A MEAL PLAN"

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

CALL FOR FASTING ON FRIDAY, NOVEMBER 23

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

GENERAL HOME MISSIONS

The funds for General Home Missions are used under the direction of the Department of Home Missions and of the Board of General Superintendents to plant the gospel of holiness of heart and life in new and unreached territories.

There are several portions of our nation that are organized into Home Missionary Districts

It is planned to assist these in the support of District Superintendents, and in planting new churches in strategic centers.

Canada and portions of the British Isles are also unable to introduce the gospel of holiness into some of their pioneer regions, and it is designed to assist them to do this.

Money invested in Home Missions returns ere-long in gracious quantities through General and District Budgets, to bless the hand that poured it out. Some of the most conspicuously successful churches now functioning in the nation, were once struggling bands planted under difficult pioneer conditions, assisted by some meager Home Mission sums of money.

A small percentage of the General Budget is apportioned to this blessed missionary business. When you give you are extending a hand of mercy and divine help to every struggling pioneer district, and to many thousands of Anglo-Saxons who otherwise will never have a chance to know the great God who said without holiness it is impossible to please Him. Remember when you make your Thanksgiving Offering on November 25, the hungry, needy thousands in our own homeland who will die and perish unless we carry to them the light of salvation.

THE BENEFITS OF FASTING

Scripture Reading: Matt. 6:16, 17, 18.

Text: "And thy Father . . . shall reward thee openly."

Introduction:

1. Whenever Old Testament saints got into any sort of trouble they always fasted—note Moses, Ezra, Daniel, Esther, etc. We so seldom follow their example.

2. The New Testament church was virtually run by fasting as well as prayer (Acts 13:2, 3). Modern churches are often operated on socials and banquets.

3. Church history states that all the great church leaders and reformers were fasters—Luther, Knox, Calvin, Wesley, Jonathan Edwards, Chas. G. Finney, the early Methodists. This immediate age has about left it out.

I. Fasting seems to enable God to do what otherwise He can't do.

1. He never failed His ancient people when they fasted.
2. The text declares that loyal fasters shall be "rewarded openly."

II. Fasting makes better individual Christians of us.

1. God highly honored Moses because he fasted (Ex. 34:29).
2. He sent an angel to visit Daniel when he fasted.
3. He delivered the Jews in Esther's day when they fasted. Also the Ninevites.
4. In 2 Cor. 6:5 Paul says he "approved himself" by fasting.

III. A local church can make itself unconquerable by the enemy by fasting.

IV. Fasting enables God to spread the gospel around the world.

1. Tell about the Prayer and Fasting League.
2. Jesus almost commanded it when He said, "Then *shall they fast*" (Matt. 9:15).

THE WORTH OF THE OMITTED MEAL

Urge all who will to fast one meal on Friday, November 23, and place the worth of the omitted meal in the Thanksgiving Offering Coin Card.

CALL IN ALL CARDS ON NOVEMBER 25

Make a special day of it. Speak in the Sunday school on "Missions" or "Caring for the Old Veterans," or some similar theme.

Sing special hymns emphasizing our duty to give others the gospel and to obey Jesus' Great Commission found in Matt. 28:18-20.

Preach a glorious full salvation message on the relation of the baptism with the Holy Ghost to foreign missions. We offer a suggestive outline:

THE RELATION OF THE BAPTISM WITH THE HOLY GHOST TO FOREIGN MISSIONS

Scripture: Matt. 3:10, 11, 12.

Text: Acts 1:8.

- I. Jerusalem is the local church.
- II. Judea is the district and all its interests.
- III. Samaria is the other portions of the United States, Canada and British Isles.
- IV. The uttermost parts of the earth are our twelve mission fields.

Application: If you have the Holy Ghost you will have keen world-wide vision of spreading full salvation.

SEND OFFERING IN PROMPTLY

As soon as your offering is taken urge your treasurer to forward it promptly to the General Treasurer, M. Lunn, at 2923 Troost Ave., Kansas City, Mo.

GIVE THANKS

TEXT: 1 Thes. 5:18.

Read 1 Thes. 5 ch.

"In everything give thanks; for this is the will of God in Christ Jesus concerning you." Paul is concluding his epistle. He gives sundry precepts: They are *to warn, to comfort, to support, and to be patient* in doing these.

They are *not* to render evil; they are to follow good. To rejoice and to pray ceaselessly. Then—

They are to be thankful in *every thing*, that is, all those sundry conditions concerning which he had instructed them, and to "*give thanks*," that is, render suitable expression to gratitude.

I. IN EVERY THING

Notice the words "every" and "thing" are separated, indicating separate enumeration of "things," that is, "each one." They were not to lump all things under the compound "everything," and post it up as a blanket proposition.

So let us enumerate our blessings—

"Count your blessings,
Name them one by one;
Count your blessings,
See what God hath done."

SUNDRY EXAMPLES—

1. Jacob. "I had not thought to see thy face: and, lo, God hath shewed me also thy seed" (Gen. 48:11).

2. Israel. Given rest. "There hath not failed one word of all his good promise (1 Kings 8:56).

3. Ezra. God had moved the king to beautify the temple (Ezra 7:27).

4. Daniel. For deliverance in adversity (Dan. 6:22).

5. Disciples: For Christian fellowship and divinely given favor with the people (Acts 2:46, 47).

II. IN EVERY THING—1934

1. We have had no national calamity.
2. We have been at peace with other nations.
3. We have made some progress toward economic recovery.
4. No nation-wide epidemic has smitten us.
5. The scourge of famine has not stricken us.

HOWEVER—

1. Many have been unemployed: *but* thank God for government relief. Our nation might be so poverty-stricken as to be utterly unable to render aid. We have been fed.
2. Many have lost their crops by the drouth: *but* thank God that life has been spared and abundant grace given.
3. Many have suffered the loss of accumulations for old age: *but* thank God for the mansions in the sky, the house eternal in the heavens.
4. Many have suffered the loss of loved ones:

but thank God "who remembered us in our low estate: for his mercy endureth forever." The comforts of grace are still ours, the abounding love of God is still outpoured.

5. Enumerate, if you will, your trials and losses: *but* over against every one of them enumerate your blessings—

"Count your blessings,
Name them *one by one*;
Count your many *blessings*,
See what God *hath done*."

III. GIVE THANKS

To God (Psa. 50:14).

To Christ (1 Tim. 1:12).

In private worship (Dan. 6:10).

In public worship (Psa. 35:18).

For the gift of Christ (2 Cor. 9:15).

For deliverance, through Christ, from indwelling sin (Rom. 7:23-25).

For victory over death and the grave (1 Cor. 15:57).

For triumph of the gospel (2 Cor. 2:14).

For conversion of others (Rom. 6:17).

For love exhibited by others (2 Thes. 1:3).

For the zeal exhibited by others (2 Cor. 8:16).

For the supply of our bodily wants (Rom. 14:6, 7).

For all men (1 Tim. 2:1).

For all things (2 Cor. 9:11; Eph. 5:20).

IV. GOD'S WILL

Shown by example of Jesus (Matt. 11:25; 26:27; John 11:41).

The heavenly host engage in (Rev. 4:9; 7:11, 12; 11:16, 17).

Commanded (Psa. 50:14).

YOURS

"I got off at the Pennsylvania station one day as a tramp, and for year I begged on the streets for a living. One day I touched a man on the shoulder and said, "Mister, please give me a dime."

As soon as I saw his face I recognized my old father. "Father," I asked, "don't you know me?"

Throwing his arms around me, he cried, "I have found you, I have found you; all I have is yours."

Think of it, that I, a tramp, stood begging my father for ten cents, when for eighteen years he had been looking for me to give me all he was worth!

God's forgiving love is like that. He searched for us through Gethsemane and up the rugged side of dark Calvary, and when He finds us He says, "All things are yours."—*Selected*.

EXPOSITORY

EXPOSITORY MESSAGES FROM HEBREWS

OLIVE M. WINCHESTER

Being Perfected by Christ

"If therefore perfection were by the Levitical priesthood . . . what further need was there that another priest should rise?" (Heb. 7:11a).

FROM whatever aspect the word perfection is presented, it brings to us a certain wondering. When applied to Christ as a process to be accomplished, we stop to muse for we consider that Christ is the only perfect being, but while this is true of His nature, yet in the accomplishment of His work there was a bringing to perfection through suffering. On the other hand when we apply the term to man, we draw back because we feel that the human race is so compassed about with infirmity that it cannot produce one who is perfect. But when rightly considered there is a perfecting of man also.

THE THOUGHT OF PERFECTION IN THE OLD TESTAMENT

In the centuries preceding the Christian era the Scriptures were translated into the Greek for the use of the large colony of Jews who had settled in Alexandria and had forgotten their mother tongue. In this translation we find practically the whole family of words that contains the idea of perfecting, and the significance would no doubt influence the New Testament meanings.

Tracing through the use of the adjective perfect we find it applied to the victims to be offered in sacrifice, that is, they were to be without blemish, namely, perfect (Ex. 12: 15). Moreover we find the word used to describe the physical features of the daughters of men (Gen. 6: 2). But leaving physical aspects and coming to religious, there is a very specific statement made in I Kings 8: 61 when Solomon in his dedicatory prayer blessed the people and exhorted them, "Let your heart, therefore, be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day."

But the verb is more extensive in its scope of meanings than the other parts of speech. The Prophet Ezekiel speaking of the rich adornment

of the city of Tyre, proclaimed, "The men of Arvad, with thine army, were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about, they have made thy beauty perfect" (27:11). Further we read regarding the building of the temple, "Now all the work of Solomon was prepared unto the day of the Lord and until it was finished: so the house of the Lord was perfected" (2 Chron. 8: 16). Not only is such a reference made to the work of the temple as a whole but to a particular portion of the temple, thus we read, "And upon the top of the pillars was lily work: so was the work of the pillars finished" (perfected) (1 Kings 7: 22). Again it is used in connection with Nehemiah's building of the walls; "And it came to pass that when all the enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God" (perfected) (Neh. 6: 16). In each of these cases a different word is used in the Hebrew but is rendered in the Greek translation by the verb indicating to perfect. In the apocryphal books the verb is used to refer to men in that they were perfected.

THE THOUGHT OF PERFECTION IN THE NEW TESTAMENT APART FROM THE EPISTLE TO THE HEBREWS

In the New Testament books we find the adjective, perfect, quite frequently used. Westcott classifies these usages giving first those wherein it is used "to describe that which has reached the highest perfection in the sphere which is contemplated, as contrasted with that which is partial such as 1 Cor. 13: 10, or imperfect, James 1: 4, or provisional, James 1: 25, or incomplete, Romans 12: 2; James 1: 17; 1 John 4: 12, and especially of Christians who have reached full growth in contrast with those who are immature or undeveloped (Eph. 4: 13; Col. 1: 28; 4: 12); either generally (Matt. 5: 48; 19: 21; 1 Cor. 2: 6; Phil. 3: 15; James 3: 2, or in some particular aspect, 1 Cor. 14: 20."

As we note the last references in this list, we cannot but be persuaded that there is a sense wherein men may be perfect. The Master Him-

self commanded it, "Be ye therefore perfect, even as your Father which is in heaven is perfect," or as the Revised Version reads, "Ye shall therefore be perfect . . ." In either case the sense is the same. Relying on the context for the import of the passage we find that it deals chiefly with our attitude toward our fellowman; we are to ever maintain toward him a spirit of love whether he be friend or foe. Again we may gather the thought of the purport of this word in Christ's admonition to the rich young ruler, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come follow me." This young man was divided in his allegiance to an eternal inheritance and his earthly possessions; if he was to have a united or perfect heart he must make that allegiance in perfect alignment with the heavenly inheritance. Still another passage specifies the nature of this perfection when the Apostle Paul speaks of the content of the prayer of Epaphras for the Colossians, "That they might stand perfect and complete in all the will of God" (4: 12). All these would seem to refer to a relationship to be established between every believing heart and its Lord.

Besides these there are the passages which indicate perfection as a matter of growth and development such as Eph. 4: 13. The apostle speaks of the different forms of the ministry given unto the church and the objective for the same, "For the perfecting of the saints . . . till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Here the significance of the perfect man is specified by the following phrase, "unto the measure of the stature of the fulness of Christ." To accomplish this a lifetime of service will be required. With this Col. 1: 28 might be allied.

Not only do we have these passages which indicate development in a general sense with the goal the "stature of the fulness of Christ" but also there are special phases of human life wherein there is to be growth and development. There is the understanding, 1 Cor. 14: 20 (the word men here in the original is perfect); 1 Cor. 2: 6; Phil. 3: 15. Then there is the matter of right speech, so we have the admonition in James, "If any man offend not in word, the same is a perfect man" (3: 2).

In the one passage wherein the noun is used in the writings of Paul, the thought is carried right

into the heart of Christian perfection giving us explicitly its essential nature. Herein the writer exhorts, "And above all things put on love, which is the bond of perfectness" (Col. 3: 14).

Coming to the usage of the verb, we find it indicating the fulfilling of a number of days (Luke 2: 43), finishing a course (Acts 20: 24), and the co-ordinating of faith and works to express a full Christian life (James 2: 22). While there are these general uses of the word, there is also the special sense being found especially in the First Epistle of John with this meaning. "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (2: 5). From this passage we glean the thought that the perfecting is in love and the evidence of that is in keeping the Word of God. Again, "If we love one another, God dwelleth in us, and his love is perfected in us" (4: 12); in this case the test is love for one another. Finally in this same chapter following on in verses 16, 17 and 18, the evidence lies in love to God. "God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love." When the heart is made perfect in love there is the personal fellowship with God the Father and all fear is removed, especially the fear of condemnation.

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

THE THOUGHT OF PERFECTION IN THE EPISTLE TO THE HEBREWS

When we come to follow the significance of the thought of perfection in the Epistle to the Hebrews, we find as elsewhere that the import of the term varies and must be determined from the context. There is the matured Christian who has learned to discriminate between good and evil (5: 14), the phrase "of full age" being expressed in the original by the adjective perfect. This thought of developed knowledge which would qualify the possessors to be teachers is carried on into the next chapter but points in this second

instance more particularly to experience as the underlying factor, and in consequence we have the exhortation, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God" (6:1). Here it is plainly implied that subsequent to repentance and saving faith there is an experience that can be expressed as perfection.

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

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

When we seek to gather the meaning of Christian perfection from the many references found in Scripture, limiting ourselves to those passages which indicate the experience and do not imply

a general sense or refer to Christian maturity, we find that in summing up the thoughts, the leading characteristics may be expressed in love to God that excludes fear of judgment, love to man that includes friend and foe and the purging the conscience from the sense of sin, causing the individual to keep the commandments of God and do His will. All this was included in the atoning work of Christ, as its great objective and goal, and toward this experience every Christian should press until it becomes a reality in his life. recognition that this is possible only through the working of grace in the human heart, yet we would not deny but that it is in the realm of grace to accomplish this. Another priest has arisen after the order of Melchisedec who is made after the "power of an endless life," he "is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

TEMPTATION

Down on his knees in the snow an Indian was making a little path between some pine branches which he was pushing down into the snow.

"What are you making?" asked a man who had been watching him.

"A snare for rabbits," answered the Indian.

"But I don't see the snare," said the man.

"Ha! Ha!" laughed the Indian. "I shan't put in the snare for a couple of weeks yet. I fix this lane now so the rabbits will get used to it. To-night they will come and be scary about it. Next night they'll come a little closer. Soon they'll grow bolder, thinking there is no danger, and nibble at the twigs. Then I'll put my snare in the middle of the little arch and I shall catch a rabbit every night."

"Yes, I see," nodded the man. "That's just the plan Satan uses when he wants to catch a boy or girl. He gets them to make little beginnings, little nibblings at temptation, little puffs of cigarettes, little sips of wine, and when he has fooled them into thinking there is no danger he catches their souls."—*Children's Leader*.

"In His ministers there must be, founded on renewal and grace, a oneness with God in the depths of the individuality, realized by the Spirit, not only existent, but wrought out into an articulated harmony of mind and will, with the mind and will of God. Through a living, possessed personality in continual touch with the divine, God touches man."

HOMILETICAL

SERMONS FOR NOVEMBER

H. B. MACRORY

The outstanding event of November is Thanksgiving Day. What is more becoming than for men to express their gratitude to Almighty God for His goodness to them? The observance of such a day each year by our nation is a beautiful practice.

What is more disappointing than ingratitude to God on the part of any people? How many there are today like the nine lepers who failed to turn back and glorify God! Jesus asked, "Were there not ten healed? Where are the nine?"

May every church of the Church of the Nazarene, and all our people, observe this day in a fitting way, and may our gratitude to God be such as will be pleasing to Him.

November 4—Morning Sermon

THEME: A God-given Responsibility.

TEXT: *And they said one to another, We are verily guilty concerning our brother* (Gen. 42:21).

INTRODUCTION:

The text was a statement of the ten sons of Jacob concerning their treatment of their brother Joseph. Years before they had sold him into slavery but by a peculiar providence of God Joseph was now the second ruler in the land of Egypt. Because of a famine in the land Jacob had sent his ten sons to Egypt to buy corn. When they came to Joseph, who was in charge of the granaries of Egypt, they did not recognize him although he immediately recognized them. The context gives an interesting account of Joseph's treatment of his brothers and the incident in connection with the text.

Although, at the time of the text, Joseph had not made himself known to his brothers they had a conviction the difficulties they were encountering were but the judgments of God for their treatment of Joseph, and while being held as prisoners, "They said one to another, We are verily guilty concerning our brother."

How many there are who are guilty concerning their brother today!

I. GOD HAS PLACED UPON EACH OF US A TREMENDOUS RESPONSIBILITY

1. The responsibility of reaching our brother. Jesus said, "Go ye into all the world and preach the gospel to every creature." Who is our brother? Every creature.

Our own families and loved ones. Our neighbors and friends. Those whom we meet from day to day.

2. A responsibility binding upon every child of God. Many would place this responsibility upon the ministers, evangelists, missionaries and others whom God has called to some special service. That is a mistake. Every child of God is to be a soul-winner.
3. A responsibility that is God-given. It is not something the pastor or the evangelist may place upon you but a responsibility that is God-given. Jesus said, "Follow me and I will make you fishers of men."

II. MANY ARE GUILTY CONCERNING THEIR BROTHER TODAY

1. Many are guilty of unconcern for him. They seem to have no feeling of pity or sorrow, or sympathy for him. Jesus, while here among men, looked with compassion upon those who were lost. He suffered for them (Isa. 53:4, 5). God would have us to be Christlike.
2. Many are guilty of prayerlessness in his behalf. They fail to pray for their brother. They make no intercession for him. Yet Jesus exhorted us to do this. Has set an example as He stands at the right hand of God today making intercession for us.
3. Many are guilty of making no effort to win their brother. They are too busy with other things. They are like the characters set forth in the parable of the Great Supper (Luke 14:15-24).

III. WHAT IS THE RESULT OF OUR FAILURE?

1. Many of our loved ones are unsaved! Our sons and daughters are without God and without hope in the world. Our fathers and mothers are unprepared to meet God. How soon the harvest will be past and the summer ended!
2. Many of our neighbors and friends are unsaved. Unsaved in many cases because of our failure.
3. We stand guilty before God! Guilty concerning our brother! Guilty because we failed to warn him and failed to do what we could have done to help him. And

God has said, "his blood will I require at thine hand" (Ezekiel 3:18).

November 4—Evening Sermon

THEME: Faith.

SCRIPTURE READING: Hebrews 11:1—12:2.

INTRODUCTION:

Hebrews 11:1 is the only definition of faith given in the Bible. As someone has said, the Bible is not a book of definitions. The Bible is rather a book of faces and of stories. It does not say, "Learn this definition." No, it says, "Look at these faces and read these stories." As character after character of the Old and the New Testaments pass before us, and we see their faces and read the story of their lives, the truth, the message of God, breaks in upon our hearts. The scripture lesson this evening illustrates this.

I. WE HAVE BEFORE US THE ONLY DEFINITION OF FAITH GIVEN IN THE BIBLE

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

II. HOW ARE WE TO ACQUIRE THIS FAITH?

1. By looking unto Jesus. He is the Author and Finisher of our faith. He is the fountain and source of our faith. It comes from—it springs from Him.
2. By the Word of God. "So then faith cometh by hearing and hearing by the word of God" (Rom. 10: 7). The Bible, the Word of God, is the instrument God uses to impart faith to us. For example take the case of the Philippian jailer (Acts 16: 25-34). While the answer of Paul to the question, "Sirs, what must I do to be saved?" was "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," yet it was not until "they spake unto him the word of the Lord, and to all that were in his house," that the jailer was baptized, "he and all his."
3. By exercising this grace as it is given. It is my opinion faith usually has a small beginning. Jesus spoke of those who were of little faith and those who were of great faith. Faith always increases as we use it. God also increases our capacity for spiritual gifts. Take the case of George Mueller. He began his work trusting God for the support of only a few orphans. But the time came when he trusted God for the support of 2,000 orphans.

III. FAITH IS ALWAYS TRIUMPHANT

1. This is set forth in the chapter before us. Reverently let us note that Heb. 11:3 speaks of the triumph of the faith of God himself in the power of His own Word. The chapter goes on then to speak of the triumphs of faith in the lives of others. Of Abel, Enoch, Noah, Abraham, etc.
2. What was true of them in their day may also be true of us in our day. Jesus said, "All things are possible to him that believeth." The story is told of a Negro slave in Virginia who was a man of great faith. When asked the secret of his faith he said, "Why, massa, I just fall flat down on the promises of God and then pray straight up."
3. Who will believe God tonight? Who will step out upon His promises?

November 11—Morning Sermon

THEME: Reaching God in Prayer.

TEXT: *And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him* (1 John 5: 15).

INTRODUCTION:

Dr. John Matthews, of Pasadena, California, has written a splendid tract on "Praying into the Presence of God." Among the statements he makes are these, "There are many prayers, but few prayers. Many call, few are heard. Of the numberless prayers that ascend only a few reach the throne and secure an answer. The reason is, men do not pray into the presence of God. The difficulty is not to get prayer answered, but to get our prayer heard. All prayer must begin with praying into the presence of God."

In the words of the text the apostle declares, "And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

I. THERE ARE MANY HINDRANCES TO PRAYER

1. We are hindered by the opposition of Satan. He is our adversary, the devil. He is determined to defeat the people of God. He contends with the saints (Eph. 6:12). He resists us when we pray (Zec. 3:1).
2. Many are hindered by carnality. Carnality is always a hindrance to prayer. It is an ally of the devil. The psalmist declares, "If I regard iniquity in my heart, the Lord will not hear me." Carnality separates man from God (Isaiah 59:1, 2).
3. Many are hindered by their own inconsistencies. By compromising with the world. By failing to confess our faults one to another. By an unforgiving spirit. By a failure to keep the first and second commandments as given by Jesus (Matt. 22:37-39).

II. EVERY HINDRANCE CAN BE REMOVED

1. We may pray into the presence of God. Satan can be defeated. Carnality can be destroyed. We can, if we will, live a life of unbroken fellowship with God.
2. Jacob at Peniel furnishes an interesting illustration of overcoming our difficulties.
3. The God of Jacob is our God. One must yield himself to God. Dedicate his life to Him. Make a complete, unconditional surrender to Him and prayer will be answered.

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

1. We know He will save us. He will when we meet every condition.
2. We know He will sanctify us. When we consecrate our lives to Him and walk in the light (1 John 1:7).
3. We know that "Whatsoever we ask," if

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

November 11—Evening Sermon

THEME: A Cry for Help.

SCRIPTURE READING: Isaiah 38:1-6.

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

INTRODUCTION:

Hezekiah at the time of the lesson was a man entering the prime of life, when he was overtaken by an illness God declared was unto death. Isaiah, the prophet, was sent to inform the king of his danger.

The eye of God was upon Hezekiah. The ear of God was open to his cry. A motto on the wall of a physician's office in Akron, Ohio, reads, "He sees, He knows, He cares." Thank God! It was true in the case of Hezekiah. It is true of you and each of us today. How happy we should be.

I. IT WAS A SOLEMN HOUR FOR HEZEKIAH

1. He was facing death. "Set thine house in order: for thou shalt die, and not live." What a peculiar providence. Hezekiah had learned to trust God. God had heard and answered his cry when the Assyrians invaded Judah. The angel of the Lord destroyed 185,000 in a single night. Again Hezekiah turned to God in prayer.
2. Men everywhere are facing death. "It is appointed unto men once to die." The sentence of death hangs over you to-night. No man can escape it.
3. God would emphasize this fact. Men are unwilling to think of death. Many funerals are conducted without mention of death. But this is not God's idea. He would have men think upon this and set their house in order.

II. IT WAS AN HOUR OF OPPORTUNITY

1. Opportunity to prepare for death. To many this means the purchasing of life insurance; the leaving of an estate, or the drawing of a will. It should mean more!
2. Opportunity to prepare to meet God (Matt. 25:31-46).
3. Opportunity to prepare for eternity. Where the door of opportunity is closed forever.

III. HEZEKIAH CRIED UNTO THE LORD

1. The Lord heard him. Hezekiah was a good man. He walked before the Lord with a perfect heart. God heard his cry. Stayed the hand of death. Added fifteen years to his life.

2. Others have cried to the Lord in times of great distress. David said, "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Psa. 34: 6). The thief on the cross cried. You may cry tonight.
3. Have you set your house in order? Unsaved one, call upon Him tonight. Unsanctified one, look to Him now. Backslider, set your house in order. May the words of the text ring in every ear tonight, "Set thine house in order: for thou shalt die, and not live."

A young man was dying. The father did not know God. He could not help him. As the father stood helplessly by the boy died. He went into eternity without God! Father, mother, how is it with you tonight? Son, daughter, how is it with you?

Have you set your house in order? Are you prepared to die? Are you able to help others who are unprepared to meet God tonight?

November 18—Morning Sermon

THEME: God's Call to the Church.

TEXT: *They are not of the world, even as I am not of the world* (John 17: 16).

INTRODUCTION:

The Church is a divine institution. The Apostle Paul, in his letter to the Ephesians (Ephesians 1: 22, 23), declares Christ is the head over all things to the Church, which is His body. The Church is more than an organization; it is an organism, a spiritual body, the body of Christ.

The Church is an institution called out from the world. It is the *ecclesia*, the "called out" ones. Abraham, in his day, was "called out" from Ur of Chaldees. The old patriarchs were "called out" and built their altars unto the Lord. Israel, God's chosen people, was a "called out," a separated people. The early church was "called out" from the world. Jesus said, speaking of His disciples, "They are not of the world, even as I am not of the world."

I. THE CHURCH TODAY IS A "CALLED OUT" BODY

1. The Church is called out from the world. The world is dead in trespasses and sins. A man without God is as dead spiritually as a corpse is physically. A corpse is a body from which life, the spirit, has departed. A soul, dead in trespasses and sins, is one from which God has departed. Spiritual death is not the death of annihilation, but the death of separa-

tion. Of separation from God, and heaven and hope. The Church, while in the world, is not of the world.

2. The Church is called to a new life. Millions would travel around the world today to see the resurrection of a body. We speak of the resurrection of Lazarus and others during the public ministry of Christ as outstanding events. They were. But what is the new birth but a spiritual resurrection? What is regeneration but the reimpartment of life? Many fail to comprehend this. Such things, it is true, are but spiritually discerned.
3. Regeneration takes us out of the world. It calls for a life of separation from the world. Membership in the Church of the Nazarene requires this.

II. THE CHURCH TODAY IS CALLED UNTO HOLINESS

1. Called before the foundation of the world (Eph. 1: 4). According as 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. Called to a life of holiness (1 Thess. 4: 7). For God hath not called us unto uncleanness, but unto holiness. An experience that is for every child of God (1 John 1: 7).
3. Called to a life of complete victory. Victory over the world, the flesh and the devil. "He is able also to save them to the uttermost that come unto God by him."

III. THE CHURCH TODAY IS CALLED TO A LIFE OF SERVICE

1. Not a life of ease. There are too many like the young people's society Mr. Sunday describes. They began fifteen minutes late. The leader took five minutes to select a song and then said, "We will sing, 'Throw Out the Life Line.'" But Mr. Sunday added they did not have life enough to put out a clothes line.
2. A life endued with power from on high. The power the disciples received at Pentecost. The power of the Holy Ghost. Power to witness. Power to stand if need be as martyrs. Power to stand the ridicule of the world. Power to meet the wiles of the devil. Power to stand whatever the test.
3. A life of entire devotion to God. The power of a holy life. Is it the life you live today? If not, why not? As members of the body of Christ it is the life to which we are called today.

November 18—Evening Sermon

THEME: The Will of God.

TEXT: *For this is the will of God, even your sanctification* (1 Thess. 4: 3).

INTRODUCTION:

The church at Thessalonica, at the time of Paul's Epistle to them, was in an excellent spiritual condition. This is brought out and emphasized in the first chapter. While they were not in a backslidden state yet something was lacking in their experience. Paul said it was holiness, and he was praying night and day that he might reach them and perfect that which was wanting "For this is the will of God, even your sanctification."

I. THIS IS THE WILL OF GOD

1. What authority had Paul for this statement? Paul was one of the writers of the New Testament. He wrote thirteen if not fourteen of the twenty-seven books of the New Testament. In 2 Timothy 3: 16 he tells us, "All scripture is given by inspiration of God." He knew because it was given to him by divine inspiration.
2. Paul made a number of interesting statements in keeping with the text. In Ephesians 1: 4 he says, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Here we have God's thought and plan for man even before the foundation of the world. God never intended man should live in sin and serve the devil. In Ephesians 4: 24 we read, "And that ye put on the new man, which after God is created in righteousness and true holiness." Adam Clarke says this is an allusion to the creation of man. In Genesis 1: 27 we read that God created man in His own image. He created him in righteousness and true holiness. Man sinned and turned away from God and lost that image—but this is the will of God today—your sanctification!
3. God demands your attention. He wants you to know His will. He has called to you again and again through His Word, and by the Holy Spirit. Doubtless He is speaking to someone now!

II. THIS IS THE WILL OF GOD, YOUR SANCTIFICATION

1. What do we understand by sanctification? The word sanctify comes from two Latin words, *sanctus*, "holy," and *ficare*, to make." The actual meaning of the word is "to make holy." Webster's New International Dictionary defines the

word sanctify as follows. "1. To make free from sin; to cleanse from moral corruption and pollution; to purify. 'Sanctify them through thy truth' (John 17: 17). 2. To make sacred or holy; to set apart to a holy or religious use; to consecrate by appropriate rites; to hallow." The tragedy is multitudes of Christian people accept the second statement but fail regarding the first. John Wesley said, "Sanctification in a proper sense is an instantaneous deliverance from all sin and includes an instantaneous power then given always to cleave to God."

2. When are we to be sanctified? A number of theories are taught. Some say we are sanctified when we are justified. In other words that sanctification is simultaneous with regeneration. The teaching is unscriptural. Some say we are sanctified by growth. But sanctification is a divine act and the scripture says we grow "in" grace and not "into" grace. Some say we are sanctified in the hour and article of death. This would make death our friend and the scripture says death is an enemy. Some say we are sanctified after death. There is no scripture to support this claim. Sanctification, according to the Word of God, is a work of grace intended to take place now. It is a second, instantaneous work of grace, wrought in the heart of the believer by faith, upon meeting certain conditions. Our consecration must be complete. "Sanctify them" (John 17: 17). This is the aorist tense, imperative mood, and according to the best Greek grammars means, "to do or be at once and completely."
3. What are some of the results of sanctification? "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Romans 6: 22).
 - a. Carnality is destroyed.
 - b. We are servants to God.
 - c. We bear fruit unto holiness.
 - d. The end is everlasting life!

Daniel Steele, writing of his experience, says, "I heard the call of God and answered. Suddenly I became conscious of a mysterious power exerting itself upon me. Christ became so unspeakably precious that I dropped everything; my reputation, my property, my friends and my family, and in a moment, the twinkling of an eye, the work was done!"

November 25—Morning Sermon

THEME: True Gratefulness.

TEXT: *What shall I render unto the Lord for all his benefits toward me?* (Psalm 116: 12).

INTRODUCTION:

We are entering this week upon one of the happiest seasons of the year. We speak of it as Thanksgiving. A time of thanksgiving. It is a beautiful custom to set apart and to celebrate as a nation one day each year as a day of National Thanksgiving.

To the child of God every day should be a day of thanksgiving, it is true. But the custom in America of appointing a day of National Thanksgiving is one all should be glad to observe.

I. A DAY OF PRAISE AND THANKSGIVING TO ALMIGHTY GOD

1. Not a day of feasting and pleasure. Some may argue the original idea of our Pilgrim fathers was that of a day of feasting and pleasure. But to us the day has a far deeper meaning. It is a day of thanksgiving to Almighty God. A day in which we delight to gather at the house of God for worship.
2. A day upon which to thank God for our material and temporal blessings. How thankful we should be for America. A land of plenty. No people or nation has ever been blessed in greater measure than America. We are passing through a depression, but it has been no fault of God's. Men are reaping what they have sown. Count your many blessings and thank God for them.
3. A day upon which to thank God for our spiritual and eternal blessings. Thank God for salvation; for Jesus Christ; for the Holy Spirit. Thank Him for the present dispensation; for the Word of God; for the Church; for heaven and eternal life. Thank Him for a thousand spiritual blessings.

II. MULTITUDES FAIL TO RENDER THANKS TO GOD

1. They have no sense of gratitude. An illustration of this is found in the attitude of Judas Iscariot at the time of the anointing of Jesus at the home of Simon the Leper at Bethany.
2. Ingratitude is a base thing. It is a disappointment to God. In the cleansing of the ten lepers when only one returned to glorify God Jesus asked, "Were there not ten healed? Where are the nine?"
3. Multitudes are ungrateful today. They know nothing of true gratitude. Like

the nine they never return to give thanks.

III. TRUE GRATITUDE ALWAYS FINDS EXPRESSION

1. Note carefully the words of the text. The psalmist asks, "What shall I render unto the Lord for all his benefits toward me?" He was overwhelmed with a sense of the goodness of God. How can I repay Him? What can I do?
2. What was the psalmist's conclusion? Only one thing was adequate. He would do that. "I will take the cup of salvation and I will call upon the name of the Lord." I will dedicate my life to God (Rom. 12: 1, 2).
3. What more did he do?
 - a. He said, "I will pay my vows unto the Lord in the presence of all the people."
 - b. "I will offer to thee the sacrifice of thanksgiving."
 May the Church, the people of God, do the same today.

November 25—Evening Sermon

THEME: The Great Invitation.

TEXT: *Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price* (Isaiah 55: 1).

INTRODUCTION:

While living in California our son George and three young men, friends of his, made a trip through Death Valley. Death Valley is a piece of desert land where many have lost their lives. Many having lost their way were unable to find water and food and died of thirst or starvation. It is a place of death for both men and beasts.

What an awful experience it is to be lost upon a desert, without water and under a cloudless sky with the rays of a pitiless sun beating upon you. The mouth becomes dry; the lips swollen and the whole body cries for water. As the hours pass the suffering becomes almost unbearable.

How wonderful though it is when the last ray of hope is about gone and one sees in the distance an oasis! A spring of water, or a river, with grass and trees. There one may quench his thirst and revive his body.

Such water, however, can only slake the natural thirst and refresh the physical body. Addressing the woman at the well of Sychar Jesus said, "He that drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst. The water that I shall give him shall be in him a well of water springing up into everlasting life. If any man thirst let him come unto me and drink."

I. "HO, EVERY ONE THAT THIRSTETH, COME YE TO THE WATERS"

1. "Ho, everyone!" A universal invitation. The words of the prophet are ringing out tonight. Ho is an abbreviation for hold. Ho, ho, ho, everyone, give attention!
2. "That thirsteth." Not physically nor mentally but spiritually. Every normal person thirsts for the better things of life. For knowledge, success, happiness, pleasure and love. Every normal person thirsts after God and salvation.
3. "Come ye to the waters." A spiritual oasis. Where you may slake your thirst. Come to Jesus Christ, the Water of Life.

II. "AND HE THAT HATH NO MONEY: COME YE, BUY AND EAT"

1. "He that hath no money." Every sinner is bankrupt spiritually. Many would try to buy their way into the kingdom of God but they cannot. Many are like Simon the Sorcerer in Acts 8: 9-24. The invitation is to all.
2. "Buy wine." What is meant? That which is exhilarating. That floods the soul with joy. As the disciples on the day of Pentecost.
3. "Buy milk." That which is nutritious. The sincere milk of the Word. It will make your soul fat.

III. WHAT A GRACIOUS INVITATION

1. Repeated again and again (Matt. 11: 28-30; John 6: 37; Rev. 22: 17).
2. A personal invitation to you tonight. If you are away from God come home like the prodigal.
3. He will not turn you away.

I read some time ago of an incident that occurred in London, England. A wealthy and influential attorney by the name of James Henderson one day on his way to the office, while in a crowd, felt a hand carefully reach into his pocket. Like a flash he turned and seized the thief by the wrist. The lawyer was a Christian, a man who knew Jesus Christ personally. Leading his prisoner out of the crowd he asked, "Why did you try to rob me?" "Because I am out of work and hungry." The lawyer immediately took him to a restaurant and ordered a full breakfast for him. When the meal was over the man told his story. He had been in prison, and now as an ex-convict, he found himself branded. "I have no name," he said, "and no future. No one trusts me or cares for me. And what can a man do without a name?"

That last question sank deep into the lawyer's heart. For a moment he was silent, then he rose from the table. He was a tall and handsome

man. He said, "For forty years I have borne the name of James Henderson unsullied. You say you have no name. I give you mine—James Henderson! It's yours now. Take it out into the world and keep it as you receive it—clean and honorable. Furthermore, I will recommend you to a firm of manufacturers with whom I have some influence."

The lawyer secured a position for the man and kept in touch with him for some time, and always pointing him to Christ the Savior. Then through travel and change of residence the lawyer got out of touch with his namesake.

Many years passed, when he returned home one evening to find a caller waiting to see him. He looked at the card and started at the name he saw—James Henderson! At the door stood a tall man, and a gentleman in every line. As they gripped hands tears started to their eyes while their lips parted in smiles of welcome. "Mr. Henderson," said the visitor, "I have called to tell you that I have today been made a member of that firm to which you recommended me many years ago. And I have kept the name of James Henderson spotless and unsullied. But you will be more glad to know that I have kept it so through the power of Jesus Christ my Savior. He took me, unworthy man that I was, under His promise, 'Him that cometh to me I will in no wise cast out.' And He has kept me through the years."

PRAYERMEETING SUGGESTIONS FOR NOVEMBER

LEWIS T. CORLETT

Thanksgiving to the Christian

(Psalm 107: 1, 9)

1. Thanksgiving Day originated by Christians.
2. Significant of the spirit that made our nation.
3. A manifestation of the Christian spirit.
4. Every day a Thanksgiving Day to the Christian.
5. To the Christian, Thanksgiving is both a means and an end.
 - a. It is an end in that the life, that Christ gives, makes a person grateful.
 - b. It is a means in that it opens avenues and channels for God to give more of His blessings.
6. There is a great need for the people to return to the spirit of the first Thanksgiving Day.

The Spirit of Thanksgiving

1. Thanksgiving is an obligation.
2. The peace of God cannot dwell in an ungrateful heart.
3. The spirit of Thanksgiving is an inward spirit.
4. The spirit prompting thanksgiving is a product of man's dedication to the program of God.

5. This spirit enlarges the blessing received.
6. Grateful people usually are the most sympathetic and most generous.
7. The proper spirit of Thanksgiving prepares for a larger gift.

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

Some People Our Church Could Do Without (Phil. 3: 15-21)

Subject sounds harsh. While the church is needing more assistance all the time, there are some people that she would be better off without. If you are an enemy of the cross, the church would be better off without you. Here are some we could do without:

1. Those who are living sinful lives. A sinful life does not witness for Christ. Church members who live in sin bring a reproach upon His cause.
2. Those who want the highest position. Who sing, "Where He leads me I will follow," yet if He leads to a small place, quit. St. Augustine said there were four articles in the Christian creed. First, humility; second, third, fourth, humility.
3. Those who indulge in destructive criticism. Some always criticizing church, pastor, choir, etc. This will not better matters but such a spirit will kill a church.
4. Those who say, "It can't be done." Plan presented, pessimist throws up hands and says it can't be done. If all will help, it can be done. When the task is completed the knocker is forgotten and the workers are rewarded.
5. The little, mean, selfish, stingy folks. Some have a motto, "Me first, myself next, if anything left over, I'll take that." Lord, give us big folks with big souls. We don't need nickel nursers, we need big broad, liberal, real Christians.
6. The lazy folks. Lazy churches are dying churches. The Christian religion is a militant religion. If we want progress, we must work.
7. The gossip-mongers. Always have them with us. Do more to tear down than hundreds can do in building up. See what James says about the tongue.
8. The overly sensitive. Some folks supposed to have good sense, yet we have to walk as on pins and needles lest we offend. Say one thing to 100 people, it will be all right with 99 but one will take offense.
9. The unfaithful ones. We never know whether they are Christians or not. They are seldom at church, never give anything and do no service. Christ is expecting us to do our best for Him.

Some People Our Church Could Not Do Without

(Phil. 4: 1-7)

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

1. The faithful folks. Bible does not commend for greatness but does for faithfulness. The Christians are commanded, "Be thou faithful," in attendance, prayer, giving, living, serving.
2. The willing folks. Some willing to do church work—others willing to let them do it. The willing people are the ones who will serve in any position and at any time in any place.
3. The folks with a vision.
 - a. Of local needs. Vision looks beyond dollar mark and gazes into the future. Sees boys and girls trained for service. Sees men and women saved for eternity.
 - b. Of world-wide needs. If cause of missions left to some, world would be forever lost. Those who are valuable to church are trying to reach the heathen with the gospel.
4. The optimistic folks. Report of two spies in Israelite camp. God on their side, greater than giants and circumstances. God and one make a majority.
5. The folks who are not lazy. Jesus was not lazy. God doesn't use lazy folks. Think of Moses, Noah, Isaiah, Peter, Paul. If they had been lazy we would never have heard of them. The church has a great program. Industrious people are needed.
6. The liberal folks. Stingy folks never built a church and do little good in the world. Liberality is measured by what a man has left over after his gift is made.
7. The folks who are boosters. "Like to tell others." If you knock the church you knock yourself. Knockers kill the church. Boost the church and it will grow.

Some Things Which Christians Neglect

(Hebrews 2: 3)

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

1. We neglect to thank God for His daily blessings.
 - a. All things come from God. We are slow to realize this truth. We accumulate the goods of this world and say we have done a great thing. We forget God did it—gave us the power and health and the strength.
 - b. God deserves all our thanks. Every night

thank Him for the blessings of the day; every morning thank Him for the care through the night. When any blessing comes let us not neglect to thank Him.

2. We neglect to show our appreciation for others.
 - a. We owe appreciation to others. "No man liveth to himself." Our lives are entwined in the lives about us. Others help us to live and we owe them our thanks.
 - b. People are starving for appreciation. Endless duties of home would not be so hard on Mother if appreciation was shown; same way with Father, and others.
3. We neglect to talk up our Church and its Work.
 - a. On the outside. Tell others about the church. Let them know there is something worth while there for them.
 - b. On the inside. We are to speak to everybody who comes to church. Let our church be known as "The friendly church."
4. We neglect to read the Bible. Webster said, "If there is any power in my lips, it is because of the acquaintance with the Scriptures which I learned at Mother's knee." Ruskin said, "My mother compelled me to memorize twenty-four chapters of the Bible. I count this the most precious and essential part of my education."
5. We neglect to come to church. It is the duty of every church member to come to church. If they did this every church in the land could be filled. "Forsake not the assembling of yourselves together."
6. We neglect to pray daily. Recount the prayer life of Jesus. If He with all power and perfection needed prayer, how much more do we with all our weaknesses need to pray daily. It should be a daily habit.
7. We neglect to talk to lost souls. There are lost souls all around us and we never speak to them about our Savior. If we were as lukewarm about our jobs as we are about lost souls we would soon lose our positions. Let us cease our neglect of these supreme matters.

Some Things Which Christians Ought to Forget

(Phil. 3:13)

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

1. We are to forget our past sins.
 - a. All have sins to forget. "All have sinned." More than this, our own conscience condemned us. Continually bringing our sins to the front hinders Christian living.
 - b. We can forget them by confessing and trusting Christ for forgiveness. He invites us to do this, promising to forgive. Picture the account of Paul on the Damascus road as Christ takes all past sin from him. While he regretted his past it did not worry and haunt him. Christ took care of it for him.
 - c. God forgets the sins we have committed (Psa. 103:12; Isa. 43:25; Heb. 8:12).
2. We are to forget our past mistakes.
 - a. All of us make mistakes. The path of success is marked with many mistakes. Man learns by experiment and many experiments end wrongly.
 - b. It doesn't help us to remember our mistakes.
3. We are to forget the misunderstandings of life.
 - a. It is natural for us to have them.
 - b. It is Christian to forget them. Christ and malice do not dwell in the same heart. Unforgiveness eats the soul as the cancer does the body. Remember how much God has forgiven us.
4. We are to forget the money we have given God.
 - a. All that we have belongs to Him.
 - b. The only treasures we have are those given to the Lord.
5. We are to forget the good deeds we do.
 - a. It is our duty to do them.
 - b. Don't hold your good deeds against God or man.
6. We are to forget our sorrows.
 - a. All of us have sorrows.
 - b. We are to go to Jesus with them. Let us remember we are in God's hands. He loves us, is our best friend. Let us trust Him and forget the woes of life.

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

SPECIAL SERMONS FOR SPECIAL OCCASIONS

BASIL MILLER

ARMISTICE DAY

Soldiers of Immanuel

TEXT: "*Terrible as an army with banners*" (S. of S. 6:4).

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

Note the forces with which we win in this army:

I. THE VICTORY OF FAITH: This is mere human faith connected with the power of faith in the divine Christ as our leader. Human faith caused the Spartans to die in battle for their country. The brave Texans died to a man at the Alamo for their country. Faith in Alexander led the 10,000 to conquer the known world. Faith in our Master, our Commander, will stir the heart to unknown strength, sacrifice and daring. Where such faith is defeat is unknown. Faith in his country led the Swiss lad to die crying, when impaled upon the spears of the enemy, "Make way for liberty." As long as our faith holds the victory is assured.

II. THE VICTORY OF CO-OPERATION: The Roman phalanx was unconquered so long as they remained a unit. In the Lord's army victory comes through this same spirit of co-operation. What we call morale is faith co-operating. The battle is a common fight; we are at one place attacking the enemy of our souls; we are striving to achieve one goal. Gettysburg had one goal—Valley Forge one goal—Concord one goal—Wolfe at Quebec had one goal. So it is with the soldiers of Jesus.

III. THE VICTORY OF VISION: Vision spurs on to achievement, to boldness and daring. American sires saw America free, and fought. Lincoln saw a solid union, and issued his famous proclamation; Joan of Arc saw France freed, and died in this vision. So with Christ's soldiers—

they must see the needs—the line of the enemy—mark the devastation of hell's hosts—see the commander as he surges to victory—see the banner of the Lord as it stands in need of defense—see victory in prospect.

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

The Battle Royal

TEXT: "*As a good soldier of Jesus Christ*" (Eph. 6:11).

INTRODUCTION: When the Armistice was signed peace reigned; everybody was elated; the soldiers of the nations had fought, and the victory was at last won; the Armistice was signed, for victory had come. In the army of the Lord there will also come victory, peace—when death sheathes the sword of the soldier of Jesus Christ.

I. A WAR WITH AN UNSHEATHED SWORD: In the battle of the Lord there is no sheathing of the sword—there are to be no part time soldiers, Christians—we are engaged against the most relentless foe of the centuries, and ours is a warfare until death.

II. A BATTLE UNDER ONE COMMANDER: At the word of the Lord a million, yea, ten million soldiers on a farflung battle line step forward, to fight against sin, to lift high the glorious banner of peace. The command everywhere is, "Go forward." There is no retreat. Von Hindenburg, so recently mourned by the world, and especially the nation he loved, retreated to his famous Hindenburg Line, and gained temporarily. But in this army there is no retrenchment, no retreat. Until death meets us we are engaged in a forward march.

III. IN THIS ARMY THERE IS NO DISCHARGE: Lincoln called for one year volunteers—Uncle Sam drafted his soldiers for the term of the war—in the Mexican War one could enlist for three months' service. But in this war, it is a lifetime task. The discharge comes only when we are found dead on the line of battle. In Peru there is a custom of calling the name of a great national hero when every army roll is called, and someone answers, "Dead, but not forgotten." On this line of battle when the last muster roll is called, we may be discharged through death alone.

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

Then may we fight on until this prospect is in view.

CONCLUSION. Cromwell led his famous "Ironsides" into battle singing the 118th Psalm. Then under the ringing challenge of the Christian song of battle may we fight on, until everywhere the strain is taken up,

"Forward into battle, see his banners go."

Thanksgiving Day

The Glory of Giving Thanks

TEXT: "Enter into his gates with thanksgiving" (Psa. 100:4).

INTRODUCTION: I stood not long since in old Plymouth. Facing the beautiful cove, looking out upon the placid waters, and gazing at the famous Plymouth Rock, down through dale and over hill, I was transplanted to that first American thanksgiving day. Brave hands had furnished the game, the berries, the pumpkins—tender hands had spread the repast—every head was bowed and the little group of thankful patriots, under the voice of the leader, lifted their praise to the Almighty for his protection during the previous year. In thanksgiving to God they found their strength. When our hearts have been taught to render thanks unto God we will find the source of everlasting joy. For the joy of the Lord is our strength.

I. THANKSGIVING A MORAL OBLIGATION TO GOD. We owe the Almighty our gratitude for His material blessings. The psalmist recognized this when we said, "We are the sheep of his pasture." Then let us praise Him. It is from His bountiful hand that He has poured our national blessings through the long centuries. We breathe His air, live through His gracious supply of physical stamina, and all that we have comes from His beneficence. Then with the singer of old may we take up the refrain and "enter into his courts with praise."

II. LET US SING FOR THE SUNRISE WITHIN OUR SOULS: Not only has the Lord materially blessed us, but there came a time when the great "sunrise" broke within our souls. Darkness which sin engendered was dispelled. The fogs of doubt were engulfed within the glorious light from Christ's countenance. A mansion of gold was traced for a hovel of sin; a garment of purity was exchanged for the filthy rags of wickedness: Where once the dirge of iniquity was our music, now the melody of heaven is our song. Then on this Thanksgiving Day let us come rejoicing—for into the dungeon of our characters the light of heaven has shone, and we have been translated into the marvelous kingdom of light.

III. SING FOR THE SPIRITUAL UPLIFT THAT THANKSGIVING AND PRAISE AFFORD: The writer said, "Praise is good"—good for the soul to lift its melody to the Almighty—good for the ten-

sion on the taut nerves for the spirit to sing God's praise. In the psychology of prayer the subjective benefits must not be forgotten. It is through praise and calm worship that a sense of divine rest and assurance is given to us. Thanksgiving and praise lift the soul to higher realms. The longer such seasons for the soul are the greater the victories of peace, release from tension, the unifying of the spiritual life around the divine things. Every time we lift our voices in gratitude to God the spirit becomes stronger.

CONCLUSION: May we make today a special season of remembrance—an occasion of gratitude a time of thanksgiving and praise.

The Opened Hand of the Lord

TEXT: "Thou openest thine hand" (Psa. 145:6).

INTRODUCTION: Malachi promises us that if we render unto God our just stewardship that he will open the heavens unto us with a blessing which we cannot contain; Solomon in the Proverbs promises that if we honor the Lord with our substance our presses will burst out and our barns will be filled; and if the eye is bountiful, he says we shall be blessed. David looks up into the heavens above him and sees the hand of the Lord opened toward the righteous. This for him, as for our Pilgrim fathers, becomes a thing of thanksgiving and praise. Praise Him for His opened hand, which brings:

I. THE REVELATION OF JESUS: Above all else that we have to be grateful for is Jesus. Pilgrim fathers with this hope within them were able to endure the cold of winter, the gradual death of their numbers, the fighting of the Indians, for they came to these shores that Jesus might freely be worshiped. The man with the Master in his heart is never defeated. Far above earthly possession, food and raiment and friends, is the knowledge of having Christ within. Paul says he can do all things through the strengthening of the Master. It was the opened hand of the Lord which brought us this revelation.

II. WELLS OF SALVATION: From Jacob's well water can be drawn; from Mary's well at Nazareth, where doubtless Jesus went many times to bring water for his mother, water is still drawn by the inhabitants of the village. But from these wells of salvation we can draw our joy, our praise, our happiness. In fact all the glorious benefits which come from the Almighty have their source in the wells of salvation. They never run dry; they are never polluted with sin and tainted with bitterness of soul. The life which has drunk from this water never thirsts, or stands in need of satisfaction from other sources. Out of the opened hand of God flows the wells of salvation. Then may we praise him on this day set aside for national thanksgiving for his opened hand.

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

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

David's Thanksgiving Proclamation

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

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

I. **HIS DAILY BENEFITS:** David wrote, "Blessed be the Lord, who daily loadeth us with his benefits" (Psa. 68:19). These are benefits so numerous that the psalmist refers to God as loading us with them--He showers His beneficence and glory upon our pathway--he opens the heavens that we may receive from Him.

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

III. **A CUP OF JOY THAT RUNNETH OVER:** "My cup runneth over," sang the psalmist of Israel (Psa. 23:5). God is so good to His children that He not only gives us "just enough joy and glory" to keep us happy--he runs the cup of praise over. He promised us in Malachi that the blessings would be uncontainable, overleaping the cup of our ability to hold them. God never leaves us in desolation--for joy cometh in the

morning, the morning when the night of trouble seems to be more than we can stand.

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

THE PASTOR

LEWIS T. CORLETT

- A Captain in God's army.
- A Pilot to the Church on life's troubled sea.
- A Consoler in the hour of bereavement.
- A Comforter in life's sorrows.
- A Teacher of God's priceless truth.
- A Preacher of a mighty gospel.
- And Administrator of the biggest business on earth.
- A Financier who can do extraordinary things on a small capital.
- A Shepherd to watch over the sheep of his pasturage.
- A Vessel filled with the Holy Ghost.
- A Chosen Vessel of God to the people.
- An Adventurer over dangerous territory.
- A Diplomat handling ticklish problems.
- An Ambassador representing his King and government.
- An Example to all men.
- A Man human in his contacts yet divine in his life.
- An Advisor on all important issues of life.
- An Arbitrator in church, domestic, and individual disputes.
- A Judge of ecclesiastical matters.
- A Lawyer for the oppressed.
- An Intercessor for the lost and dying.
- A Possessor of the mystery of faith as it is in Christ Jesus.
- A Guide for the erring to the way of life.
- A Leader for the Christians of His age.

THE GREATEST DAY OF GOD

M. G. BASSETT

TEXT: Joel 2:31.

The day of the Lord will be great because:

- I. It has been awaited a long time by God.
 1. Saints will then see His plans and purposes unfold.
- II. Of its exaltation of Jesus. Is peculiarly His day and His pre-eminence will be visible.
- III. Of its judgments.
- IV. Of its destruction of sin.
- V. Of deliverance of material creation from Adamic curse. Heavens and earth shall be purified.
- VI. Of its victories for the saints. When we follow Christ on His white horse He will vanquish our enemies for us.
- VII. Of the eternality of its issues. The results of that day will be permanent.

PRACTICAL

PSYCHOLOGY FOR WORKERS WITH ADOLESCENTS

BASIL MILLER

CHAPTER FOUR

The Psychology of Later Adolescence

EARLY adolescence is the period of stress and storm, which middle adolescence tends to settle down. Later adolescence then becomes a time of concentration. As early adolescence begins the making of youth, so later adolescence is the beginning of that process which results in matured men and women. The first is a season of bewildering and strong impulses, which are a part of the emotions of childhood. The second period sees these impulses organized, while the latter finds these adjusted, which results in the fixed character of adulthood.

The habits of the early period now refine themselves. New impulses and emotions and mental energies awake within the youth, and all the capacities begin to harmonize themselves into the man or woman that is to be. As early adolescence sets the stage for maturity; middle adolescence begins the work; so it is the special task of this last period to develop the powers and capacities which have been born in the previous ones.

The physical traits, during these years of eighteen to about twenty-four, which now appear are those that shall be lasting with the entrance upon manhood or womanhood. Growth fatigue is past. A maximum of energy is thus released for the vocational, social and religious activities. The muscular system is at the height of its powers, and skill along practically any line is achieved in a short time. The health habits of the early life begin to show themselves. As far as the physiological character is concerned, the youth of nineteen is an adult. Growth from now on is that of discovering and using the possibilities already in the body, and the hardening of the processes of the nervous system. This age may lack the skill of maturity, but it certainly has the fearlessness of unlimited physical powers.

OPENING THE SCENES ON ADULTHOOD

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

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

THE BROADER MENTAL VISION

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

The mental vision is enlarged, and the enthusiasm to undertake a new task is unlimited. Energy along mental lines always seems to be at hand to carry to a conclusion every activity which is begun. There seems to be no height too lofty but youth believes he can attain it; and no ob-

stacles are too great for him to reach. Unbounded energy tries to realize unbounded ideals.

Mentally this becomes the parting of the ways. The future calls and ambitions are deeply stirred. The mind looks upon the future as a world to be conquered and a realm of glory to be achieved. Mental values are shifted. That which the former age determined worth while, the enjoyment of sports, social activities, now seem useless. For the mind is forcing the individual out into life's work, where ideals have been altered. A new value is placed upon friendships, a good reputation and proper recommendations in trying to get a position. These new realizations, coming as an electric shock, tend to steady the youth.

Note the weighty discussions on all types of things, destiny, freedom, immortality, philosophies of the past and present, arguments of an intense nature. Calvin at this period wrote his immortal *Institutes of Christianity*, which had more weight in shaping the theological opinion of the past three centuries than any other book. Here as elsewhere youth walked up to the problems without fear, where the doctors of the centuries had silently tip-toed.

Doubts also arise, and the questioning attitude appears. Youth is not satisfied now with opinions and mere assertions; rather they want to be certain. This shows a sense of perplexity. On the other hand strong personal opinions and ideals mark this age. Ofttimes it is hard to convince one that he is wrong. From mental subjection, the young person now emerges into a world of mental independence, where he believes that his opinions, prejudices and ideals are correct.

THE NEW LIFE IN LIGHT OF THE OLD

There now comes a shifting in the older relationships and ties. The former educational connections are broken. The youth may be in school, but if he is, it is a *different* one, at least so he feels. If he is out of school, the former friendships are broken, and newer ties are formed with the associates of the office. When one marries the home connections are altered, and parental authority is broken. Even this marriage relation may change the entire complexity of the church associations.

Where all former connections are altered, and parental, school and church authority is not recognized there may result a position where no moral or social restraints whatsoever are accepted. Herein great caution is called for on the part of the Christian teacher in dealing with these

severed relations. The youth of this age demands the associations of Christian homes, Christian personalities who are Christlike, as found in the church school and the church. This brings the youth under the restraint of the gospel and will assist in binding him to Christ.

The results of the previous training now show up with lurid colors for either right or wrong. The habits of this age have their roots in the past years. Habits of Christian service, loyalties to the church, virtue, morality and more specific Christian habits of prayer, and devotion, if laid in the former years, will continue to rule. Any overstimulation previously will result in evil effects during this time. Many a youth has laid the foundation for ill health during the period of early adolescence.

The curve of criminality begins a rapid ascent during the first years of later adolescence. If the sex instinct is unrestricted by a definite Christian experience, it will now begin to lead astray, and the time for this restraint must begin at the dawning of puberty. A poor adjustment to authority in earlier years, either at home, school or church, becomes now a maladjustment to civic and social authority. When the emotional life has been over-indulged previously, youth now finds it impossible to discover an emotional stimulation which brings satisfaction. This is the reason the modern youth finds within himself an unsatisfied craving for emotional stimulations.

The tendency begins to bear fruit now in what we call "wild oats sowing." The physical energy demanded by youth for bone and muscle growing has been freed for newer activities. The breaking of home ties, starting life's work, turning to new companions, all tend to throw young people into a new world. With the demand for the expression of the emotional powers, if left unguided, the young person will seek for expression in illegitimate directions and in unsocial and irreligious activities.

It is demanded that the church provide suitable religious guidance and control, which will make it possible for the young people to find places where they can enjoy their leisure time under proper circumstances. This is the old principle of the psychologist James, when he said that if one would break an old habit he must substitute another in its place. In this case the newly released energy is expanded in the service of Christ, instead of being wasted in the sowing of "wild oats."

THE DANGER SIGNALS

Each age presents tremendous opportunities, which are matched with their attendant dangers. Shipwrecks among this age would be lessened if only the teacher and the minister paid more attention to these dangers.

The first danger is the loss of connection with religious agencies through the new environment. This is caused by such things as the absorption in the new work, growing influence of new associations, the dividing of time between the clubs, societies and the Sunday school. When the youth shows a tendency to break away, there must be a revitalization, and a deepening of the spiritual activities of the church school.

If the youth begins to drift from the moorings of the church it will not be long until he or she becomes irreligious. The only way this can be averted is by the creating of a proper environment in the church, suitable religious projects to employ their minds, and supremely a definite Christian experience.

Another danger is that of wrong companions. Marriage with those who are unfitted for each other, Christian with non-Christian, leads astray. No problem outweighs this one. It is the duty of the church to throw adolescents into the company of those who are Christians, in order that they may select Christian life companions. Other associations may lead to the dance and to other questionable amusements.

The salacious literature pouring from the press becomes a problem in dealing with young people. Throughout such literature we find a tendency to lower the estimation of things divine, a questioning of the miraculous, which easily leads to religious doubts arising in the mind. The doctrines of the double standard of morals, companionate marriage, sin and crime being upheld as worthy of sanction, which fill the periodical literature of the day, easily find a place of lodgment in the hearts of the youthful readers. When the adolescent sees such portrayed in the movie, reads about it in the press, magazine articles and stories and in the novels, it will not be long until such become moving elements in the character.

Every youth is confronted by the danger of a life which is uninspired with noble and Christian ideals of service and purity. If the life is thus uninspired it spells a life worthlessly spent in the tomorrows.

There is a further danger found in throwing away old beliefs and accepting the newer theories concerning the Bible, the church and salvation.

It is at this time that atheism makes a strong inroad into the hearts of young people. Herein the church must set up a high standard, and give attention to the building up of inhibitions to such teachings. This demands the creation of a spiritual environment, that will be surcharged with a vital power of faith, virtue and the glory of Christian experience.

GOLDEN OPPORTUNITIES

Many golden opportunities are presented at this time for molding character. May we be more or less dogmatic in our statements of these. Present to this age a controlled Christian environment, where the activities and interests will be of a Christian nature.

Now you can well provide a varied program for the leisure times of the young people. See that the week is filled with something for them to do. Social and fellowship meetings, street meetings, religious organizations, can well be used for this purpose. Make these meetings, whether religious or fellowship, varied with all elements entering into them. Have periods of worship, times of instruction, service activities, and social seasons.

There is no better time presented than this for the furnishing of fellowship with those who are thoroughly Christian. The devil wins most of his followers by evil companions, and so the church must realize that if she will win her young people it must be through the agency of friendship with Christian young people.

In the solution of the young person's problems, you will find that when you warm your heart with sympathy, and at the fires of love, your rewards in form of Christian character will be tremendous.

Now is your time for strengthening the foundations of the Christian life. When a young person is converted, you must provide a place for service, leadership activities in Christian groups, participation in the work of the church, all of which will assist in carrying him over the shoals of doubts and spiritual difficulties.

You can well afford at this time to direct the activities of the youth into channels of a religious nature. You must also provide times and places for the training in Christian leadership, and also for the participation in such. If the youth is a Christian there are opportunities for teaching in the Sunday school, helping to outline programs, choosing objectives for group ac-

tivities and determining the various methods to be employed in attaining these ends.

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

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

PREPARING THE ATMOSPHERE FOR PREACHING

PAUL S. HILL

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

What we mean by a good preaching atmosphere is revealed in the ministry of Jesus. "And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him." There it is; attention, expectancy, anticipation, open eyes, open hearts, reverent expectancy. An ideal preaching atmosphere. But Jesus did not always have such a responsive congregation. Sometimes the atmosphere was contrary

to the reception of truth, "I have many things to say unto you, but ye cannot bear them now."

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

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

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

If a minister is in charge of the preliminaries of the preaching service he can do much to create a good preaching atmosphere. His choice

of the hymns can be used to produce a spirit of reverence and worship. The notices, (always a bugbear) can be given briefly and clearly, and need not have a bad effect. The offering can be taken without a funny story or rowdy invitation to "shell out." Usually a pastor has the opportunity of creating a good preaching atmosphere, but sometimes he has perplexing conditions that are hard to overcome. We know of one church where a good brother would gather all the songbooks up before the service and pile them up on the front seat beside him, then when anyone came in he would arise, travel to the back of the church, shake hands with the new arrival, say a few words in a monotone, give him a songbook opened at the proper song, and return to his seat at the front of the church, only to repeat the process the next time another person entered the church. As the people kept coming in for about a half hour from the time the meeting began it can easily be seen how distracting this would be to the congregation of worshipers and the minister, and how difficult it became to create a good preaching atmosphere. The only settlement there was, was a settlement with the good man and his songbooks. This accomplished in love with a little tact helped a lot.

Sometimes there is a previous speaker who takes part of the service. The cause he represents is good. He should be heard and the cause he represents given attention, but such men are hard to follow with a sermon. Especially is this so if they have requested an offering and people are thinking how they can give, or how they can help. Usually when this first speaker is finished the people are ready to go home. It is nearly always disastrous to the preacher, even though he is well prepared. He feels as though he were saying, "The time is not quite all gone, brethren; stay a little while longer and I will preach you a little sermon."

Sometimes the preaching preliminaries are in the hands of another than the preacher himself. Then indeed he is at the mercy of the winds, unless the other has the same object and mind as himself. Song leaders can be a great help to a minister, or alas, they can well-nigh destroy him.

We have heard of great preachers who, when they stood to preach in the poorest possible atmosphere, stood before the people in silence until there was a hush of expectancy and reverence.

I once saw a noted Sunday school worker spend, it seemed to me, all of five minutes, getting control of his congregation, and himself, but he created just the atmosphere he desired and delivered a wonderful address, which would have been impossible without the preaching atmosphere. He has a natural impediment in his speech and had need of self-control. He stood there waiting to speak to a noisy body of people whose minds were in a variety of directions. Standing perfectly still his face showed strong desire with strong determination. Helpless because of the impediment in his speech, strong because he had a message for the Sunday schools of the world. Little by little the noise subsided. Finally he said "I cannot speak to you until everyone is giving attention." Another long pause with increasing quiet. Then "Let every one look this way please." And not until every eye was looking in his direction, and, I believe, every person waiting to hear what he had to say, did he begin his address, the opening sentences of which I still remember, although it was about thirty years ago. Here are the opening sentences of his address made in a created atmosphere: "The best people in any community are the ones who go to church. The best people in any church are the ones who go to Sunday school and help run it." If those two sentences had been spoken to an unprepared congregation, regardless of how they might later have recovered themselves, his entire address would have lacked its full size and meaning. From the beginning he held the rapt attention of all and the people went away saying, "What a wonderful message." The result of a prepared atmosphere.

Jesus read a scripture lesson before He preached. Perhaps that was the reason why "The eyes of all that were in the synagogue were fastened on him." Surely a short reading from the Bible will help, if it is well read. A solo of lofty theme, and sung with spiritual sweetness and power will help, just as a silly song full of religious jokes will hinder. A prayer (silent or audible) will help. However it is created, this thing we call preaching atmosphere must be created. The church and the preacher must insist upon it. At every preaching service there must be a spirit, a condition, an atmosphere which allows the Word of God to run and be glorified. Otherwise the preacher, the church, and the world at large will be deprived of one of God's greatest blessings.

MUCH PHRASING BUT LITTLE PLEADING

We take the following from "Then Remembered They," one of the booklets sent out by The World Wide Revival Prayer Movement (Dr. and Mrs. Henry M. Woods, 5 S. Oxford Avenue, Ventnor, Atlantic City, N. J.), and which are being so widely used in a revival of prayer all over the world.

REV. SAMUEL CHADWICK, late President of Cliff College, England, has written, "The conviction deepens that the supreme need of the Church is the spirit and habit of prayer. There are many other needs. There is need of laborers and of funds, of wisdom and of reform, of simplicity and of friendliness, but the need of prayer transcends them all. If only the Church of Christ could be impelled to prayer, there would be an end of barrenness and failure. It is the lack of prayer that lies at the root of all our troubles, and there is no remedy but in prayer. The habits of worldliness will never be broken by strong and fiery words of censure. The powerlessness of the Church cannot be cured by reproach. Spiritual destitution and moral laxity are not to be removed by clever analysis and urgent appeal. Things will never be better until prayer is restored to its true place in the organization of the Church and the habits of individual believers. There is no substitute for prayer, but to prayer all things are possible. This is a truism of the Christian faith. Nobody denies it. Everybody says it. All history confirms it. It only the people of God could be baptized into a passion for prayer, life would quicken, miracles would return, souls would be saved, and coffers would overflow. Why do we not set ourselves to prayer? The remedy is sure and simple, the need is urgent and acknowledged. Why is it so slow in getting to work?

"The remedy is not so simple as it seems. Prayer is sometimes spoken of as a lost art, and that means there is an art of prayer. The command to ask seems simple enough and the promise is to them that ask. 'If you have not, ~~it~~ is because ye ask not.' 'Ask and ye shall receive.' What could be simpler than that? And yet the Scriptures speak of it as toil and labor. Prayer taxes all the resources of mind and heart. Jesus Christ wrought many mighty works without any sign of effort. There was in His marvelous works the ease of omnipotence, but of His prayers it is said, 'He offered up prayers and supplications with strong crying and tears.' There was no strain in healing diseases, raising the dead, and

stilling the tempest; but in prayer there was agony and the sweat of blood. All who have shared His intercession have found it a travail anguish. Great saints have always been mighty in prayer and their triumphs have always been the outcome of pain. They wrestled in agony with breaking hearts and weeping eyes, until they were assured they had prevailed.

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

I WILL POUR OUT THE SPIRIT OF SUPPLICATION

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

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

RULES FOR PUBLIC PRAYER

MILDRED BANGS WYNKOOP

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

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

1. CHOICE OF ONE TO PRAY

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

2. HOW TO PRAY

- a. Ordinarily, intercession of a personal na-

ture is out of place. If private prayer is adequate, public prayer will be a summing up of the general needs of the people. As the prayer progresses, each can say, "Amen, that is my need."

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

PASTOR'S SCRAPBOOK

I. L. FLYNN

WHAT COST!

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

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

PASS IT ON

Have you found a heavenly light?

Pass it on!

Souls are going in the night.

Daylight gone!

Hold thy lighted lamp on high,

Be a star in someone's sky;

He may live who else would die—

Pass it on! —Sel.

WATCH CONTINUALLY

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

"TEACH ME TO NUMBER MY DAYS"

Teach me to number my days!

Lead me to count them aright,

In the heavenly reckoning ways,

As they stand in the angels' sight.

I number them—year upon year;

They number them—act upon act.

I figure by calendars drear;

They figure by motive and fact.

I am old as the decades go by,

I am young in wisdom and grace;

Time's heralds remorselessly fly,

My soul has a cowardly pace.

I would know the arithmetic law

That reckons the worth of a thought,

And shows how the ages draw

On the work a moment has wrought.

Oh, teach me to number my days,

As the clerks record them above.

By purpose and kindness and praise,

And courage and worship and love!

—AMOS R. WELLS, in *S. S. Times*, London.

"BE YE CLEAN"

There is in sin a filthiness; even the least sin
will defile. Uncleanliness has two branches to it:
"filthiness of the flesh and spirit." Filthiness of

the flesh embraces fornication, licentiousness,
wine, alcoholic drinks, tobacco, opium, gluttony,
slovenliness, laziness, etc. Filthiness of the spirit
embraces pride, anger, pomp, display, malice,
backbiting, covetousness, deceit, flattery, self-
praise, boasting, self-seeking, love of place, love
of money, fear of man, fear of death, unbelief,
bitterness, etc. The purging away of all such
filthiness of the flesh and spirit constitutes true
scriptural cleansing.—Sel.

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

"GRACE MULTIPLIED"

(2 Peter 1:2)

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

DO WE BEAR THE IMPRINT?

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

HE SOLD ALL FOR JESUS

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

Mr. Studd says:

"Don't seek a long life—Christ had a short one.

Don't live in luxury—Christ lived and died
poor.

Don't live in pleasure—Christ pleased not Him-
self.

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

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

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No. 3



CHRISTMAS PROGRAM OR BULLETIN COVER

This masterpiece is reproduced in the colors of the originals on creamy-white coated folding paper stock. Size when folded 6×9 inches. The first page provides space for printing the occasion, date, name of church or school, etc. The second, third and fourth pages are left blank for printing the order of worship, announcements or any other information desired. These attractive service blanks will not only serve as programs to be distributed at the service but delightful souvenirs of the occasion and afford an excellent means of church publicity.

Shipped flat—not folded. Sample upon request.

Price, \$1.50 per 100, postpaid

A CHRISTMAS CARD FOR PASTORS

No. 2453. Size $3\frac{1}{2} \times 5\frac{1}{2}$ inches. Printed in soft, pleasing colors on heavy white card stock with gold edges. Appropriate Christmas design; also suitable Christmas greeting and verse of Scripture. Each card comes in tissue lined envelope.

Price $2\frac{1}{2}$ c each



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