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CHAPTER 20

And God spake all these words, saying,
2 I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
3 Thou shalt have no other gods before me.
4 Thou shalt not make unto thee any graven image, nor any likeness of anything that is in heaven above,
5 or that is in the earth beneath, or that is in the water under the earth.

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The posterity and cities of Simon
1. CHRONICLES 5

brethren had not many children, neither did all their family uniformly, like to the children of Judah.

And they dwelt at Dedan, and at Nahon, and at the kingdom of Judah, and at the kingdom of Israel, and brought them into the land of Judah.

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2923 Troost Ave, Kansas City, Mo.
I say on 'till what she required in the city. One was devoted to his prayer than ever before. I believe that with a little time and patience he will be able to save his home as well as his own soul. So I regard the chips.

I preach that God will take care of those who trust in Him; that the words of the Lord are pleasant, and all His ways are peace. But a woman came a hundred miles to the convention to recite to me how her husband died of a broken heart because he was blamed for difficulties in the work of the Lord. "The oldest son, who was inordinately fond of his father, languished, and in two years followed the father in death. The mother undertook to educate the two daughters, and continued their education in much sacrifice. The elder daughter seemed to make a good start, but faltered and brought shame and disgrace to her mother. At the last, the younger daughter developed symptoms of a certain kind of insanity and turned against her mother. At the end the mother still professed faith in the grace and goodness of God, and she said she had felt impressed to come to see me in the confidence that I could encourage her. But I confessed my inability to speak a word in the presence of so many and such deep sorrows, and told her it was she who had brought the heart of encouragement, and that I would now preach the enduring love of God and His power to keep those who trust in Him with better assurance than ever before. The woman burst into tears, and said, "I knew God would not fail me, and that you would speak the words of encouragement that I needed to hear." Here I was trying to explain that I could not do what she wanted and in the explanation I did what she required. I still knew the line when I tell her God will care for and deliver His own, but I watch the chips and try to guide them so they will not wound such a one as this visitor was, should such be in the audience.

A certain man was a good giver to the support of the gospel when he had work and was able to work. But he lost his health, and now the preacher or others say, "If you really obey God He will give you work and will give you money so you can support the gospel," the poor man feels chagrined, and has been threatening to stay away from church in order that he might avoid these thrusts and not be in the way of others. Here is just a brother hurt by the chips of careless choppers—that is all.

And what shall I say more? Well, it reminds me of the two surgeons in a certain city. One was devoted to his profession. The other was devoted to the good of his patients. The first would perform a successful operation, even if he caused the patient's death in the act. The other would spare the patient at the expense of technical surgery. And, would you think it, the people came to prefer the doctor who regarded his patients rather than the one who "heaved to the line, let the chips fall where they will."

Our task is not to sustain a reputation or defend a cause. Our business is to save souls and build lives. We may spare the bruised reed and blow gently upon the smoking flax and still be following a good example. We must not compromise the standard, but we must regard human good. The automobile driver may have the right of way, but still he is commended if he swerves to miss a car and save a life. This does not mean that he should habitually drive with one wheel in the ditch, but it does mean that he must not be a legalist and demand his rights even if he kills someone by doing it. Paul knew that eating meat makes one neither better nor worse. But he proposed to quit meat if that were required to save souls. His own summary was, "Let your moderation (your pliability) be known unto all men." But why any pliability? The doctrines are unvarying, the ethics is constant, the goal is definite. Why should there be any flexibility? Why, because the standards were made for man, and not man for the standards, and there is a ceaseless call to be alert to save souls. I must indeed know the line. But still I can well regard the chips; for the best way to maintain the cause is to save souls, and the way to save souls is to save souls, not simply to work a system or follow down a certain groove.

At the close of the sermon a great man said to the eloquent preacher, "You love to preach, don't you?" The preacher admitted that he did love to preach. But the answer was not so easy, when the questioner said, "But do you really desire the people to whom you preach?"

And that is just it. Conventional preachers are practically always wanting in love. They may have a certain type of zeal. They may easily class themselves as radical. But they are practically always wanting in love. They would not knowingly do anyone any harm, but neither would they go very much out of their way to do anyone good. What we need is a deeper love, a fuller passion for souls, a tenderer heart, and a more ready and more melting urgence for work to which God has called us.

EXPOSITORY MESSAGES
OLAVE M. WINCHESTER

Able to Succor the Tempted
(Heb. 2:18)

The person of Christ is full of glory and triumph to the writer of the Epistle to the Hebrews. He views Jesus from many aspects. He has been dwelling upon the reasons why he became man, telling us that He came in human form that He might destroy him who hath the power over death, that He might deliver those who lived under the bondage of the fear of death, that He might be a merciful and faithful High Priest and more than all else beside that He might make propitiation for sins. Then the thought of the writer turns to another word of consolation, thinking of the men tempted and harassed by the power of evil he brings the message of hope, "For in that He himself hath suffered being tempted, He is able to succor them that are tempted."

THOUGH SHARING HUMAN NATURE

For sympathy that reaches the heart it is necessary that there be community of experience. The rich may sympathize with the poor man, but unless the rich man has himself struggled with poverty, the poor man does not feel that the sympathy has full understanding. So with all other
walks of life; the parent can sympathize with a child, but very often it is hard for a child to sympathize with a parent. The angels may sympathize with man in the battle against sin and the powers of unrighteousness, yet the angels never were men.

But with Christ it was different, the Woot tells us, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Commenting on this verse Westcott states, "Christ connects Himself with ‘the children whom God had given Him’; He and they had alike one divine Father; They were men. To complete His fellowship with them therefore it was necessary that He should assume their nature under its present conditions. Men are brethren of Christ on the human no less than the divine side.”

Christ understands all the temptations that beest the life of man; he knows the resultant effect of weakness on the human frame and how the tempter comes at such an hour to prey upon the soul life and steal away hope and trust. He knows the springing of human impulses that lie within our being that must be curbed and held in their place if we are to honor God and serve our fellow men. These impulses which are not sinful but belong to the realm of human nature, and should they exercise themselves beyond their legitimate range would lead man to sin. He knows the longings and desires of the human heart, its out-reachings and its aspirations. We cannot understand one another; we know only the stirrings and movings within our own heart; those of our neighbor may be quite different. The fact is often we cannot understand ourselves. But Christ knows us altogether. He entered into the experience of human nature.

The length and breadth of this being of ours Christ knows; he understood the strength of will necessary to bring the whole being into captivity and leading every movement into captivity to one great thought and purpose. That Christ should have taken upon himself all the trials and struggles of human nature is one of the outstanding phases of his humiliation, but how much of consolation does this bring to us? He knows, He understands. Divine fellowship has passed through and through the life of human experience and knows its hidden secrets, from the last recesses of the subconscious to the highest reaches of human intelligence and the most heroic conquest of the will, the only exception lies that sin never stained the being of our Lord and Redeemer as a part of His personal organism.

Through Suffering

The cloud of suffering that overhangs human life and experience has always been an enigma; a complete rationale has never been worked out that would satisfy the hearts of all. We know that it came in the wake of sin, but yet it does not always follow in unerring sequence in the path of sin; those who are sinners at darkest hue do not always have the commendatory quota of suffering and on the other hand the righteous at times seem to be borne down with burdens that appear almost too heavy.

Within this vale of time we cannot obtain sufficient perspective to understand the principles upon which suffering operates.

If, as we look out over the problem of suffering, we would seek exemption for any, above all others would stand the Son of Man. Sufficient sacrifice was made in leaving the realms of heavenly glory, the fullness of experience of the Godhead to take the form of man, even the form of a servant, but added to this was suffering of every kind. There was the suffering entailed in the misunderstanding of His mission and calling for all part of those in His home. When the Pharisees would bring the supreme charge against Christ, impugning the source of His power and saying that He cast out devils by the prince of devils, His mother and brethren stood on the outskirts of the crowd and sent word they wished to speak with him; (Matt. 12:48) evidently they wished to take Him away from the irate Pharisees lest He bring upon himself even then and there a culmination of their wrath. We do not wonder so much at the brothers for on another occasion we find them restractive because of the methods that Jesus used in His ministry (John 7:4-5), but we do marvel at Mary who had so fondly pondered in her heart all the wonders that attended the birth of Christ, yet many years had elapsed and no doubt the whole trend of Jesus' ministry was different from what she expected of the coming Messiah; no doubt she shared in many of the current views; moreover she may have been influenced in her thinking by the brothers. That His brothers did not understand Him was a cause for suffering but how much more when the loved mother failed to see the nature of His mission?

There was suffering in the life of the Master in that He had no home save what a disciple provided for Him. Rejected by His own townsmen, He sought a shelter with Peter in Capernaum, and here He often returned from His tours through Galilee and visits to Jerusalem until the hostility of the religious leaders was so great that He dared no longer stay in Galilee. At one time Jesus said to a scribe who would be a follower, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

There was suffering occasioned by the slowness of His disciples to perceive the spiritual truths that He was teaching, their eagerness for place and ambition for preference; their blindness that the Son of man must suffer and give His life as a ransom. If any were to understand the Master, surely it would be His disciples, but they had darkened minds. Occasionally they would alight in the darkness and Peter would see the shining forth of truth, but only to relapse immediately following to a plane where the thoughts of his mind had as their origin the snares of Satan himself.

Added to all these came the opposition from religious leaders. This began early in the ministry of Christ and increased in intensity until the purpose to kill railed within the heart, ever increasing in intensity, finally breaking forth in clamorous wrath. Truly “He came not to his own, and his own received him not.”

Thus it is that some of the supreme values of life, the fellowships that are the most sacred, that bring the greatest joy when they are harmonious, were marred in the life of Christ, and he who had a heart full of love for man would feel these broken chords of human ties. If any of us have been called to pass through similar suffering, and have felt temptation surging in because of the fact, we can know that the Master has trod the way before us.

In bearing Temptation

While there were these various phases of suffering, yet that Christ might be able to succor the tempted, it was necessary that He himself feel the power of temptation, feel it in every phase of its manifestation; and thus does the Scripture teach us that He did, making only one limitation in that He did not dwell no sin. As Westcott says, “We may represent the truth to ourselves best by saying that Christ assumed humanity under the conditions of life belonging to man fallen, though not with sinful prompting's from within.”

At the very beginning of the ministry of Jesus we have the supreme conquest of Satan in attacks representative of the major lines of temptation. First there was the temptation standing for physical cravings and the higher self, training them to their legitimate sphere. The Master met the craving of physical desire at the time when He could exercise his greatest force, but He bore the power of evil to depart and relied in supremacy over all through the Gospels those that would overcome the flesh which ever is a menace of our heart for sublimity, for the spirit. These the Master met in one representative phase when He resisted the suggestion of Satan that He make a spectacular display and cast Himself down before the gathered people from the pinnacle of the temple. He met the onset of the tempter with calm, and answered his suggestions with the Word of God. Not only did this occasion the life of Christ we see a chasteanet spirit, a calmness and a peace, a tempering of wrath with love and justice, a balance of virtues. No surging of some sin of the spirit over him alone carrying away His emotional poise or blinding His understanding. He remained with uplifted spirit and full understanding. He was tempted but He yielded not.

Another line of temptation that ever besets the life of man is the seeking of a right end by a wrong means. If the powers of darkness cannot divert us from pressing on toward right goals in life, then there seems to be an attempt to destroy our own integrity by inducing us to obtain these ends by wrong methods. To Jesus this temptation came when Satan urged Him to yield obedience to him and all the kingdoms of the world would be His. Equally is man thus tempted when the means presented means less sacrifice and sets before him a path of ease to accomplish the goal toward which he moves. This also did Christ meet and chose the path of the greatest sacrifice, ever leading man to seek the highest in life by the path of integrity and uprightness without compromise and without deviation.

As the life of man is filled with temptation
THE PREACHER'S MAGAZINE

from beginning to end so was the life of Christ. There were the supreme temptations, the crucial temptations as there are in the life of man; then there was the general current of temptations. In all these Christ met the reality of the enemy's power and triumphed. Thus He can enter into the struggles of man and its battles with the powers of darkness. He knows our frame; He remembers that we are weak: this human nature of ours is frail and often yields itself easily as a prey to the enemy. To Him we may look for help.

"Commit thou all thy griefs
And ways into His hands,
To his sure Truth and tender care,
Paul Gerhardt, tr. by John Wesley.

Who earth and heaven commands,
Who paints the clouds their course,
Whom winds and seas obey,
He shall direct thy wandering feet,
He shall prepare thy way.

"Thou rest our weakness, Lord!
Our hearts are known to Thee;
O lift Thou up the sinking hand,
Confess the firm knot
Let us, in life, in death,
Thy steadfast Truth declare,
And publish, with our latest breath,
Thy love and guardian care!

September 2—Evening Sermon

Theme: Carelessness

Text: Be troubled, ye careless ones (Isa. 32:11).

1. Careless Is An Awful Thing

1. In October, 1874, Mrs. Catherine O'Leary of Chicago carelessly placed a lantern near her cow. The cow kicked it over and within a few minutes the stable was a mass of flames. The fire spread rapidly to adjoining buildings and soon developed into one of the greatest conflagrations of modern times. Twenty thousand buildings were destroyed. 100,000 people were left homeless. $200,000,000 worth of property was destroyed. One-third of the city burned to the ground; eight thousand insurance companies were left bankrupt, all because one woman carelessly placed a lantern where her cow could kick it over.

2. In April, 1912, there occurred the greatest disaster recorded in the history of ocean travel, "The Titanic," a floating palace, with eleven decks, salt water swimming pools, and every modern pleasure device was on her maiden trip across the Atlantic, carrying 2,340 passengers, and traveling at the rate of 21 knots an hour. While the capacity of the ship was 5,000 passengers yet she carried lifeboats for less than 1,000. This was because it was believed she was unsinkable with her 15 life-saving stations.

On April 14, they were passing south of Newfoundland. The seas were infused with icebergs and the captain was warned repeatedly by wireless to proceed with great caution. But heedless of these warnings he carelessly continued his course at 21 knots an hour. Suddenly the ship shook and trembled from end to end. The engines stopped. Lifeboats were sent out. Seven hundred and five passengers were provided for in lifeboats. At 2:20 a.m., April 15, the great Titanic with her band playing "Nearer My God to Thee" plunged beneath the water carrying 1,653 souls to a watery grave; all the result of carelessness.

2. Carelessness is prevalent everywhere. Every day our newspapers are crowded for space to make mention of accidents and disasters resulting from carelessness. Auto accidents, railroad accidents, street car accidents, airplane accidents, and in a thousand and one other ways.

3. Carelessness is always inexcusable.

September 2—Evening Sermon

Theme: Carelessness

Text: Be troubled, ye careless ones (Isa. 32:11).

1. Inexcusable in the eyes of men.

The courts and police and traffic departments everywhere are doing their utmost to break up the carelessness that exists in driving and operating automobiles. If one is careless about the brakes on his car he is fined. If he is careless of how he drives his license is lifted. Whatever kind of work one may be will not permit carelessness that endangers the lives of others.

2. Inexcusable in the eyes of God.

Inexcusable in the matter of salvation.

(a) Because of the plan of salvation (John 3:16).

(b) Because mercy's door is open. The Holy Spirit is in the world today, convicting the world of sin, of righteousness and of judgment.

3. Carelessness is always inexcusable.

September 2—Morning Sermon

Theme: Redempting the Time.

Text: Redeeming the time, because the days are evil (Eph. 5:16).

Conclusion:

The Epistle to the Ephesians presents some of the most profound truth revealed in the New Testament. One of the outstanding purposes of the book is to define the mystery of the Church, the body of Christ.

The Epistle falls naturally into four divisions. First, the origin of the Church. "According as he hath chosen us in him before the foundation of the world." Second, the standing of the Church. "That we should be holy and without blame before him in love." Third, the design of the Church. "That we should be to the praise of his glory." Fourth, the duty of the Church. (1) "That ye walk worthy of the vocation whereby ye are called." (2) "That ye walk circumspectly, not as fools, but as wise." (3) "Redeeming the time, because the days are evil."
II. The Peace(I An Excerpt from The Widow of Zion)

1. The peace was broken.

2. The people who were to bring peace were predestined.

3. The peace was to be brought by the Messiah.

II. The Peace (II An Excerpt from The Widow of Zion)

1. The peace was restored.

2. The people who were to bring peace were predestined.

3. The peace was to be brought by the Messiah.

III. The Peace (III An Excerpt from The Widow of Zion)

1. The peace was broken.

2. The people who were to bring peace were predestined.

3. The peace was to be brought by the Messiah.

III. The Peace (IV An Excerpt from The Widow of Zion)

1. The peace was restored.

2. The people who were to bring peace were predestined.

3. The peace was to be brought by the Messiah.

III. The Peace (V An Excerpt from The Widow of Zion)

1. The peace was broken.

2. The people who were to bring peace were predestined.

3. The peace was to be brought by the Messiah.

III. The Peace (VI An Excerpt from The Widow of Zion)

1. The peace was restored.

2. The people who were to bring peace were predestined.

3. The peace was to be brought by the Messiah.
September 30—Morning Sermon

Theme: After the revival—what?

Text: 2 Peter 3:18.

Introduction: We have enjoyed a gracious revival. Many have been saved and sanctified. We owe it to God to lift our hearts in gratitude to Him. We face a challenge. It is one thing to get men saved and sanctified. It is another thing to keep men saved and sanctified. It has been said that nine out of ten who come to the altar are backsliders! What a startling, fearful statement. What is wrong? Who is at fault?

1. MANY TIMES THE CHURCH IS AT FAULT
   1. We make our plans carefully for the revival.
   2. We are faithful during the revival.
   3. But we fail many times after the revival.

2. MANY TIMES THE INDIVIDUAL IS AT FAULT
   1. Many turn and go back to their old habits.
   2. Many stand still and go no farther.
   3. Many are satisfied to remain babes in Christ.

II. What Is God’s Plan for His Children?
1. A life of spiritual growth and development.
2. A life of unbroken fellowship with Him.

September 30—Evening Sermon

Theme: The Value of a Soul.

Scripture Reading: Mark 8:34-38.

Text: For what shall it profit a man if he shall gain the whole world, and lose his own soul? (v. 36).

Introduction: The text presents an interesting question. A question, propounded by Jesus. A hypothetical question, to which there is no answer. A question, however, we are asked to consider seriously.

1. What Is the Value of the World?
2. How little we know of the value of the world.
3. Men had dreams of world empires.
4. What Is the Value of a Soul?
5. Made in the image of God.
6. The masterpiece of God.
7. Redeemed at an infinite cost.
8. What Is Your Answer to the Text?
9. Multitudes have chosen the pleasures of sin.
10. What a poor bargain many make!
11. Your soul is in the balance tonight!
12. One day while Rowland Hill of England was conducting an open air meeting, Lady Ann Erskine came along in her carriage and stopped to hear him. Suddenly Mr. Hill stopped in his preaching and shouted, “I have a soul to sell. It is the soul of Lady Ann Erskine! Who bids? Have I a bid? Yes, two. Satan and Jesus Christ each bid. Satan, what is your bid? ’The world and its wealth and pleasure,’ was the answer. Jesus Christ, what is your bid?” “I bid salvation, with its joy and peace and eternal life. A place of refuge when this world is on fire.” “Lady Ann Erskine, you have heard the bids. What is your decision?”

13. Stepping from her carriage, Lady Ann Erskine knelt before the evangelist and accepted Jesus Christ as her personal Savior.

“...The Book wherein, for thousands of years, the spirit of man has found light and nourishment, and the response to whatever was deepest in his heart.”—THOMAS CARLYLE.

(11)
are afraid to come because they think that they might be called upon.

17. Have those who do not come to prayer meeting to come to the altar for prayer.

18. Give a service occasionally when the people can express their praise or testimony by selecting a certain song that they would like the congregation to join them in singing.

19. Always give the people an opportunity to testify.

20. The prayer meeting is a place to pray and more time should be given for prayer.

Confidence
(Psalm 27:3)

I. The Confession that is in the Pressure of Difficulties
1. Many trials, problems and difficulties.
2. Yet he maintained his confidence.

II. Basis for His Confidence
2. For the last thing.
3. Assurance that God will do His part.
4. Will make him in his place of worship.
5. In the midst of storms and conflict.
6. To concentate our minds upon Him.
7. To find Him out.

8. Lack of a sense of value (v. 2). "What shall a man give in exchange for his soul?"
9. To calculate the value of life is to find out the worth of things.

(Psalm 27:12) (v. 14).

III. Calls from Others to Enjoy the Conference with Him
"Wait on the Lord; be of good courage and he shall strengthen thine heart; wait, I say, on the Lord." (v. 14).

Eight Questions in Matthew 16
1. Lack of Concern (v. 3).
2. Lack of discernment and interest is a trial to every interest and cause.
3. Lack of contact with the Master (v. 8). When faith is wanting, Christ is not seen clearly.
4. Lack of reflection. "Do ye not understand?" (v. 9).

Christ's past working should have convinced the disciples he could meet any necessity that might arise.

4. Lack of appreciation (v. 10). "Count your blessings in the past, if you would know what I can do in the present," Christ seems to say.
5. Lack of trust and insight (v. 11). There was generally a double meaning in Christ's teaching—a body of fact and a spirit of instruction.
6. Lack of knowledge (v. 13). "Whom do men say that I am?" Only those who are enlightened by the Spirit know He is more than a man.
7. Lack of definiteness (v. 15). "Whom say ye that I am?"
8. We can say who He is only by knowing Him. To concentrate our minds upon Him, and having fellowship with Him is to find Him out.

9. Lack of a sense of value (v. 26). "What shall a man give in exchange for his soul?"
10. To calculate the value of life is to find out the worth of things.

(Psalm 27:12) (v. 14).

The Lord is Thy Keeper
(Psalm 121)

1. He is an Omnipotent Keeper. "The Lord who made heaven and earth" (v. 2).
2. A Sure Keeper—"He will not suffer thy foot to be moved" (v. 3).
3. A Vigilant Keeper—"He that keepeth thee will not slumber" (v. 4).
4. A Tender Keeper—"The Lord is thy shade upon thy right hand" (v. 5).
5. A Holy Keeper—"The Lord shall preserve thee from all evil" (v. 7).
6. A Spiritual Keeper—"He shall preserve thy soul" (v. 7).
7. An Eternal Keeper—"The Lord shall preserve even forevermore" (v. 8).—Selected.

The Sinner's State by Nature
(Ephesians 2:12)


Fullness of Power
1. Creating Power (John 1:3).
2. Controlling Power (Heb. 1:3).
3. Forgiving Power (Rom. 4:7).
4. Sustaining Power (1 Tim. 4:10).
7. Coming Power (Rev. 1:17).

Sufficient Grace
(2 Cor. 12:9)

I. Paul Found Obstacles in Living a Christian Life
1. Hardships, opposition, trials.
2. False brethren.
3. Suffering, afflictions.

II. God Has Promised Sufficient Grace
1. In hardships.
2. In confidence in God.
3. In trials, troubles, etc.
4. In death.

III. Paul Gave God a Fair Hand in His Life and Found God's Promises Were True and Sure

He Made His Flock to Rest
(Matt. 11:28; Song of Sol. 1:7)

1. Rest in trial.
   a. Job (Gen. 45:8).
2. Rest in the furnace.
   Three Hebrew Children (Dan. 3:17, 18).
   Daniel (Daniel 6:16, 22).
   Peter (Matt. 14:27).
5. Rest in Time of Shipwreck.
(The following is a good goal to read to the people some prayer meeting night.)

The Eight "Do Mores"

1. Do more than exist, live.
2. Do more that touch, feel.
3. Do more than look, observe.
4. Do more than read, absorb.
5. Do more than hear, listen.
6. Do more than listen, understand.
7. Do more than think, ponder.
8. Do more than talk, say something.—Selected.

A Soulful Song
(Psalms 30)

1. Song of Victory (v. 1).
2. Song of Vitality (vs. 2, 3).
3. Song of Verity (v. 9).—Selected.

SPECIAL SERMONS FOR SPECIAL OCCASIONS

The Carpenter's Son
Text: Is not this the carpenter's son? (Matt. 13:55)

Introduction: Jesus dignified labor by His own life. He might have chosen birth in a family of wealth, surrounded by ease, with time for study and meditation. Rather His lot was cast with the lowly, where the sound of the hammer was mingled with the grating of the plane. Hard tasks to Him were not strange; He met them in everyday duties—in fitting the yoke to the neck of the ox, in equalizing the load for the strong and the weak, in fixing the things of His fellow neighbors, in building and repairing. Common tasks these were but they dignified the hands of those engaged therein.
I. THE PREACHER’S MAGAZINE

1. CHIRE DEFEND COMMON LABOR

The easy way would have been one of ease.
He might have said, "I can do it all alone.
I am the Lord of lands and seas.
But he was marked with honest hands of toil.
Since His day no man has a right to look upon day labor, whatever its nature,
as undisciplined, and below him.

II. CHIRE SELECTED LABORERS AS HIS APOLLOPS

There was not one of the elite among His disciples; not one mighty in wisdom, brilliant in intellect, chosen for the task of carrying the tides of redemption to the ends of the world.
They were fisherfolk, tax collectors, common folk— and even Paul was a tentmaker by trade.
(1) He realized that labor gave them a strong physique for the arduous tasks lying before them.
(2) He knew that by labor, by being from the ranks of the common folks, they would be able to win the common man of the street to their cause.
These were not identified with the people.
(3) He also was certain of the fact that the mighty of the world had too much to lose; too little to gain (by way of worldly advancement) by espousing his cause.
Hence he struck at the foundation of society—the rank and file of the people.

III. HE MADE THE CAUSE THE CAUSE OF THE PEOPLE

He had no position of importance, never was elected to any office, taught in no school, was honored by no institution with titles and degrees, wrote no books, espoused no political causes—for He was only a carpenter's son.
He was a man of the people, and by this identification with the lovely, Christianity became a mass movement of the lovely,
It has worked from the outskirts to the highest ranks and strata of society.

CONCLUSION: Then with the Son of the carpenter as our leader may we lift up our heads, all of us who must labor to live.
For in heaven the dearest and sweetest word is rest from our labors.
Heaven is a land for the followers of "the carpenter's son.

THE INVESTMENT OF PERSONAL RESOURCES

Text: 'What is that in thine hand?' (Ex. 4:2).

INTRODUCTION: Every man possesses some personal resources which he can employ in the Master's service.

often we think our abilities must be great before they will find a place of service for God.
Not so. The most insignificant acts sometimes fill the greatest places in the scheme of God.
By employing what we have, laboring, where we are, we achieve for the Master.

I. GLORY OF THE INSIGNIFICANT

- Moses had a rod; Samson the jawbone of a donkey; David a sling with some stones; Durcas had a net; Elijah only rags and his girdle; but these all the power they needed for the Almighty.
So it has always been.
Finney had a pile of lawbooks, but he devoted them to God and won a million souls.
Moody had a stammering voice, but consecrating it to the work of God, he was the means of winning a million souls.
D honeymoon had a twisted body, a stuttering tongue, but he has devoted these to the cause of righteousness and his name is known wherever the story of the cross has been carried.
So it runs.
Small abilities devoted to the cause of God will achieve a mighty outcome.

II. SMALL INVESTMENTS BRING GREAT RETURNS

Some one once wrote a book about Wesley; Brumwell's soul was set aflame, and he became earlyMethodism's greatest pastor-evangelist; someone read a passage one night before young Spurgeon, and he found an altar of prayer, and his sermons have had the greatest sale of all since the days of Paul, a drummer spoke to and prayed with young Moody, and he was converted; an unknown preacher visited young clerk Brice while working at his father's store, and he was converted.
One lady dropped a tract and Richard Baxter was saved.
Susanna Wesley read the story of the Danish missionaries in India, which someone lent her, and the marvelous results of her teaching the children, which in turn produced John and Charles, came about because someone lent her the book.

So the story runs.
Invest a small amount of service in God's vineyard and the returns will be great.
We achieve by laboring for God wherever we are.

III. EVERYWHERE IS A LAND OF OPPORTUNITY

A Sunday school teacher working where she was won J. Wilbur Chapman; a drummer, as noted, laboring in his round of daily duties, caught Moody; Medall delivering a missionary address stirred the soul of Livingstone; a Mrs. Tonskine, walking to church one Sunday evening, saw a nice appearing boy on the corner, and in-
SERMON POSSIBILITIES IN HILL'S THEOLOGY
Byron H. Maybury
Part One—Theology
Chapter One—offers splendid material for sermon building.
1. The definitions of God on p. 11.
2. The order of the ideas of God as to the preacher splendid ideas to think about and build upon.
3. A sermon or sermons on God, His person, and how we may know God, and how He is knowable should be preached, and when preached should be planned to give the people a more vivid consciousness of God and a fuller knowledge of His character and personality.
4. While it is a difficult task to handle such subjects, yet to do so results in a growth in the preacher's store of material, as well as a widening of his thought and vision of God, etc.
5. The argument from the moral nature of man is very good (See page 22, 23).
6. The conclusions on page 38, 39 are very rich.

Chapter Four, on the Genuineness of the Scriptures and Authenticity.
Sufficient to say, a condemned library on this all-important subject, good necessary material for a sermon on the Genuineness and Inspiration of the Holy Scripture bears witness to our moral freedom.

Chapter Five and Six on the Revelation, Inspiration, and Authority of the Scriptures like wise add material for sermons on the Bible. You would have to look into these chapters to see the mass of material and wealth of thought packed therein, waiting to make you a good preacher on these great subjects.

Chapter Nine and Ten, on God in Trinity and God in Creation, are masterpieces on these subjects. I especially call attention to the chapter on God in Trinity. The material on the Sonship, and works, etc. of Christ are invaluable, as is the material on the personality and work of the Holy Spirit.

Chapter Eleven on the Providence of God, will get you started on this subject in such a way that some mighty fine, helpful and much needed sermons will result from the deep study of it.

Part Three—Anthropology
Part Three—will make you a better holiness preacher, and will if thoughtfully mastered make you a master of the knowledge of man's moral nature and responsibility.

It has chapters on the origin and unity of man, his primitive state, his bow of his moral agency, with the theory of moral freedom, including the study of the will, the power of choice, motives that govern responsibility, the primitive condition of man before the fall, showing how and why sin originated, the fall, the effects of fall on the race, natural or inherited depravity, and a thorough treatment of carnality that will give you a terrible grip on these truths of the human heart and life.

I would say that a careful study of Part Three will repay you many times over for the price of the book.

On page 195 a description of "the Image of God" is given, showing what this meant in the intellectual, sensibility and will.

This portion is rich, and will help you create a thought-provoking sermon your folks will never forget.

The treatment of the human will, and power of moral freedom is most wonderful. Take this outline copied from the book.

Proofs of Free Moral Agency
1. From testimony of our own consciousness.
2. All men have a sense of blame when they do wrong.
3. History of man reveals this fact recognized.

4. Universal laws bear witness to freedom of will.
5. The action of sinner's mind in repentance proves his freedom.
6. The action of sinners after the conviction of the Holy Spirit bears witness to our moral freedom.
7. Scriptures address man as capable of choosing right, as possessing a control over his own volitions, and as being held responsible for proper exercise of that control.
8. The very idea of freedom is properly advanced as an argument for the fact of freedom.
9. The penalties and penalties of the next world demand freedom in this.
10. It is objected this doctrine is inconsistent with God's foreknowledge, but not so, etc.

If I would like to go on and bring to your attention other outlines contained in these chapters, but I refrain, for want of time. You will have to see for yourself just what sort of material this work contains for your use.

Part Four—Christology
The chapters on the person of Christ, the incarnation, are productive of much sermon thought and material. The treatment of the Incarnation will interest you all.

Part Five—Soceology or Doctrines of Salvation
This part of the book gives the facts of the whys and wherefores of the atonement. A study of the moral universal, the moral government and laws of God; of the atonement through Christ, with the necessity shown, as well as some of the prevalent theories of salvation without atonement we meet today, of moral influence theories, etc., will result in an enrichment of thought that will bud into fruitful sermons of salvation. The chapter on the sufficiency and extent of the atonement, and the one on the benefits thereof, are both full to the brim with material.

Chapter 9 on election is interesting, and while not preached on as a doctrine yet a study of this chapter shall have its reward to the student.

Then it follows that the chapters on repentance, saving faith, justification, conversion or regeneration, adoption, or witness of the Spirit each will give you any number of sermons. Also the chapters on sanctification, and the objections thereto will be of inestimable value. And the chapter on the perseverance of the saints, in these days of "once in grace, always in grace" doctrine infecting so many should give the student material to shatter the strongest position of that strange, illogical teaching.

When you want to preach on the Church, its sacraments, baptism, Lord's Supper, you find ready and ample first class material in chapters treating on these subjects.

To show you some of the good things in this part of the book, waiting your use, take this out of John: 6:33-34:
1. Consider the nature of justification.
2. Consider what it is, etc.
3. Consider the conditions thereof, and how obtained.
4. Finally consider the results thereof, and how preserved.

This is a simple of the possibilities of the book for sermon building. Hills is so homiletic in his treatment, that the finest master of this art could not improve on the arrangement of much of his material. An exploration of these chapters will reveal the truth of this.

Part Six—Eschatology
Every Nazarene preacher should be versed in this phase of theology, especially as it contains many much disputed divisions, or shall we say, disbelieved parts. The majority of the clergy in the general Church do not believe in the second coming of Christ, and habitually refuse to discuss it from the pulpits, that they may launch a tirade at those who advocate it.

But the statements of both Dr. Chapman and Dr. Hills will provoke the "Pro" and "Post" question. A study of both sides will help a thinking preacher.

His chapter on the IMMORTALITY of the soul, the immortalist state, resurrection, the judgment, the eternal blessedness of the righteous, and eternal punishment will give every preacher plenty to think about.

The critical student will find a field of clover in which to roam, without fear of exhausting the pasture. In this view it has been impossible to give any extensive enlargement of the homiletical possibilities of this work, but we trust that you may have gleaned some idea of what this book holds for you, so much so that you will not feel satisfied until you secure your copy of it. Every Nazarene pastor who has any sanctified ambition to be a better preacher should not be without this work.

Enola, Pa.

SECURITY OF THEM WHO LOVE THE LAW
Edward B. Zelouf
Great peace have they which love thy law and they shall have no stumbling-block (marginal reading) (Psalm 119: 165).

I. GREAT PEACE
1. A peace when war has no peace.
2. When hardships come.
2. A lasting peace.
   a. Source above and abundant.
   b. Has no bad effects (morning after).
   c. Is not a blind peace; it man of world could see future his peace would vanish immediately.
   a. Peace on inside promotes peace on outside.
   b. Peace on inside desires peace on outside.
II. Who? Those Who Love Law
   1. Only those who keep law love it.
   2. Those who love law hate evil (Psalm 97: 10).
      a. It is against God.
      b. It is destroying man.
      c. The law of God works no hardship. For our good.
III. Nothing Shall Offend Them (have, no stumbling-block)
   1. From outside.
      a. Hypocrites—these become stumbling-blocks to many.
      b. When strong Christian backslides it will cause us to stumble.
      c. Persecutors.
   2. From inside.
      b. Love of World—Demas.
      c. Love of Popularity—Solomon.
      d. Lack of Prayer—Discipline.

HOLINESS STUDY
MELA B. BROWN
1. Holiness needed in the heart.
2. Holiness a second work of divine grace.
3. Holiness by faith.
5. Holiness and power.
7. The preparation for receiving holiness.
8. Seeking and obtaining holiness.
9. Holiness witnessed to by the Spirit.
10. The life of holiness.
11. Holiness retained.
12. Hindrances to holiness.
13. Holiness and heaven.
15. The review of holiness.

These fifteen subjects make a very comprehensive study of the doctrine and experience of holiness and can be used for a Leadership Training course with the required textbooks and reference books or can be used as subjects for prayer-meeting lessons or for Sunday morning topics for a series of messages.

THOUGHTS ABOUT OUR LORD’S RETURN
(Matt. 25:1-13)
J. H. JONES

INTRODUCTION
1. Primarily to the Jews—thoughts for our day.
2. A faithful warning to the godly.
3. The heart of this lesson is v. 13—watch.

I. AT THE HOUR OF GREATEST DARKNESS—MOSES
   1. Darkness at the first advent—Jesus the Light.
   2. When Jesus comes again, even greater darkness.
   3. Except these days shortened, no flesh saved.
   4. Rapidly approaching that day.
   5. Prophecy being fulfilled, before our very eyes.
   6. Midnight, the time, when men sleep most soundly.
   7. Will not be awakened, from their sleep, although these things are transpiring, before their very eyes.
   8. At such a time as this, our Lord will appear (Matt. 25:3-9).

II. AT AN UNEXPECTED TIME
   1. Not even the wise virgins were awake.
   2. The foolish lamps, no oil, just empty profession.
   3. Oh, this carelessness, this awful indifference. But, “Behold the Bridegroom cometh.”

III. WHEN ONCE THE BRIDEGROOM IS “COME AND GONE” TOO LATE
   1. There is a limit to the “operations of grace.”
   2. God bore long with Israel, but finally let His judgments fall.
   3. He is bearing long, with mankind, during the Gentile age, but judgment is coming.
   4. The Appointed Time makes haste.
   5. Let us beware, lest it be too late.

WE SHALL GIVE THREE SPECIAL LESSONS BY WAY OF APPLICATION
   1. The virgins are not to make for themselves abiding places in this old world.
   2. Virgins are expected to “Let” not to “Make” their lights shine.
   3. Borrowed religion will not stand the test of Christ’s second coming.

(10)

PRACTICAL

PSYCHOLOGY FOR WORKERS WITH ADOLESCENTS
BASIL MILLER
No. 2. The Psychological Characteristics of Early Adolescence

THE golden period for life building is early adolescence. These years from twelve to fifteen (approximately) form the foundations upon which character is fashioned. Child-life introduces the pupil to the home and then to the school, while this period really introduces him to the new social world round about. There is the gradual muttering of the sex powers attained at puberty, and with it comes an enlarged mental and emotional capacity. Whatever we feed into the life stream at this time comes out refined and multiplied as principles which shall later guide the youth.

It is difficult for the untrained worker to realize the delicacy of the early adolescent. The teacher has thrown into his or her hands a clay mass; a human personality, more plastic than any clay the sculptor must work with. This plasticity soon passes into hardness and to reshape the form which it has taken in these early years is almost impossible. The sculptor knows that there is a definite time when he must act or the clay with which he is modeling will become too rigid to yield to his hands. So the teacher must understand the nature of early adolescence. This is the shaping time. This is the age when the mind begins to look out upon a new world. New forces urge the youth out into the world of sex. What he or she shall do with these new powers, how these new capacities will be guided depends wholly upon the type of instruction, the nature of the environment which the Church throws around the youth, and whether or not a definite decision is made for the Master.

THE PSYCHOLOGY OF RESPONSE TO A STIMULATION
One of the outstanding phases in life-building is a knowledge of how a response is demanded by every stimulation. When we throw into the mind a stimulus a mark of some type or another is left upon that personality. The old law was, every action demands a similar reaction. But we have discovered that this reaction may be changed or altered by the personality of the youth, and that an evil stimulation may be sublimated in its response (in terms of the new psychology) and that the act demanded may be changed or altered in such a way that it will come out in the life in a nobler form. This demands a strong personality thus to change evil stimulations to noble responses.

Naturally when a youth is stimulated by an evil picture, the mark left upon the character would be evil. Every environmenal element which is thrown into the mind of the adolescent changes the life. Fills after pile of evil thoughts, desires, lusts, etc., thrown into the life of a young person will soon or later mold that life in terms of evil, and only the grace of God can break their power upon the character.

The method by which we can insurc pure responses to provide pure stimulations for the youth. A complete knowledge of all the forces faced by youth, mental, emotional and physical and environmental, is demanded by his instructor. Around that young person must be thrown an environment of righteousness, purity and elevated social and moral contacts so that it will be easier for the person to be good and pure. Then it will be discovered that the “grace of God can control the life more easily.”

THE NATURE OF EARLY ADOLESCENCE
Early adolescence is the completion of childhood and the gate which opens into young manhood and womanhood, with all its joys and possibilities. During the first twelve years of life, nature was building boys and girls, and another twelve will be spent in building them into men and women. This is the time when all life begins to take on a new meaning, and personal habits are suddenly altered. It is now that the social instinct appears. The youth finds himself in a world of other people, a social unit in the social organism. If this age is controlled and the religious instruction and social environment are correct, then the development of a social and religious personality is well assured.
THE PREACHER'S MAGAZINE

If the proper care is taken in Christian training, and the right religious surroundings are maintained, this will be the age of conversion. It is the starting on either the right or the wrong road. "If the early adolescent is a drifter, the chances are that you'll be a social prodigal." If the child is now converted, and religious psychology shows that this is the supreme age of conversion, beginning at the start and distributing itself throughout the period, then a religious character is a certainty.

THE PHYSICAL CHARACTERISTIC

The outstanding change of this age is that of a physical nature. Puberty is now attained. In some instances this does not occur until as late as 14 or 15; and in other cases it comes before it.

12. This brings about a profound transformation of the entire life. This is a time of physical upheaval, rapid and uneven growth, and the flow of strength and vitality is not constant.

Within the body various glands begin to mature, which result in a changed chemical state throughout the system. With puberty comes a marked difference in weight and height. The muscles are not well co-ordinated and the bones grow irregularly. Play and games of a varied nature are demanded by this expanding body. Youth begins now to experiment with his or her new physical powers.

The vocal chords are progressively doubled in length, and the unused lung capacity may result in sowing the seeds of tuberculosis. Addled skin is placed upon the heart. As a result of these alterations in the body one must guard against any type of overindulgence, excessive physical strain, derangement of the digestive organs, late hours, the use of tobacco, and an overstimulation of the sex feelings.

THE NEW MIND OF YOUTH

The mind experiences a similar development. Youth now wants to know, to have an authority, to understand the reason for things. The range of the activities and interests begins to increase and this continues for the next twelve or fifteen years. All phases of the mental life take on a new range.

Streams of new impressions begin to throw themselves into the mind, and as a result the youth may experience a stage of perplexity and of doubt. The power to reason begins to increase, and the youth takes on the sense of being able to steer his own craft. Where once the voice of elders was accepted, now new questions lift their heads, and authority from elders is thrown aside.

'The emotional capacity is unstable. Love and sympathy take on a new meaning. The temperament grows sunny, moody, sudden, elated and then dejections ride in the saddle. A strong desire for emotional excitement marks this period, and one of the dangers finds its root right here. The sex powers are experimented with, and they may result in a type of immorality which will mark the youth the rest of his life. An excitant youth, with new powers at his command, thrown among the opposite sex without many restraints, becomes high-keyed. As a result there is danger that these emotions will degrade themselves into an order of sex cravings, easily satisfied. Herein is hid the foundation for future evil. Nervousness and irritability result and these in turn dilapidate and even wreck the health.

THE SOCIAL ENVIRONMENT

This has been termed the social divide for adolescence. The social self now awakens with the opening of the portals of the new sex life. Friendships are marked and this spirit finds its end in the formation of clubs, gangs, cliques, etc. Intimate friendships are liable to result in immoralities. Leadership becomes strong in those who are equipped by nature for it. The bad boy with the smutty story can at this period become a real problem for the school and the church.

'The Church is beginning to realize that one of her tasks finds its opportunity at this age—the gang spirit, the social element which now unravels in adolescence, can be used to good advantage in building around the young people an environment through association with others who are upright. One of the great dangers can be overcome provided that the church leaders are willing to build a group of young people that will find their free time engaged in church and Sunday school work. Among the outstanding problems faced by the Sunday school now is that of evil companions in the home, the school, the gang, etc. Vile language is often a part of such a selection of wrong friends. There is also a problem which becomes dominant when the sex feelings are permitted to rule. But when the teachers of this age are aware of their opportunity they will throw around these young people other groups who are pure and upright. The Church must realize its duty to these folk's demands that some type of supervision be given to their social and moral development.

SPECIAL OPPORTUNITIES

This period of life offers many special opportunities which will never come again. The end of our instruction is the production of Christian character and every means available must be employed for this end.

No better period is found than this for the building of good habits. After all, we are practically the creatures of our habits. This is the supreme age for making religious habits automatic. Some of these habits which should be fostered by the religious teachers are: Make it habitual that the children be trained in honoring their parents and those in authority. It will not be difficult for the young folks to obey God, provided they are accustomed to obey those in authority over them. Also the church school leaders must now train into the scholars the art of right thinking. Teachers have a hold on the interests of the adolescents that no other group possesses. Teach them to be clean in thinking, never to permit an evil thought to linger with them, nor to allow a vile picture to fasten itself upon the mind.

Habits which are continued with the church will be well ingrained. These are such as church attendance, the cultivating of the stewardship habit of giving of time and money for the service of God. Reading the Bible and daily prayer should also be fixed with habits of habit.

Now is the time to train the young people in the art of creating inhibitions to bad habits by building good ones, and it will be easier for associations with bad companions, for instance, to be broken if pure and upright companions are provided. If the youth is a movie-goer, it is not sufficient for the teacher to say, "Stay away." Rather we must provide a substitute for this spare time. What can you do? There are fellowship meetings, activities which will engage the attention of the youth at the church during the time that normally he or she would be at the movie. Fill all the spare time with activities which are upright. Engage all the interests of the youth in programs for the church. Use up all the surplus energy of the young people in doing something for Christ, and there will not be much time left for evil activities.

This is also the best age to lay a normal expression for the sex life. After all this is the crux of the adolescent's problem. There is a normal and moral social contact with the opposite sex which must be provided for by the church and the Sunday school, or else there will be an abnormal association which will result in vice. In the place of the dance, the movie, evil companions, we as Christian leaders must substitute church activities, associations, class meetings and fellowship functions which are under direct supervision of Christians.

THE SUPREME OPPORTUNITY

This is the period of conversion. Nine out of ten are now brought to Jesus. If the church will save her later adolescents, her adults for Christ and Christian stewardship, she must lay the foundation through bringing the early adolescents to accept Christ as their Savior. Christian education as supplied by the present day church and Sunday school has lowered the average age of conversion from about fifteen and a half years down to twelve years. This is the very dawn of early adolescence. Formerly the majority of those who are now Christians were converted around fifteen to sixteen. But within the last generation three years have been cut from this time through our interest in the adolescent and the child.

The Sunday school must create an evangelistic atmosphere with all else she does or she will not win her children and young people to Jesus. Every lesson must be driven during this age toward the one goal of developing the sense of need of being a Christian. We cannot sleep on the task and expect the expanding youth to "just grow up with a Christian." We must direct our attention toward winning him or her during this plastic age. Unless converted now, the age of "wild oats" is sure to follow. Without Jesus in the heart, there is no assurance that the young person will be bound by morality.

We are losing an opportunity if we fail to acquaint the early adolescent with the Bible. This is the anchor which holds to righteousness. Through realising contests, prizes, etc., a desire to know the Bible can be now builded. We learn to love the Bible during these early years by spending much time with it. Every teacher of this age should be content until he or she has taught the pupils to read the Bible daily and to spend some time in prayer.

We are laying a foundation, teachers, for the entire life. If this foundation is righteous, pure and godly, and the adolescent is now converted, before the winds of sin begin to blow, we will
save a life to the church and to Christian service. Train the early adolescent in the art of Christian living. Give him a place to practice Christian stewardship, through prayer, service for the church, tithing of time and money. Make the environment such as will be conducive to Christian righteousness. We must remember that adolescence is not merely training time for Christian living later on, but it is Christian living now.

What you would have the man and the woman of the tomorrows to be, you must build now into the life of the pupil. If he is to be acquainted with the Bible, train him now in the Bible. If he is to be one who will take his or her place in the church, as a leader, then he must be trained for that place now. If he is to know Jesus as his Savior later, he must now meet Christ as his Redeemer.

The environmental stimulations which we throw into the personality of the early adolescent will later on tend to be worked out in similar terms. If the atmosphere of the church school is spiritual, conducive to Christian living, if a revival or evangelistic spirit permeates the activities of the organization, then the later life will be seen produced in that personality similar modes of living. There is no other way to build character than by building it through the natural use of the mind, the personality as it is influenced by stimulations of a religious nature, and wrought out by the grace of God in salvation.

The process of character making is twofold. On the one hand is grace, conversion, sanctification, and on the other training, teaching, building religious habits. The two are handmaiden in character production.

I believe there is a need to practice getting along with people. It seems that some very well educated and well meaning ministers just about ruin themselves and their churches because they can't get along with the people. Just why they cannot is a question with many sides, but probably in the final analysis resolves around that endless and unavoidable clash of human personalities. In this matter some manage to get along fairly well while others never get the habit of living and working smoothly. They always have their feelings hurt, or think they are hurt, which is about the same thing. There is always plenty of room for a fuss in the clash of human personalities, but the minister who wants to serve his church as well as serve God must pay attention to getting along with the people.

And the whole matter seems to be quite largely one of habit. Habit of soul, and inner life and spirit. With the minister it probably dates back to his preministerial days. It was then that it began to develop. Either he could or could not get along with people. He made friends or he did not. He was liked or was not.

Habits can be corrected. A bad habit can be overcome, and a good habit can be cultured, but the business of getting along with people doubtless is something in which the grace of regeneration and entire sanctification play an important part. To think of a truly sanctified minister, with not grace enough to get along with his people is contrary to both sense and religion. But at the same time sanctified personality is not always cultivated in good manners, or in the customs of the people; and even truly sanctified ministers have to cultivate the habit of getting along with the people.

And then there is the other side. Think of St. Paul and John Wesley with their mobs and persecutions. I can but think that both of these great Christians could get along with the people, and doubtless they would have done so in a very complete manner if there had been a way of preaching holiness that did not offend the carnal mind. With all due regard to their culture and refinement, they found no way to preach the cross of Christ without giving offense. Nor since their day has a way been found. Do the best that can be done, preach with all the unction that one can secure, treat the subject as intelligently and logically as can be done, be kind as a kitten and as sweet as a June rose; and then the preaching of the cross will stir the carnally minded world. At that point is the division. It is written of St. Paul at Athens that "some clave unto him," but for the most part they went from him.

So it seems that the holiness preacher is bound to have some kind of a flirt that may not always be so comfortable and easy; but when trouble comes among the people against the minister it should not be because of the preacher's habit of raising a personal rumpus over every little thing that might happen, but only over the preaching of the cross which always has its accompanying reproach.

The First Sermon

It appears that the only way to learn how to preach is by the experience of preaching. Of course there may be a theological training, and the preacher-to-be may get instruction in homiletic arrangement; yet only by preaching can he learn to be a preacher, and even then the progress is in many cases deplorably slow.

There is much that is favorable to a sermon that is gained by the study of homiletics, but after all the biggest part of any sermon is the subject matter it contains. To have something to say, a message, a truth to proclaim, is after all what a sermon is for. If a man has nothing to say he cannot preach though he might clothe his little nothings in fine language and gracious gestures. On the other hand a man may be a bit uncouth and awkward and preach a great sermon if he has a burning truth to proclaim, and a heart to proclaim it.

Each sermon has its own peculiar message of truth, its own burdened subject, its own aim and object, and is preached under its individual anointing and in the midst of its individual setting so far as atmosphere and surroundings are concerned.

But what we want to mention here is the first sermon, or perhaps the first few sermons. Personally I have never heard so good a sermon as my first one was before it was preached. After I had preached it my mind changed as to its worth, and it went to the bottom of the list. It was an hour and a half long before it was preached, delivered in about ten or fifteen minutes and shrank still more when I contemplated it after I got to bed and thought about it. My sermons still have all the earmarks of that first one, but I trust I have improved somewhat. Two nights after my first sermon I preached again, and in a few months was preaching on an average of over thirty times a month. As I look back now on those early attempts I think of them as being for the most part made up of an inside urge along religious lines that sought for something, and the best I could do was rather a disjointed and disorderly array of fragmentary truths that scattered around promiscuously. Of one thing I am sure, and that is the improbability of my ever trying to be a preacher at all if it had not been for that inside urge. I cannot even now describe that urge. It wasn't a brain storm (though some might have thought so if they had heard me try to speak), nor was it self-seeking. I have always thought it was called of God to preach, but whatever it was I am sure that I never would have begun to preach without it. It was a big something that made my first sermon before it was preached better than any I have heard since. I do not understand to this day how a man can ever try to preach without it, and neither do I understand how he can keep from trying to preach if he has it.

Young men who are thinking of entering the ministry should seriously consider this matter. It is nice to be trained but it is better to have the urge within. The young man who feels that he must at any cost be trained to preach should also seriously examine his own soul in reference to the divine call, the urge to preach. It is difficult indeed for an examining board, or a committee on orders and relations to know just what to do with a man who declares his intention of being a preacher and manifests no urge of soul along that line. To have them ask for a church to pastor when they evidence no desire to get a sermon out of their system by preaching anywhere they can get a chance creates a problem.

Among my early sermons was one about Christ standing at the door knocking. It was a big picture that impressed itself upon my mind before I stood up to preach it. It was at least an hour big. I felt keenly and tenderly about it. I wanted to tell it as I impressed me. It was a big thing (and it is still a big thing). I was sure that people would be saved when I preached to them, and I think someone were, but I misinterpreted my inward feelings and the workings of my heart. I thought that just because I felt deeply and strongly on the subject that I would be able to stay with it at least an hour, and that it would develop as I preached so that the people would all feel as I felt and run to the feet of

THE PREACHER'S MAGAZINE.

MAKING A MINISTER

By Pastors S. H. Stetson

GETTING ALONG WITH THE PEOPLE

A few weeks ago I was talking with a pastor. The denomination he represented has done much to help the world in many ways, but has not made any large contribution doctrinally to religion. In fact, it has been said that a minister has never been dismissed from his ministry, nor even tried, for heresy. When I mentioned this to the pastor he replied, "I do not know as it is true, but it could well be so, for we do not stand much on doctrine." I asked him what they demanded of their ministers, and he said that if they were able to get along with the people they were acceptable. That set me to thinking.

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Jesus and be saved. I did not know that words are inadequate to express feelings very well and that I would need to be choice in my words in order to get even a little of what I felt in my own heart across to the congregation. I have used the same text many times since. I have tried to show Jesus, knocking at the door of the Church, at the door of the heart, knocking in youth, in mature life, in old age, knocking through pretexts and events, but I never yet have found words to express the way I felt, and still feel, within my own soul about Jesus knocking at the door. The biggest thing about all those efforts to preach on that subject as any other is the inward urge to preach it.

So far as I know a young man can feel the urge to preach as much as an older one. That part of a sermon that lies in the young preacher's yearning heart is just as good preaching material as it is when it has been used over and over again until the preacher is old. An old age does not diminish it as sermon material. God has put the preacher young or old who tries to preach without it.

Some men are blessed with a better vocabulary than others. But all ministers know, or should after they have preached a few times, that the choice of words is valuable. There must not only be a teaching part of the message, but care must be given to how that urge is expressed. We would say, first of all, be sure that the inward urge to preach is strong and all possessing, and then study words that express what is felt. Study words and gestures. Don't be afraid of anything that will help make a minister.

**The Church's Revival Contact with the World**

There is no doubt but the Church has a solemn duty to perform in the evangelization of the world. Anything less than world conquest will not satisfy the Lord or His Church. That self-salvation-only attitude that some Christian preachers take is not only degrading to themselves but actually dangerous, because it harbors every lazy germ of defeat that the devil can use to snare the Church. The Church is a large number of Christians who need to be led gently most of their life, and will never develop into a rugged type of soldier, but for the entire Church to be without a militant, aggressive spirit is sure defeat. Nothing less than aggressive spirituality will satisfy the church that is alive to its opportunity, and the demands that the world makes on it.

But even with the aggressive spirit within the Church as part of her endowment and commission, there yet remains the serious question of how to get the job done. How can the Church make spiritual converts to her faith? The most indifferent Christian sincerely wishes the Church's growth and development by means of new converts. There is surely a heart-felt longing that desires, the conversion of the unsaved, and that for the sake of the unsaved themselves. The conversion of a sinner from the error of his ways is a desirable thing whether he joins the church or not. Hardly could a group of people be found who are worthy of the name of church unless there is within themselves a desire for a revival of the work of the Lord, the regeneration of men. But still the important question of how?

Much consideration has been given to this matter by preachers and church leaders, and rightly so, for if the Church fails to make converts the passing of years with the death rate certain means the non-existence of the Church, and not only that, it means an unregenerated society of men on their way to world ruin, and sin in its finality.

It is altogether useless to change the standards of the church from spirituality to worldliness in order to gain the world as members within the fold of the Church, as this still leaves the sinner unregenerated and brings into the Church a type of professors of religion who are neither alive themselves, nor concerned in the salvation of others. This procedure neither helps the Church nor the world. The great question is not that of members to be counted by their affiliation with the church, but the much greater one of the Church's obligation to help make the world spiritual and God-fearing by the process of spiritual conversion.

But a discussion of these points is not enough. There still remains the how of it, and it seems that the more spiritual and aggressive the Church becomes the more the how becomes a problem, and the more concerned the church is about the matter.

The past effort of the Church along this line has developed a few lines of attack on the world that while they are overlapping are yet distinctly separate enough to be studied by themselves. Bearing in mind that the object to be gained is the conversion of the world to Christ in its fervent and spiritual form, rather than its creeds or forms of worship, and also that this conversion is to be accomplished by the efforts of the Church in harmony with the Holy Spirit, without whom the risk would be useless to attempt, a study of the methods used by the Church may be useful.

As has been stated the efforts of the Church have been along certain lines of attack. Set down by themselves they appear about as follows.

1. Sincere effort on the part of the Church for deeper spirituality within itself, hoping thus to attract the attention of the world, and draw them to the fold.

2. Go directly to the world with the message of repentance and faith. This effort does not put emphasis on the deepening of the spirituality of the Church, but hopes for its connection with its aggressive activity.

3. Conduct a series of services which is a combination of both other methods. In this the preacher takes Sima for his pupil for two or three weeks, and preaches the tenets of the law to the ungodly and pays but little attention to the development of the church in spiritual things at these services, but provides another service (usually during the daytime) for the ones who need to be led to deeper truths and ways of living in God.

4. Engage in a campaign of publicity emphasizing the world's need of Christ and of the Church, setting forth the benefits of right living, and the sad results of sin. These campaigns can properly be called church efforts. They can hold to the great objectives of world conversion, but frequently are apt to partake too largely of sectarianism rather than pure Christianity.

5. Train a generation of young people with the hope that they will accomplish in the next generation what the Church has failed to accomplish in the present one.

6. Do nothing and expect God to do all the rest.

All of these methods, except the last one, have merit, and if it were not for the fact that the last named has worked sometimes we would not have as good a showing for Christianity as we now have.

The training of a generation of young people, as mentioned above in No. 5, can well include any or all of the other methods. There is a place for all types and kinds of evangelism in the building of a generation of Christians. We dare assume that with the noticeable lack of any one of these methods there will be a noticeable lack in the evangelistic spirit of the generation that has to suffer the absence of these methods. These things have been used to produce revivals in other years, and are far from being obsolete. Whether they are used or not, one thing is sure, and that is that without the training of a generation of youth in the Christian faith all the methods used to build the kingdom of God will be lost. The backbone of Christianity is to be found in those who from their youth up have served the Lord, or at least been made familiar with the teachings of the Bible. It has been well said that the youth of today is the hope of the tomorrow's church. It can be just as truly stated that unless we manage to get the youth into the church, and stay with them until they are mature men and women, with mature Christian experiences, the church will have a bopsidedness that will show up our greatest failure. Springing from this fact will be a dearth of ministers, missionaries, teachers, and stable laymen of all grades.

Revivals of religion may break more or less suddenly on any given field, but if the work done is concerned for God it must be accompanied by the training of the youth in that generation.

God's method in the Old Testament was to teach the children in the streets and suburbs of all the cities and villages of the land of Israel. There were the purpose of teaching the truths of the Hebrew religion to the people of the land including the children and youth. When the teaching of the priests was supplemented by the home training enjoined on the Hebrew parent the whole matter of national religion was well-nigh assured, but when the home failed to instruct the children, and the priest failed to teach the truth of God as he was appointed to do, then national irreverence and irreligion came as a flood upon the land. Once gone it was difficult to retain.

It is obvious that if each successive generation of children is converted and kept in the faith that the church's future is assured, not only as an institution but as a power for good in society, but still the hope of this matter is of paramount importance. It is not only the children in the homes that are already Christian that must be reached, but the ones in non-Christian homes, with their unsaved fathers and mothers. In other words it is still the problem of evangelizing the world, and getting it spiritually converted to Jesus Christ. This matter must lie heavily on
the heart of the minister. He must constantly carry this load. His heart must break at this place. And in view of the absence of any sure method of success he must try by every means to save some. If one way does not succeed he must think of another. There are some places where the entire township will be reached by an evangelistic meeting, and other places that such a meeting will reach only the church. For the most part the outsiders will stay away. Then the pastor must do something else to get the message of salvation to them. What shall he do? How shall he do it? He can quite easily advertise his church and denomination. He can invite people to his services, but that is a little different from actually getting the message of salvation to them, and the true minister is never content with merely advertising his church, he must get men saved and sanctified wholly.

Personal evangelism; personal dealing with the men of the town; talking to each of his salvation—what a field for a minister! There is plenty of room here to satisfy any "call to preach" that the minister has. It must be that we have made a mistake in confusing a "call to preach" with "conducting religious services of a denominational order." Perhaps we have thought we should have a well organized church where the opportunity to evidence our "call" would be a necessary thing, and not at all a call on us. But after all a call on us, for quite a few years in the ministry we are convinced that there is enough work to do in order to get the world converted to satisfy any "call to preach" that any minister ever had.

May I relate a little experience of my own? I was preaching to a small number of people a couple of times each week. They were good people, and gave good attention; but I knew that the town was not being reached. I gave myself to prayer about the matter, and asked the Lord for more people to go to. And I thought in divine order. After a while the Lord spoke to me. He asked me if I was willing to preach the truth as it was in the Bible. I thought I had been faithfully preaching the truth as I understood it, but when that question came I stopped preaching and spent some time considering the question. Truth is rugged. Truth is not always accepted. God's way of salvation is not popular. I had a going down time before the Lord and reached that place where I saw clearly that I must preach the way to heaven or be lost myself. Finally I cried out, "Yes, I will preach the truth if they take my life." I felt as though I might lose my church, go begging for bread, my family would suffer, I said yes. And then came the answer of the Lord, "Go preach it then," and immediately I saw not my church services and the church people, but the town, the homes, the children, the parents, business men, farmers, laborers, everybody. And there was the commission. "Go preach to them." A little later I started, not to make a formal pastoral call, but to preach the truth in the homes of the town. Catholics, Jews, Protestants, church members, backsliders, parents, children, aged, sick, well, rich, poor, whatever and who ever they were my commission and order. I was to reach them by the truth to them. I am not saying that I did it well, but the best I could I preached the truth of Jesus to the people that did not come to church. Some wept, some made fun, some promised to do better, some laughed at me, some called me a heretic, some prayed. I would say there was about the same result that there would have been if they had heard a gospel message in church. But if I had not been a pastor of a church I could have found all the opportunity I needed to exercise my "call to preach" by preaching in the homes of the town.

I may be a little off the track of what I started to say about the church's revival contact with the world, perhaps I am merely saying that there is room for the "call to preach" in the homes of the people, but anyway it seems to me that it is part of the flow of the evangelization of the world. If the church services are not reaching the town, then it is up to the pastor, or somebody else, to see that the town is reached with the preaching of the gospel.

A MISSIONARY MINISTER

LEILA A. WILLIAMS

I t seems that there are many good ministers, even in our day, who are not mission minded. They think only of their local work. But as we study closely the life of St. Paul we find that he was a home and a foreign missionary. To this great soul winner there was no line of demarcation in his parish. His task was to give his burning messages to all men for he was conscious that the "whole world lieth in wickedness" and that "where sin abounded, grace did much more abound." His opportunity of service was inconsistent and his God-given call made him mission minded.

The unfinished task of the Apostle Paul is ours today. It is the privilege of every God-called minister-man or woman—to specialize in the greatest missionary work of the ages. We should cover the privilege of walking in the footsteps of this great missionary. We, too, can fill a place in God's work that embraces every race and that encompasses time and eternity. Who would not pour out a life for the great cause of spreading scriptural holiness in all lands?

The responsibility of evangelizing the world rests primarily on the called minister. It begins in his heart, in the secret place—"where he and God commune alone—time and again he must go apart alone, see anew the vision spiritualized, hear again the unmistakable command to "Go ye into all the world," and must dedicate himself unreservedly to the world field and the world task. If we will regularly renew our strength and refresh our spirit at this point, the battle will be more than half won.

Blessed is the minister who is missionary minded. He is interested in the rich, the poor, the upper caste and the outcasts, educated and uneducated, the healthy and unhealthy—all alike and in all lands. His parish is what he sees at some crossroads or in some metropolitan center and in the whole wide world.

The missionary minister will hunger and thirst after missionary food. He will read the best home and foreign missionary literature available. If he cannot purchase books, he will make regular visits to some library and read books and outstanding periodicals; by all means he will inform himself in the fields of missionary history, biography, and comparative religion, which will give him the spiritual and practical equipment that will enable him to exercise missionary leadership in the church which he serves.

It may be true that a missionary minister will meet some opposition. All of his members and official boards are not mission minded; and should he desire his District Superintendent to speak on "Home Missions," or a returned missionary to address his church; they may object to his plans. Some members are not informed on the whole matter, they think they see only the little world in which they live. They are much like the dear old country woman in Japan. It is said that on her first visit to Osaka she saw a large map of the world; her own city, Osaka was pointed out to her, and then Kobe, Tokyo, China, India, Europe and America. "Oh," she replied, "I did not know there was a big world." To enable all Christians to realize the need of the world and be led to meet this need is our unfinished task.

The missionary minister will take heart the needs of the whole world. He has a wonderful opportunity. He holds the key to the situation. He will push out and hold revivals in his church, town, community, and reach the unevangelized world. The goal of all his work is to make Jesus Christ known to all the world. He gives himself selflessly and positively to evangelistic aggressiveness so as to win the lost for Christ.

People are most interested in that about which they know most. If there is little interest, it is usually because there is little knowledge. We go as we know, and we know as we know. The missionary spirit and the missionary thought will crop out in a missionary minister, whatever his topic may be. He will give the people a vision of the local need, the world, and their responsibility to meet its need. The new interest gained through the minister's instruction will find expression in a larger giving of the church's life to the whole world.

In those days of financial stress, when there is much unemployment and a reduction in incomes, the average church is struggling financially; nevertheless a missionary minister has an opportunity to release the financial resources of the congregation. One pastor in his church persuaded his people to support a missionary; another church took the support of a native preacher; and another financed a home mission campaign. Is it not true that a faithful recognition and practice in giving as applied to money, whether little or much, will release sufficient funds for God's cause, and will give Him a chance to open the windows of heaven and pour out upon us a blessing such as there shall be room enough to receive?

It would seem that today some must reduce their giving. Some people cannot give a great sum for they do not have it to give. But frankly many could increase their giving. They are employed and receive a fair income. Some so-called gifts are given to the church are truly small given for they "keep back part of the price of the land." Many so-called little gifts are large in God's sight and go far. "All dollars are not alike." One person may give a dollar and not know where to earn the next; while his friend may give five dollars and he in a position to earn five times that amount. "The Lord loveth a
cheerful giver," and so as long as the average member can give a few cents a week to make Jesus Christ known to the world, the real missionary opportunity challenges a missionary minister to release the financial resources of his congregation according to God's standard and God's way.

One of our great needs is for more Holy Ghost, spirit-filled workers for home and foreign fields. Beside some lake or sea Jesus is walking again, and when He calls some young life, we must rise up and go after that youth. The Lord of the harvest Himself is hindered or helped in His call to the young life in proportion as a minister is faithful with the word and the world, which may make for his life's decision.

But the missionary minister's most pervasive and farthest reaching influence is to demonstrate in his work the prayer life. He is to pray for a revival. A revival that embraces the church, community, and world. The winning of the lost to Jesus Christ largely rests upon the minister. He is the channel to the local church and the world. He is to keep spiritual along all lines and make the way for a spiritual revival throughout the world. Today the missionary minister has great responsibilities with unparalleled missionary opportunities.

**DISTRICT SUPERINTENDENT PROBLEMS**

**BY A DISTRICT SUPERINTENDENT**

**NUMBER TWO**

Reading some time ago I ran onto this very wonderful statement, "To be simple is to be great." To feel the same we approach simplicity, the greater we are, the more eloquent and efficient we become. In writing, in talking or in planning, it is the weak thought that must be supported by elaborated words. That same thing would not work in our church work and everything we undertake to do.

The district program that will get across will be the program that has in it the element of simplicity and sincerity, and has on the very face of it the vision of need and possibility. Therefore the District Superintendent who wants to see the work go well plans so that his men can see through what he is trying to get done, and will appreciate the fact that it ought to be done and that they must help to do it. If that is true of a district plan, it is also true of a local church plan. Many a church program has gone by the board because of its complexity, when if it had been reduced to simple terms and made clear enough that the most ignorant layman in the church could have understood what the pastor wanted done and why, he wanted it done, they would all together have entered into the program to make it go, and there would have been no nappy, humbugulous people working together to accomplish the thing that lay upon the heart of the pastor.

There are a number of types of presentation revealing the type of pastor and type of leader that has a proposition to put across. There is the nonchalant type, or the alert man who acts quickly and decides promptly; presents in very few words that which he has to present; yet, his words have in them the element of firmness, and are convincing of the fact that he knows what he wants, where he wants it and why he wants it. His congregation will soon fall for it, and will get behind the program to put it across.

Then there is the pastor who is slow and deliberate. Many times we have met these men, and yet they get their programs across, the people are not discouraged or become divided, or have heard of some other program that some other person was leading, and in their anxiety to push on they have left and gone to some other program because of the slowness with which the program was put on.

It is said of the Nazarenes that they are a speedy people, and any pastor who wants to get his church in a working form must be alert and on the job every day. While he must be exact and know what he is doing, at the same time he must have scale and pace and decision. He must show to his people that they are going somewhere and that they must do it quickly. Time is so short, eternity is so long, and the need is so great that our people cannot wait a long while for a decision to be made. One of the greatest problems that a District Superintendent has to deal with is the indecisive pastor. The pastor who gets a clear vision, as he thinks, of some program that he should present and push, writes the District Superintendent, or calls to see him about it, and the Superintendent with all his heart agrees to enter into the program and help put it across; and by the time a month has rolled by and he feels that the program the church is undertaking, and he has formed his plans to help, he will get a letter, wire or call stating that they have been having some more, and decided they didn't want the plan and they want to try something else. Indecision more than carnality has killed many a good preacher. One preacher felt like the time to build was now, and after he had his people in the mood for it, he decided that it would be better to wait until next year. One pastor decided he ought to have a revival, and after much prayer, announced to his people that he had prayed through, that they should have a revival and that they should get such and such an evangelist. But upon an effort to get this evangelist, it was found that he was dated many months ahead. Then the pastor decided this was not the time to have a revival. Such indecision has caused a question mark to arise in the minds of the people until they have refused to follow the leadership of the man who did not know where he was going and why.

While we are dealing in types of preachers, it might be well to observe some other things that come to the attention of the District Superintendent. Recently, a man said to me, "When you get a chance to talk with our pastor, I wish you would call his attention to the fact that he talks too much. He is a good preacher, a good organizer, and a good leader, but he tells to the next person the thing that he heard from the former person. He carries the news of his church from one family to another until there is a discussion stirred up in the church. Not because of his lack of goodness, but because of his talkativeness and carrying news to people." When this matter comes to the attention of the District Superintendent, he wonders what he can do to help. If he calls the pastor's attention to it, in nine cases out of ten the pastor will say that he is not guilty, that he has been lied upon and lied about, and that he has never been guilty of doing such a thing. But the talkative pastor who is a neighborhood gossip and carries the news from one family to another will soon or later have himself in a jam just the same.

Another situation almost as complicating is the man who will not talk at all; who will not take his officials into his confidence in his plans and program. His very silence creates a suspicion on the part of the people and they fear to follow, not because they do not believe in the man, but because he does not see what he wants done. Sometimes when they do not know, they undertake whatever they think ought to be done, but in reality it is not the thing that the pastor desires. In other words, it is up to the pastor to provide a program for the people or they will provide one for themselves. Many times if the people provide the program it is not in harmony with what the pastor desires. In that case he will feel hurt and wounded, and try to stop a program that has started, and that will be as fatal as failing to have a program of his own.

Of all the types of pastors who can cause trouble for the District Superintendent and his people, it is the suspicious pastor. The pastor who feels that his people are always suspicious of someone, either the official above him or the people whom he serves. This suspicious man will find more difficulty and more problems than any other man in the world. He will hinder his own usefulness and eventually drive himself from the ministry, because in his heart he suspects everybody but himself.

Our church leaves the initiative of the people in the hands of the local congregation, and the District Superintendent works between the general church and the local church; lends his influence to anything that is worth while in promoting the work, and is nothing but a local church go forward. For in the success of the local church lies the success of the District Superintendent; and yet, he is isolated from it until his very presence can create a problem or can prove of untold benefit; but problems arise and his advice is disregarded.

Some years ago a pastor was sent to a certain place, and in his going the District Superintendent took him into confidence regarding the place. He said to the pastor, "When you are on this particular field, you will find certain people in leadership, and they are the type of people who will want to rule the church. They have had for years a sort of rule or ruler's spirit, and while you cannot say a great deal about it, it will be your business to get in new people and get them in charge of the work and go forward; for these particular people will hold you in restraint, and cause you to fall rather than help you to succeed." The pastor arrived on the field. After the first Sunday service, in a conference with leaders who were then in authority, he made the
bold assertion that the District Superintendent had warned him that they were busy, and that he had come there to give them to understand that they could not boss while he was the pastor.

The results were that when the next pastoral election came, every one of these people, with their friends, voted against this pastor, and he was without a pastorate at that place. Not only was that so, but every one of these folks had a feeling against the District Superintendent, and went to the assembly with an avowed purpose of defeating him as the leader of the district, feeling that he had done an unwise and unwise thing to them. If the pastor had kept his confidence and trusted that the District Superintendent was trying to work with him and for him, the work could have gone on and the pastor could have succeeded and the District Superintendent could have proved a blessing both to him and to the people.

A close co-operation on the part of preachers--from the local preacher clear through to the General Superintendents, in which we become preachers rather than laymen, and become loyal one to another rather than suspicious one of another, is the great possibility of our church. This will be the reason as is the past--for our phenomenal growth to this hour. We have very few disloyal folks. We have a few who might be classed as un-loyal, but we have so many loyal people that we can forget the other two classes and go on down the road. The unloyal person is nominal in his attitude, takes no definite position against, but does nothing to push the work, and doesn't do anything in particular to place himself on the loyal side. Preachers who give whole-hearted support will reveal their own character in a little while, and the church, the district, and the general church will find them, for water will find its level and preachers their right place.

A local preacher wrote the District Superintendent recently complaining about the fact that his fellowship was not enjoyed, that he did not feel free and right in the local church of which he was a member. The answer to that man was, that to be a leader, rather than a knocker, he would find that in boosting there is a joy and a hospitality that can never be found in any knocking process he might have.

Therefore if our pastors learn to co-operate with their Superintendent, they will find in the District Superintendents they have ever met, and a man who will stand by them in the most difficult problems and trials that may come along.

Many a problem, however, will be presented in such a way that the District Superintendent is helpless to deal with it. Quite recently a pastor got up in a Sunday morning service before a large-crowd in a revival and stated boldly before that crowd that the church of which he was pastor was divided. He said, "You people know there is a division here, and you all ought to make confessions." The facts were, the outside people knew nothing of the division, and the division was not on any doctrinal grounds, but were some views of people who felt that certain persons should be better able to lead the Sunday school than others, and some minor things like that, but nothing of any major importance, and nothing that should have been mentioned publicly at all. When that church called the District Superintendent regarding that particular matter, he will find himself in an embarrassing position, because his desire is to stand by the pastor and help him in every way, but has been hindered by the actions and statements of the pastor on public occasions. Therefore he will have to do the best he can to save the pastor, and yet, he cannot fully throw his influence to him because the pastor has publicly put himself in a position where it will be impossible for the District Superintendent to help him in any great measure.

In the presentation of a pastor's name before a church board recently, the church board said they wouldn't want that particular man. They were told that he was a great preacher, a fine sermonizer, and that he had many very commendable qualities. They answered, "Yes, but he acts so ridiculous at times in his admonitions that we would not feel free to have him as our leader, and we would feel embarrassed if he should do the things that we have seen him do, and know for ourselves that he does." Thus, though that man expects the pastorate of that church, the church board deliberately rejected him, not on anything that the District Superintendent said against him, but upon the fact that they knew what he did. They said, "We like the man, but we would not want such performance in our midst." "Decency and in order," and the mighty blessings of God upon us as a qualification, the lack of which is a complication that a District Superintendent cannot overcome.

Just as the pastor deals in souls and makes his merchandise the merchandise of souls, so the District Superintendent deals in souls, but more particularly in men whose future and ministry make for the salvation of a community. He carries a heart burden and a soul passion for these men and their success. With every success his heart is set a flame, and with every failure, his heart is set aflame. No one has ever thought that the District Superintendent is cold-blooded and hard-hearted, they do not know the superintendency as this observer does; for the conversations between District Superintendents has revealed that the passion of these men is that their men will succeed. Sad as it may seem, there will be failures among the great numbers that succeed in a work so great and so extensive as the work of ministry of the Church of the Nazarene. But when we think of the number that are going from victory to victory, and from success to success, and climbing higher and higher in the success of the ministry, the number who fail are so small that our hearts are made more than ever to grieve, because we would to God that all could succeed.

This question was asked by a District Superintendent within the last thirty days: "What do you do with men who fall, and who continue to fail?" The answer was, "If men cannot succeed then we cannot use them in the ministry." It may be that they have entered too late, or that their background and preparation have not been sufficient; or it may be that their adaptations are not such as to get on with people. Whatever it may be, we simply cannot use them if they continue to fail. Every District Superintendent tries to move these men from place to place, and eventually finds that they cannot be used. They will all feel that the District Superintendent is hard, that he is bossy, and that if he would only give them an opportunity here or yonder they would succeed. But a record of four or five or sometimes ten years reveals a constant failure. There is always an explanation on their part, but their successors go in and succeed in spite of all the explaining they do for their own failing.

Therefore, the man who answered the question by saying, "When a man fails, I mean to leave him on my district a failure," answered the question rightly.

A man very seriously criticized a District Superintendent in this writer's presence on how severe he was, how heartless he was, yet he did not realize that his own failure was due to his laxness in dealing with the opposite sex. He admitted that he had put his arms around a certain woman with a thought to see what she would do, and whether or not she would show carnality about it. His church found it out in some way or another, and let him go. Other churches found it out and wrote to him. Therefore, he was on the shelf and blaming a District Superintendent for his failure.

Recently a pastor wanted the District Superintendent to come and hold a revival, rather a protracted meeting, for three weeks, saying, "There is no man that can succeed in this place, and I want you to come and hold a meeting for three weeks in order to prove that it cannot be done." I can think of no motive so small as for that District Superintendent to spend three weeks proving that the thing could not be done. We believe that the holdbacks in our affair are very poor. We believe that the backing straps are about worn out, and the Nazarenes must find some way to go on all the time.

In most cases of failure we have found that it is "the little foxes that spoil the vine." The preacher going into the service without a collar and tie on. Standing around like a laboring man out on the section somewhere is repulsive to the people. A man who has been asked to preach at a certain hour and arrives twenty or twenty-five minutes late, robbing the people of their time and then giving some personal excuse as though his business were greater than either the business of the Lord or the business of a Congregational body of sixty. A laboring man cannot hope to succeed. He seems to take an attitude that they have an obligation to him rather than he to them. Such actions do much to turn men out of the ministry.

How few there are who would thus dare to address God each night: "Lord, deal with me tomorrow as I have this day dealt with others; those to whom I was harsh, and from malice, or to show my own superiority, exposed their failings; others, to whom, from pride or dislike, I refused to speak—on I have avoided, another I cannot like because she displeases me; I will not forgive—tow whom I will not show any kindness. "And yet let us never forget that, sooner or later, God will do unto us even as we have done unto them."—Gold Dust.
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AND God spake all these words,
21 and the Lord thy God, which
have brought thee out of the land
of Egypt, out of the house of bond-
age,
3 Thou shalt have no other gods
before me,
4 Thou shalt not make unto thee
any graven image, or any likeness of
any thing that is in heaven above,

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only 3\4 in. thick, weight only six ounces. $4.50

The potters and cities of Samaria
I. CHRONICLES 5
These he spake all these words,
41 And these written by name
came in the days of Hazael, the
king of Damascus, and gave
their lands, and the inhabi-
tations
42 And they dwelt at \\

---The---
Preacher's Magazine
J. B. Chapman, D. D.
Editor
VOLUME 9   OCTOBER, 1934   NUMBER 10

WHY I PLOW THE FALLOW FIELD
THE EDITOR
I T WAS necessary for me to give my wife a little lift with the household
duties this morning. As we were nearing the end of the special task
I mentioned that I was chafing to get to my study. And by way of
explanation, I said, "I had a long day yesterday, but I did not get much
done. The 'muse' would not favor me, and although I really worked hard,
I did not produce much and what there was of it was of inferior quality."

My wife answered, "When you have days like that, why don't you
just quit and wait for those other days when your mind is fruitful and your
thoughts are ready?"

I had not really thought on it before, but pushed for an answer, I thought
as I spoke, "Well, it's like making a journey in a car. You strike bad roads
and make no more than ten or twelve miles in a whole hour. But you have
to stick to it and make the best you can on the poor roads so that in time
you will get out to the pavement and cover enough miles to make it count.
For although it may seem you are doing almost nothing while wallowing
in the mud or pulling through the sand, you are really preparing for the hours
that do make a difference.

"And it is like that in study and writing and preparation to preach. If
you give up when the work is heavy and the progress slow, you will never
have those good days when work is comparatively light and progress more
satisfactory. You prepare for the good days on the poor days. These poor days
are a sort of gymnasium in which you develop power and strength, and it
may be that this is what happens to make some days seem better—perhaps
the sledding is just as heavy as ever, but you are stronger, and that is all
the same as though the going were easier."

"Yesterday I fought from early morning until half past three in the
afternoon without even stopping for lunch, and really 'nothing happened.'
Now this morning I know from inner indications that I have struck a bet-
ter day, and that I will do more in less time than I have done for a long
time."
And so much for this brief conversation with my wife. But, sure enough, I have now been in my study less than an hour and, have done practically as much constructive work as I was able to accomplish in six or seven hours yesterday.

A few weeks ago I told a friend in a neighboring state that many of the farmers about my home had not yet even planted their corn; told him I saw them harrowing and rolling and working their land accompanied by clouds of dust, and that they were waiting for rain before planting. My friend was distressed, and said, "Well, it's too late. Their corn will not get out of the way of the frost!" But when I got back home and made more definite inquiry I found that these fields had been "rented" by the government as a part of its crop control program, and that it is not planned to plant them at all. But still I was a little puzzled, and asked, "Why then do they plow and work them so diligently?" "Well," said my informant, "it is necessary to work the land on fallow years just the same. Otherwise they would become so foul with weeds and grass and so hard and baked that they would be fit for nothing next year."

And so I borrow the thought for my own purpose and thought of my fruitless days as "fallow days." And I concluded that there is just as good reason for my working my fallow mental and spiritual fields as there is for the farmer to work his fallow grain field.

A southern farmer said to me, "We always make more cotton on dry years than it looks like we are making, and we always make less on rainy years than it looks like we are making." And I have thought it is somewhat like that in our preaching fields. When times are hard we are doing more to make preachers out of ourselves than during those times when we seem to be doing so well.

I think, then, I could not do better than to exhort all my readers to refuse to get discouraged and refuse to quit when the ground is dry and dusty and the going is slow. For I know that fidelity and application during such times will bring returns in the time of rain. In fact, I am convinced that they will bring rain sooner and make it more abundant.

A pastor down in Oklahoma who has been taking The Preacher's Magazine for more than six years writes his commendation and then adds, "I would like to ask for suggestions, notes, helps and outlines to be used in connection with school talks, baccalaureate sermons and other such services." I pass his suggestion along and ask readers of The Preacher's Magazine to please help me out by sending something for this purpose.

L. D. Harmon of Bessemer, Alabama, writes, "I have been taking The Preacher's Magazine for a year or more and I find that it is about the most helpful book I have, besides my Bible. My prayer is that it may find its place upon every preacher's desk and that it may be printed until Jesus comes again."

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EXPOSITORY MESSAGES FROM HEBREWS
OLIVE M. WINCHESTER

To make the captain of their salvation perfect through sufferings (Heb. 2:10).

FROM every standpoint suffering has been considered a calamity in life; man has shrunk from its presence and sought to escape from its dominion. One of the main objectives in life has been to obtain 'pleasure and avoid pain.' Joy has been considered an integrating factor in life and pain a disintegrating factor. But character is not built by those elements which cause life to run on without the stress and strain of the more rugged phases of living. It is the meeting of adversity, suffering and sorrow with equanimity of spirit and firm trust that brings into the life strength and which melts the spirit. Not only is this true of the race of mankind as a whole, but the ministry of suffering had its relation to Christ our Savior, although it was perfected in more than one way.

Christ Perfected Through Suffering

When we think of Christ and the ministry of suffering, we connect the thought principally with His atoning work, and this is the supreme act of His ministry in His life, but there was a train of suffering through the days. We know little of the early days of Christ, but what few glimpses are given us, we find that His life was lived as that of the humblest citizen. This, however, may not have been a source of suffering, for many a humble home has more of grace and more of happiness than homes of wealth, but this do we know that Christ's early life was not filled with the luxuries of the day; it was a life of toil and service.

When we come to the active ministry of Christ, then it is that we see the traces of suffering. These we have mentioned in a previous article, the fact that He had no home, the failure of His mother and His brothers to understand His mission, the slowness of His disciples to comprehend His teaching and the opposition of the religious leaders of the day. All these entered into the life of Christ very vitally.

But there was another phase of Christ's suffering, the disciplining of spirit. Here it is difficult to understand because in Christ we have a unique personality; we know that He was truly divine, yet we know that the union of the divine with the human brought into the life of Christ experiences akin to human. In dealing with this subject Curtis says, "Before thoroughly testing my conception of the incarnate person of the Son of God I wish to state it clearly and succinctly. After the incarnation our Lord was one person, living under two abiding structural laws of being, and thus having two kinds of capacity, one kind divine, the other kind human. His impoverishment, therefore, was not as to nature but as to personal experience. And the degree of this impoverishment was due to His redemptive aim to live a typical human life 'down to its dregs of death.' For to live such a life there must be either an emancipation (as in infancy) or a modification (as in the temptation) of His original self in self-consciousness."

Perhaps this point can be made a little plainer by quoting also Curtis' viewpoint of the infancy of Christ. "The self-consciousness of the Son of God is now in total eclipse, but He himself is still organic in the Godhead and has still all the inherent faculties of his humanity, but He has lost his home in the Godhead. And yet there is not an atom of doctric life here. He does not seem to be living the life of a human infant. He is living it. His dependence upon Mary, all the first tiny outreaching of a child's instincts, the first perceptions crawling slowly into clearness—all are completely real—why? Simply because the structural law of a human being is in this time in supreme dominion, and there is no personal experience of His divine nature."

Christ then entered into the realm of human experience in the incarnation and passed through the phases of human experience save that there was no trace of sin. These phases of human experience were many and varied. There were the external causes of suffering and there was the disciplining of the spirit within. Christ entered not only into the externalities of suffering that break in upon the lives of men but He also went...
THE PREACHER'S MAGAZINE

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from His own experience.

Moreover the fact that Christ endured is always
an inspiration and source of comfort to all, in the writer to the Hebrews exhorts, ‘There

in us, as seeing we are compassed about

et

the God, there is no adequate

enough to save him from death, and ha

ticed this truth in the life of Christ is in the
fifth chapter of our epistle, “Who in the days of

h, having offered up prayers and supplications

with strong crying and tears unto him that was able to save him from death, and having

been heard for his poyly fear, though he was a

Son, yet learned obedience by the things which he suffered; and having been made perfect, he

became unto all them that obey him the author of eternal salvation” (5:7-9, R.V.).

Commenting on this passage Westcott says, “The spirit of obedience is realized through trials, seen at least

to minister to good. Sufferings in this sense may be said to teach obedience as they conform it and
call it out actively. The Lord ‘learned obedience through the things which he suffered,’ not as if the

lesion were forced upon him by the necessity

of suffering, for the learning of obedience does not imply the conquest of disobedience as action

of his own nature, though insight into the Father’s will, that self-sacrifice which was required, even to death upon the

cross.

In the human heart of a sanctified soul there is a holy nature imparted by the Holy Spirit, but there is also the necessity of organizing all the impulses, drives, urges of the nature in keeping

with the divine, suffering especially this the most difficult when there is the demand to bring the

being in alignment with some of the more intense experiences of life, those experiences which

occasion the extreme forms of suffering; there is a

shaking of the flesh, yet the true soul despite the struggle accepts the will of God and learns obedience by self-sacrifice.

Christ, that He might be to us a faithful High Priest, entered into these human experiences; in

place of the sanctified human nature, within the

Son of God was deity, but the ramifications of human nature must needs be brought in align

ment with the divine nature and all the experi

ences thus entailed became a part of His being.

Let us quote again from Curtis. “When we say

that our Lord took up a human nature, precisely

I mean this: He added to the original structural law of His being another law, namely, the law of a finite, dependent creature such as man is. Under this new law

man’s limited existence could be real to Him. Under the law of His divine nature He had an infinite intuitive knowledge of man, but He could not have human life as an actual personal experience. In the absence of God, there is an infinite wealth of capacity for the finite. This is not an imperfection in God any more than it is an imperfection in the sun not to be small enough for a candle

lick.

THE MINISTRY OF THIS PERFECTION

The resultant effect of such perfecting in the life of Christ rots out in various ways.’ One of

these we have already mentioned in a previous article that is Christ is able to suffer the

tempsted. However in dealing with this we re

lated it to the external trials rather than the inner

struggles of ‘bringing every thought into captivity,’ now we can carry this farther and

feel that Christ knows every inner struggle in the organization of the whole nature that it may re

spond in obedience to the will of God. What a

complaining thought in all of our trials! Herein

was Christ ‘made in all things like unto his brethren.’

Another result coming from this perfecting of

our Lord and Savior is the fact that it gives con

science unto men wherever they may be, and

turning then a great high priest, who hath passed

through the heavens, Jesus, the Son of God, let

us hold fast our confession. For we have not a

high priest that cannot be touched with the feel

ing of our infirmities; but one that hath been in

all points tempted like as we are, yet without sin.

Let us therefore draw near with boldness unto

the throne of grace, that we may receive merces

and may find grace to help us in time of need” (Heb. 4:14-16, R.V.). Herein does Christ know

the infirmities of human nature, nay, not only

knots, but He has experienced them. He can

give grace with understanding of the common

bond of experience. Giving an exegesis of this

passage, especially verse 16, Westcott says, “The di

vine glory of Christ might have seemed to

interpose a barrier between Him and His people.

But on the contrary, the perfectness of His symp

athy is the ground for clinging to the faith

which answers to our needs. He is as near to

us as the human high-priests (nay, nearer than

they) whose humanity inspired the Jewish wor

shipers with confidence—the power of Christ’s

sympathy is expressed exactly and positively.

He is not such as to be unable to sympathize; nay, rather He has been tried in all respects after

our likeness, and therefore He must sympathize

from His own experience.

"It is the concreted dower, Til thy chosen ones obtain.

To know Thy resurrection power

Through fellowship of pain.

"There, O my soul, in silence wait.

Faint not, O faltering feet;

Press onward to that blest estate,

In righteousness complete.

"Let faith transcend the passing hour,

The transient pain and strife,

Risen by an immortal power.

The power of realms life.”

THE GOD OF MORDECAI

E. WAYNE STAHLE

On that night could not the king sleep, and he

commanded to bring the book of the records of the chronicles; and they were read before the king.

"And it was found written, that Mordecai had
told of Bigthana and Teresh, two of the king’s chamberlains, the keepers of the door, who sought to lay hands on the king Ahasuerus.

"And the king said, What honor and dignity hath been done to Mordecai for this? Then said the king, Go, enquire whereof it is and bring me word.

These were the words read one day by a Christian

worker on his knees. He had been having a

tire trial. With all his heart he had longed to

engage in a certain service for the advancement of God’s kingdom. It seemed to be his heavenly Father’s will that he should do this work. But the thought that God had set before him this

task he was unable to meet. He might be able to

give grace with understanding of the common bond of experience. Giving an exegesis of this

passage, especially verse 16, Westcott says, “The di

vine glory of Christ might have seemed to

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The power of realms life.”

O

"Out of the depths to Thee I cry,

Whose faithful footsteps trod

The paths of our humanity,

Incarnate Son of God!

Thou Man of grief, who once apart

Didst all our sorrows bear,

The trembling hand, the fainting heart,

The agony, and prayer!

(3)}
and thinking about the disappointed worker so far away. In the course of his intercession and meditation a voice seemed distinctly to say to him, "Send that Christian worker a check and have him come here and work with you in a mission." He obeyed. The worker came to "his desired haven" Mordecai's God had manifested Himself as the same yesterday, today and forever.

3. Do this as a proclamation! A proclamation to all the world of our faith in Christ. Of our faith in His deity of the efficacy of His blood to save and sanctify and keep all who will come unto Him, and of our faith in Him that He will come again. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come."

Yea, years ago while Wendell Phillips was living and in Boston, there came a man from the back of one of the places of historic interest. One of the places he visited was the house of John Hancock. He stood on the stairs and put his hand on the latch of the door and said, "Do you mean to tell me that John Hancock, the man who first signed the Declaration of Independence, stood on this very step and touched that very latch?" "Yes," said Mr. Phillips. The man sat down as though overwhelmed and said, "You must excuse me, Mr. Phillips, I never felt before just as I feel today."

Beloved, as we partake of the emblems of His broken body and His shed blood today, may God strangely move upon our hearts. It was with His own hands He took the bread and the wine and instituted this holy sacrament.

October 7—Evening Sermon

Theme: The Unsearchable God

Text: Canst thou by searching find out God? (Job 12:7)

Introduction:

The words of the text were addressed to Job by Zophar, one of his friends. Job was being tried and tempted by the devil. Satan did not appear himself before Job but approached him through his friends. Zophar endeavored to shake Job's faith in God. What was Job to do? God's answer is found in Job 1:21-22: "There is a fountain filled with blood, drawn from Immanuel's veins; and sinners plunged beneath that flood, lose all their guilty stains.

Have you ever noticed that when you read the words of Scripture you are reading the communication of God to you? You are reading the words of Christ to you. He is saying to you, "I have come to seek you, to save you, to set you free."

II. God is Unsearchable in His Attributes

1. God is unsearchable in His power. Everything and every living creature is under His control. Satan will one day be cast down forever by the power of God.

2. God is unsearchable in His omnipotence. He is everywhere present. He fills the universe. Not in a material, sensuous, but a spiritual sense. He is unsearchable in all His attributes. His moral as well as His natural attributes. He is unsearchable in His holiness, His faithfulness, etc.

a. In His works of creation.

b. In His works of redemption.

Who can understand the universe? Who can understand man? In His works of redemption.

Who can understand John 3:16?

Who can understand the God of the universe?

3. God is unsearchable in all His ways. It was Paul who cried out, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!"

I. God is Unsearchable in His person. God is a Spirit. He is a personality. He is not a mere force. He is infinite and immeasurable. There is but one true God. Again, God is a trinity. There are three persons in the Godhead—Father, Son, Holy Spirit.

The doctrine of God and the Trinity are mysteries that cannot be fathomed by the finite mind. But being set forth in the Word of God we believe the facts.

II. God is unsearchable in His attributes.

a. He is unsearchable in His omniscience.

b. He is unsearchable in His omnipresence.

We read in Genesis that He is the Creator of all things. He upholds the universe by His power. Everything and every living creature is under His control. Satan will one day be cast down forever by the power of God.
October 14—Morning Sermon

Theme: Faith

Text: This is the victory that overcometh the world, even our faith (1 John 5:4).

Introduction: Some time ago a party was being shown through a United States military camp. While passing through the snorting works a workman made the statement that if one were to dip his hand in water the contents of the metal could not be poured over the palm without burning it.

A gentleman and his wife heard the statement and the gentleman was asked to try it. He replied he preferred to take the man’s word for it. Turning to the woman the workman said, “Perhaps you would make the experiment.” Certain, she said, and boring her arm she thrust her hand into the water and calmly held it out while the metal was poured over it.

Turning to the husband the workman said, “You may have believed me, but your wife trusted me.”

O for a faith that will trust God! “This is the victory that overcometh the world, even our faith.”

I. David Exhorted Such a Faith at the Time of the Slaying of the Giant Goliath

1. Israel was at war with the Philistines. The armies were in line of battle, each occupying the opposite side of the valley of Elah (1 Sam. 17:1-3). Day after day Goliath, the Philistine, challenged Israel to send a man to meet him in battle (v. 4-11). There was not a man in Saul’s army prepared to go. When David told of his experiences with a lion and a bear and offered to meet Goliath his brothers sided with him. When David told God he believed God would be with him and give him the victory. (v. 12-14).

2. Goliath looked upon David with anger. Addressing David he asked, “Am I a dog, that thou comest to me with staves? Come to me, and I will give thy flesh to the birds of the air, and to the beasts of the field.”

David believed and trusted God.

II. The Secret of the Success of the Early Church Was Their Faith in God

1. This was not tried again and again. For example take the incidents recorded in the third and fourth chapters of the book of Acts. Peter and John trusted God.

2. Demonstrated in the martyrdom of Stephen trusted God.

3. A faith that held the foundation for the Church of today. A faith that carried the gospel throughout Jerusalem, Judea, Samaria and unto the uttermost parts of the earth. A faith that trusted God.

III. What Is the Measure of Our Faith Today?

1. We are living in a day of apostasy. Modernism is wrecking the faith of multitudes. It is one of the signs of the times. I know of no greater tragedy that can come to a life than to lose faith in God.

2. The greatest need of the Church is men of faith. Men who believe God. Men who trust God. Men who step out upon the promises.

3. What is the measure of your faith? Is it like the faith that is dried up much of the time? Perhaps run a little during the revival or campmeeting. Or is it like the mighty Mississippi and the Amazon that flow on and on and on.

October 14—Evening Sermon

Theme: The Carnal Mind

Text: Romans 8:6-7.

Introduction: Doctor A. H. Hiltz, of Pensacola College, one of our most able Greek scholars, called attention to the fact the Apostle Paul uses the commonest Greek noun for sin, hamartia, thirty-six times between Romans 5:12 and 8:39. That twenty-nine times it has the definite article “the” before it, and occurs in the singular number, “the sin.” Fourteen times this occurs in Romans the sixth chapter.

Doctor Hiltz goes on to say that sixteen of the world’s greatest commentators on the Word of God tell us the apostle is dealing in these chapters with “the sin principle.” He is discussing how “the body of sin,” “the old man,” is to be destroyed. “Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”

1. Carnality. Originated with Satan

1. It is the work of Satan.

2. The carnal mind is a devil.

3. It is the unregenerate heart.

Man came from the hand of God created in His image. His likeness, in righteousness and true holiness.

Satan entered the hearts of our first parents in the fall and planted the virus of sin and corruption in the nature of man from that like unto God to that like unto the devil.

1. It is a disease that is prolific and hereditary.

2. It is a disease of the soul.

3. It is not something we do. It is a state, a condition, a principle. It is the sin principle, the body of sin.

4. It is prolific. It produces actual transgressions. It always breaks out if it is not destroyed.

5. It is hereditary.

6. It is transmitted from generation to generation.

7. It is enmity against God. It is an enemy of God. It has arranged itself against God.

8. It is not subject to the law of God. It is a lawbreaker. It is out of harmony with God and truth and holiness. Millions cry out in the words of Paul, “O wretched man that I am, who shall deliver me from the body of this death?”

II. Regeneration Does Not Deliver Us From Carnality—The Carnal Mind

1. Regeneration deals with our actual transgressions.

It is a wonderful work of grace. We are saved from our sins and born of God. We become babes in Christ—yet carnality remains.

2. Regeneration is complete in itself.

It accomplishes all God intends it should.


4. But regeneration does not deliver us from carnality.

The carnal mind remains in the heart after the work of regeneration.

III. Sanctification Destroys and Delivers Us From Carnality—The Carnal Mind

1. Many do not understand sanctification. a. Some speak of it as perfection.

b. Some teach the doctrine of suppression.

c. Those are many erroneous doctrines regarding this.

2. Sanctification is not something we can do, it has the human side. One must present
himself unto God. It is a second instantaneous work of divine grace wrought in the heart of the believer by faith, by the baptism with the Holy Ghost.

3. Sanctification and justification. It is a baptism of cleansing (1 John 1:7). It is that which destroys and corrupts sin (1 John 3:10). And in the words of Paul, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6).

4. This is the will of God—your sanctification. Don’t delay. A few years ago I was called upon to conduct a funeral for a lad thirteen years of age. He died without God. He had had measles, followed by an abscessed ear and an operation for mastoid. Blood poisoning set in and three days later he died. The mother was frantic. Her boy had died without God! He had gone into eternity unprepared! Without holiness no man shall see God.

October 21—Morning Sermon

Theme: Laborers Together With God.

Text: We are laborers together with God (1 Cor. 3:9).

Introduction: If I were to ask you what is the greatest miracle God ever performed, doubtless a number of answers would be given. One would say the creation of the material universe; another the greatest of all the miracles of God. Yet I want to bring to your attention the fact that He created the heavens and the earth out of nothing. He commanded and it was done. Another would say that the greatest miracle God ever wrought was the creation of man. Made in the image, the likeness of God. Elihu said, with all his wisdom, with ability to think God’s thoughts, feel God’s emotions and exercise Godlike initiative in decision and action. Made a free moral agent and further endowed with immortality. Another would say retention was God’s greatest miracle. A plan that called for the Lamb of God slain from the foundation of the world. That called for the incarnation, Incarnate, God with us. That led Him through Gethsemane and Pilate’s judgement hall to Calvary where He made an atonement that lighted up the universe and provided a free will, and instantaneous salvation to all who come unto Him by faith.

But it is not our purpose to undertake to deduce what is to us the greatest miracle God ever performed but rather to call attention to an outstanding miracle to be found within our text. "We are laborers together with God." The miracle of His condescension! Think of it! God, who created the vast material universe, who created man, who wrote down the plan of redemption, has now called us to be as laborers together with Him in building the kingdom of God.

He has called some to be apostles, some prophets, some evangelists, some pastors, and some teachers. And to carry out His plan, has given the church that which a temple. What a vision! What a calling it is! We are laborers together with God.

I. WE ARE LABORERS TOGETHER IN THE CHURCH
1. Christ loved the Church and gave Himself for it. No greater demonstration of love has ever been made. He left His throne and came to earth. He bled and suffered and finally laid down His life for the Church. The most self-sacrificing life ever lived.

2. He would have us follow His example. We are to do the works He did. We are to be laborers together with Him.

3. He has a peculiar zeal for the Church. Many things might have engaged His attention during His public ministry but He loved the Church and gave Himself for it.

II. WHAT IS THE MEASURE OF YOUR LOYALTY AND Devotion TO THE CHURCH?
1. Of those who labor together with God.
   a. Officers of the church.
   b. Officers and teachers of the Sunday school.
   c. Officers and chairmen of the P. S. G. of W. M. S.
   d. Of those who are not leaders?

Your place is equally important. Success depends upon your faithfulness.

3. The church should be a bee-hive of activity. Everyone can do something. You can pray. Be an intercessor. You can pay. Honor God with thine and offerings. You can be faithful in attendance. You can hold up the hands of others.

III. WHAT A BLESSED PARTNERSHIP; LABORERS TOGETHER WITH GOD
1. God is the Architect. He has a plan for all we do. It is not our plan or program but His. We find a splendid illustration of this in the building of the tabernacle in the wilderness.

2. We are His builders. We are to build according to His plans.

3. We are laborers together with God.
   a. A young man entered a fruit’s shop and picked up an American Beauty rose and said, "See what God hath done."

4. Christ does not accuse but welcomes Thomas to come to Him. He was subject to moody disposition. When Jesus was going to raise Lazarus he said, "Let us also go, that we may die with him." In the night things which are possible and danger can do, is to stay away from the regular meetings.

5. This simply increases them. Worshiping God with others of like faith uplifts.

6. Doubt and unbelieving prescribe terms.
   a. "Unless I can put my finger in the nail prints," etc.
   b. A cynical suspicion of the other man’s testimony. Absence from prayer meeting will do this.

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Three Thresses
Three Requisites for service: Submission (Romans 12:1-2), Oomission (Matt. 7:14), Ahibition (Phil. 2:14).

Three Kinds of Giving: Thanksgiving (Eph. 5:20), Subsistence-giving (2 Cor. 9:7), Self-giving (2 Cor. 8:5).

Three New Things:
1. Not found in Christ (2 Cor. 5:17).
3. New City for the people of Christ (Rev. 21:2).

Selected.

Seven Remarkable Bible Falls
2. “Fell on his face” (2 Sam. 9:6).
4. “Fell on the ground” (Mark 14:35).
7. “Fell down before the Lamb” (Rev. 5:8-14).

Ten Important “Notes” in 1 Corinthians 2
1. Of declaration (v. 1).
2. Of limitation (v. 2).
3. Of demonstration (v. 4).
4. Of foundation (v. 5).
5. Of revelation (v. 6).
6. Of apprehension (v. 7).
7. Of revelation (v. 8).
8. Of impartation (v. 12).

Selected.

The Lord’s Prayer
1. Our Father in heaven—a son adapted—our position.
2. Hallowed be thy name: A worshiper, sanctified—our fitness.
3. Thy kingdom come: A citizen enthroned—our citizenship.
4. Thy will be done in earth as it is done in heaven: A servant employed—our usefulness.
5. Give us day by day our daily bread: A beggar fed—our provision.
6. And forgive us our debts as we forgive our debtors: A sinner absolved—our pardon.

The Vineyard Sermon
7. And lead us not into temptation: A pilgrim guided—our safety.
8. But deliver us from the evil one: A soldier succored—our salvation.
9. For thine is the kingdom: A witness’ confession—our testimony.
10. The power: A wailing employed—our victory.
11. And the glory: A chorister’s song—our praise.
12. For ever and ever: A saint’s belief—our assurance.

“A Threshold Calling
Past: Called by the gospel (1 Thess. 2:14).
Present: Called unto holiness (1 Thess. 4:7).
Future: Called unto glory (1 Thess. 2:13).

Selected.

SPECIAL SERMONS FOR SPECIAL OCCASIONS
HAROLD MILLER

RALLY DAY SERMONS
A Successful Rally Day

Introduction: The rebuilding of the walls of Zion is an indication of the true method by which a rally should be conducted. Israel returned to their home only to discover that an enemy had destroyed the walls of the city. At once they took a survey of the task, rallied the people, set a goal, and accomplished the task. So must we proceed in building the kingdom of God.

A Survey of the Conditions
Jesus lifted up his eyes and saw a ripe harvest and a poverty of workers: So must we look out upon the world.
1. The needs are greater than ever before; the harvest is ripe, the workers are fewer than formerly in proportion to the number of unaccomplished tasks.
2. Elissa prayed that the eyes of the young man might be opened, and when opened saw "the nearness of spiritual forces." So must we lift up our eyes to see not only the needs, but also the power, as well as the nearness, of spiritual forces available for us. A true survey of the world is not completed until one’s eyes have also surveyed the spiritual power available for the harvest, or the battle.

II. A Rallying of the People
Israel’s people were rallied by Nehemiah and Ezra for immediate action. So must the Christian forces be drawn together, trained for the definite task of winning others to Jesus.
1. Nehemiah had the help of his workers.
2. Gideon had his three hundred warriors.
3. Nehemiah had all the people together.
4. Jesus had His twelve apostles. So must the Church today call together her spiritual workers for the great task of rebuilding the walls of the spiritual Zion.

III. Unity of Effort and Mind Was the Basic Condition
In every great forward movement in the Church these conditions must also be met. Without unity of effort and concentration of task, the work will not be accomplished. Jesus’ disciples were successful as long as they were harmonious with the Master.
1. Murmuring Israel stayed in the wilderness.
2. United kingdom under Solomon, following his time of glory and success, resulted in the final judgment of God in separating Israel and Judah.
3. A united twelve conquered the known world.
4. A divided kingdom under Solomon increased more rapidly than the gospel is being carried to it.

IV. The Glorious Outcome of the Rally
The walls were rebuilt as a consequence of this rallying time.
1. This was a forward movement; tasks greater should be undertaken, as when God said to Moses, “Speak unto the children of Israel that they go forward.”
2. The modern church can win for God and the kingdom, if it rallies her strength for battle, widens her trenches of conquest, reaches forth to seize the world for the Master.

Enemies of Spiritual Achievement
Text: And he did not many mighty works there because of their unbelief (Matt. 13:58).

Introduction: Our command is Forward! We are ordered by the General of our conflict to put on a “highway and leading campus.” We are to go out, open, and compel them to come unto the feast of the marriage supper of the Lamb. We are urged to come to the call of the heralds. Our task is ever before the child of God. We are promised “every place where the sole of the foot shall tread.” The Church is not to remain defeated, but to reach forth in glorious conquest; and every individual meets the Master only when he is achieving. Enemies to spiritual conquest abound everywhere. Note a few of them:

1. A Lack of Spiritual Vision
Without a vision of the divine possibilities, of the power of concentrated effort, faith abound in spite of circumstances, of the weight of God’s promises on one side if the people perish, the Church languishes and the hosts of God are in defeat.

2. Unembattled Man Power
Our man power is unembattled. No movement, and no church, ever achieved unless her man power was linked to the task of winning others for God. God takes any man and improves his talents and uses him to win others. He is not looking for greatness, but faithfulness, not training but consecration. The disciples from the lowest ranks yet they revolutionized the world. Branches of Asioli took the twelfth century by storm because he gathered two hundred thousand humble, poverty-stricken people around him that started go forth as missionaries of the King. Wycliff moved England by his hosts of barefooted, simple, lay preachers that carried the Bible and its messages to the marketplaces and the fields. Wesley saved the world from a revolution with his lay preachers, consecrated to the task of winning others to Jesus. So the Church today will win when her man-power is unembattled.

3. Unembattled Resources on Spiritual Power
The armies of the Lord are in reserve to fight for us, if only we will call upon them. The reservoir of divine graces can be opened into one’s life, if only the price of consecration, submission to the divine, is paid. Take the life of Amanda Smith—just a humble, colored, slave girl, who was sanctified in Inskip’s meeting, that gave herself unreservedly to God. She shook the world for the King. She tapped these hidden resources of spiritual power which enabled her to reach the masses. We tap these resources by prayer, as Muecher did; by laying our gifts on the altar of consecration as the young lawyer Finney, and the slave salesman Moody did; and by attempting great things for God as Carey the missionary, and Torrey the evangelist did. (It was Torrey who, in a prayer meeting, had a vision of a world-wide revival and went forth to tell the globe with a revival.)

Conclusion
It is late time, Rally Day, the special season when we become task in race to reach forth to win more for the Master. Others have accomplished, and so may we if we will but pay the price of spiritual victory. So let the enemy by wielding the sword of the Spirit through prayer. It is a battle royal to the end.
The knowledge of God
Paul S. Hill

Text: "O righteous Father, the world hath not known thee; but I have known thee, and these things have I said that thou mightst trust me. And I have declared unto thee my name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them" (John 17:17, 26).

Introduction: Knowledge of God is the highest form of knowledge it is possible for man to possess. A man may know science, literature, philosophy, business, government, etc., and mix out infinite things of value in this world and the world to come. On the other hand a man may know little of these things and go to heaven and enjoy God. Thus: How valuable is the knowledge of God? It is the highest form of knowledge possible to possess. It can come by no other way than the way outlined in the text. Have you that knowledge? Do you know God? Has your soul received this illuminating experience and revelation? Are you fully sanctified to God? You may now by faith enter in. Claim your heritage in Jesus.

The duty of change
M. G. Basset

Text: "Will thou keep the old way which wicked men have trodden?" (Job 22:15, R. V.)
Will you keep the old way which wicked men have trodden where:
I. Others treating this way have been cut suddenly? Cite instances.
II. Have you gone away from God and His presence? Discuss.
III. It violates your better judgment and weakens your will?
IV. It violates and corrupts the life? "What sort of man saith that shall be also reaped."
V. Others are following in your footsteps?
VI. The fearful and penalty of sin extends down to the third and fourth generations? Is there any fear to God?
VII. The farther you go the more difficult it is to make the change to the narrow way?
VIII. It leads to outer darkness and endless woe?"
COMING BACK EMPTY VS. LEAKAGE OF LOVE
(Ruth 1:21)
J. H. JONES

INTRODUCTION
1. A confession of the sad gloom hanging over her.
2. Let us carefully examine this sad incident.
   1. When the test came, doubled God and ran away.
   2. Bought an easier place.
   3. Had trusted God she would have remained.
   4. Unbelief always the cause of self-action.
   5. Cannot be full of unbelief and full of God.
   6. Unbelief the excuse, of worldly minded people.
   7. Trying to help God out.

4. We do not know when, or where—but the joy was gone.
5. And—when the test came—she "Went Out."
6. Bereavement came—only bitterness.
7. Need not blame God—for our blunders.
8. Keep blessed, and when the test comes, stand still and wait.

APPLICATION AND CONCLUSION
1. God knows just what is best and what is for our good.
2. Sometimes withdraws Himself and takes away props.
3. Remember, God is good and "God is love."
4. Remember, not one trial too much.

SALVATION WITH A VIEW TO THE AGES
M. G. Basset

TEXT: Ephesians 2:2
God will not be through with grace when time is ended for grace is to be put on exhibition throughout all eternity. God, in the ages to come, will reveal the hidden treasures of His grace by...

On that point the tabernacle movement has failed quite largely in its main objective. The world is not reached very extensively by this move on the part of the church.

Another result of the tabernacle movement is to decrease regular church attendance. The church people who attend the tabernacle meeting can go to church at the same time, nor are they likely to support the church either with their finances or prayers as well as they have been in the habit of doing. At this point of the program there is evident a lack of actual damage to the church. In her effort to reach the world she had partly emptied her pews and her purse, which she could afford to do if results warranted it, but which she can ill afford to do on the basis of such meager returns.

It does not seem that the results of the tabernacle movement are all that the church people who engage in it expected, though doubtless it has done some good. Perhaps if the tabernacle type of worship were to invade the church, so that the regular service of the church would be less formal and denominational, better results would be obtained.

However we look at it we must believe that the church as an organism and an organization is a necessity in the world, and anything that tends to destroy the spiritual life of the church as an organism is dangerous, and likewise must we look, with alarm on anything that tends toward disorganization. Even if church machinery at times seems to be unsatisfactory and ponderous, yet none of us would seriously think of disorganizing and unchurching the spiritual people of the world. We do not know that the tabernacle movement has had very much effect towardunchurching the church, for, by calling attention to it as a possible danger if overtaken it is shown, however, that any move the church makes that sacrifices any of her doctrinal positions or her opportunities of teaching the children and youth of her name is a move in the wrong direction.

Inasmuch as the world is not reached in any larger number than before and that there may be a possible danger in the tabernacle and independ-
ent method, we suggest that there must be a better way to accomplish the wished for result. May the Lord bless us all.

The Congregational Sermon Makers

There is a method of preaching which deals with a subject without much regard to its adaptability to the congregation that is present to hear it. The preacher has made preparation, chosen a subject, arranged his divisions, and preaches his sermon with only the end in view of telling what is the content of the text. There is another method in which the faces of the people before him is a large factor in the sermon. It does not mean less preparation than the other method, nor should the minister depart from his text but the minister who gets his sermon largely from the faces of his people will be more likely to help them.

To look into the face of someone in the congregation and see registered there an appeal for spiritual help, is a challenge that a minister must accept. It is his business to help. He is preaching with the object of helping. He cannot afford to go on smiling when there is what is waiting to be garnered. It will pay well to cut the sermon short and do a little reaping while the reaping is good.

There is always sermon material in a crowd. Whether or not the preacher knows him he can read it in their faces. It is easy to pick out discouraged men, or men sodden with sin, or proud or willful men, and it is a good thing to say a few words specially for such, but under no condition should such words appear personal, or their intended good will do more damage than can be undone in many days. The people who listen to a sermon are the most part present in a friendly attitude, which is just the attitude which makes helping them a joyous possibility, and the minister who reads in their faces a need for help of a certain kind can afford to digress if necessary in order to help the best he can.

Some sermons are largely made by the congregation. Their pull on the preacher is such that the sermon will go along with the lines of congregational thinking and feeling. If they contain helpful truth or advice they are bound to be a blessing. We often hear that preachers sometimes feel that the preacher is tempted into extravagant or extreme statements, especially when the crowd is shouting happy, and in a rollicking mood. If the preacher does not have a care the dead fly will get into the air. The preacher will usually do better if he sticks to his prepared sermon quite rigidly, with only time enough out to answer the questions that the hungry look on some face suggests.

It seems that these sermons, the kind that are suggested by the congregation, are the easiest to get out of the habit of preaching, and the hardest to reclaim when once the habit is lost. We would do well to ask ourselves whether we pay as much attention to the congregation when we preach as we used to. Does the sermon respond to the congregation, or is it preached as it was prepared in the study without much thought of the sermon's responsiveness to the people. Of course we all want the people to respond to our sermons, but what about those sermons that respond to the people? There are two sides to a sermon. The preacher will do well to pay some attention to the congregational side.

There is need of asked preparation for a sermon that the congregation helps to preach. Not only the text and the sermon divisions to arrange in proper order, but there is that bigger, fatherly leadership of the preacher's heart and head. It is no small thing to preach from a text, but it is a bigger thing to preach from that text, and at the same time answer the question that a man's face asks when the man is bothered about some problem which the preacher can only guess, but to which he must give the right answer. All sermons need preparation, but this kind needs more.

Ministerial Dissatisfaction

We take it that the personal basis for the ministerial life is the "urge" or "call" to preach. It appears to us that preaching as a vocation, or something arising from personal choice with which God has had nothing to do, is all out of order. The personal basis for preaching is the personal "call," the demands of God on the minister's soul.

This call to preach is expressed for the most part in preaching. Not only is it expressed in "preaching," but it is an active self-sustaining move. With many the call to preach has subsided within the soul, and no longer is an urgent demand, simply because the urge has not been expressed in preaching.

We agree with the remark that we once heard that the call to preach was a call to prepare for preaching. To receive a call to preach, and then to pay no attention to the necessary preparation is a sin against the whole-preaching business, as well as against God, and yet it is in this field of

host of new friends in the school, church and clubs, which may or may not be desirable. The period for the first love, now dawns, and it is here that the church can render a real assistance in helping the youth to select companions who are desirable. The standards of society bear heavily upon the young people. Unless there is a proper adjustment made between the youth and the laws of the nation, and the customs of society, the criminal is liable to result. Herein the church school must cooperate with the home, and the school in bringing the middle adolescent into subjection to authority and law, at home, in the school and in the larger social organization.

One of the dangers encountered is that the social life may drive the adolescent out to find companions among those who are immoral. The street and the clubs may take the place of the home and church in furnishing associates, and through the wrong use of leisure time the youth may thus be led astray.

Premarital Adultery among the High School Students

This is the high school period and the Christian leader must be consistent with the problems met by the youth there. Here the youth discovers a world of its own. Five out of the seven days are spent in the school, and the leisure time is all practically controlled by the school work. Through the control of the leisure time the high school makes it practically impossible for the home and the church to find sufficient time to train the youth under a Christian environment.

Oblivious the teaching of the school is such as to foster doubts as to the Bible, miracles, conversion, the story of creation, and the theory of evolution is thrown in clear contrast with the story of Genesis as to the origin of man. Around the youth there are also spread associations that make it difficult for the growing boy and girl to stand for the church and its work. The social functions of the school, dances, clambakes, "petting parties," etc., form a problem which the wise parent and church must deal carefully with.

When the young person quits school his or her leisure time presents a problem. Unless he goes directly to work, he finds his time unengaged, and without any particular task at hand, he seeks amusement with others who are as free as he. The result is that a low type of friendships may be built up. At the same time those amusements may be found in the dance hall, loafing

with the "sang," etc. The church school worker can do no better than to build a program for this time, whether or not the young person is in school or free. Provide for every young person worthwhile activities which will demand all his time or a large part of it, and the church will discover that one of its outstanding problems is solved.

Special Problems of Middle Adolescence

Many special problems present themselves at this age. We shall list them, nevertheless it is necessary for the teacher to be thoroughly acquainted with all. One mistake in a single transaction may mean the end of the life in the service of Christ. These problems may also be looked upon as dangers to be guarded against. They demand a solution; and an incorrect solution may cause the undermining of the health, the mood or the religious life.

These rapidly stated are: (1) The choice of friends; (2) the choice of correct leisure time activities; (3) the type of reading, whether, pure and elevating, or salacious and impure; (4) correct relationships between the sexes; the choice of companions, caring, amusements for the leisure time, such as, dancing, etc.; (5) the proper adjustment of the sex life, habits of control, the elimination of overstimulation of the sex emotions; (6) a proper approach to the respect of persons, respecting authority, laws, living conditions and their conventionalities; (7) the religious life, attitude toward the church and its activities, and service in Christian organizations; (8) sex knowledge, how it shall be received; from companions who may be evil minded, or from Christian parents and instructors; (10) the choice of a vocation, how to make a living, if out of school; (11) the selection of a life's companion, which now just begins to have its origin; (12) the changed sphere of woman's life, faced by the girls; (13) the moral problem, smoking, dancing, evil amusements, wrong habits; (14) and finally the amount problem.

Each one of these demands special attention from the church inductor in the church school. "We should study them individually and try to work out a plan of living for each pupil under our training that will tend to build a strong Christian life.

Meeting the Needs of this Age

Many needs present themselves at this period in life. We can do the last them by as outside of the sphere of the church school teacher, or as
Building a Life

The great opportunity right now is presented for the building of a life. We must throw into that youth high ideals, and arouse noble ambitions through the contagion of a godly, inspiring character. Nothing assists youth in his struggle like being made to feel that he can achieve for right and God. This scene is aroused through contact with others who are achieving for God.

We must realize that now is the period for building habits of Christian activity which will control our life. If possible, after conversion has been experienced, every young person should be trained for some type of specific Christian work. This does not mean that every young person of this age shall be trained to be a preacher or a missionary. But there is the broad field of church service, leadership training for work in the church school, the Young People's Society, group activities that demand supervision, etc., for which it is the duty of the instructors in the church to train.

That church has been slow to realize that if she would have teachers for tomorrow she must train the adolescent of today. Upon the shoulders of the middle adolescent can easily be placed some task in the church work that will gradually build habits of Christian service which will be lifelong.

As teachers we must realize that we are investing our lives in character. What we are will reassert strongly in the lives of those under our supervision. Somewhere must arise sincere ambitions, instill into the young habits of right living, build systems of correct thinking concerning the Church, and one's relationship to God. This comes not only by instruction, but more forcibly by a character who possesses these habits and can work into active contact with the plastic youth. Character is contagious, as much so as intellectual training. You can learn mathematics better from someone who is a mathematician, and who is able to teach the subject than from someone unacquainted with this difficult art.

So it is in building a life. We must possess the traits of Christian character, and gradually the imprint of our lives will affect the young people. That age is one of power, with great potential. But most have passed, and the concern for the adolescent, as he begins to mature, centers in his intellectual, moral, social and religious needs. As each problem is presented, youth must have a correct environment for the stimulation of the proper Christian responses.

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THE PRAYERMEETING NIGHT

A Story

Tonight is prayer meeting night. What kind of a meeting will it be? What will it mean? We can not know yet. There will be faces I have not seen, and faces I have not seen before with many I own preparation. Am I ready? Will I do my part as it should be done? Will I be able to lead the service so the greatest good will come to the greatest number of people?

I know the kind of a meeting I would like to have. There are some features about it that I can largely control. I can begin on time. The opening business will be attended to, and there will be promptness not one minute late.

Then I have the privilege of selecting the opening hymn, and nearly all of the others, if I choose to do so. What shall we sing? There are some hymns that are hardly suitable for open prayer meeting. I want one that has a breath of prayer in it, a song of faith and hope. No gadget nor funeral tune, but prayer time.

Then I will have an opportunity to talk to the people for a few minutes. I must not take too much time, for there are quite a few who should have part in prayer or testimony. They need to be developed, some of them, along the lines of public expression. It will do them and others good if they pray or testify publicly. I hope that some of the older ones don't rob them of their time by praying too long or testifying twice or three times. I am not so particular about the others, but for me I must not talk too long.

And yet I must have a breath of the Word of God in the meeting. There is such a depth of the Word. It would be wrong for me to let the meeting run without some of the Word being read. But I must not be too long. It is easy to use thirty minutes, but for the sake of others who wish to take part I must not speak more than ten or fifteen. I must condense. Lord, help me.

I would like a meeting of spiritual praying. Prayer with a note of happy victory and thanksgiving in it. We probably will have some like that. I wish all who pray would be blessed good. It would help them so much. It would help me too.

Shall we have any testimonies? I don't know. Sometimes we spend almost all of the time in prayer and song. But it is a good thing to have some testimonies. I hope they will all get an opportunity to speak. If we have too many prayers there will not be time enough for all to testify, and if we have both prayer and testimony then the ones who prayed will be the first to testify, and the ones that need to be developed by giving testimony will be robbed of their opportunity, unless I call on them. I have tried a few times and they have responded and it has done them good, but some seemed to think that I was denying them the privilege they should have. I mean some that testify every time think that I am not fair to them. So what shall I do? I wish that these older ones could see that it is need to testify in order to get to heaven, also do these things that these others that have not taken time from and robbed of their opportunity. I wish I could think of some way to develop these frequent testifiers into thinking of the others as they do of themselves, so they would see that the whole church is at work together for the mutual good of all present. If they could only see that I am sure they would give their testimony time to others who need to testify as well as they. Lord, help me some more.

I may not, find what I expect in the prayer meeting tonight. I may not properly anticipate the spirit or temper of the meeting in advance. I may feel one way and the people feel another. They are as good as I, and I must not try to bring them all to my way of feeling. If they feel like singing and I feel like praying, I will let them sing. If they wish to pray all the time I will run the meeting that way. I will try to find out how they feel early in the meeting. I want to find out what key the meeting is on, what is being written in. If it is too strong for the others I have to keep away from the box. I think I will ask for a hymn. Someone will give a number and it may be that the sentiment of that hymn will be the key for the meeting. I may have to try some other way. I want a good meeting. I want a good meeting will be there if I can find
THE MOTOR OF SPEECH.

E. WAYNE STAIH.

He was a young preacher who had been in a series of meetings in which he had done consid-
erable speaking. The results for him had been dis-

The motor of speech, during which time I have
ded a number of ministers as students, has con-
vinced me of the importance of public speaking. Es-

ter to attain gymnastic efficiency as "masters of
assemblies." There are a few exercises by which
this consciousness of the wonderful speech action that takes place in the middle of the body
These are some of these exercises that I have found

1. Lie flat on the back, on the floor, a hard
bed, on coach. Relax completely. Then inhale
depth and allow the breath to escape slowly.

2. Keep the diaphragm moved upward, occupying
some space with the lungs being emptied, to a cer-
tain extent, of their air. Hence the contraction.

3. Keep the breath in the diaphragm and exhale
slowly through the nose, so that the breath ends
in the thoracic cavity, and not in the abdominal
cavity; when it is contracted it somewhat
resembles an inverted dish. At the time of the
inspiration of breath it moves downward, as ex-
plained above, with the consequence that it is
flattened, to a certain extent, resulting in an
increased circumference and a pushing out of the
backs, sides, and front of that portion of the body
that it manipulates.

Most folks fail to make much use of the dia-

4. A great deal of force is required to inflate
and then relax the diaphragm. This is

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the highest dividends, for the time and effort expended. For this reason games prove to be the most predictable forms of physical exercising.

One gratifying result of perseverance in these exercises is the increased physical vigor that will be manifest in many cases be experienced. There will often ensue a certain degree of nervous equilibrium. A sense of platform power will be realized that will be most inspiring; speaking from the diaphragm and not from the throat insure a confidence on the part of the speaker that is precious beyond words.

But the greatest pain is the acquiring of the ability to speak without weariness of voice or body. One can talk for many hours daily before audiences, and at the close of the discourses be as fresh and full of energy as at their beginning.

It is exactly the same principle that must be observed, in a less intense way, in addressing a congregation.

VI. Hold a lighted candle in your hand, at arm's length. Try to blow out the flame. Do not yet extinguish it. You will be astonished perhaps, at the force you are able to develop in the center of your body, in the diaphragm, in this exercise. Of course, in practicing it, as well as all the other exercises I have suggested, the source of the movement must lie there. The throat, mouth, and lips are only channels for the moving of the air that is being expelled. De-emphasize them.

Bring the candle half an arm's length away. With shorter expellings of the breath try to blow it out. Note how the diaphragm still is active. If one does not have a candle conveniently at hand one can imagine such an illuminant being held in the hand. This particular exercise will be found of great value.

Immediately after doing each of these six exercises speak a sentence or two a number of times, endeavoring to preserve the exact diaphragmatic conditions that were realized when you were doing the exercises. The object is to observe in actual speech production the principles that were being acted upon in the formal practice. In speaking these sentences (loos from poetry are excellent, as well as brief extracts from orations) never fail to imagine you are speaking to an audience. This helps to avoid aimlessness, and adds interest to the work. It is important that it be enjoyed; "the labor we delight in" is what pays
the schools to "intensify their spiritual efforts." All were urged to place greater emphasis in their teaching on "morality, good conscience, respect for parents and reverence for age and experience."

This is the same senate that voted for beer.

DESTROYING THE CAUSE

"He shall baptize with the Holy Ghost." This is one of the reasons why Jesus came into the world. You notice John uses a tree to illustrate the bringing forth fruit. Those who are familiar with tree culture, know that there are several things that keep a tree from producing good fruit. There is a worm that causes most of the trouble. In order to save the tree the worm must be killed. So it is with the Christian. There is a something the Bible calls carnal mind that keeps the Christian from bringing forth good fruit, and unless the thing is destroyed it will finally kill the Christian—spiritually.

BOLDNESS

Martin Luther stood before the Diet of Worms. The assembly demanded that he retract. Luther replied: "I cannot, I will not retract anything...for against conscience is neither safe nor upright...I cannot do otherwise; here I stand. God help me, Amen."

"All that God blesses is our good, And unblest good is ill; And all is right that seems most wrong. If it is His sweet will."

LIXS OUR LAWS

Vienna, Austria—Prohibition is the greatest cultural step ever taken by the United States, according to Prof. Julius Thudier, noted surgeon and chief of welfare institutions here. He declares that this law has greatly benefited the economic situation of the working classes. In Austria, drinking has held the working classes, and one-third of the inmates of mental asylum are alcoholics.—Public Press.

IT IS FINISHED

"The cry, 'It is finished,' was not the mere gasp of a worn-out life; it was the cry of satisfaction with which a career of pain and sorrow is terminated. It was the deliberate utterance of a clear consciousness on the part of God's appointed Redeemer that now all had been done that could be done to make God known to men and to identify him with men."—Expositor's Bible.

WESLEY'S CHALLENGE

"I dare not spare any man who corrupts the gospel." And Wesley's faithfulness to his Bible made him in one of his sermons exclaim, "Here I am, and my Bible. I will not, I dare not, vary from this Book in either great or small. I have no power to dispense with one jot or little of what is contained therein. I am determined to be a Bible Christian, not almost, but altogether. Who will meet me on this ground?"

They say the doctors and nurses are best like to catch the epidemic. If you have a friend who is dishonest or impure, the surest way to save yourself from him is to try to save him—Phillips Brooks.

IS THE SUPPLY SCANTY?

The land in Egypt, along the Nile River, has long been noted for its great fertility. The deposits of the overflowing river are the secret. But the rising of the Nile depends upon the fall of lakes in the heart of Africa. If the supply is scanty in the reservoirs above, there cannot be much overflow from the river below. So if we fail in our fellowship with God, if we fail to be united to Christ, if we fail to let the Holy Spirit rule in our lives, how can we expect to be filled with joy and peace, and our lives run over in blessing to others? And so our "abounding in hope" must be the end and result of our being filled with all joy and peace.—Selected.

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For a geographical background of the New Testament, one can read, Smith's Bible Geography, Thomson's The Land and the Book (old), Newman's Seeing Egypt and Palestine, and other such travel books on Palestine. One's knowledge of Palestine can entirely change his conception of the Bible and its natural scenery if he will become acquainted with the land and its people through such works as the New Testament itself will have the gist of the best thought of the ages on this sacred Book.

I would like to note one other book in this connection, while not on the New Testament, that every preacher should master. I refer to Christian's The English of the Psalms. Here is a book which teaches us how to speak, more correctly, to use more forcibly English, and to strike through our homes as hot iron, for inspiration; and mastery for use.

A Suggestion to Pastors

Distribute Tracts to Your Congregation

Why not distribute good tracts to members and visitors attending your services? Tracts are inexpensive; many will be profitfully printed by reading them; they will acquaint strangers with the doctrines and practices for which our churches stand; they will help to strengthen the devotional life of those who love the Lord.

Tracts can be distributed with the church bulletin, or in cases where no church bulletin is used, the tracts may be passed out at the door as worshippers enter or leave the building.

Below we give a list of tracts that we would especially recommend for distribution at church services:

Who is a Nazarite? By J. B. Chapman 1 page
The Church of the Nazarene: What It Is and What It Stands For 9 pages

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The Conquest of Canaan
By J. A. Kring

If an apology or explanation is needed for bringing out a new book on holiness we want the author of this volume to speak to the question. Quoting from the Preface: "Hasn't the Bible doctrine of full salvation, the experience of entire sanctification by the baptism with the Holy Spirit, which produces purity of character and righteousness of conduct, the fall of man into sin, which darkened his intelligence, deadened his emotional nature and degraded his will, racial depravity and a universal remedy for a universal malady, been sufficiently discussed, explained and clarified so 'the wayfaring men, though fools, shall not err therein'? It would seem so, and it may be true. However, we believe there is a line of moral and spiritual truth and a kind of wholesome, helpful instruction, taught in type from the historical account of the conquest of Canaan, that is peculiarly suitable and vital in its application, to the Christian life, that other writers have either overlooked, or else have failed to stress and make as prominent, as in our humble judgment the case seems to warrant. Hence this effort of your unworthy servant."

Speaking of this volume in the Foreword, Dr. J. B. Chapman says: "It is sound, clear, fresh and forceful. There is not an uncertain note within its pages and not a dull chapter in its whole scope. It should be read carefully and prayerfully, and it can be quoted as authority."

Dr. Chapman failed to mention one outstanding characteristic of the book—it comprehensiveness. There is no suggestion of abridgment or condensation in this discussion. The book has 263 pages; is bound attractively and durably in cloth boards and contains full page picture of the author.

Price $1.00 (We pay postage)

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