

(d) The plentitude of Spiritual gifts and graces bestowed upon believers and the effects thereof in this world. 7:38

(6) The people become divided. 7:40-53.

(7) Jesus manifests divine wisdom, compassion and mercy in his dealings with the adulterate women. 8:1-11.

(8) He gives an address after the Feast. (8:12-59) from which we learn—

a. Jesus is the Light of World. 8:12.

b. That he is not of this world. 8:23.

c. That the Father is with Him. 8:29. Compare 5:19.

d. The demands and blessings of discipline-ship 8:31-32.

e. The true disciple shall never taste spiritual death. 8:52.

f. Finally the Jews reject, are grieved and become angry and endeavor to kill Jesus because of his self revelation to the world as the Eternal Word. 8:59.

(9) He heals a man who was born blind. 9:1-41.

(10) Jesus delivers a discourse on the Door of and the Good Shepherd of the Sheep. 10:1-39.

a. The importance of entering by the Door. 10:1.

b. Christ is the Door of the Sheep. 10:7.

c. Christ the door to the true fold of God. 10:9.

d. Christ the Good Shepherd of the sheep. 10:11.

e. Marks of the true and the false shepherds. 10:11b, 10:12-13.

f. The Great Fold and the Great Shepherd. 10:16.

g. The Jews disbelieve in, turn against and stone Jesus. 10:22-40.

10. In Bethabara 10:40-42 (see John 1:28).

(1) The people verify John's testimony of Jesus 10:41.

(2) Many believed on Jesus. 10:42.

11. In Bethany 11:1-12:11.

(1) The friend of Jesus is sick. 11:1.

(2) Jesus tarries in Bethabara two more days. 11:6.

(3) Lazarus dies. 11:14.

(4) Jesus claims to be the Resurrection and the Life. 11:25.

(5) The tears of Jesus mingle with those of the sorrowing, declare his humanity. Jesus is truly man. 11:35.

(6) The resurrection of Lazarus prove his divinity and verify his claims to resurrection power. 11:43.

"Behold the man in his deep heart felt trouble, and in his flowing tears! But when he says, Lazarus come forth! Behold, 'tis God!" Clarke.

(7) The good effect of this miracle. Many believed in Him. 11:45.

(8) The bad effect of this miracle. They counselled to put Him to death. 11:53.

(9) The testimony of Caiaphas. 11:47-57.

(10) The supper in honour of Jesus. 12:1-11.

12. In Jerusalem again. 12:12-50.

(1) Christ's triumphal entry into Jerusalem. 12:12-50.

(2) The Greek Proselytes' desire to see Jesus. 12:20.

(3) Jesus compares his imminent death to the decomposition (12:24) of the grain: the grain thus sown is the only means of propagating its kind. "The end of the death of Jesus is the redemption of a lost world; the

justification, sanctification and glorification of men." Clarke.

(4) The followers of Jesus are to lay down their lives for the truth. 12:25.

(5) Heaven avouches the Son of God in mortal man's behalf. 12:28.

(6) The fear of man hinders the rulers. 12:42.

(7) The great mission of Jesus. 12:47.

(8) God's Word will be the rule of judgment in the last days. 12:48.

West Jonesport, Maine

Dear Young Folk:

Since coming to Jonesport to work, I have been so enthused with the progress of our young people here that I felt impressed to say a few words, through the young people's page.

Last Friday evening we had a wonderful meeting, the monthly reports of progress of the society were read telling of calls made, and suggestions of other kind deeds to do in the coming month, to help bring sunshine to humanity, after which our president gave us an inspiring talk which gave us more determination, than ever, to make every day count for Christ.

After the business session (which was a blessing, as we had prayed it would be) the service was turned over to me. I read 1st Cor. 2. This was the first time I had led a meeting for a long time, and I really got blessed as I talked about this wonderful way of Holiness.

I have been discouraged and tempted, a great deal in the last year, but have had experiences that I know have caused me to advance, spiritually. Many times I have felt my need to draw very near to God, when trying times have come, but since coming to Jonesport, this being the place I gave my heart to God, and determined to be true to the end, I've had such joy in my soul, my cup runs over. I think every one feels the desire to renew their covenants with God, when they return to the spot, where their heart was given to God.

The "calling idea" that our young people have adopted I think is excellent. It is heart-breaking, though, sometimes to visit homes that sin has marred, and folk not quite able, to have the courage of their convictions. How do people get along without Jesus in the hard times? How He could make conditions so much better if they only would have faith in His "Transforming Power."

Expect to see you all at Beulah, D. V.

Yours in His will,

M. WILSON

"LETTER TO THE MINISTER"

Selected from Adam Clarke

Concerning a choice of text—never take a text which you do not fully understand. Remember you are called not only to explain the things of God, but also the words of God. Seldom take a short text. Never take a text out of its setting, but always give the meaning intended by the Holy Spirit. Beware of allegorizing on one side, or literalizing on the other.

Concerning your behaviour in pulpit and mode of conducting the public service—go from your knees to the pulpit. Be careful how you say things to make your congregation laugh. Never assume an important air

while in the pulpit. Avoid fantastic attitudes. Endeavour to gain the attention of your congregation. You are a witness for God and are bound to tell the "truth, the whole truth and nothing but the truth." Keep your eyes closed while you pray.

Read your text distinctly and begin to speak about the middle of your voice. Be sure to have the matter of your text well arranged in your own mind before you come to the pulpit. Preach Jesus Christ. Never ape any person, however prominent he may be for piety or ministerial ability.

Concerning your behaviour in the house or at the place where you exercise your ministry—never disappoint a place. Be punctual in getting in proper time to the place where you are to be entertained. Do not make a whole family wait upon you.

Never leave any place where you visit without reading a portion of Scripture and praying with the family. Take heed that while you avoid levity on the one hand you fall not in sour godliness on the other. Tell your secret trials and temptations to very few. Never go in debt for food, clothes or anything else; it is no sin to die in a ditch through hunger or cold; but it is a crime to go in debt when there is not the fullest prospect of being able to pay. Get a genuine friend whenever you can. Beware of forming hasty friendships.

Concerning your behaviour in the house where you lodge—on your arrival get as speedily as possible to private prayer. Show yourself satisfied with everything you receive. Be punctual at meals and rise when called. Be not nice in your food. Give the family where you lodge as little trouble as possible. Keep your room in such orderly manner that everything will have its place and that even your absence will testify to the regularity of your habits. Go out as little as possible to eat and drink. Go not from house to house.

Concerning the cultivation of your mind—pray much, read much. Have always some essay, dissertation (Luke 10:7), etc., upon the anvil; and be sure you finish whatever you undertake. Read the Bible regularly through at least once in the year; and take down in order every text that you think you have sufficient light to preach from. Always carry a New Testament with you.

No man can fully explain the Bible who has not a general acquaintance with the most important sciences and arts. There are a multitude of texts in that blessed Book which no man can explain who has not a tolerable knowledge of history, chronology, geography, astronomy, anatomy and chemistry. Illiterate piety may be useful in exhorting sinners to return to God, but it certainly cannot, without immediate inspiration, explain and apply the deep things of God. . . . The indolent preacher is soon known by his preaching: he has little or no variety. That knowledge which has for its object God and His works can never rob you of your religion, nor deprive you of your simplicity, but, on the contrary, will be a powerful means of increasing both.—Free Methodist.

Over-emotionalism.—The great center of over-emotionalism in America is not the church but the college. If people's emotions were stirred in church as they are at football games, religion would get somewhere.—Bishop Edwin H. Hughes, Methodist Church (North).