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WHY I PLOW THE FALLOW FIELD

THE EDITOR

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

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

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

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

"Yesterday I fought from early morning until half past three in the afternoon without even stopping for lunch, and really 'nothing happened.' Now this morning I know from inner indications that I have struck a 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 harrowing and rolling and working their land accompanied by clouds of dust, and that they were waiting for rain before planting. My friend was distressed, and said, "Well, it's too late. Their corn will not get out of the way of the frost." But when I got back home and made more definite inquiry I found that these fields had been "rented" by the government as a part of its crop control program, and that it is not planned to plant them at all. But still I was a little puzzled, and asked, "Why then do they plow and work them so diligently?" "Well," said my informant, "it is necessary to work the land on fallow years just the same. Otherwise they would become so foul with weeds and grass and so hard and baked that they would be fit for nothing next year."

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

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

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

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

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

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EXPOSITIONAL

EXPOSITORY MESSAGES FROM HEBREWS

OLIVE M. WINCHESTER

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

FROM every standpoint suffering has been considered a calamity in life; man has shrunk from its presence and sought to escape from its dominion. One of the main objectives in life has been to obtain pleasure and avoid pain. Joy has been considered an integrating factor in life and pain a disintegrating factor. But character is not built by those elements which cause life to run on without the stress and strain of the more rugged phases of living. It is the meeting of adversity, suffering and sorrow with equanimity of spirit and firm trust that brings into the life strength and which 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 suffering, the disciplining of spirit. Here it is difficult to understand because in Christ we have a unique personality; we know that He was truly divine, yet we know that the union of the divine with the human brought into the life of Christ experiences akin to human. In dealing with this subject Curtis says, "Before thoroughly testing my conception of the incarnate person of the Son of God I wish to state it clearly and succinctly. After the incarnation our Lord was one person, living under two abiding structural laws of being, and thus having two kinds of capacity, one kind divine, the other kind human. His impoverishment, therefore, was not as to nature but as to personal experience. And the degree of this impoverishment was due to His 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 attribute 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

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 obedience is realized through trials, seen at least to minister to good. Sufferings in this sense may be 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 another law, namely, the law of a finite, dependent

creature such as man is. Under this new law man's limited existence could be real to Him. Under the law of His divine nature He had an infinite intuitive knowledge of man, but He could not have human life as an actual personal experience. In the 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 worshippers 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

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 correspondence 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 fulfillment 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!

"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 righteousness 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 MORDECAI

E. WAYNE STAHL

ON 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 Bighana 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 servants 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 he 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

royal insomnia, which was part of God's method 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

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.

HOMILETICAL

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 revival!

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; before 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 lighted up the universe.

3. May we see His shed blood.

"Without shedding of blood is no remission" (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 betrayal. 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 erected 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.

3. Do this as a proclamation!

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

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 felt before just as I feel today."

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

October 7—Evening Sermon

THEME: The Unsearchable God.

TEXT: *Canst thou by searching find out God?* (Job 11:7).

INTRODUCTION:

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 through his friends.

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 hindrance to others!

Zophar was a religious dogmatist. 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 comfort him, he came to straighten him out.

Multiplied thousands of God's people have broken bodies, yet they are ready for heaven.

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 attention.

I. GOD IS UNSEARCHABLE. 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 mere 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.

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 himself 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 holiness, 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?

b. 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."

II. BUT 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."

Every blade of grass, every flower, every 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, "Search the 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 APPREHEND 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" (Jeremiah 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.

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."

I. DAVID EXERCISED SUCH A FAITH AT THE TIME OF THE SLAYING OF THE GIANT GOLIATH

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

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 martyrdom 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 TODAY?

1. We are living in a day of apostasy. Modernism is wrecking the faith of multitudes. It is one of the signs of the times. I know of no greater tragedy that can come to a life than to lose faith in God.
2. The greatest need of the Church is men of faith. Men who believe God. Men who trust God. Men who step out upon the promises of God.
3. What is the measure of your faith? 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 twenty-nine times it has the definite article "the" before it, and occurs in the singular number, "the sin." Fourteen times this occurs in Romans the sixth chapter.

Doctor 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).

I. CARNALITY ORIGINATED WITH SATAN

1. It is the work of Satan.

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

Satan entered the hearts of our first parents in the fall and planted the virus of sin and 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 hereditary.

- 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 enmity against God.

It is an enemy of God. It has arrayed 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 transgressions.

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.

"Whosoever 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

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 sanctification.

Don't delay. A few years ago I was called upon to conduct a funeral for a lad thirteen years of age. He died without God. He had had measles, followed by an abscessed ear and an operation for mastoid. Blood poisoning set in and three days later he died. The mother was frantic. Her boy had died without God! He had gone into eternity unprepared!

Without holiness no man shall see God.

October 21—Morning Sermon

THEME: Laborers Together With God.

TEXT: *We are labourers together with God* (1 Cor. 3:9).

INTRODUCTION:

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 laborers together with Him in building the kingdom of God!

He has called some to be apostles, some prophets, some evangelists, some pastors, and some teachers. And to 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 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.

2. He would have us follow His example.

We are to do the works He did. We are to be laborers together with Him.

3. He has a peculiar zeal for the Church.

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

II. WHAT IS THE MEASURE OF YOUR LOYALTY AND DEVOTION TO THE CHURCH?

1. Of those who are leaders?

- a. Officers of the church.
- 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.

2. We are His builders.

We are to build according to His plans.

3. We are laborers together with God.

- a. A young man entered a florist's shop and picking up an American Beauty rose said, "See what God hath done."

The florist said, "No see what God and man have done." *

God could have made the American Beauty rose but He did not. He made the wild rose and He and man working together made the American Beauty.

- b Yonder stands a cathedral. Who made it? Man? Yes. No. God and man working together made it. God made the quarries. Man erected the building.

We are laborers together with God in building the kingdom of God.

October 21—Evening Sermon

THEME: Dangers We Face.

SCRIPTURE READING: ACTS 9:1-22.

TEXT: *I was not disobedient unto the heavenly vision* (Acts 26:19).

INTRODUCTION:

What a wonderful day it was for Saul of Tarsus when Jesus met him on the way to Damascus. Saul was a leader among those who were persecuting the early church. It was at his feet they laid their coats at the stoning of Stephen. Fired by that tragedy he went forth persecuting the Christians from city to city and even unto death. At the time of our lesson this evening he was on his way to Damascus.

The eye of the Lord was upon him. Jesus knew the heart of Saul. He knew he was honest although mistaken in his zeal. There is nothing more dangerous. When Jesus met him his entire life was changed in a moment. From a proud, haughty Pharisee he became an obedient, humble disciple. As an ambassador for Christ he went forth as the first and greatest of all missionaries of the church. At the time of our text he had been campaigning for twenty years or more.

Odd as it may appear Paul had one fear throughout his ministry. He feared he might fail in being obedient to the heavenly vision and by that be a castaway. But standing before Agrippa in his great defense, rising to the height of his oratorical ability, he cried, "O king Agrippa, I was not disobedient unto the heavenly vision."

I. ONE OF THE DANGERS OF THE CHURCH AND THE PEOPLE OF GOD TODAY IS THAT OF LOSING OUR VISION

1. Israel, God's chosen people, lost their vision! They forgot all God had done for them across the centuries. They forgot the days of Moses and Joshua. The days of Saul, David and Solomon. They went off into idolatry and lost their vision.

What an awful price they paid. The ten tribes to the north were carried into

captivity never to return. The tribes of Judah and Benjamin were carried into captivity for seventy years, and only a remnant ever returned.

2. Israel never regained her vision. When Jesus came to earth He came unto His own but His own received Him not. John tells us of the greatest of tragedies "The light shineth in darkness; and the darkness comprehended it not."
3. The Church of today faces the same danger. The Church, in many places, is drifting from God, flirting with the world and losing her vision!

II. A SECOND DANGER THE CHURCH IS FACING IS THAT OF LOSING HER FIRST LOVE

1. The church at Ephesus did this (Rev. 2:1-7).
2. The church at Ephesus was unaware of its danger. Their condition was alarming. Jesus faithfully warned them.
3. Multitudes are passing through the same experience today. They have lost their fire and zeal and passion. They have a form of godliness but no power.

III. A THIRD DANGER MANY MAY BE FACING IS THAT OF LOSING GOD

1. The danger of grieving the Holy Spirit. To lose one's vision and to lose his first love, unless corrected, may cause one to lose God. Our God is a jealous God. "Thou shalt have no other gods before me."
2. The danger of knowing not when the Spirit departs. This was true of Samson.
3. The danger of crossing the deadline! Saul cried, "I have played the fool!" "He answereth me no more." "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

I have met but one or two who, I believe, may have crossed the deadline, but such a danger always faces the one who rejects God.

October 28—Morning Sermon

THEME: A Faithful Warning

SCRIPTURE: Rev. 3:14-22.

INTRODUCTION:

Jesus was addressing the seven churches of Asia Minor through the Apostle John. At the close of each address, as He addressed them individually, He said, "He that hath an ear, let him hear what the Spirit saith unto the churches."

In closing His address to the church of Laodicea He added this statement, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." The message to the church of Laodicea is one of commanding interest today.

I. NOTE FIRST THE STATEMENT OF THE LAODICEANS

1. They said, "We are rich, and increased with goods, and have need of nothing." One can picture such a church. A church of numerical and financial strength. Moving along without a problem to embarrass them.
2. The Laodiceans boasted of their condition. Other churches were struggling with problems of various kinds. Some were suffering persecution.
3. Prosperity blinded the Laodiceans. I read some time ago of a somnambulist, a sleep-walker, who walked out onto a porch roof and fell off and was killed. His eyes were open but he was asleep. The church of Laodicea was asleep. Jesus undertook to awaken them.

II. NOTE CAREFULLY THE STATEMENT OF JESUS

1. "I know thy works, thou art neither cold nor hot: I would that thou wert cold or hot." The words of Jesus must have fallen like a bomb upon the ears of the Laodiceans. They were so well satisfied they could see nothing wrong with themselves.
2. Jesus saw a great deal that was wrong. He said, "I know thy works." He always knows. He knows the same today. To Him their condition was alarming. They were self-satisfied. They had lost the glow of their first love. They carried no burdens and made no sacrifices. Doubtless had little or no zeal and passion for a lost and dying world.
3. He faithfully warned them of a danger they faced. "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

III. JESUS GAVE THEM COUNSEL

1. "Buy of me gold tried in the fire, that thou mayest be rich." Invest in the currency of the skies. Lay up for yourselves treasures in heaven. Don't be as the rich farmer of whom Jesus said, "Thou fool, thy soul shall be required of thee this night."
2. "Buy of me white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." The garments of salvation. Of holiness.

But how were they to buy when they were poor? Without money and without price.

3. "And anoint thine eyes with eyesalve that thou mayest see."

He would have them to see that they were wretched and miserable, and poor, and blind, and naked!

But the faithfulness of God! (Rev. 3:19-22).

October 28—Evening Sermon

THEME: Drawing Back.

TEXT: *If any man draw back, my soul shall have no pleasure in him* (Heb. 10:38).

INTRODUCTION:

The early church was suffering persecution. The writer to the Hebrews endeavored to encourage them. After reminding them of the sufferings of Christ he exhorted them to not cast away their confidence. The text is a faithful warning to those who would draw back. "If any man draw back, my soul shall have no pleasure in him."

I. IT IS A DANGEROUS THING TO DRAW BACK FROM GOD

1. Israel drew back at Kadesh-barnea. Their action constituted one of the greatest tragedies of Old Testament history.
2. The psalmist tells us that in drawing back Israel tempted God and limited the Holy One of Israel.
3. Israel paid a fearful price. The judgments of God fell upon her. For thirty-eight years she wandered in the wilderness. Hundreds of thousands of her people bleached their bones upon the sands of the desert. Why? Because Israel drew back!

II. IT IS A DANGEROUS THING TO AS MUCH AS LOOK BACK

1. We see this in the case of Lot's wife. The judgments of God were about to fall upon the cities of the plain. The Lord had laid the matter before Abraham (Gen. 18:16-33).
2. The hour arrived! The messengers of God appeared at Sodom. Hell was rampant upon the streets. Early in the morning, after a terrible night, the angels hastened Lot, saying, "Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city" (Gen. 19:15-17).
3. Mrs. Lot looked back!

III. MANY ARE DRAWING BACK TODAY

1. Looking back upon the world. Desiring to be like the world. To enjoy its pleasures and amusements.

2. Looking back upon unholy ambitions.
Some failing to put first things first.
Others failing to keep first things first.
3. 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 eaves of which slope one east and the other west. Two rain-drops falling upon the apex of the roof part forever. One goes east 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 OCTOBER

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. 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. Worshipping 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

1. 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 God'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)

1. 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.
3. 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.
4. Courage is found from the Invisible Companion more so than from the multitudes of life.
5. 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).
5. Abundant peace (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

1. "Fell on his neck" (Luke 15:20).
Reception of the Father.
2. "Fell on his face" (2 Sam. 9:6).
Repentance before a king.
3. "Fell at his feet" (Mark 5:22).
Request of a nobleman.
4. "Fell down at Jesus' knees" (Luke 5:8).
Reward for labor and obedience.
5. "Fell on the ground" (Mark 14:35).
Reverence in prayer to the Father.
6. "Fell to the ground" (John 18:6).
Rebuked by the Son.
7. "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 alienation (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.
4. Thy will be done in earth as it is done in heaven: A servant employed—our usefulness.
5. Give us day by day our daily bread: A beggar fed—our provision.
6. And forgive us our debts as we forgive our debtors: A sinner absolved—our pardon.

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 assurance.
 13. Amen: A believer's acquiescence—our prayer.
- Selected.*

A Threefold Calling

1. Past: Called by the gospel (2 Thess. 2:14).
2. Present: Called unto holiness (1 Thess. 4:7).
3. 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).
 3. 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 home, 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 power, as well as the nearness, of spiritual forces available for us. A true survey of the world is not completed until one's eyes have also

surveyed the spiritual power available for the harvest, or the battle.

II. A RALLYING OF THE PEOPLE

Israel's people were rallied by Nehemiah and Ezra for one definite task. So must the Christian forces be drawn together, trained for the definite task of winning others to Jesus.

1. Moses had the elders as his workers.
2. Gideon 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 CONDITION

In every great forward movement in the Church these conditions must also be met. Without unity of effort and concentration of task, the work will not be accomplished. Jesus' disciples were successful as long as 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 greater than strength were undertaken, as when God said to Moses, "Speak unto the children of Israel that they go forward."
2. The modern church can win for God and the kingdom, if 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 bidden 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

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 humble, poverty-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 world-wide 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).

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 BEAD

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 born. Moffat sighted carefully Livingstone, and Africa was opened. Of the million souls won by Moody, it is said that he prayed individually with three-fourths 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

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 bead won out. Friend, if you would win for the Master, 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 righteous 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 thou hast loved 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 unto thee, but my Father which is in heaven." There

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 to 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: *Wilt thou keep the old way which wicked men have trodden?* (Joh 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 weakens your will?
- IV. It vitiates and corrupts the life? "Whatsoever 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

(Ruth 1:21)

J. H. JONES

INTRODUCTION

1. This the confession of Naomi upon her return.
2. It was a confession of several spiritual truths.
3. Sad gloom hanging over her heart.
4. Let us, carefully examine this striking confession.

I. 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.

III. 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 very bitter.
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.

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 LOVE

(Ruth 1:21)

J. H. JONES

INTRODUCTION

1. A confession of the sad gloom hanging over her.
2. Let us carefully examine this sad incident.

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.
5. Cannot be full of unbelief and full of God.
6. 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 unbelief.
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

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 out.

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

APPLICATION AND CONCLUSION

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

SALVATION WITH A VIEW TO THE AGES

M. G. 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 earned 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.
 2. Unnumbered millions will some day stand upon the sea of glass.
 - a. Angels.
 - b. Redeemed men.
- VII. In that we have, by the grace of God, conquered a foe stronger than ourselves.
 1. Devil originally of a higher order of beings.
 2. 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

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 regular church 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 mix-up 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.

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

Another result of the tabernacle movement is to decrease regular church attendance. The church people who attend the tabernacle meeting 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 unwieldy and ponderous, yet none of us would seriously think of disorganizing and unchurching the spiritual people of the world. We do not know that the tabernacle movement has had very much effect 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 pick out discouraged men, or men sodden with sin, or proud or willful men, and it is a good thing to say a few words specially for such, but under no condition should such words appear personal, or their intended good will do more damage than can be undone in many days. The people who listen to a sermon are 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 get into the ointment. The preacher will usually

do better if he sticks to his prepared sermon quite rigidly, with only time enough out to answer the questions that the hungry look on some face suggests.

It seems that these sermons, the kind that are suggested by the congregation, are the easiest to get out of the habit of preaching, and the hardest to reclaim when once the habit is lost. We would do well to ask ourselves whether we pay as much attention to the congregation when we preach as we used to. Does the sermon respond to the congregation, or is it preached as it was prepared in the study without much thought of the sermon's responsiveness to the people. Of course we all want the people to respond to our sermons, but what about those sermons that respond to the people? There 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 preach from that text and at the same time answer the question that a man's face asks when the man is bothered about some problem which the preacher can only guess, but to which he must give the right answer. All sermons need preparation, but this kind needs more.

MINISTERIAL DISSATISFACTION

We take it that the personal basis for the ministerial life is the "urge" or "call" to preach. It appears to us that preaching as a vocation, or something arising from personal choice with which God has had nothing to do, is all out of 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 well as against God, and yet it is in this field of

preparation that there is great ministerial dissatisfaction. Who among us feel as well prepared as we wish we were? And this is probably as it should be. To come out of the pulpit feeling that we have done as well as anybody on earth could possibly have done is about the worst thing possible in ministerial failure. Instead of being pleased over an attitude like that we should be ashamed of such ministerial pride. But most of us have enough mistakes and shortcomings evident during the preaching hour so that we are saved from that sin. Who among us has not felt humiliated and almost sad when we got home to think how poorly we handled such a good theme? We all have experienced that ministerial dissatisfaction.

There are two possible results of ministerial dissatisfaction. One is discouragement, and a yielding to the temptation to stop trying to be a good preacher. The other is a determination to do better in the future, to correct the weak places in the sermon, to adjust the sermon so that less time will be given to the less important part and more to the important, to rectify the gestures, etc.

It seems that those who put off their call to preach until they are of mature years have trouble because of it. It is harder for an old man to learn to preach. A young man's mind is more plastic and his congregation is more sympathetic than that of the older man. If a young man fails the people will say, "He is young yet, and will do better when he is older." If he does well the people will praise him and help him along. But if an old man fails they will not excuse it for they know he should do better, and if he does well they will take it for granted that he should do well, and not thank him for it. So ministerial dissatisfaction is more valuable to a young man than to an older one because he is less likely to fall into the temptation of giving up. The people themselves are more encouraging to him. Youth is on his side and the tendency to try again and do better is stronger than with the older man. On the other hand, when the older man meets ministerial dissatisfaction he either goes down under it or fights his battle alone. Not many will say to him, "Keep at it, you will do better next time, and make a great preacher yet." For the most part he must bear his grief alone and face his failures by himself. However he should not despair. He can do better. He can put a little more time on preparation. Even if his mind is unused to study, and the problem

of homiletical arrangement is hard, he can overcome it if he will stick to it. Recently we learned of a minister who began to preach late in life. All he had to his credit was good religion. His schooling was about nil, and his past life had been rough and tumble, and wholly lacking in orderly thinking. We have known this man for years, and he has consistently kept at it. I asked his wife, who is an educated woman, how his language was during his sermons, and she told me that frequently there would be entire sermons without a grammatical error, and that the subject matter of his sermons was good. Ministerial dissatisfaction had not downed him. He kept at it, and has won out. Others can do the same.

But this matter of ministerial dissatisfaction is bigger than the sermon. It extends to about every part of ministerial living and activity. The whole ministerial program is filled with dissatisfaction, regardless of how much progress we have made. We can all see places where we could have done better. Some of us have found that it is possible to spend the day in unceasing activity in ministerial matters and come to the evening unsatisfied with the day's work. Not that we have not tried hard, or that we have been lazy, but that we blundered, and were weak in our efforts to do good, or were disappointed in what we hoped to accomplish. Taking stock of the day we were filled with ministerial dissatisfaction. How can we do our work better? How accomplish more?

Personally we have found our best cure for ministerial failures to be: first, prayer; second, Bible study; third, studying theology; and then reading in the various fields of science, and conversing with godly men. This is about the order of their helpfulness to me as a minister. The first four I have always at hand, and so does every other minister. The fifth is not always so easy to secure. But these things go a long way toward making for ministerial well being, and without them failure is about certain. None of us should be entire failures. Even ministerial dissatisfaction should be a booster to our ministry. We must be better ministers, all of us.

"The temptation to laziness is the minister's one besetting sin. He has no boss and may just drift. He may become too lazy to study, too lazy to write new sermons, too lazy to read new books and keep abreast of the times, too lazy to spend much time in intercessory prayer."

PSYCHOLOGY FOR WORKERS WITH ADOLESCENTS

BASIL MILLER

NO. 3. THE CHARACTERISTICS AND NEEDS OF MIDDLE ADOLESCENTS

IN the growth and development of a child from babyhood to maturity, certain stages of progress stand out. The beginning boy as he starts to Sunday school at the age of five is certainly not the same as the junior lad of eight or nine. Early adolescence which breaks upon life with its new sex powers marks a period of growth. The same is true of the period we now study. Middle adolescence is a discovery of the recent age. Formerly writers on this subject divided adolescence into two stages, early and later. The first ran from about 12 to 18 and the other from 18 to 24. But with the arrival of the junior high school movement, which made the years from 15 to 18 stand out prominently, middle adolescence was found to demand a study of its own.

In this study middle adolescence shall include those years of 15, 16, 17, up until the 18th year is attained.

The reasons for this division are: Genetic psychology is teaching us that too large a group includes various characteristics which are impossible clearly to define. The junior high school and the senior high school leave the problem of early adolescence for the junior teacher, while middle adolescence becomes the study for the senior high school teacher. Again in classifying scholars in the church school it is difficult to place the intermediates and the seniors together. For their age group interests and abilities are too dissimilar. Hence in the larger church schools the senior high school department is found, making a place for the middle adolescent.

PHYSICAL AND MENTAL CHARACTERISTICS

It is during this age that the height is practically attained. The muscular co-ordination of this period is higher than formerly, and this is shown in the ability of youth in athletics. There is likewise a steadying of the tide of energy, and an endurance. The surge of energy and power, laziness and exhaustion now remains constant. This is due to the fact that the physical powers are attaining maturity.

The intellect now begins to feel its power and to reach out for greater tasks. The memory becomes logical, and the reasoning ability as would be expected takes on a larger capacity. With

all the vision broadens. For the girls this is an age of superlatives, of *italics* in their conversation. Her whole being tingles with a desire to act and think. The imagination takes on a constructive attitude, which formerly was weird and fantastic.

The choice of a life's work now has a beginning. Ambitions to excel arise, and oftentimes a preparation for a vocation is now begun. Standards of thought and life are being fashioned at this period. Mentally one finds himself. Where once the mind was testing its powers, it now has discovered them. This is the age when many geniuses appear. The youthful poets are writing some of their best works during middle adolescence. At this period Bryant wrote *Thanatopsis*.

THE EMOTIONAL AND SOCIAL UPHEAVAL

This is the period of the romantic, when the imagination is strong in its capacity to paint the hero. Sex ideals predominate among the emotions. The love life is wavering, but it oftentimes finds an expression which the future cannot change. Personal adornment comes to the front. The distinctive temperaments start to appear. Some become sober, somber, easy-going, while others are erratic.

The ideals are often lofty, and whatever is done is accomplished with sentiment. It is necessary to distinguish between the adolescent's ability to feel and to do. Easily youth is led to undertake more than he is able to do. The emotional tension becomes more taut than formerly, because so much energy is being used up in bone and muscle building.

The effect of such emotions are fear, fright, sorrow, etc., may be either beneficial or harmful, depressing or stimulating, according to the types, intensity, and the character of the glandular secretions. Fear and similar emotions, and especially anger, throw into the blood stream secretions of a dangerous nature. The world of friends are stimuli of an intense type which may keep the emotional balance unstable.

Not only does this middle adolescent respond readily to stimulations but he or she demands an environment of intense emotional activities. This is noticed in the types of devices frequented in the amusement parks, such as fast rolling and flying machines, chutes, etc. When such thrills take on a sex nature, there is a tremendous danger which may affect the entire body.

When it comes to the social element, surely the middle adolescent experiences a tremendous upheaval. The social horizon enlarges to include a

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 home and the school in bringing the middle adolescent into subjection to authority and law, at home, in the school and in the larger social organization.

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

PECULIAR PROBLEMS ARISING FROM THE HIGH SCHOOL

This is the high school period and the Christian leader must be conversant with the problems met 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.

Ofttimes 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 carefully with.

When the young person quits school his or her leisure time presents a problem. Unless he goes directly to work, he finds his time unengaged, and without any particular task at hand, he seeks 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.

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 activities; (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 adjustment of the sex life, habits of control, the elimination of overstimulation of the sex emotions; (7) the correct attitude toward society, respecting authority, laws, living conditions and its 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 from the Christian instructor in the church school. We should study them individually and try to work out a plan of living for each pupil under our training that will tend to build a strong Christian life.

MEETING THE NEEDS OF THIS AGE

Many needs present themselves at this period in life. We can 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:

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, recreation for the body, a program of instruction, training for the mind, instruction and training in 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.

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

As teachers we must realize that we are investing our lives in character. What we are will 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

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

A SOLILOQUY

Tonight is prayermeeting night. What kind of a meeting will we have? How many will be there? How will the meeting go? These I cannot answer yet. Time will 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 hardly 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 prayer and song. But it is a good thing to have some testimonies. I hope they will all get an opportunity to speak. If we have too many prayers there will not be time enough for all to testify, and if we have both prayer and testimony then the ones who prayed will be the first to testify, and the ones that need to be developed by giving testimony will be robbed of their opportunity, unless I call on them. I have tried that a few times and they have responded and it has done them good, but some seemed to think that I was denying them the privilege they should have. I mean some that testify every time think that I am not fair to them. So what shall I do? I wish that these older ones could see that 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 testers into thinking of the others as they do of themselves, so they would see that the whole church is at work together for the mutual good of all present. If they could only see that I am sure they would give their testimony time to others who need to testify as well as they. Lord, help me some more.

I may not find what I expect in the prayer-meeting tonight. I may not properly anticipate the spirit or temper of the meeting in advance. I may feel one way and the people feel another. They are as good as I, and I must not try to bring them all to my way of feeling. If they feel like singing and I feel like praying, I will let them sing. If they wish to pray all the time I will run the meeting that way. I will try to find out how they feel early in the meeting. I want to find out what key the meeting is 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 hymn 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

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

I may make a mistake and misinterpret the needs of the people. I may not catch 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

is rather upsetting till we get more used to it. 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 STAHL

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 and enable a public speaker to do an immense amount of talking in public with no damage to the vocal organs 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 lips*. 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 audience.

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

the principles of speech, during which time I have 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 to maximum 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 roof 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

action that takes place in the middle of the body 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 respiration 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 person to become acquainted with the motor muscle of voice 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 power. 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 let the 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.

While in this standing position pronounce explosively the word "Ha" repeatedly. If you are before the mirror see the "kick" of the diaphragm as 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'yah! H'yah! H'yah!" a number of times, concentrating the energy in the middle of the body. Note the tremendous activity there. It is your diaphragm waking up.

Now imagine that the dog refuses to come; you will change your tactics and will seek to

summon him by another method. With short, forcible whistlings invite the animal to approach. Again you realize the immense power that may be utilized through the motor of speech, as you observe the strong play of the mighty muscle separating the thorax and the abdomen.

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 neighborhood. 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 diaphragmatic conditions that were realized when you were doing the exercises. The object is to observe in actual speech production the principles that were being acted upon in the formal practice. In speaking these sentences (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

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

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?

—Unknown.

THE PASTOR'S SCRAPBOOK

I. L. FLYNN

HIGHEST FORM OF FAITH

OUR trials are our opportunities to show our real consecration. Job said, "Though he slay me, yet will I trust in him." 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 literally 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, we are getting close to Christian perfection.

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 professors."—SAMUEL RUTHERFORD.

CALL OF GOD SPURNED

Walter Glenn Dague, a World War veteran, attended a revival meeting 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 highway officer, and paid the extreme penalty.

GIVING OURSELVES

We must see the Jesus of the cross on the cross. And what then? Do you not see? Full of profoundest 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 longer. It is given away to Christ. It lives His life and not its own.—PHILLIPS BROOKS.

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. Mingleddorf 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 thine 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 resolution urging parents, religious organizations and

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 CHALLENGE

"I dare not spare any man who corrupts the gospel." And Wesley's faithfulness to his Bible made him in one of his sermons exclaim, "Here I am; 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 far-off 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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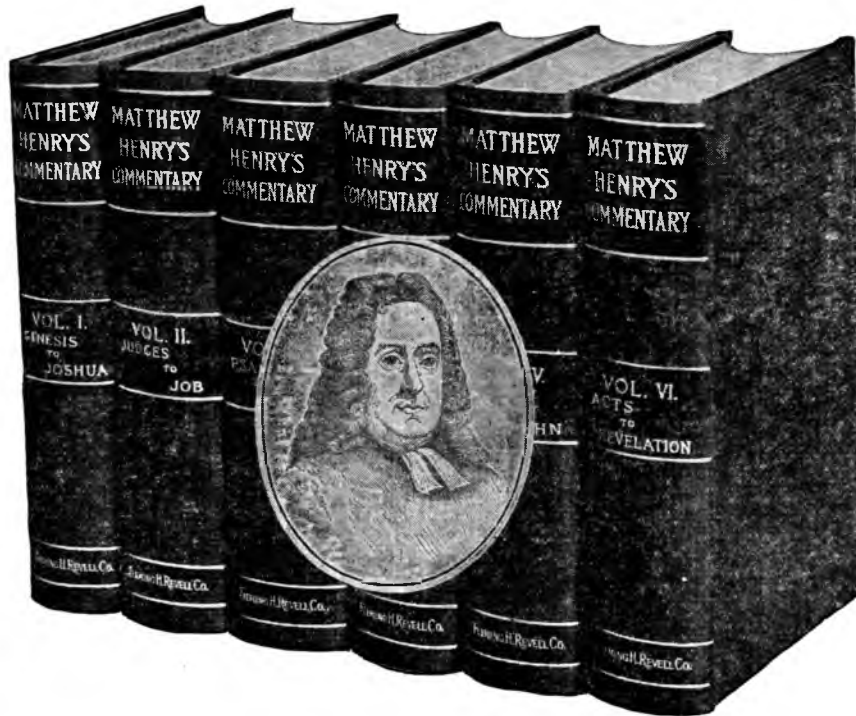
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