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neither did all their family multiply, like to the children of | an king of Judai, and smoth Judah. 28 And they dwelt at Dor-

brethren had not many children, | 41 And these written by name came in the days of Hez-é-kitheir tents, and the habitations that were found there, and do-

I. CHRONICLES 5

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Preacher's Magazine

J. B. Chapman, D. D. Editor

VOLUME 9	Sep	TEMBER, 193	1	NUMBER 9

CHOPPERS SHOULD MIND THE CHIPS

THE EDITOR

LETTER from a layman expresses reverence for the memory of a minister who "hewed to the line, let the chips fall where they would." But I chanced to know the preacher of whom he speaks, and do not think the description suited him. I have not answered the letter (an editor can scarcely be expected to do that always), but I am in a quandary. I think the layman intended to compliment the preacher, now dead, but I think the description belittles and slanders him.

Of course the expression is familiar to me-1 once lived in the woods. I have stood by, as a child, when some careless chopper wielded the axe, and I know what it is, as an innocent by-stander, to take a hapless chip on the chin or on the side of the head. Some choppers whom I knew cut just as much wood as these careless ones, but they always guided the chips so as to miss innocent observers, or they warned of the danger before they began.

But why continue the parable? We are speaking of preachers under the symbol of choppers. And so long as they themselves are not struck, many people commend the preacher who in legalistic fashion preaches the gospel (and his notions) as though it were an inflexible thing that has no regard for human limitations and human feelings. But these same commenders are very likely to complain when the chips hit them, claiming that the chopper directed the stray missile on purpose.

Today I read a letter from a mother of little children who is evidently overworked and under a great mental and physical strain. In her periods of depression she is tempted to believe she has committed the unpardonable sin. She frequently goes to the altar, but the help she gets there does not seem to abide. Shall I preach on the unpardonable sin to her, tell her that her state of mind is proof of carnality, that what she needs is to dig deep and pray through? That is what I tell people in general. But if a chip flies out and hits this little highly nervous mother, I am sorry. She needs rest of body and mind. She should stay away from "high pressure" meet-



ings. She should take care of her health until her children are older and her strain of life is somewhat relieved. And it is cruel not to so advise her.

Confession of sin is a condition of forgiveness. But here is a man whose situation is such that a confession would break up his home. Shall I disregard the chips and hold him to the line? Well, I did not. I told him to confess his sins to God and obtain the divine forgiveness and then bide his time to make whatever confession God seemed to require of him. 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 message of encouragement, and that I would now preach the enduring mercy 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 hew to the line when I tell how 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 when 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 choppersthat 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 "hewed to the line, let the chips fall where they will."

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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 guit 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 hew to 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 love 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 know-ingly 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 unction for the work to which God has called us.

EXPOSITIONAL

(3)

EXPOSITORY MESSAGES OLIVE M. WINCHESTER Able to Succor the Tempted-(Heb. 2:18)

THE person of Christ is full of glory and truth 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 be-

side that He might make propitiation for sins. Then the thought of the writer turns to another word of consolution; 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 succour them that are tempted."

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THROUGH 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 unrightcousness, yet the angels never were men.

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But with Christ it was different, the Word 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 beset the life of man; he knows the resultant effect of weariness 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 fellowman, 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 knew; he understood the strength of will necessary to bring the whole being into organic unity and leading every movement into captivity to one great thought and purpose. That Christ should have taken upon himself all the trammels 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 omniscience has pierced 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 overshadows 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 of darkest hue do not always have the commensurate 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 en the part of those in His home. When the Pharisees were making their 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 restive 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 pro-

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vided 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 the had darkened minds. Occasionally the truth would gleam in through 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 virulence until the purpose to kill rankled within the heart, ever increasing in intensity, finally breaking forth in clamorous wrath. Truly "He came unto 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 feelwthese 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 in Him dwelt no sin. As Wescott 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 promptings from within."

At the very beginning of the ministry of Jesus

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we have the supreme conquest of Satan in attacks representative of the major lines of temptation. First there was the temptation standing for physical crayings and urges. Here we have a whole realm of snares indicated. The impulses to satisfy the natural senses are many and varied, and come with force and intensity at times. One of the great lessons in life is to learn to bring all of these urges and drives into subjection to the higher self, training them to act only in their legitimate sphere. The Master met the craving of physical desire at the time when it could exercise its greatest force, but He bade the power of evil to depart and reigned in supremacy over all physical longings.

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Notionly are there sins of the flesh which ever could be incident, of our heart for admittance, incident resisting of the spirit. These like the sim of the flesh are many and varied, consisting ei envy, angen jealousy, wrath, pride and others. These the Master met in one representative phase when He repulsed 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 on this occasion but all through the life of Christ we see a chastened spirit, a calmness and a poise, a tempering of wrath with love and justice, a balance of virtues.' No surging of some sin of the spirit over hore Him alone carrying away His emotional poise or blinding His-understanding. He remained with quieted 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 obeisance to him and all the kingdoms of the world would be His: Especially 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

HOMILETICAL

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 his battles with the powers of darkness. He knows our frame; He remembers that we are weak that 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, Who earth and heaven commands. Who points the clouds their course, Whom winds and seas obey. He shall direct thy wandering feet, He shall prepare thy way.

"Thou seest our weakness, Lord! Our hearts are known to Thee: O lift Thou up the sinking hand, Confirm the feeble kneel Let us, in life, in death, Thy steadfast Truth declare, And publish, with our latest breath, Thy love and guardian care! PAUL GERHARDT, tr. by John Wesley.

SERMONS FOR SEPTEMBER

H. B. MACRORY

Never within the history of the church were the gateways of opportunity as widely open as they are today. It has been said, and doubtless is true, that the gospel could be carried to all men everywhere within a single generation if the people of God determined to do so. What a tremendous responsibility rests upon the church *i* Echoing across the centuries comes the commission, "Go ye into all the world and preach the gospel to every creature."

Let us think upon these things as we enter upon our fall and winter work. May God fire our hearts with a greater zeal than ever before for His cause both in the homeland and in our mission fields. The Church of the Nazarene must "Go Forward."

"Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

September 2—Morning Sermon THEME: Redeeming the Time. JEXT: Redeeming the time, because the days

are evil (Eph. 5;16). INTRODUCTION:

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 wherewith ye are called." (2) "That ye walk circumspectly, not as fools, but as wise" (3) "Redeeming the time, because the days are evil."

I. THE VACATION SEASON IS ABOUT OVER

- 1. Men everywhere are returning to their various fields of labor.
- Business men are planning their fall and winter campaigns.
- Professional men are at their desks again, The wheels of machinery are beginning to turn more rapidly.

2. Our educational institutions are preparing to open.

Our public schools, colleges and universities.

Everything is in readiness.

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3. The student body is ready to return.

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Little tots are anticipațing their first day în kindergarten, etc.

4. The churches are planning their fall and winter work. It is a glad happy hour for all.

II. A YEAR OF OPPORTUNITY IS BEFORE US.

- 1. Opportunity to invest our lives for God. 2. Opportunity to demonstrate our loyalty to
- Christ and the Church.
- 3. Opportunity to exalt Jesus Christ.
- 4. Opportunity to carry the gospel to all the world.
- III. OPPORTUNITY TO REDEEM THE TIME. 1. To walk circumspectly.
 - '2. Not as fools.
 - 3, But as wise.
 - 4. Buying up the opportunity.

September 2-Evening Sermon

THEME: Carelessness.

Text: Be troubled, ye careless ones (Isa. 32:11). 1. Careless Is an Awrul Thing

1. In October, 1871, 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; fifty-seven 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, catrying 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 water-tight bulkheads.

On April 14, they were passing south of Newfoundland. The seas were infested 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 lowered. S.O.S. calls were sent out. Seven hundred and five passengers were provided for in lifeboats. At 2:20 a. m. April 15, the great Thanic with her band playing "Nearer My God to Thee" plunged beneath the water carrying 1,635 souls to a watery grave; all the result of carelessness. 3. 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.

II. CARELESSNESS IS INEXCUSABLE 1. Inexcusable in the eyes of mcn.

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 the field may be men will not permit carelessness that endangers the lives of others.

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 rightcousness and of judgment.
3. Carelessness is always inexcusable.

III. "BE TROUBLED. YE CARELESS ONES!"

 The words of our text were addressed to the kingdom of Judah. The kingdom of Israel had been carried into captivity. God had faithfully warned Judah of her danger. The warning was not heeded. It was not long until Nebuchadnezzar crossed the desert and destroyed Jerusalem and carried the best of her people into captivity. Despite everything God could do Judah followed in the footsteps of Israel and turned away from God.
 The words of warning in the text are timely today.

Men are careless, not only regarding salvation, but also regarding the church; the Word of God, the prayer life, and the vows they have taken. 3. Carclessness is a deadly thing.

In Savannah, Georgia, three children in. one family were taken down with a contagious disease. The mother nursed them. The doctor left medicine with careful instructions. During the night the mother got up to give each of the children a spoonful as directed. It was a moonlight night, and she did not light a lamp. She reached and took down a bottle and gave each of the children the amount prescribed." Quietly she went back to bed and in the morning arose to find all three cold in death. Frantically she awakened the family and sent for the doctor. She accused him of killing the children; but it was found upon investigation that she had taken the wrong bottle and liad killed her children with rat poison. Carelessness had cost the lives of her three children.

Yes, carelessness is a deadly thing. It will send your soul to hell. "Be troubled, ye careless ones."

September 9-Morning Sermon

THEME: A Reasonable Service.

TEXT: Romans 12:1-2.

INTRODUCTION:

One will find in the Word of God a succession of contrasts. Contrasts between the love of God and the wrath of God. Creation pictures to us the love of God. The fall carries with it the judgments of God. Immediately follows the promise of a Savior. The climax is reached in the life and ministry and atonement of Christ. (John 3:16);

What a background to our text! The apostle doubtless had this in mind. With his heart welling up in gratitude to God he cried, "I beseech you therefore brethren by the mercies of God," ctc.

- I. PRESENT YOUR BODIES UNTO GOD.
 - 1. An offering unto the Lord.
 - 2. As instruments of service,
- · 3. A living sacrifice,
- II. HOLY AND ACCEPTABLE UNTO GOD 1: Not conformed to this world.
 - 2. Transformed.
 - 3. Holy and acceptable unto God.

III. A REASONABLE SERVICE 1. Because we belong to God.

- 2. Because of the value of the soul.
- 3. Because of eternity.

Some years ago a millionaire of the East built. a beautiful mission in the mountains of Carolina. Many months were spent in crecting the building and in beautifying the grounds. It was made a paradise. When it was finally ready the owner moved in but just a few days later a rider on a pale horse rode in between the trees and shrubbery and flowers and without waiting to knock at the massive bronze doors stepped inside the beautiful mansion and called the owner into eternityl

The same rider will come soon to call each of us! Are you prepared to meet him? Where will you spend cternity? (Rom. 12:1-2).

September 9-Evening Sermon

THEME: Life's Second Chance. SCRIPTURE READING: Jeremiah 18:1-8.

- Texr: And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed
 - good to the potter to make it (v. 4).

INTRODUCTION:

Jeremiah was one of the major prophets. He was the writer of the book bearing his name and also of the book of Lamentations. His writings compose some of the most touching passages of scripture. He is known as the weeping prophet. Hear him as he cries, "Oh that my head were waters, and mine eves a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" He is also known as the suffering prophet. He was persecuted throughout his ministry.» Tradition says he finally suffered martyrdom.

He was passing through trials as the time of our lesson. The eye of God was upon him. The ear of God was open to his cry. How good and faithful God is,

- I. JEREMIAH WAS INSTRUCTED, BY THE LOAD, TO GO TO THE POTTER'S HOUSE
- 1. The pottery industry is one that is fascin-
- ating. 2. He watched the potter work.
- 3. The voice of the Lord came to Jeremian

Israel."

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saying, "As the clay is in the potter's hand, so are ye in mine hand. O house of -

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- II. MAN CAME FROM THE HAND OF GOD A
- PERFECT VESSEL
- 1. Made in the image of God.
- 2. The image was soon marred.
- 3. The heart of God was broken.
- III. GOD HAS GIVEN MAN A SECOND CHANCE' 1. The Divine Potter has offered to remake "the vessel!
 - 2. He has never failed when given an op-
 - portunity. · 3. Will you put yourself into'His hands?

You may be standing now at the cross-roads1 One way leads to God and heaven. The other leads to Satan and hell. Which way will you take?

September 16-Morning Sermon

THEME: Overcoming Evil.

SCRIPTURE READING: Romans 12:1-21.

- Text: Be not overcome of evil but overcome evil with good (v. 21).
- INTRODUCTION :

The Epistle to the Romans is one of the most profound books that came from the pen of the Apostle Paul. Paul was the writer of thirteen if not fourteen of the twenty-seven books of the New Testament. The epistle before us was addressed to the church at Rome. Rome was the metropolis of the world. Men of every nation were to be found among her people. Paul, doubtless, had this in mind when he wrote the epistle! .

divisions. First, our duty to God. Second, our duty to ourselves. Third, our duty to our fellowmen

Our theme this morning comes under the third division "Be not overcome of evil, but overcome evil with good."

- I. THIS IS ENJOINED IN THE OLD TESTAMENT UNDER THE MOSAIC LAW
- 1. Exodus, the twenty-third chapter and the fourth and fifth verses.
- 2. Faithfulness carried the promise of a reward (Prov. 25:22, 23).
- 3. The Old Testament presents a number of splendid examples of returning good for evil. The example of Joseph and his brethren. Of David and his treatment of Saul.
- II. IT IS ENJOINED BY JESUS IN THE SERMON ON THE MOUNT.
 - 1. It is one of the laws of the kingdom,

2. The law of Moses had some weaknesses.

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- · It gave opportunity for retaliation.
- 3. The law of Christ permits no retaliation.
- Jesus said, "Love your enemies, bless them
- that curse you, do good to them that hate you, and pray for them which despitefully
- use you and persecute you."
- III. IT IS ENJOINED UPON US TODAY.
 - 1. We are to love our enemies.
 - 2, We are to bless them that curse us.
 - 3. We are not to be overcome of evil, but
 - overcome evil with good. "By this shall all men know that ye are
 - my disciples, if ye have love one to another" (John 13:35).

September 16-Evening Sermon THEME: Almost Persuaded.

- Text: Almost thou persuadest me to be a Christian (Acts 26:28).
- INTRODUCTION :

We have before us one of the finest scenes of the New Testament. Paul's trial before Agrippa. Paul was a prisoner.' He had been arrested in Jerusalem two years before. Accused of being a ringleader of the sect of the Nazarenes.

What a strange providence. In the box sat King Agrippa, an adulterer and Bernice his sister, and Festus and the chief captains together with the leading men of the city. They came in in great pomp

At the bar stood Paul, an ambassador of The chapter before us falls naturally into three Christ. An old man, broken in body, his face scarred, his garments worn. He was in chains, a prisoner of the law.

> But hear the student of Gamaliel rise to the heights of his oratorical ability (Acts 26:1-29).

- I. AGRIPPA WAS MOVED BY THE PERSONALITY OF
- THE APOSTLE **/***.
- 1. Paul had been a Pharisce.
- 2, His life had been transformed.
- 3. He never wearled of telling the story.
- II. AGRIPPA WAS ALMOST PERSUADED
 - 1. He decided to wait.
 - 2. What presumption!
- 3. What a tragic farewell f III. WHAT IS YOUR DECISION?
 - 1. Will you go on in sin?
 - 2. Will you continue to procrastinate?
 - 3. Will you obey His voice?

Dr. J. Wilbur Chapman tells how he called one time on a friend in the hospital who was dying. He urged his friend to give his heart to

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God. The friend said, "Wait until tomorrow." That night he died without God. "Sad, sad, that bitter wail, Almost, but lost."

September 23-Morning Sermon

THEME: The Love of the World.

Text: Love not the world, neither the thingsthat are in the world. If any man love the world, the love of the Father is not in him (1 John 2:15).

INTRODUCTION:

The love of the world has always been a problem of the church and the people of God. It was a problem in the days of the antediluvians. It was a problem in the days of Abraham. It was a problem in the days of Israel. It is a problem today.

I. THE TEXT IS ONE OF THE TESTS OF DIS-CIPLESHIP

- 1. Jesus said, "If any man will come after me. let him deny himself and take up his cross and follow me."
- 2. Church membership is not a sufficient test of discipleship.
- 3. A profession of faith is not a sufficient test.
- II. THE TEXT IS A FAITHFUL WARNING OF A GREAT DANGER
 - 1. James says, friendship with the world is spiritual adultery.
 - 2. Again James says, friendship with the world is enmity with God.
 - 3. And again, James says, to be a friend of
- the world is to be an enemy of God. III. How Is IT WITH YOU TODAY?
 - 1. "Whospever is born of God, overcometh the world" (1 John 5:4),
 - 2. "And this is the victory that overcometh the world, even our faith" (1 John 5:4). 3. Are you of the world?
 - Can you say with Paul, "I am crucified with Christ."

September 23-Evening Sermon

THEME: Know the Truth.

TExt: Ye shall know the truth and the truth shall make you free (John 8:32)."

INTRODUCTION:

Truth and freedom are like the Siamese twins. Where you see one you will see the other. The absence of truth always brings bondage. Modernism holds men in bondage. It claims to

possess the most intelligent intellects, yet denies the truth as it is in Christ and holds men in darkness and bondage.

One of the tricks of Satan is to substitute error for truth. So it is we have many of the "isms" of the day.

- I. THE WORLD TODAY IS IN BONDAGE
- 1. Slavery brought bondage to millions. .2. The liquor traffic holds millions in bond-Ξì.

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- nge.
- 3. Satan and sin are the most cruel of all. II. JESUS SAID, "YE SHALL KNOW THE TRUTH"
 - 1. Men desire to know the truth in the natural world.
 - 2. Jesus would have us know the truth in the spiritual world,
- 3. The truth regarding the plan of salvation, III. THE TRUTH SHALL MAKE YOU FREE
 - 1. Free from condemnation.
 - 2. Free from sin.
 - 3. Free from doubt,
- Rev. John Matthews one time wrote a booklet giving one hundred and twenty reasons why a man could not be sanctified. But after fighting holiness for years his heart became hungry for full salvation and one day he cried to God for mercy with his whole heart and God came in mighty power and saved and sanctified him wholly,

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 le What a startling, fearful statement. What is wrong? Who is at fault?

- I. MANY TIMES THE CHURCH IS AT FAULT I. We make our plans carefully for the revival
- 2. We are faithful during the revival.

3. But we fail many times after the revival,

- II. 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.

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III, WHAT IS GOD'S PLAN FOR HIS CHILDREN? 1. A life of spiritual growth and development.

- 2. A life of unbroken fellowship with Him. 3. A life of dynamic service for Christ and the church.

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 ownsoul? (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.

- I. 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.
- II. WHAT IS THE VALUE OF A SOUL? 1. Made in the image of God.
- 2. The masterpiece of God.
- 3. Redeemed at an infinite cost.
- III. WHAT IS YOUR ANSWER TO THE TEXT?
 - . 1. Multitudes have chosen the pleasures of sin.
 - 2. What a poor bargain many makel
 - 3. Your soul is in the balance tonight!

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. "Icsus Christ, what is your bid?" "I bid salva-" tion, 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?"

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.

THE PREACHER'S MAGAZINE

SOME SUGGESTED PLANS FOR PRAYER-MEETINGS

Lewis T. Corlett

At a church meeting, held a couple of years ago. I passed some slips of paper to the people present and asked them to write out some ideas they had that they thought would increase the interest and attendance at the midweek prayermeeting. The suggestions were very helpful and I am passing them on with the thought that some other pastor may get some ideas to assist in conducting the pravermeeting. The suggestions are are follows:

1, Make a special study of biblical characters.

2. Read the Bible through in a year's time and review, in prayermeeting, each week the portion read for that week.

3. Have some special studies on the second coming of Christ. . . .

4. Let the people do less talking and the pastor explain the Bible more.

5. Make mention, at one prayermeeting each month, of prophecies that are being fulfilled in current events.

6. Have one lesson a month from the book of Revelation.

7. Have choir practice after prayermeeting.

8. Have more series of questions on various parts or books of the Bible.

9. Have each regular attendant pledge himself to ask two persons each week to attend prayermeeting.

10. Let different groups, such as Sunday school teachers, members of the Woman's Missionary Society, and members of the Young People's Societies, and Sunday school classes have charge of the prayermeeting occasionally.

11. Divide subjects into sub-topics and have_ different ones to make talks of these sub-divisiens.

12. Invite different preachers to have charge occasionally.

13. Appoint different ones to take part each Wednesday night. Give those who do not attend a topic to bring on, maybe that will get them started to attending prayermeeting.

14. To have everyone that will, to bring in questions on portions or verses of Scripture that are perplexing to them.

15. Appoint two groups and have each group, take turn about in having charge.

16. Don't call on the people to testify. They

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

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17. Have those who do not come to prayermeeting to come to the altar for prayer. 18. Have 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 prayermeeting is a place to pray and

more time should be given for prayer.

Confidence

(Psalm 27:3)

I. PSALMIST HAD CONFIDENCE IN THE MIDST OF DIFFICULTIES.

1. Many trials, problems and difficulties. 2. Yet he maintained his confidence.

II. BASIS OF HIS CONFIDENCE

a. "My light and my salvation."

b. "The strength of my life,"

2. His own desire (v. 4).

- a. To dwell in the place of worship.
- b. Live in the manifest presence of God.
- c. Determined to behold the beauty of the Lord.
- d. To inquire in His temple.

(1) For the best way (v. 11).

(2) For the best things.

3. Assurance that God will do His part. a. Will hide him in His pavilion.

b. He will set him upon a rock.

c. "He shall strengthen" (v. 14).

111. CALLS UPON OTHERS TO ENTOY THE CON-FIDENCE 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).

Lack of discernment and interest is fateful to every interest and cause."

2. Lack of contact with the Master (v. 8). When faith is wanting Christ is disappointed, When faith is lacking, Christ is not seen clearly. 3. Lack of reflection.

"Do ve not understand?" (v, 9).

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

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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' is generally a double meaning in Christ's teaching-a body of fact and a spirit of intent.

- 6. Lick 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?"

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 ouť.

8. Lack of a sense of value (v. 26).

- "What shall a man give in exchange for his soul?"
- To calculate the value of life is to find out the worth of things.

(The above can be divided into two or more groups or as some fine points to have the young speople assist with in conducting the meeting.) -

Pearls from the Twenty-third Psalm

The Lord is my Shepherd......Possession I shall not want Provision" He maketh me to lie down in

green pastures Position He leadeth me beside the still waters.... Progress He restoreth my soulPersonal He leadeth me in the paths

of righteousness Promotion For his name's sakePurpose Yea, though I walk through the

valley of the shadow of death.....Parting I will fear no evilPeace For Thou art with meProtection Thy rod and Thy staff they

Thou preparest a table before me in

the presence of mine enemies, ... Participation My cup runneth over Plenty Surely goodness and mercy shall follow me all the days of my life Preservation And I will dwell in the house of

the Lord foreverPlace

-Selected

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. 3).
- 4. A Tender Keeper-"The Lord is thy shade up. on 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)

- 1. Christless-"Without Christ."
- 2 Friendless-"Aliens."
- 3. Homeless-"Strangers."
- 4. Hopeless-"Having no hope."
- '5. Godless-"Without God."-Selected.

Fullness of Power

- 1. Creating Power (John 1:3).
- 2. Controlling Power (Heb. 1:3).
- 3 Forgiving Power (Matt. 9:6).
- 4. Sustaining Power (2 Tim. 4:17).
- 5. Preserving Power (John 10:28).
- 6. Reigning Power (1 Peter 3:22). 7. Coming Power (Rev. 1:7).

Sufficient Grace

- (2 Cor. 12:9)
- I. PAUL FOUND OBSTACLES IN LIVING A CHRIS-TIAN LIFE
 - 1. Hardships opposition.
 - 2. False brethren.
- 3. Suffering, afflictions. II. GOD HAS PROMISED SUFFICIENT GRACE
- 1, In hardships.
 - 2. Confidence in God.
- 3. In trials, troubles, etc.
- 4. In death.
- III. PAUL GAVE GOD & FREE HAND IN HIS LIFE AND FOUND GOD'S PROMISES WERE TRUE AND SURE

Considered means, able in every way and for. all the preacher's magazine He Maketh His Flock to Rest

(Matt. 11:28; Song of Sol. 1:7)

- 1, Rest in trial. Toseph (Gen. 45:8).
- 2 Rest in the furnace.

Three Hebrew Children (Dan. 3:17. 18).

3. Rest in Time of Danger.

- Daniel (Daniel 6:16, 22).
- 4. Rest in time of Storm.
- Disciples (Matt. 14:27).
- 5: Rest in time of Shipwreck Paul (Acts 27:25, 44).
- (The following is a good goal to read to the people some prayermeeting night.)

8. Do more than talk, say something .- Selected.

A Soulful Song

(Psalm 30).

SPECIAL SERMONS FOR SPECIAL OCCA-

BASIL MILLER

LABOR DAY

The Carpenter's Son

Text: Is not this the carpenter's son? (Matt.

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 strangers; 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. Com-

mon tasks these were but they dignified the hands

of those engaged therein.

SIONS

The Eight "Do Mores"

- 1. Do more than exist, live. -
- 2 Do more than touch, feel,

6. Do more than listen, understand.

7. Do more than think, ponder.

Song of Victory (v. 1),

Song of Verity (v. 9).

13:55).

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INTRODUCTION:

Song of Vitality (vs. 2, 3).

Song of Vision (v. 12) .- Selected.

- 3. Do more than look, observe,
- 4 Do more than read, absorb. 5. Do more than hear, listen.

I. CHRIST DIGNIFIED COMMON LABOR

The easy way would have been one of ease. He might have ridden in a chariot of gold, followed by a retinue of soldiers—for He was the Lord of lords. Rather he was marked with honest hands of toil. Sinte His day no man has a right to look upon day labor, whatever its nature, as undignified, and below him.

II. CHRIST SELECTED ONLY LABORERS AS HIS Apostles

There was not one of the elite among His disciples; not one mighty in wisdom, brilliant in intellect, was chosen for the task of carrying the tidings of redemption to the ends of the world, They were fishermen, tax collectors, common toilers-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 only by labor, by being from the ranks of the common folks, would they be able to win the common man of the street to their cause. They thus were identified with the people. (3) He also was certain of the fact that the mighty of the world had too much to lose. and too little to gain (by way of worldly aggrandizement) by espousing his cause. Hence he struck at the foundation of society-the rank and file of the people.

III. HE MADE HIS CAUSE THE CAUSE OF THE PEOPLE

He had no position of import, 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 lowly, Christianity became a mass movement of the lowly. It has worked from the outcasts 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. Too 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. $\frac{9}{2}$

I GLORY OF THE INSIGNIFICANT

Moses had a rod; Samson the jawbone of a donkey; David a sling with some stones; Dorcas had a needle: Elliah only rude surroundings, a leather girdle; but with these small resources they won for the Almighty. So it has always been, Finney had a pile of lawbooks, but he devoted them to God and won a half million souls. Moody had a stammering voice, but consecrating it to the work of God, he was the means of winning a million souls: Bud Robinson 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 handed William Bramwell a book of Wesley's; Bramwell's soul was set aflame, and he became early Methodism's greatest pastorevangelist; 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 Bresee 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 maryelous 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; Moffatt *delivering* a missionary address stirred the soul of Livingstone; a Mrs. Tonkin, walking to church one Sunday evening, saw a nice appearing boy on the corner, and in-

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vited him to go along; the result was John Williams, martyr missionary in the South Sea Islands; the sister-in-law of Lady Huntington testified to the saving power of Jesus, and she was converted, and became the outstanding noble lady in England, touching all the great men of ber time by her Christian influence.

The round can be continued; everywhere is a field of golden opportunity to labor and win for God.

CONCLUSION -

Then invest what you have where you are and God will take care of the results.

Personal Responsibility for Resources Text: How many loaves have ye? (Matt: 15:34).

INTRODUCTION

We are personally responsible for what we have. We labor with what God gives us, and employ our talents wherever we are. The glory of service comes through these facts. Not every man can be mighty, nor call everyone to fill great positions; the one talented man has a sphere of Christian service and labor; find the place, use the talent.

I. NO ONE BUT OURSELVES CAN INVEST OUR TALENTS

The hidden talent is worthless; the buried gold cannot be invested; only by use can what we have grow and become greater. What we have is an endowment from God and must be personally invested.

II. BY CONSECRATING WHAT WE HAVE GOD INCREASES IT

The lad with the loaves of bread, and the tiny number of fish must have been surprised when they fed the thousands and gathered up the twelve baskets full. God increased it. So he always does. He took the miner's son, and increased the ability until he became none other than Luther. He took the young bank cashier, touched him, increased his talents, and the result was the golden voice of Ira Sankey. God found the lad from Norway, an immigrant to our shores, touched his soul with melody, and the result is Haldor Lillenas, writer of song, gifted with the muse of poetry.

III. NO RETURNS WITHOUT LABOR

There are no investment returns without labor. Henry Martyn worked twenty-one hours a day for ten years, and mastered twenty languages in

which he was able to preach the gospel. John Wesley rode more than 225,000 miles horseback, wrote about 200 books, preached some 50,000 times, and molded the world. Moody prayed personally with 750,000 people in his meetings. Mueller prayed so much and so many times that 25,000 prayers of his were specifically answered in his lifetime, 5,000 of these being answered on the day that he prayed them.

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CONCLUSION .

Only by labor will we win for God. Invest what we have and God will take care of the crown of glory. Whether it be two loaves, five small fish, or ten talents, God will increase if we but invest them in his service.

Policies Determining Progress

TEXTS: They pitched by their standards, and so they set forward (Num. 2:34). For the people had a mind to work (Neh. 4:6). No man ... looking back ... is fit for the kingdom ... (Luke 9:62). INTRODUCTION

The significance of Labor Day for the church -fall roundups—new technics employed in solving old problems—looking toward the future greater ideas and achievements—more consecrated efforts. What policies will win for the church? Some are these:

I MARCHING ACCORDING TO DIVINE ORDERS

Every man in his place, camped by his standard, God commands, and forward we step.

II. UNITY OF MIND AND PURPOSE

A mind to work at a definite task, all hands together, never fails to achieve for the kingdom.

III. CARRYING ON UNTIL THE END Too easily discouraged. God never commanded a retreat; always it is forward. Unfit for the kingdom unless we plow to the end of the furrow!

CONCLUSION

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There is glory when the sun sets over the western hills, if we will labor for the Master, and follow such commands as these from the Word.

A sermon's length is not its strength. It may be very much its weakness. In this case brevity is a virtue. It is a pity to weary the head when we should win the heart. Some divines are long in their sermons because they are short in their studies.—Spurgeon.

SERMON POSSIBILITIES IN HILLS' THE-OLOGY '

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BYRON H. MAYBURY

PART ONE-THEISM

Chapter One-offers splendid material for sermon building.

1. The definitions of God on p. 11. 2. The arguments regarding the ideas of God

give 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

PART TWO-THEOLOGY

rich.

Chapter One, on the Being and Personality of God offers to the preacher fine suggestions for development of sermons that are descriptive of His Being and Personality.

Part One covers material that treats of man's. ideas of God, and proofs of His existence, showing His need in the scheme of things, whereas, this chapter in Part Two treats of His Being, etc.

This chapter will introduce, while Chapters 7 and 8 give fuller material on this subject. In preaching on holiness, on the judgment, on the why of sin, of the law, of punishment for sin, etc., a knowledge of the character and attributes of God is essential to a thorough and enlightening treatment, hence, you will find chapters 7 and 8 veritable gold mines of thought and truth and Bible illustrations, that is, textual illustrations of this subject.

Chapter Two, on the subject of Divine Revelation, gives practically ready-made outlines and development for a splendid sermon on this subject; or a sermon on the Bible, etc. It shows the necessity of the revelation, giving a number of reasons for this. It shows that such a revelation is probable,

and how and why. Chapter Three follows on the subject of miracles,

and I will just say that if you want to find something worth while on this subject, here it is.

Chapter Four, on the Genuineness of the Scriptures and Authenticity

Suffice it to say, a condensed library on this all important subject, good necessary material for a sermon on a Bible.

- Chapters Five and Six on the Revelation, Inspiration, and Authority of the Scriptures likewise 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.
- Chapters 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, the how 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 was permitted, the fall analyzed, and effects of fall on the race, native 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 Intellect, 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 recog-

nized.

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4. Universal laws bear witness to freedom of will,

5. The action of sinner's mind in repentance proves his freedom.

6. The convicting work 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 adadvanced as an argument for the fact of freedom.

9. The rewards 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.

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. His treatment of the Incarnation will interest you all.

PART FIVE-SOTERIOLOGY OR DOCTRINES OF SALVATION

This part of the work treats 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, both are full to the brim.

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.

Then when you want to preach on the Church, on 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 awaiting your use, take this outline on Justification:

1. Consider the nature of justification.

- 2. Consider what it is not.
- 3. Consider the conditions thereof, and how abtained.
- 4. Finally consider the results thereof, and how preserved.

This is a sample of the possibilities of the book for sermon building. Hills is so homiletical 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, disliked parts. The majority of the clergy in the general Church do not believe in the second coming of Christ, and fiatly refuse to discuss it from their pulpits though they may launch a tirade at those who advocate it.

But the statements of both Dr. Chapman and Dr. Hills will provoke thought on the subject of the "Pre" and "Post" question. A study of both sides will help a thinking preacher:

His chapters on the immortality of the soul, the intermediate state, the resurrection, the judgment, the eternal blessedness of the rightcous, and on 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 preview 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. EPHRATA, PA.

SECURITY OF THEM WHO LOVE THE LAW

EDWARD PEAL

Great peace have they which love thy law and they shall have no stumbling-block (marginal reading) (Psalm 119: 165).

I. GREAT PEACE

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- 1. A peace when world has no peace,
 - a. When temporal things fall. b. When hardships come.
 - b. When natustips come

2. A lasting peace.

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- a. Source above and abundant.
- b. Has no bad effects (morning after).
 c. Is not a blind peace (if man of world could see future his peace would van-
- ish immediately). 3. Brings peace with all men (Heb, 12; 14).
- 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 THEME (have no stumbling-block)
 - 1. From outside.
 - a, Hypocrites—these become stumblingblocks to many. b. When strong Christian backslides it
 - will not cause us to stumble.
 - c. Persecutors. 2. From inside.
 - a. Selfishness-Judas.
 - b. Love of World-Demas.
 - c. Love of Popularity-Solomon.
 - d, Lack of Prayer-Disciples.

HOLINESS STUDY

- MELZA H. BROWN
- 1. Holiness needed in the heart. 2. Holiness a second work of divine grace.
- 3. Holiness by faith.
- 4. Holiness and purity.
- 5. Holiness and power.
- 6. Holiness and the second coming of Christ.
- 7. The preparation for receiving holiness. 8. Seeking and obtaining holiness.
- Seeking and obtaining holiness.
 Holiness witnessed to by the Spirit.
- 10. The life of holiness.
- 11. Holiness retained.
- 12. Hindrances to holiness.
- 13. Holiness and heaven.
- 14. Holiness and humility.
- 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 prayermeeting lessons or for Sunday morning topics for a series of messages. THOUGHTS ABOUT OUR LORD'S RE-TURN (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-Midnight
- 1. Darkness at the first ndvent-Jesus the Light.
- 2. When Jesus comes again, even greater darkness.
- -3. Except those 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.
- 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
 - Not even the "wise virgins were awake."
 The foolish lamps, no oil, just empty
- profession.

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- 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.

PRACTICAL

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PSYCHOLOGY FOR WORKERS WITH AD. OLESCENTS

BASIL MILLER

No. 2. The Psychological Characteristics of Early Adolescence

T HE golden period for life building is early adolescence. Those years from twelve to fifteen (approximately) form the foundations upon which character is fashioned. Childhood 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 maturing 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 now a definite decision is made for the Master.

THE PEYCHOLOGY 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 altogether and 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.

Normally when a youth is stimulated by an evil picture, the mark left upon the characterwould be evil. Every environmental element which is thrown into the mind of the adolescent changes the life. Pile 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 insure pure responses is 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, pureness 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.

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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 the youth will 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 through the period, then a religious character is a certainty.

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THE PHYSICAL CHARACTERISTICS

The outstanding change of this age is 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 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 being. 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 practically doubled in length, and the unused lung capacity may result in sowing the seeds of tuberculosis. Added strain 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 zeal.

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 elder's 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 shows signs of being moody, suddenly 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 this may result in a type of immorality which will mark the youth the rest of the life. An excitable youth, with new powers at his command, thrown among the opposite sex without, many restraints, becomes high-keyed. As a result there is a danger that these emotions will degrade themselves into an order of sex cravings, easily satisfied. Herein is laid the foundation for future evil. Nervousness and irritability result and these in turn debilitate 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 its² 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 awake to their opportunity they will throw around these young people other groups who are pure and upright. The Church must realize its duty to these folks 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 connected with the church can well be inculcated. 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 slaily prayer should also be fixed with cords of habit.

Now is the time to train the young people in the art of creating inhibitions to had habits by building good ones. 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 well 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 applied 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" a Christian: We must direct our attention toward winning him or her during thisplastic age. Unless converted now, the age of "wild oats" is sure to follow. Without Jesus in the heart, there is no assurety that the young person will be bound to morality.

We are losing an opportunity when we fail to acquaint the early adolescent with the Bible. This is the anchor which holds to righteousness. Through reading 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 not 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

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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.

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What you would have the man and the woman of the tomorrows to be, you must build now into the life of the punil. 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 lesus 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 see 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 handmaidens in character production.

MAKING A MINISTER PAUL S. HILL

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 their 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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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 running 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 had 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 educated 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

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is written of St. Paul at Athens that "Some clave unto him," but for the most part they went from

So it seems that the holiness preacher is bound to have some kind of a stir that may not always be so comfortable and easy, but when trouble comes and the people are 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.

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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 homiletical 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 may clothe his bittle nothings in fine language and graceful 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 aver-

age 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 expression, 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 explain nor describe that urge. It wasn't a brain storm (though some might have thought so if they had heard me try to preach), nor was it self-seeking. I have always thought it was the call 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 even 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 it 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 some 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

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 providences 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.

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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 have pity on the preacher young or old who tries to preach without it.

Some men are blessed with a hetter 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 the inward urge of the message, but care must be given as 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 nor His Church. That selfsalvation-only attitude that some Christian professors take is not only degrading to themselves but actually dangerous, because it harbors every lazy germ of defeat that the devil can let loose to damn a world. Doubtless there 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 oppor-

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Jesus and he saved. I did not know that words tunity, and the demands that the world makes on are inadequate to express feelings very well and

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 sniritual 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 ertor 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 scparate enough to be studied by themselves. Bearing in mind that the object to be gained is the conversion of the world to Christianity in its

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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 task 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 this in connection with its aggressive activity.

3. Conduct a series of services which is a combination of both other methods. In this the preacher takes Sinai for his pulpit for two or three weeks, and preaches the terrors of the law to the ungodly and pays but little attention to the development of the church in spiritual things at those 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 objective of world conversion, but frequently are apt to partake too largely of sectarianism rather than pure Christianity.

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

7. 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. 6, 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 lopsidedness that will show up our greatest failure. Springing from this lack 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 conserved for God it must be accompanied by the training of the youth in that generation.

God's method in the Old Testament was to place a teaching priest in the cities and suburbs of all the cities and villages of the land of Israel. These were for 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 parents the whole matter of national religion was well-nigh assured, but when the home failed to instruct the children, and the priest failed to teachthe 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 regain.

It is obvious that if each successive generation of children are 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 how 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

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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 may 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 without a church we couldn't preach, but after 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 preach to, I was in earnest 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 praying and spent some time in 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

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though I might lose my church, go begging for bread, my family would suffer, I said ves. 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 and the demand "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 orders were to preach 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 *How* 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 LULA A. WILLIAMS

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 demarkation 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 inescapable; and his God-given call made him mission minded.

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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 áges. We should covet the privilege of walking in the footsteps of this great missionary. We, too, can fill a place of service 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 retresh 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 outcaste, educated and uneducated, 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 religions, 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 or rather so narrow-minded, that 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.

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The missionary minister will take to heart the receds 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 forcefully 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 glow, and we glow 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 these 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 paster 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 not 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 socalled large givers in the church are truly smail givers 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 be in a position to earn five times that amount. "The Lord loveth a

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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 fitly spoken, which may make for his life's decision.

But the missionary minister's most pervasive and farthest reaching influence is to demonstrate in his own work that 'prayer life. He is to pray for a revival. A revival that embraces the church, community and the 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 this will make for a spiritual revival throughout the whole 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." In fact the more we approach simplicity, the greater we are, the more cloquent and efficient we become. In writing, in talking or in planning, it is the weak thought that must be supported by elaborate words. That same thing would carry out 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 will plan 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 trueof 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

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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 a nappy, harmonious 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 nontalkative 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 ere they get their program across the people are 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 step 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 is 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 praying some more, and decided that wasn't the plan and they want to try something

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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 about worked up to it, decided it would be better to wait until next year. One pastor decided be 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 liver, 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 dissension 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 Supcrintendent, he wonders what he can do to help. If he calls the pastor's attention to it, 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 ene 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 they do not know what he wants done. Sometimes when they do not know, they undertake what 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

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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 him. The pastor that feels the District Supcrintendent has some doubtful motive in his visit, and that he is not always loyal to his pastor. The pastor who is 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 desirious to do anything he can to help the 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 a great plessing. His words can burn or they can bless. His advices. if taken in the right way, held in confidence, and used in the same co-operation as a pastor would expect from his membership, 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 ruin' 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 fail 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 bossy, 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 untrue thing to them. If the pastor had kept his confidence and realized 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.

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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 unloyal, but we have so many loyal people that. we can forget the other two classes and go on t 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 if he would learn to be a booster, rather than a knocker, he would find that in boosting there is a joy and a hilarity 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 Superintendent the biggest brother 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. Ouite 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 calls 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 Supcrintendent 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 ridiculously at times in his demonstrations that we would not feel free to have him as our leader, and we would feel embarrassed if heashould 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 hoard 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 is 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

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merchandise the merchandise of souls, so the District Superintendent deals also 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 aflame, and with every failure, his heart is made to bleed. If anyone has ever thought the District Superintendent is cold-blooded and hard-hearted, they do not know the sunerintendency 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 Nazarcne. 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 fail, 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 men 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, bu! 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, bow 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 would not call him. Therefore; he was on the shelf and blaming a District Superintendent for his failure.

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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 twentyfive 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 congregated body of sixty or a hundred people 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—one I have avoided, another I cannot like because she displeases me; I will not forgive—to 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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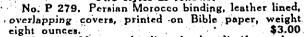
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The posterity and cities of Simcon

brethren had not many children, neither did all their family multiply, like to the children of an king of Judan, and smote Judan.

their tents, and the habitations -28 And they dwelt at BC-- that were found there, and deshatha and Mola dia and stroved them utterly unto this

I. CHRONICLES 5

NAZARENE PUBLISHING HOUSE 2923 Troost Ave., Kansas City, Mo.

-The-Preacher's Magazine

J. B. Chapman, D. D. Editor

Vol

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WHY I PLOW THE FALLOW FIELD

THE EDITOR

T WAS necessary for me to give my wife Nittle 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 better 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 haarowing 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 be come 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 PREACH-ER'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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EXPOSITIONAL

EXPOSITORY MESSAGES FROM HEBREWS OLIVE M, WINCHESTER

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

ROM 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 mellows 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, through it He 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 suffering in His life, but there was a train of suffering down 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 we do 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 sufforing, 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 succintly. 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 redemptional aim to live a typical human life down to its dregs of death.' For to live such a life there must be either an erasement (as in infancy) or a modification (as in the temptation) of His original seizure 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 divine capacity. Not one divine attrilute has He lost out of His nature. And yet there is not an atom of docetic 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 outreachings 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 at 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 taint 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

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deeper into their lives, He shared in the struggles of the human spirit. These struggles of the human spirit not only result by seeking to bring oneself into proper adjustment to the untoward conditions of life without, but also in seeking to organize one's being in full response at all times to the whole will of God. The passage which reveals this truth in the life of Christ is in the fifth chapter of our epistle, "Who in the days of his flesh, 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 godly 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 chedience is realized through trials, seen at least to minister to good. Sufferings in this sense may he said to teach obedience as they confirm it and call it out actively. The Lord 'learned obedience through the things which he suffered,' not as if the lesson were forced upon Him by the necessity of suffering, for the learning of obedience does not imply the conquest of disobedience as actual, but as making His own perfectly, through insight into the Father's will, that self-surrender 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 this holy nature; especially is 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 shrinking of the flesh, yet the true soul despite the struggle accepts the will of God and learns obedience by self-surrender.

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 alignment with the divine nature and all the experiences thus entailed became a part of His being. Let us quote again from Curtis. "When we say that our Lord took on a human nature, precisely what do we mean? I mean this: He added to the original structural law of His being anether 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 absolute God there is no normal 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 candlestick."

THE MINISTRY OF THIS PERFECTNESS

The resultant effect of such perfecting in the life of Christ reaches out in various ways. One of these we have already mentioned in a previous article that is that Christ is able to succor the tempted. However in dealing with this we related 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 respond in obedience to the will of God. What a comforting 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 confidence unto men to draw nigh. We read, "Having 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 feeling 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 mercy, and may find grace to help us in time of need" (Heb. 4:14-16; R.V.). Herein does Christ know all the infirmities of human nature, nay, not only knows, 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 15, Westcott says, "The divine glory of Christ might have seemed to interpose a barrier between Him and His people. But on the contrary, the perfectness of His sympathy 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 worshipers with confidence-the power of Christ's sympathy is expressed negatively and positively: He is not such as to be unable to sympathize; nay, rather He has been tried in all respects after

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our likeness, and therefore He must sympathize from His own experience."

Moreover the fact that Christ endured is always an inspiration and source of comfort to all, so the writer to the Hebrews exhorts, "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let 'us run with patience the race that is set before us; looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God" (12:1, 2, R.V.). Christ endured the acme of suffering, then His children may take courage and follow His example.

The practical importance of the perfection of Christ Westcott states for us:

"It gives a vivid and natural distinctness to our historic conception of the Lord's life on earth.

"It enables us to apprehend, according to our power, the complete harmony of the divine and human natures in one Person, each finding fulfillment, as we speak, according to its proper law in the fullness of one Life.

"It reveals the completeness of the work of the incarnation which brings to each human power and each part of human life its true perfection. "It brings the universal truth home to each man individually in his little life, a fragment of human life, and presents to us at each moment

the necessity of effort, and assures us of corresponding help. "It teaches us to see the perfect correspond-

ence between the completeness of the divine work and the progressive realization of it by man."

Thus we see that there was a distinct ministry of suffering in the life of Christ and that ministry of suffering while it had its most complete ful-. fillment in the atonement for sin, yet it has its fulfillment also in the ministrations of Christ helping our infirmities.

"Out of the depths to Thee I cry, Whose fainting 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!

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"Is this the consecrated dower, Thy chosen ones obtain. To know Thy resurrection power Through fellowship of pain?

"Then, O my soul, in silence wait; Faint not, O faltering feet: Press onward to that blest estate, In rightcousness complete.

"Let faith transcend the passing hour, The transient pain and strife, Upraised by an immortal power, The power of endless life."

THE GOD OF MORDECAL

E. WAYNE STAIL

N that night could not the king sleep, and he commanded to bring the book of 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's stryants that ministered unto him, There is nothing done for him."

These were the words read one day by a Christian worker on his knees. He had been having a sore 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 though the Lord had set before him this "great door and effectual," yet, as in Paul's experience, there were "many adversaries," some of which appeared to have complete power to prevent this servant of Christ entering into the field of labor. His heart was heavy as he looked at the dreadful barriers. But he did not lose his confidence. With the writer of the 42 Psalm he could have said to himself, "Hope thou in God, for I shall yet praise him,"

In the midst of the frustration be approached the divine throne. He fasted and prayed, supplicating that his mighty Father would enable him to begin the work he so longed to do for the glory of His name. This Christian worker not only talked to God; he let God talk to him through the Word. The passage at the beginning of this article was one of the scriptures read. After meditating on this story of the

of answering Mordecai's petition, the baffled brother prayed that God would keep somebody awake all night on his behalf. And here is what took place:

That same night there was a Christian gentleman, twelve hundred miles distant, who found that "his sleep fled from him," and he was constrained to spend the wakeful hours in praying

royal insomnia, which was part of God's method 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.



SERMONS FOR OCTOBER

H. B. MACRORY

October is one of the best months of the year for activity in all departments of the church. Rally Day exercises are usually' conducted by the Sunday schools. The Young People's Societies are busy with their fall and winter plans and campaigns. The W. M. S. will be directing the attention of the people to the Great Commission, while the entire church will be calling upon God for an old-fashioned, heaven-sent revival1.

The quarterly communion should not be overlooked the first Sunday. It is also an opportune time for the pastor to read to the congregation the Constitution of the Church of the Nazarene and the Special Rules, as set forth in paragraph sixty-two, division eleven.

October 7-Morning +Sermon

THEME: Jesus Only (Communion Service) SCRIPTURE READING: Luke 22:14-20 and Matt. 17:1-8. INTRODUCTION: ·

At the close of the Transfiguration, when Moses and Elijah were gone, the disciples saw ' no man save Jesus only. Indeed it was He who stood out conspicuously the entire time. As we enter upon our communion service today may we too see no man save. Jesus only,

I. MAY WE SEE JESUS ONLY

1. May we concentrate our thoughts and attention upon Him. Concentration is a difficult exercise. But few excel in this art. In undertaking to concentrate upon -Jesus this morning many will find their . thoughts wandering and their attention drawn to other things. The devil himself will defeat you if possible. Do your best and God will bless you.

2. May we see His broken body (Isaiah 53:3-8).

- See Him in Gethsemane; hefore the Sanhedrin; before, Pilate and Herod; carrying His cross out the way of sorrow to Calvary and there as the Lamb of God,* slain from the foundation of the world, make an atonement for sin that has light. ed up the universe.
- 3. May we see His shed blood. "Without shedding of blood is no remis
 - slon¹¹ (Heb. .9:22). "There is a fountain filled with blood, Drawn from Immanuel's veins; And sinners plunged beneath that flood, Lose all their guilty stains."
- II, MAY WE ALSO HEAR HIM THIS MORNING

At the Transfiguration, speaking from the cloud, God, the Father, said, "This is my beloved Son, in whom I am well pleased; hear ye him."

1. Hear Him say this morning, "Do this in remembrance of me." It was the night of His betraval. He was about to leave them. He wanted to be remembered.

2. Do this as a memorial to me. As a nation we have built memorials to many of our outstanding leaders. Other nations have done the same to the memory of their honored dead. Memorials are constantly being crected by the people of God to the memory of Christ. Every church, spire pointing heavenward is a memorial to Christ. Our Christian festivals, such as Christmas and Easter are memorials to Him. But He himself instituted a memorial in which all men everywhere may have a part-the memorial of the Lord's Supper.

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3. Do this as a proclamation [-

A proclamation to all the world of our

faith in Christ." Of our faith in His de-

ity: 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

Years ago while Wendell Phillips was

living and in Boston there came a man

from the West to see some of the places

of historic interest. One of the places he

visited was the house of John Hancock.

He stood on the steps 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

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, in-

felt before just as I feel today."

stituted this holy sacrament.

THEME: The Unsearchable God,

(Job 11:7).

INTRODUCTION:

through his friends.

hindrance to others!

tention.

October 7-Evening Sermon

Text: Canst thoy by searching find out God?

The words of the text were addressed to Job

by Zophar, one of his friends. Job was being

tried and tempted of the devil. Satan did not

appear himself before Job but approached him

Zophar endeavored to shake Job's faith in God.

What meaner thing could he have done? But

consciously and unconsciously men are doing this

every day. An unkind word, an unwise act, or

an inconsistency in one's life may do it. How

many professing Christians there are who are a

Zophar was a religious dogniatist. He knew it

all. He knew what was wrong with Job. He

knew no man could suffer as Job was suffering

and be right with God. He did not come to

Multiplied thousands of God's people have

· Zophar, however, in his address to Job, asked

one question that has commanded the attention

of the ages. "Canst thou by searching find out

God?" It is to this question we invite your at-

comfort him, he came to straighten him out.

broken bodies, yet they are ready for heaven.

shew the Lord's death till he come."

I. GOD IS UNSLARCHABLE. THE FINITE 'NEVER CAN COMPREHEND THE INFINITE

1. God is unsearchable in His person, God is a Spirit. He is a personality. He is not a more force or influence. God is a unity, There is but one true God., Again, God is a trinity. There are three persons in the Godhead-but one God.

20:

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 them.

2. God is unsearchable in His attributes a.'He is unsearchable in His omniscience. His understanding is infinite (Psalm 147:5). There is an interesting statement in the fourth verse of the same Psalm, "He telleth the number of the stars, he calleth them all by name." In Isaiah 40:28 we read, "There is no searching of his understanding." He knoweth all things. Let us not forget He knoweth our lives! Nothing is hid from Him.

b. He is unsearchable in His omnipotence. We read in Genesis that He is the Creator of all things. He upholdeth the universe by His power. Everything and every living creature is under His control. Satan himslf will one day be cast down forever by the power of God,

- c. He is unsearchable in His omnipresence. He is everywhere present. He fills the universe. Not in a material sense, but a spiritual.
- d. He is unsearchable in all His attributes. His moral as well as His natural attributes. He is unsearchable in His holmess, His faithfulness, etc.
- 3. God is unsearchable in all His works, a. In His works of creation.
- Who can understand the material universe? Who can understand man?,
- h. In His works of redemption, Who can understand John 3:16?
- Who can understand Bethlehem? Gethsemane? Calvary?

4 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."

H. HUT GOD WHILE UNSEARCHABLE YET HAS REVEALED HIMSELF TO MAN

1. He has revealed Himself in nature. "The heavens declare the glory of God, the firmament sheweth his handiwork,'

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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 mint, and when passing through the smelting works a workman made the statement that if one were to dip his hand in water the contents of a ladle of molten metal might 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." "Certainly," she said, and baring 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."

E DAVID EXERCISED SUCH A FAITH AT THE TIME OF THE SLAVING 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 ordered him to go home. But David believed God would be with him and give him the victory. (v. 12-41),

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 unto the fowls of the air, and to the beasts of the field."

2. David believed and trusted God. Addressing the Philistine he answered; "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will

the Lord deliver thee into mine hand-..... that all the earth may know that there is a God in Israel." David had a faith that trusted God.

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tary.

II. THE SECRET OF THE SUCCESS OF THE EARLY CHURCH WAS THEIR FAITH IN GOD 1: This was demonstrated 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 smartyrdom of Stephen.

Stephen trusted God. 3. A faith that laid 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 TO-DAV 2

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 prom-

iscs of God. What is the measure of your faith? 3 Is it like the little creek that is dried up much of the time? Perhaps runs 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. M. Hills, of Pasadena College, one of our most able Greek scholars, calls attention to the fact the Apostle Paul uses the commonest Greek noun for sin, hamartia, thirty-six times between Romans 5:12 and 8:10. That twentynine 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 Hills 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" (Romans 6:6).

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I. CARNALITY, ORIGNATED WITH SATAN 1. It is the work of Satan,

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

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

2. It is a disease that is prolific and heredi-

a. It is a disease of the soul. It is not an act. It is not something we do. It is a state, a condition, a principle. It is the sin principle, the body of sin.

b. It is prolific.

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

c, It is hereditary.

It is transmitted from generation to generation.

3. It is ennity against God. It is an enemy of God. It has arraved itself against God.

4. 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 transpressions.

It is a wonderful work of grace. We are saved from our sins and born of God. We become babes in Christ-yet carnal! Carnality remains.

2. Regeneration is complete in itself.

It accomplishes all God intends it should. 3, Regeneration takes us out of the sinning

business.

"Whoseever is born of God doth not commit sin."

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 consecration. b. Some teach the doctrine of suppression.

c. There are many erroneous doctrines regarding this.

2. Sanctification is not something we can do. . It has the human side. One must present

bird, everything upon which our eyes may fall speaks to us of God. 2. He has revealed Himself in the heart of man. He has given us capacities to think God's thoughts, feel God's emotions, exercise Godlike initiative in decision and action.

We have the promise the Holy Spirit. will guide us into all truth. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17;3).

3. He has revealed Himself in His Word. The Bible is the Word of God. It is given to be a lamp unto our feet and a light unto our way. All scripture is given by inspiration of God. Jesus said, "Searchthe scriptures; they are they which testify of me."

4. God has revealed Himself in Jesus Christ. He is the greatest revelation of all of God. When Philip saith unto Him, "Lord, shew us the Father and it sufficeth us." Jesus saith, "Have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father."

- III. GOD MAY BE FOUND OF MEN. IT IS TRUE WE CANNOT COMPREHEND HIM BUT. WE MAY APPRELIEND HIM
 - 1. Israel sought and found Him.
 - In 2 Chron. 15:4 we read, "But when. they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them."
 - 2. The disciples sought and found Him. John 1:41, "We have found the Messiah, which is, being interpreted, the Christ,"
 - 3. We are exhorted to seek and find Him. "Seek ye the Lord while he may be found, call ye upon him while he is near" (Isaiah 55:6).

4. How are we to seek Him?

Jeremiah gives the secret of success. "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Teremiah 29:13).

Under the dome of St; Paul's Cathedral, there is the mark of a workman's hammer. It is said a workman fell from the roof and was killed there. It is the spot where a man died. It is the spot where a soul departed. It might, be that where you stand tonight is the spot where a soul will be lost forever! Don't reject Him if His Spirit is striving with you.

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 destroys carnality.

It is a baptism of cleansing (1 John 1:7). It is that which destroys and eradicates sin (1; John 3:8).

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 sanctifica-

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 car 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 labourers together with God (1 Cor. 3:9).

INTRODUCTION:

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If I were to ask you what in your opinion is the greatest miracle God ever performed doubtless a number of answers would be given.

One would say the creation of the material universe, was the greatest of all the miracles of God. You would call attention to the fact He created the heavens and the earth out of nothing. He commanded and it was done.

Another would say the greatest miracle God ever wrought was the creation of man. Man made in the image, the likeness of God. Endowed with mind and volition, 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 redemption 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, Immanuel, God with us. That led Him through Gethsemane and Pilate's judgment hall to Calvary where He made an atonement that lighted up the universe and provided a free, full and uttermost salvation to all who come unto Him by faith.

But it is not our purpose to undertake to decide the question as to the greatest miracle God ever performed but rather to call attention to an outstanding miracle to be found within our text. "We are labourers together with God.".

The miracle of His condescension! Think of it! God, who created the vast material universe, who created man, who worked out the plan of redemption; has now called us to be as labbrers together with Him in building the kingdom of God1

He has called some to be apostles, some prophets, some evangelists, some pastors, and some teachers. And to every man He has given a work. What a vocation! What a calling is, ours! 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 and came to earth. He lived and toiled and suffered and finally laid down His life for the Church. The most self-forgetful, self-sacrificing life ever lived.

 He would have us follow His example. We are to do the works He did. We are to be laborers together with Him.
 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 LOVALTY AND DEVOTION TO THE CHURCH?

1. Of those who are leaders?

- b. Officers and teachers of the Sunday school.
- c. Officers and chairmen of the Y. P. S.
- d. Officers of the W. M. S.
- 2. 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 tithes 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.
- We are His builders.
 We are to build according to His plans.
 We are laborers together with God.
- a. A young man entered a florist's shop
- and picking up an American Beauty rose said, "See what God hath done."

THE PREACHER'S MAGAZINE

 Looking back upon unholy ambitions. Some failing to put first things first. Others⁵failing to keep first things first.
 If any man draw back my soul shall have

no pleasure in him.

On the Continental Divide out in the Rocky Mountains there stands at one point a barn the caves of which slope one east and the other west. Two raindrops falling upon the apex of the roof, part forever. One goes cast to the Atlantic and the other goes west to the Pacific.

Tonight there may be two friends, or a husband and wife, or a father and son, or a mother and daughter, one of whom accepts and the other rejects Christ, and who by their decision and action may soon be separated forever!

PRAYERMEETING SUGGESTIONS FOR

Lewis T. Corlett

Paul, A Pattern (1 Timothy 1:16)

1. In Obedience (Acts 9:6; 26:19);

2. In Preaching. (1 Cor. 15:1, 3, 4; 2:2-5; Rom. 1:15, 16).

- 3. In Singleness of Purpose (Phil. 3:7, 13: 1:21).
- 4. In Prayer (Phil. 1:3, 4; 1 Thess. 3:10).
- 5, In Humility (Eph. 3:8; Acts 20:19).
- 6. In Behavior (1 Thess. 2-7-11; 2 Thess.

3:7-9). 7. In Unselfishness (2 Cor. 12:10, 15; Phil

- 1. In Unsemanness (2 Cor. 12:10, 13; 1111. 14:11, 12).
- 8. In fulfilling His ministry (Acts 20:24; 2) Tim. 4:6, 7).

-Selected.

The Man Who Did Not Come to Meeting-Thomas

(John 20:24-29)

1. Isolation misses the sight of Christ.

- a. 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." 2. The worst thing a person assailed with doubts
- and fears can do, is to stay away from the regular meetings.
- a. This simply increases them. b. Worshiping God with others of like faith uplifts.
- 3 Doubt and unbelief prescribe terms.
- a. "Unless I can put my finger in the nail prints," etc.
- b. Aroused suspicion of the other man's testimony.
- Absence from prayermeeting will do this.

- 4. Christ does not accuse but welcomes Thomas to come to Him.
- a. One glimpse of the Master dispelled his fears.
- b. The voice of the Savior quieted his doubts.
- c. He, too, went out to bear witness of the resurrected Christ.
- _____

The Man Who Succeeded After He had Failed-Moses

- Early training.
- a. Must have been very thorough.
- b. Produced reverence and respect for the
- things of God. 2. His choice.
- a, He had ample opportunity to taste the
- pleasures and glories of the world.
- b. He compared his people and their promises with his present possessions.
- c. He chose rather to suffer with them.
- 3. His failure (Ex. 2:11, 12).
- a. A good motive but a poor method.
- b. Failed to wait for Ged's leadership.
- 4. His success.
- a, Came after forty years of brooding over lack of appreciation, disappointed dreams, blighted ambitions, memories of failure.
- b. He had not allowed himself to become cynical.
- c. He had failed because he lacked what the bush had-the presence of God.
- d. Divinely commissioned and sent, he succeeded because, "He endured as seeing him who is invisible."

The Man Who Stood Alone-Elijah (1 Kings 18)

- I. Followed many months of living with God and depending upon Him.
- 2. Followed the accusation from the king that he was the troubler of Israel.
 - Mt. Carmel was simply the revelation of a faith that had been born in hours of hardship and suffering, of depending upon God when none else dared to help.
- Courage is found from the Invisible Companion more so than from the multitudes of life;
- . Confident that God and true religion would triumph over the worship of Baal.
- 6 God did not fail Elijah when he dared to trust. Him,

Sevenfold Abundant Life

1 Abundant love (Eph. 3:14-21).

- 2. Abundant grace (2 Cor. 4:15).
- 3. Abundant pardon (Isa. 55:7).
- 4. Abundant life (John 10:10):

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5. Abundant pence (Isa, 48:18; Phil. 4:7), 6. Abundant joy of salvation (1 Peter 1:8).

7. Abundant entrance (2 Peter 1:11).

Three Threes

Three Requisites for service: Submission (Romans 12:1, 2). Commission (Matt. 28:19, 20). Ambition (Phil. 3:14). Three Kinds of Giving: Thanksgiving (Eph. 5:20). Substance-giving (2 Cor. 9:7). Self-giving (2 Cor. 8:5). Three New Things: New Creature in Christ (2 Cor. 5:17). New Commandments from Christ (John 13:34). New City for the people of Christ (Rev. 21:2). Selected.

Seven Remarkable Bible Falls

 "Fell on his neck" (Luke 15:20). Reception of the Father.
 "Fell on his face" (2 Sam. 9:6). Repentance before a king.
 "Fell at his fect" (Mark 5:22). Request of a nobleman.
 "Fell down at Jesus' knees" (Luke 5:8). Reward for labor and obedience.
 "Fell on the ground" (Mark 14:35). Reverence in prayer to the Father.
 "Fell to the ground" (John 18:6). Rebuked by the Son.
 "Fell down before the Lamb" (Rev. 5:8-14). Redeemed to worship the Lamb.—Selected.

Ten Important "Nots" 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 reputation (v. 6)? 6. Of condemnation (v. 8). 7. Of revelation (v. 9). 8. Of impartation (v. 12). 9. Of education (v. 13). 10. Of allienation (v. 14). —Selected.

The Lord's Prayer

1. Our Father in heaven—a son adopted—our position

2. Hallowed be thy name: A worshiper sanctified-our fitness.

- 3. Thy kingdom come: A citizen enfranchised; our allegiance.
- Thy will be done in earth as it is done in heaven: A servant employed—our usefulness.
 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.

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7. And lead us not into temptation: A pilgrim guided—our safety.

- 8. But deliver us from the evil one: A soldier succored -- our victory.
- 9. For thine is the kingdom: A witness' confession—our testimony.
- 10. The power: A weakling employed---our victory.
- 11. And the glory: A chorister's song-our praise. 12. Forever and ever: A saint's belief-our as-
- surance. 13. Amen: A believer's acquiesence—our prayer.
- -Selected.

A Threefold Calling

Past: Called by the gospel (2 Thess. 2:14).
 Present: Called unto holiness (1 Thess, 4:7).
 Future: Called unto glory (1 Thess. 2:12).

The Church

(1 Thess, 1)

- 1. Her exaltation: "In God" (v. 1).
- 2. Her election: "Your election of God" (v. 4).
- J. Her example: "Ye were ensamples" (v. 7). 4. Her expectation: To wait for his Son from
- heaven" (v. 10). -Selected.

SPECIAL SERMONS FOR SPECIAL OCCASIONS

BASIL MILLER

RALLY DAY SERMONS A Successful Rally Day

Text: So we built the wall; ... for the people had a mind to work (Neh. 4:6).

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 heme, only to discover that an enemy had destroyed the walls of the city. At once they took a survey of conditions, rallied the people, set a goal, and accomplished the task. So must we proceed in building the kingdom of God.

I. A SURVEY OF THE CONDITIONS Jesus lifted up his eyes and saw a ripe harvest and a paucity of workers. So must we look out upon the world.

1. The needs are greater than ever before; the harvest is riper, the workers are fewer than formerly in proportion to the number of unaccomplished tasks.

2. Elisha prayed that the eyes of the young man might be opened, and when opened he saw "the nearness of spiritual forces." So must we lift up our eyes to see not only the needs, but also the powor, as well as the nearness, of spiritval 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 barvest, or the battle

II. A RALLYING OF THE PEOPLE Israel's people were rallied by Nehemiah and Ezra for one definite task. So must the Christian forces he drawn together, trained for the definite

task of winning others to Jesus. 1. Moses had the elders as his workers.

2. Gidcon had his three hundred as 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

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 harmonious with the Master.

1. Murmuring Israel stayed in the wilderness; while united Israel conquered Canaan.

2. Divided 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 by the time of the end of the first century A. D. 4. A divided Christendom see heathendom increase 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 greate: than strength were undertaken, as when God seid to Moses, "Speak unto the children of Israel that they go forward."

 $^{\circ}$ 2. The modern church can win for God and the kingdom, if she 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): "Where there is no vision, the people perish" (Prov. 29:18).

INTRODUCTION

Our command is Forward! We are ordered by the General of our conflict to put on a "highway and hedging campaign," We are hidden to go out and compel them to come into the feast of the marriage supper of the Lamb. We are urged to "possess the land." The call of the heights is ever before the child of God. We are promised "every place where the sole of the foot shall

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tread." The Church is not to remain defeated, but to reach forth in glorious conquest; and every individual meets the Master's approval only when he is achieving. Enemies to spiritual conquest abound everywhere. Note a few of them:

I. A LACK OF SPIRITUAL VISION Without a vision of the divine possibilities, of the power of concentrated effort, of faith abounding in spite of circumstances, of the weight of God's armies on one's side if he will only believe, the people perish, the Church languishes and the hosts of God are in defeat.

II. UNHARNESSED MAN POWER

Our man power is unharnessed. 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 were from the lowest ranks yet they revolutionized the world. Francis of Assisi took the twelfth century by storm because he gathered two hundred thousand humhle, noverty-stricken people around him that dared go forth as ministers of the King. Wyclif 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 used.

III. UNTAPPED RESOURCES OF 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 grace 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 Mueller did; by laying our gifts on the altar of consecration as the young lawyer Finney, and the shoe 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 prayermeeting, had a vision of a worldwide revival and went forth to belt the globe with a revival.)

CONCLUSION

It is fall time, Rally Day, the special season when we become taut in our efforts 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. Slay the lions of the enemy by wielding the sword of the Spirit through prayer. It is a battle royal to the end.

Drawing a Fine Bead

TEXT: "Everyone could sling stones at a hair breadth, and not miss" (Judges 20:16).

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INTRODUCTION

There were seven hundred left-handed lads that could throw with a sling to the mark and not miss. They must have been carefully trained; they knew the value of taking definite aim; they selected the mark at which they threw. And as a result of practice "they did not miss." Every hunter knows the value of taking careful aim; the bead which the hunter draws upon the deer must be a fine and accurate one. Random shots are more liable to miss than one taken with a fine bead. In our gospel work we have been accustomed to random shooting. Let's draw a careful bead.

I. THE VALUE OF THE INDIVIDUAL

At revival time, at rally season, it is easy to look upon the mass, to dream of winning the scores, of adding a hundred new scholars, of saving a thousand at one time. We look at the group, shoot at them randomly, and too often miss. Jesus knew that he must build upon individuals; so he called His disciples one by one. He took aim at one individual and won him. enlisted him, trained him for the future conquest of the world. So must our rally days, our revivals, our spiritual retreats be aimed at individuals.

II. MEN WHO KNEW HOW TO DRAW A CAREFUL READ

Moses had a rod; David had a sling; Gideon held a pitcher in his hand; Dorcas used only a needle; they were accustomed to taking careful aim with the tool at hand, Peter Bohler took a fine bead on the soul of Wesley, and won him through individual work. A drummer drew a close bead on stuttering Moody, and won him in a private prayermeeting. A friend by the name of Beta took careful bead on Mueller, and won him in a cottage prayermeeting. Christian David lifted his spiritual weapon and sighted Zinzendorf, and modern missions were horn. Moffat sighted carefully Livingstone, and Africa was opened. Of the million souls won by Moody, it is said that he prayed individually with threefourths of them. Henry Martyn read the work of Brainerd and was reached, stirred to devote his life to missions, and before he died, having spent only six years in the cause of his king, he translated the Bible into the Persian and the Arabic.

III. SIGHT THE INDIVIDUAL

Last fall in hunting near the Mexican border I came upon a herd of wild Mexican boars; in the rush and stir of the emotion I hastily drew. my gun and shot into the group. To my utter amazement not one of them fell. Weeks later

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I found another herd; an excellent specimen stood far above all the rest, carefully I took aim, drew a fine bead, and when that high powered rifle boomed, I saw the boar fall, a hundred and twenty-five pounds of savagery. Careful head won out. Friend, if you would win for the Mastor, sight the individual. Go after the masses, but build them one by one into the kingdom. Win them each one as separate personalities, and harness them as individuals to the work of the Lord. Drive the herd, if you must, but be careful to take fine bead on the individual.

THE KNOWLEDGE OF GOD

PAUL S. HILL TEXT: O rightcons Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it:

that the love wherewith thick hast worth me may . be in them, and I in them (John 17: 25, 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 miss out on the 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 forever, 1. "The world does not know thee." This is a charge against the world by no less an authority than Jesus Christ Himself. He did not say "The world knows nothing." He said it did not know God. The world does know much. It knows how to play, plan, make money, etc. But it does not have the knowledge of God. Not knowing God they were without life eternal. "For this is, life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.'

2. "But I have known thee." Think of the intimate knowledge possessed by Jesus of things in the nature and will of God, Jesus knew. He came from God. He dwelt in heaven. In Him dwelt all the fullness of the Godhead. Illustration: If one could listen at the keyhole of the door in heaven, and hear a conversation between the Father and the Son, such conversation would disclose the very heart of the purposes and designs of God. Such a conversation is recorded in the chapter which contains this prayer. It is there, in the limitless knowledge of the purposes of God that Jesus prays "Sanctify them,"

3. "These have known that thou hast sent me." The world does not know, but these know. How do they know? What is the form of knowledge that they have which is hidden from the world? Note Peter's confession, "Thou art the Christ, the Son of the living God." How did Peter know? "Flesh and blood hath not revealed this linto thee, but my Father which is in heaven." There THE PREACHER'S MAGAZINE

is the secret of the knowledge of God. A divine revelation. A conversion of the soul. Conversion is a matter in which there is a twofold form of knowledge:

a. An experience. An event actually passed through. In contrast to a dream or an ideal.

b. A supernatural revelation. God speaks the word of forgiveness. These two forms of knowledge are acknowledged to be the highest forms possible. And the disciples had the knowledge of God by these means.

4. "I have declared unto them thy name." This refers to all the ministry of Jesus to His disciples up to this point. Under His ministry they had been converted and brought to the knowledge of God.

5. "And will declare it." A still further revelation and source of knowledge. This Jesus did at Calvary and Pentecost. They needed Pentecost ta-give them the added knowledge necessary to witness to the world the things of the Kingdom of God. There they received power,

6. All this knowledge of God is centered around divine love. "That the love wherewith thou hast loved me may be in them, and I in them." All real religion has as its great end love for God and for each other. Full sanctification of the soul has this result.

CONCLUSION: 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. BASSETT

Text: Will thou keep the old way which wicked men have trodden?" (Job 22: 15, R, V.) Wilt thou keep the old way which wicked men have trodden when:

- I. Others treading this way have been cut off suddenly? Cite instances.
- II. It leads away from God and His presence? III. It violates your better judgment and weak-
- ens your will?... IV. It vitiates and corrupts the life? "What-
- soever a man soweth that shall he also. reap."
- V. Others are following in your footsteps?
- VI. The fearful toll and penalty of sin extends down to the third and fourth generations?
- Oh, the fearful power of evil heredity ! 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

INTRODUCTION

(Ruth 1:21)

T. H. JONES

- 1. This the confession of Naomi upon her return.

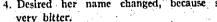
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- 2. It was a confession of several spiritual truths.
- 3. Sad gloom hanging over her heart. 4. Let us, carefully examine this striking con-
- fession.
- 1. A CONFESSION OF SELF-ACTION
- 1. I went out full.
- 2. Went of her own volition and choice.
- 3. Did. not say, "The Lord sent me"-She went.
- 4. Self-action, not the Lord's direction.
- 5. No one to blame but herself for going out.
- 6. When the test came, she failed God.
- 7. Went out, because of her unbelief.
- 8. If she had trusted the Lord, she would have stayed.
- 9. How often governed, by our own feeble sense.
- II. A CONFESSION ' OF MINGLED' TRUTH AND FALSEHOOD
 - 1. Naomi said. I went out full.
 - 2. In one respect true. In another false.
- 3. True-when she went out, had her husband and sons.
- 4. Then why'did she go "If full."
- 5. Husband's name meant "My Mighty God" is my Keeper.
- 6. No indeed-Naomi did not go out full.
- 7. Had she been "Full" not left the place of "Rest" and "Satisfaction."
- 8. Showed her lack of faith and confidence in God.
- 111. A CONFESSION OF SPIRITUAL BLINDNESS AND BITTERNESS-Listen to these words: ...
 - 1. "The Lord hath brought me home empty."
 - 2. Then continued, "The Lord hath testified against me."
 - 3. Poor Naomi, filled with a spirit of discouragement and bitterness.
 - 4. Desired her name changed, because so
 - 5, Found fault with God-because of her
 - blunder.

CONCLUSION

- 1. In this sad story-a personal application.
- 2. When under test-be careful not lose sight of God's grace, goodness and love.

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- 3. Easy to become embittered-find fault and complain.
- 4. Satan stands ready with his suggestions.
- 5. Rather, let us trust and "have faith in God."

COMING BACK EMPTY VS. LEAKAGE OF

(Ruth 1:21)

I. H. JONES

INTRODUCTION

- 1. A confession of the sad gloom hanging over her.
- 21 Let us carefully examine this sad incident.
- I. SELF-ACTION, INSTEAD OF GOD'S DIRECTION 1. When the test came, doubted God and ran away.
 - 2. Sought an easier place.
- 3. Had she trusted God she would have remained.
- 4. Unbelief always the cause of self-action.
- Cannot be full of unbelief and full of God.
 Unbelief the excuse, of worldly minded people.
- 7. Trying to help God out.
- 8. We say we have to do all we can.
- 9. Just an excuse of the devil, will not trust God.
- 10. As a consequence—dead, dry, lifeless—a hindrance to God's work, and revivals.
 11. Full of downright covetousness and unbe-
- lief.
- 12. And what will be the end thereof.
- II, MINGLED TRUTH AND FALSEHOOD-"I went out full."
 - 1. Partly true and partly false.
- 2. True-when she went she had husband and sons.
- 3. But-not full of God.
- 4. Why did she go at all if she was, "full"?5. Husband's name meant, "My mighty God
- is King." 6. Where her rest, satisfaction and joy if "full"?
- 7. No, she would not have left the place of fellowship if full of faith in God.
- III. LEAKAGE OF LOVE AND ITS CAUSE

out.

- 1. Freely admitted the Lord had brought her home.
- 2. No praises and no gratitude, in her heart. 3. Why? The love had unconsciously leaked

- 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. BASSETT

- TEXT: Ephesians 2: 7. God will not be through with grace when time is ended for grace is to be put on exhibition through all eternity. God, in the ages to come, will reveal the exceeding riches of His grace by I. Revealing, as we could not possibly see it
 - now, that from which we have been saved. II. Revealing more clearly the means by which
 - we have been saved. 1. Salvation placed within the reach of all.
 - 2. Not bought or carned or acquired through education but free and unmerited received on the simple terms of the
- gospel. III. Revealing more clearly the price paid for our salvation.
- IV. The perfection of sainthood.
- V. The glory and felicity to which we have been saved.
- VI. In the great host of spectators: 1. Heaven not to be thinly populated.
 - Heaven not to be tainly populated.
 Unnumbered millions will some day stand upon the sea of glass,
 - a. Angels.
 - b. Redeemed men.

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- VII. In that we have, by the grace of God, conquered a foe stronger than ourselves.
 - Devil originally of a higher order of beings.
 Vastly more powerful than we are.
- VIII. In the duration of eternity:
 - 1. Undying ages in which to put His grace on exhibition.
- IX. In the ceaselessly unfolding powers and capabilities of the human soul;
 - 1: The soul will continue to grow and expand to all eternity,

PRACTICAL

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MAKING A MINISTER

PAUL S. HILL Unchurching the Church

JUST why the unsaved stay away from the church so consistently and in such large numbers constitutes a question of large proportions. Frequently we have asked unsaved people for a real honest answer as to why they did not attend church; but we have received no satisfactory answer. They do not seem to know just why it is that they stay away. The fact that they do stay away is serious. It is not only serious for the church, but it is even more serious for the unsaved, and for the country at large. A large majority of non-church going people is a menace to any country. With such a condition the morals of the country are never safe:

This fact of the non-church going attitude of the world has impressed itself on the church, and at least some of the church's outstanding leaders have tried to remedy the situation by carrying the battle into the enemies' camp. They have moved to get nearer to the heart of the trouble by taking the church out of the regularchurch buildings and giving it temporary housing in tents or tabernacles. They have reasoned that if the world will not come to the church. then we will take the church more into the methods the world is used to. If they will not come to us we will go to them. We think that in reality back of the present tabernacle movement is the desire to get the battle nearer the enemies' camp. This is laudable in conviction, but it now appears that the method is not meeting with such success as the leaders hoped.

In the first place the world has not gone en masse to the tabernacle meetings. A few may have strayed in, but for the most part it has been church people that have gone to the tabernacles and supported the meetings financially. A survey would probably show more of a spirit of interdenominationalism, or undenominationalism in a tabernacle movement, there is more of a mixup of creeds and Christian experiences than would be possible in a church meeting, but just the same they are church people and not raw worldlings.

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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.

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Another result of the tabernacle movement is to, decrease regular church attendance. The church people who attend the tabernacle meeting cannot 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 evidenced at least a little 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 a bit unwieldly and ponderous, yet none of us would seriously think of disor. ganizing and unchurching the spiritual people of the world. We do not know that the tabernacle movement has had very much effect toward unchurching the church, we only mention it as a possible danger if overstressed. It does seem, 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 number 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 CONGREGATION AS 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. are 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 that sermon with the object of helping. He cannot afford to go on plowing when there is wheat that 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 them he can read tales of need in their faces. It is easy to nick 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 for 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 out along the lines of congregational thinking and feeling. If they contain helpful truth or advice they are bound to be a blessing. However it sometimes happens 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

do better if he sticks to his prepared sermon quite rigidly, with only time enough out to an- . swer 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 surely are two sides to a sermon. The preacher will do well to pay some attention to the congregational side.

There is need of added 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 breach 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 scriptural 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 is largely kept alive by it. 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 get into the eintment. The preacher will usually well as against God, and yet it is in this field of

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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 constraints 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 co-operate with the homeand 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 immeral. The street and the club may take the place of the home and church in turnish og associates, and through the wrong use of leisure time the youth may thus be led astray

PECULIAR PROBLEMS ARISING LEOM THE HIGH School ;

This is the high school period and the Christian leader must be conversant with the problems · net by the youth therein. Here the youth discovers a world of its own. Five out of the seven days are spent under its influence, 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.

Offitimes 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 into a 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, clubs, "petting parties," etc., form a problem which the wise parent and church must deal care- from the Christian instructor in the church fully 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 amusements 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 these amusements may be found in the dance hall; loafing

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

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SPECIAL PROBLEMS OF MIDDLE ADOLESCENCE

Many special problems present themselves at his age. We shall but name them, nevertheless it is necessary for the teacher to be thoroughly acquainted with them all. One misstep in a single problem may mean the loss of the soul and 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 moral or the religious life

These rapidly stated are: (1) The choice of friends; (2) the choice of correct leisure time ac-(livities; (3) the type of reading, whether, pure and elevating, or salacious and impure; (4) correct relationships between the sexes; the choice of companions, caressing, amusements for the leisure time, such as dancing, etc.; (5) the proper edjustment of the sex life, habits of control, the climination of overstimulation of the sex emotions; (7) the correct attitude toward society, respecting authority, laws, living conditions and is conventionalities; (8) the religious life, attitude toward the church and its activities, and service in Christian organizations; (9) 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 amusement problem.

Each one of these demands special attention 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 either pass them by as outside of the sphere of the church school worker, or as

is our duty, we can try to satisfy them. Let us run over the list hastily:

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1. The first need is that of a definite program of religious instruction, training in the things of the Bible and of the Christian life.

2. Religious guidance and friendship, under a specific religious atmosphere, calls for definite attention. Instruction does not always result in right action, but religious friendships will come nearer producing definite character traits.

3. There must also be a decision for Christ; the outstanding need is that the youth shall be led to Jesus and be cleansed by the Spirit. This is to be supplemented by training in the art of Christian living, the development of the graces and attitudes of a Christian.

4. The need of a Christian environment stares us now in the face. The home, the church, and all else should create a spiritual atmosphere wherein the youth can practice the difficulties of right living. Conversion is the beginning of the process, but it must be followed by the maturing of the graces of the Spirit through a spiritual environment.

5: The youth also need specific instruction along moral and sex lines, parenthood, the choice of a life companion, and of a vocation.

6. Especially is it necessary that the youth build Christian standards concerning the organized work of the kingdom. Christian stewardship of life should not begin later, but now is the opportune hour. This demands that the youth be trained in prayer, public activities of a religious nature, church attendance, the stewardship of money and of time.

7. This youth needs a place to play as well as a place to study and work. But this amusement program must be provided under Christian supervision. Give the youth a place to play, recrection for the body, a program of instruction, training for the mind, instruction and training ir, the practice of worship and Christian service.

Psychologically these needs are more pressing than before. In the age of early adolescence the needs were centered around physical development, the awakening of the sex life, rapid growth of the body, etc. Around such the program of the age is centered. But now these 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.

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 sense 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-the-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:

Th 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 hilelong.

As teachers we must realize that we are investing our lives in character. What we are will react strongly in the lives of those under our supervision. Somebody must arouse sincere ambitions, instill into the youth 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 traits coming 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. This age of middle adolescence is looking out upon the world as a field of labor, and eagerly it is striving to build, to develop, to find its place in life. The gradual setting of a pure life before the youth will sooner or later bear its results.

Character is imitated. If an impure character

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is placed before the young people, you cannot expect to produce a pure personality. If the teacher is slovenly, slouchy, grouchy, the opposite will not "just grow like Topsy" in the youth. When these middle adolescents have been introduced to the Master, have learned to trust Him, have become acquainted with His method of living, and can come into vital contact with those who possess the characteristics of Jesus, we will discover that a life will be built against which the tides of sin in later years cannot prevail.

PRAYERMEETING NIGHT

Sougouv

Tonight is prayer at the night. What kind of, a meeting will we have How many will be there? How will chance the to these I can-t not answer yet. Timesell tell, What I am face, to face with now is my 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 appointment is between the people and God, so I should be prompt. 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 bardly suitable for opening a prayermeeting. I want one that has a breath of prayer in it, a song of faith and hope. Not jig time nor funeral time, 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 take 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 responsible about the others, but for me I must not talk too long.

And yet I must have a little of the Word of God in the meeting. There is such a dearth 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 faith 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 traver 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 copportunity, unless-I-call on them. I have tried. that a few times, and they have responded and it has done them good, but some seemed to think that I was denving 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 if they: need to testify in order to get to heaven, so also do these others that they have so frequently 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 prayermeeting 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 written in. If it is in the treble clef then I must keep away from the bass. I think I'll ask for a hymn. Someone will give a number and it may be that the sentiment of that bymn will be the key for the meeting. I may have to try some other way. I want a good meeting. I know a good meeting will be there if I can find

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it. If I can get started on the right foot, can is rather upsetting till we get more used to it. if I can keep to the main channel, if I can only find what the Holy Spirit is talking to hearts about, and willy let Him have His way, then we will have a good prayermeeting such as our church should conduct in this village.

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I may make a mistake and misinterpret the needs of the people. I may not eatch the mind of the Spirit. I may return disappointed because of my blunder and short-sightedness. I know now that I want to help; and pray that God will make me a blessing.

We shall take an offering, and I will make a few announcements. Shall I make the announcements while the offering is being taken? I think not. I want the people to hear the announcements and taking the offering would distract. I think it is better to have the organist play softly during the offering. I must be brief, but definite when I make the announcements. There is no use for me to expatiate when I make the announcements. I wish that we had a way of announcing our meetings that would not interrupt a service, but it seems that announcements and offerings are necessary, so I'll try to have them + over with as effectively and smoothly as possible.

I must not go to the meeting all tired out. If I am tired before meeting I will rest before I go. I will probably go to sleep. If I go to meeting, exhausted it will be unfair to the people, and I will not enjoy it. I must be sure to be fit physically. My body is like a musical instrument. It needs toning up and tuning up in order to vibrate. I want to vibrate, and be full of life during the prayermeeting. I don't think I'm lazy if I prepare for the meeting by resting before I go. I got up this morning before six o'clock, and will be busy all day. I am human and get tired, but I must not go to meeting all tired out. Well, we'll see.

I may meet some unexpected things in the meeting. Some may come with some strange notion or other, and want to unload on the meeting. Someone may be there with tracts that should not be scattered. There may be some crowd with a different slant on religion from what we have, who will want to convince us all that we are in error and they only have the light, or there may be some good holiness people present who think we are dead and try to raise us up by shouting for us. Not that that would hurt us, but another current of the stream

find the key to the meeting early in the service, Well, whatever comes I hope we' will have a good prayermeeting tonight. I must be ready. Lord, help me.

THE MOTOR OF SPEECH

E. WAYNE STATIL

He was a young preacher who had been in a series of meetings in which he had done considerable speaking. The results for his voice proved disastrous. It could hardly be said that he possessed a voice. When he spoke there was a ghastly hoarseness to his tones that made listening to him painful.

In his vocal trouble he had come to me to find if I could furnish any relief. At the time I was teaching public speaking in a certain college of the Middle West. As he disburdened his mind concerning his voice distress, I said to him;

"Your difficulty is that you are speaking from your throat, when you should be speaking from your diaphragm." Then I explained to him about that marvelous muscle in the center of the body, that muscle which will support the tone-annd enable a public speaker to do an immense amount of talking in public with no damage to the vocalorgans in the throat.

I also put before him three essentials of effective speech, production, viewed from the physical standpoint; these are, activity at the diaphragm, passivity at the throat, tone placement on the Ups. I gave him a few simple exercises, the object of which was to make him use his diaphragm as he spoke. He took but the one lesson of me, and went his way,

We did not meet again for some time. When we saw each other again he was radiantly grateful in acknowledging the practical value there was in what he had received in that single lesson, He told me it had revolutionized his speech methods.' He had learned the precious secret of making use of the motor of speech, the diaphragm: No more was he a victim, but a victor. He realized he had conquered the conditions that produced the dreadful hoarseness, the virtual loss of voice for a time, after discoursing before an aud-'ience.

Since then I have heard from him through a period of years; and he still finds the principle is effectual in its working. He has become the Columbus to the possibilities of proper voice production; he has discovered his diaphragm. A somewhat extensive experience in teaching

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the principles of speech, during which time I have action that takes place in the middle of the body had a number of ministers as students, has convinced me that the majority of public speakers, particularly preachers, are in great need of cultivating their diaphragmatic consciousness, in order to attain toomaximum efficiency as "masters of assemblies." There are a few exercises by which this consciousness of the wonderful speech muscle can be dynamically reached. There are some of these exercises that I have found resultful:

I. Lie flat on the back, on the floor, a hard bed or, couch. Relax completely. Then inhale deeply and allow the breath to escape slowly. You will find that there is a considerable expansion and contraction in the center of the body. As the breath is taken in, the diaphragm is pushed down to make room in the chest cavity for the inrushing air. This causes the sense of enlargement about the waist. During exhalation the diaphragm moves upward, occupying less space with the lungs being emptied, to a certain extent, of their air. Hence the contraction.

The diaphragm is the floor, so to speak; of the chest cavity, and the root of the abdominal cavity: when it is contracted its shape somewhat resembles an inverted dish. At the time of the inspiration of breath it moves downward, as explained above, with the consequence that it is flattened, to a certain extent, resulting in an increased circumference and a pushing out of the back, sides; and front of that portion of the body that it manipulates.

Most folks fail to make much use of the diaphragm in their ordinary breathing. But when one lies flat on the back diaphragmatic breathing is unavoidable, because of the position. The deep breathing in such a position should be carried on gently and rhythmically. Let there be no strain or constriction. An occasional placing of the hands just above the small of the back, at the sides, or just below the pit of the stomach will accentuate the sense of activity of that great breathing muscle which we call the diaphragm." Enjoy the feeling of enlargement and power that should ensue from this exercise of respiration. Three minutes daily can be given to it, with vast profiting.

After a few days of such practice lay an average-sized book over the upper part of the abdomen, where the expansion takes place, as one lies on the back and inhales. The slight weight of the book will help to focus attention to the you will change your tactics and will seek to

during respiration. One will be interested to note the rhythmic rise and fall of the volume as breathing proceeds. As the exercise is persisted in more books can be added, though care should . be taken not to make the weight too great. Do not forget the purpose of the exercise; to gain a sense of the diaphragm's function in speech.

II. Another exercise to bring about the realization of this work is to take a standing position and place one hand just below the pit of the stomach. Then let repiration take place in short intakes and expulsions of the breath; in other words, indulge in three minutes of panting, as one would do if one had been running hard, with the exception that the breathings must be shorter. This is wonderful practice to cause a personte become acquainted with the motor muscle ofvoice making. But do not be violent in the practice. "Use all gently," said Shakespeare,

III. Continuing the standing position seek to get the expansion and contraction in the middle of the body that was observed as one was lying flat on the back. This may require strong concentration at first, but perseverance will work wonders. Be watchful to avoid any strain in the throat, or at the diaphragm. Remember that effort is not nower. Don't try too hard. Let the exercise do itself, while you stand by, as it were. as an interested spectator. Be careful not to letthe chest take part in this breathing. the activity is to be in the diaphragmatic region,

Standing stripped to the waist, before a mirror, and watching intently the rise and fall of the diaphragm's action will add to the interest of this exercise: 30

-While in this standing position pronounce explosively the word "Ha" repeatedly.' If you are before the mirror see the "kick" of the diaphragmas you speak; if you have your hand placed on the spot just below the pit of the stomach feel the jump of the "motor" just under your fingers. You are coming into a consciousness of the marvelous muscle that is no insignificant factor in securing voice power.

IV. Imagine that some rods away is a dog that you want to come to you; call out to him, "H'yahl H'yahl H'yahl" a number of times, concentrating the energy, in the middle of the. body. Note the fremendous activity there. It is your diaphragm waking up. Now imagine that the dog refuses to come;

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Again you realize the immense power that may most profitable forms of physical exercising. be utilized through the motor of speech, as you observe the strong play of the mighty muscle separating the thorax and the abdomen.

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V. Imagine that some little distance away is a person whose attention you wish to secure. He does not know you are anywhere in his neighhood. Call out, "Hello, there!" Do this a number of times, being determined to make him hear. You will notice a curious thing, if you are doing this calling anywhere nearly normal; you will find that just before you make the sound there is a great intake of breath; you will also discover that there is a sense of energy, of power in the region of your diaphragm. Unconsciously you are summoning nature to your aid in producing conditions to gain strength and volume of tone. 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 your best to 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 be there. The throat, mouth, and lips are only channels for the moving of the air that is being expelled, De-energize 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 zestful and restful.

Immediately after doing each of these six exercises speak a sentence or two a number of times, endeavoring to preserve the exact diaphragmaticconditions 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 (lines 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

'summon him by another method. With short, the highest dividends, for the time and effort exforcible whistlings invite the animal to approach. pended. For this reason games prove to be the

> One gratifying result of perseverance in these exercises is the increased physical vigor that will in many cases be experienced. There will often ensue a certain enhancement 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 gain 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 little short of amazing the voice endurance that is developed when the motor of speech, the diaphragm, is taught to perform its duty." Ten or fifteen minutes daily given to the six exercises recommended, gallantly persisted in. will yield returns that can hardly be estimated. Here is a way to vocal victory.

FOLLOW THOU ME

Have ye looked for my sheep in the desert. For those who have missed their way? Have ye been in the wide, waste places. Where the lost and the wandering stray? Have ye trodden the lonely highway,

The foul and darksome street? It may be ye'd seen in the gloaming The print of my wounded feet.

Have ye carried the living water To the parched and thirsty soul? Have ye said to the sick and the wounded "Christ Jesus makes thee whole?" Have ye told my fainting children. Of the strength of the Father's hand? Have ye guided the tottering footsteps To the shores of the "golden land"?

Have ye stood by the sad and weary, To smooth the pillow of death, To comfort the sorrow-stricken, And strengthen the feeble faith? And have ye felt, when the glory Has streamed through the open door, And flitted across the shadows. That I have been there before?

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-Unknown.

THE PREACHER'S MAGAZINE.

THE PASTOR'S SCRAPBOOK

I. L. FLYNN

HIGHEST FORM OF FAITH

Though God is the cause of all this excruciating

pain and torture; this extreme suffering; though

He lets me suffer on and finally starve and liter-

ally rot to death, I will not go back on Him;

I will not give up; I will still believe in Him,

confide in Him. I will nestle closer to Him, and

love Him more, and if I die, I'll die like Moses,

at His feet, and He will be compelled to bury me.

This is the highest form of faith and trust.

When we can utterly abandon ourselves to Him

to suffer anything that comes upon us without

murmuring, or complaining of our lot in life.

THROUGH MUCH TRIBULATION

"Believe me, I find heaven a city hard to be

won." The righteous will scarcely be saved. Make

sure to yourself that ye are above the ordinary

CALL OF GOD SPURNED

Walter Glenn Dague, a World War veteran, at-

tended a revival niceting being held at Dallas,

West Virginia, back in October, 1917, just before

embarking for France. Rev. H. O. Teagarden, a

very earnest man of God, was the evangelist.

One night during the revival, the minister felt

someone was receiving a call to surrender to God.

He finally made the statement, "God is calling;

the young man does not answer. That man will

sink to the depth of hell." Said Dague as he was

led to the electric chair in Rockview, Pa., "The

minister could not have known that I was that

young man." He spurned God, after returning

from the war, turned bandit, killed a state high-

GIVING OURSELVES

We must see the Jesus of the cross on the cross.

And what then? Do you not see? Full of pro-

foundest gratitude the soul looks round to see

what it can give to the Savior in token of its

feeling of His love. And it can find nothing.

It has nothing to give. And hopeless of finding-

anything, it simply gives itself. It is its own no

life and not its own.--PHILLIPS BROOKS.

way officer, and paid the extreme penalty.

professors,"-SAMUEL RUTHERFORD.

we are getting close to Christian perfection: -

UR trials are our opportunities to show

our real consecration. Job said, "Though

he slay me, yet will I trust in him."

Some DEFINITIONS OF FAITH "Faith is the substance of things hoped for, the evidence of things not seen."-PAUL. Faith is

(1) Assent. (2) Consent. (3) Appropriating. It is

(1) Persuasion. (2) Obedience. (3) Trust. It is ...

(1) Trust, (2) Delight. (3) Commit. (4) Rest. (5) Wait patiently (Psalm 37:3-7). "Have [the] faith in [of] God . . . Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and

ye shall have them."-JESUS.

"Blind unbelief is sure to enter And scan His work in vain; God is His own interpreter, And He will make it plain."

ALARMING Dr. O. G. Mingledorff, writing in the Pentecostal Herald, December 16, 1931, says, "Only about ten in a hundred of our church (M. E.-S.) claim to be converted."

Dr. H. C. Morrison, editor of the Pentecostal Herald, says in the same issue, "Tens of thousands of our young people know nothing about the new birth." The church members need to have the gospel of regeneration preached to them. Says'a writer, "There are over a quarter of a million Protestant congregations in the world, and it is safe to say that at least four out of five have become more or less tainted with evil doctrine, and that thousands of these congregations have gone almost bodily into apostasy.

A minister was preaching on the work God performed in the heart of His children. He mentioned the Holy Spirit. A very rich lady, a member of his choir, spit at him when he called the name of the Holy Spirit !...

RESISTING TEMPTATION

Thomas a Kempis: As soon as thou hast bravely turned thme ear away from the tempting voice thou hast well-nigh prevailed, for this enables thee to hear the inward Voice, and takes away thy deafness.

TEXAS SENATE ACTS

Austin, Texas-(UP)--"The Texas senate viewed with alarm the rising tide of juvenile delinquency today, and unanimously passed a resointion urging parents, religious organizations and

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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 the 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 to act 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 "

LIKES OUR LAWS

Vienna, Austria-Prohibition is the greatest cultural step ever taken by the United States, according to Prof. Julius Tandler, 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 down the working class, and one-third of the inmates of lunatic asylums are alcoholic victims .- 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 Revealer 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 CHALLENDE

"I dare not spare any man who corrupts the rospel." 'And Wesley's faithfulness to his Bible made him in one of his sermons exclaim, "Here I am; I and my Bible. I will not, I dare not, vary from this Book in either great things or small. I have no power to dispense with one jot or tittle 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 least likely 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 .-PHILIPS 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 faroff 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 joined 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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THE PREACHER'S MAGAZINE

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 books.

will find such books as Vollmer's The Writings of the New Testament and Johnson's Thinking Through the New Testament helpful. Sell's popular books on the New Testament are also useful. These deal in a lighter vein with such as the life of Jesus, of Paul, the cities of the Bible; etc. For a popular discussion of the different books and writings of the New Testament all the writings of G. Campbell Morgan are unexcelled, for inspiration, and master it for use.

which can be easily located by a reference to the catalog of books in any library.

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One may be criticized in making such a brief selection in that most of the books referred to are old. While such is largely true, save those books on geography, and the last on analysis, still they are fundamental to the core, and represent doctrine as we view it. If one knows these works on the New Testament he will have the For an analysis of the New Testament, one 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 Chrisman's The English of the Pulpit. Here is a book which will teach us how to speav more correctly, to use more forcible Engl and to strike our thoughts home as hot iron had it

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 profited by reading them; they will - acquaint strangers with the doctrines and practices for which our church stands; they will help to strengthen the devotional. life of those who love the Lord.

Tracts can be distributed with the church bulletins or in cases where no church bulletin is used the tracts may be passed out at the door as worshipers 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 Nazarene? By J. B. Chapman --- 4 page

The Church of the Nazarene What it is and What it Stands For -8 page

> NAZARENE PUBLISHING HOUSE 2923 Troost Ave., Kansas City, Mo.

> > (31)

Others May! You Cannot!-- 2 page Definitions of Sanctification-4 page Praying Through-4 page Being Fully Saved, How Kept?--page The Power of Prayer-4 page

The Second Work of Grace How to Obtain It---- f page Tithing Facts-4 page. Empty Seata-4 page

What We Believe-1 page

The Infallibility of the Word of God -8 page

What Must I Do To Be Saved?---6 page

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Sixteen Page Pamphlets 3x5 inches

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The Chief Sin of the World. By Dr. A. M. Hills, A strong evangeliatic message. "Because they believe not on.

2% c each; 25c a doxen; \$1.50 a

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finally kill

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—its 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.

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