PERHAPS most of us have now lived enough to enable us to see the
hand of God in many things relating to our lives which were an enigma
at the time of their occurrence. We may even have lived enough that
we can see instances in which God overruled where He was not permitted
to rule.

Many times I have heard preachers tell how the circumstances of their
early lives made education difficult. But I sat there and said to myself,
"This man has an education that is exceedingly valuable, even though it was
obtained in the school of just ordinary human experience." Even in my own
experience it seems to me that some of the most valuable background for
my work as a minister was formed during the time when I had not thought
at all of becoming a herald of the gospel. There is a certain sense, and that
sense becomes more apparent as time passes, in which every preacher has
been in preparation for his work all his life, and when the spectrum of the
gospel passes through the lens of personal life and experience it becomes in
the most commendable sense "my gospel." And thus some of the most
important preparation to preach is and must always he indirect and uncon-
scious.

There can be no question that a seminary training is valuable, but if
we are to enter into comparisons, I would say that a good fundamental edu-
cation, one that enables one to read intelligently, and one that gives some
approach to the ordinary branches of human knowledge, is more important
than specialized training. But of course it is desirable that the preacher
should have both. However I would not give out the wholesale advice for
everyone who feels called to preach to go to school. I would say this without
exception to such as are young and unencumbered, but when one is older
and encumbered with family and business when the call comes, there are
many things to consider before advice is given. In rare instances it is wise for
an encumbered preacher to run into debt by going to school. Ours is not a
money making" calling, and not many preachers have faith for more than the bread and water promised for daily subsistence—paying debts from the income from preaching is always difficult and usually impossible.

And just as there are two phases to the subject of preparation at the initial stage, so there are two phases in preparation to preach day after day and week after week. We would designate these latter phases as general and specific preparation. And here again in making comparisons we would say the general is more fundamental than the specific.

Some time ago I heard a noted preacher apologize for devoting a service to the telling of certain of his personal experiences. In this apology he said that after all a man's experience is his only personal and exclusive possession, and through it he is able to make his own original contributions. I will let this stand for my apology prefacing a simple example of my own method. Some years ago I repaired to my study at a late hour Saturday night to make specific preparation for an annual sermon which I was to deliver the next morning. I came out very well with the service and when a friend found out through my wife that I had been unable to give special attention to the matter until the late hour Saturday night I became the recipient of special compliments for the apparent thoroughness accomplished in so brief a time. But candor compelled me to say that although I had used only a few hours in special preparation, I had been making general preparation for practically a year. I had 'prayed, gathered' material, meditated, beemed, and thought out my propositions while walking by the way. And that was the reason the specific preparation occupied so short a time. In fact I am sure I could have done better if I had used more time.

Just a few months ago a brother approached with the information that the minister who was to preach that very night had arrived tired and worn and had asked to be relieved. The brother appealed to me to fill the vacancy. I hesitated. My wife and children and friends present took the part of the visiting brother and urged me to help out. Finally I yielded and agreed, but not until there had flashed into my mind the message I would bring if I did agree. And from that moment on, although it was several hours before I could give myself wholly to preparation, I was "getting ready to preach."

Even now I am "getting ready" for convention and campground preaching that is yet many months in advance. I am not exactly selecting themes or gathering illustrations, but I am making inward preparation with the special occasions in mind. Now and then I visit the study of a minister and am dazed by the abundance of special preparation I find there. It reminds me of our old neighbor who was a wagonmaker. You could go to his place and find only a small amount of material being actually shaped for the construction of wagons. But if you would take time to go to his curing rooms you would find an immense amount of material going through "seasoning" processes and becoming proper raw material for the work which the months ahead would see. And I think it should be like this with the preacher. Actually "making sermons" is not so important as "preparing to preach" in that more fundamental sense.

And we must not overlook the fact that until a sermon and a message have actually taken hold of the preacher it is not likely to take hold of anyone else. And this matter of taking hold is a matter which requires time and meditation and prayer and comparisons and visualization and a lot of things which cannot be described with words. But I think no one can deny the truth of the saying that the times call for a better prepared ministry and a better preparation to preach.

EDITORIAL NOTES

Be sure to read Dr. Stedman's review of Dr. Jefferson's book that passage which distinguishes between a church and an audience. Perhaps this is a distinction that will encourage the pastor who seriously labors to build a church and yet must live in the same town with some preacher who glories simply in an audience.

Rev. Edward Hanson, who is pastor of a tabernacle in New Britain, Conn., sends his renewal and writes, "About a year ago some kind, and as yet unidentified, friend subscribed for THE PPEARCHER'S MAGAZINE for me, and he most certainly has my undying thanks; for I have found THE MAGAZINE delightfully helpful in many ways. By all means keep it coming; I have found it more enjoyable than another periodical I receive at three times the subscription price of THE PEARCHER'S MAGAZINE.""
And now another preacher writes to say, "I do not find many outlines in The Preacher's Magazine that I can use." And this is for our saying again that we do not expect preachers to use many of these outlines. Rather, we are content if now and then a line of thought is suggested that the preacher can follow up and make something useful out of it. And even if this fails, we think every preacher, young and old, will be helped by reading outlines. This even to keep alive and develop the "homiletical instinct" and more or less indirectly and unconsciously this makes for better arrangement and better preaching.

It goes without saying that a man who quits praying will soon quit preaching with power. But there is a corollary: a preacher who quits reading will soon quit preaching with freshness. And we have observed that paralysis soon follows staleness. How many books have you read during the past year?

How much time do you spend in reading each week? How often do you read the Bible? How often do you read it through? How many times have you read it through to date? Do you have a regular-reading habit?

When it is not possible for a preacher to buy the books he needs, there is nearly always a way. Perhaps there is a library near. Perhaps there is a brother minister who is willing to exchange books with you. There must be some way.

From a recent letter from Rev. Roscoe Pershall, Lambert, Mont., we quote the following: "Your regular attendance is a testimony to the world to the worth of salvation, and if your attendance becomes destitute the ring will be that of a counterfeit. Duty can never be half performed." Perhaps this would do good in the church bulletin.

**EXPOSITORY**

**DRAWING NEAR TO THE THRONE OF GRACE**

Olive M. Winchester

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. 4:16, R. V.).

The writer of the Epistle to the Hebrews in his presentation of the person of Christ dwells especially upon the high priesthood, thus seeking to impress upon our minds the work of Christ as Savior. For this purpose had Jesus come in the flesh being therein made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people (2:17). In all this Christ was faithful unto him that appointed him (Heb. 4:13). The saving ministry of Christ, however, did not end with his death upon the cross. Christ ascended on high. He has passed into the heavens. Because Christ became man and lived the life of man, being tempted in all points, and thus can understand the infirmities of human kind and because he now has ascended into the heavens, sitting at the right hand of God, we are exhorted to come to the throne of grace.

**With Boldness**

As we approach the place of prayer, we need not do it with fear and trembling, we who are the children of God. We are bidden to come unto the Lord with boldness.

This word boldness used in this connection in its primary sense indicates freedom of speech. "We hear the band of disciples praying after Peter and John had been released by the rulers and returned to their own company, 'And now let us go up to Jerusalem, and there it will be told unto us what the Lord hath appointed,'" (Acts 1:8). The preaching ministry, however, did not end with the ascension and the ascended Lord now being in heaven. The Lord is still at the right hand of God in heaven (Rom. 8:34). And the Lord is still to be approachable by his saints. The Lord is still with his people (Ps. 139:8). And that is why we are exhorted to come to the throne of grace with boldness.

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Keeping with the divine pattern. For such shortcomings we need to implore forgiveness. Instead of doing this, we often rush on in the affairs of life without a thorough diagnosis of our decisions and acts not realizing how much of self may be woven into them. Bowing down meekly and humbly before the Lord, we might be the better able to evaluate our spiritual condition and enter into a deeper experience of salvation, one which would radiate more than much of our boasting, which we unwittingly do. Thus we need to seek mercy.

Speaking of this blessing of mercy Hastings says, "There is no fellowship with God possible, on the footing of what people call 'disinterested communion.' No, we have always to go to Him to get something from Him. The question is, What do we expect to get? The text tells us: 'It is not temporal blessings, not the answers to foolish desires, but the taking away of thorns in the flesh, but mercy and grace to help—ward and spiritual blessings. But what are these? The one expresses the heart of God, the other expresses the hand of God. We may obtain mercy as suppliants coming before God, confidently, frankly, with faith in the great High Priest, to the throne of grace. There we get the full heart of God.'

We have been speaking of the mercy bestowed upon those who are children of God, meeting the need of their infirmities. Before this mercy can be bestowed is the mercy which redeems the sinner and brings him home to God regaining all his sins. This is the most outstanding bestowment of mercy.

Then there is mercy that extends even to those who have never sought for redeeming grace and all are able to be merciful and merciful. It follows us and extends to children's children. This mercy springs from Christ our Savior.

He left his Father's throne above—
So free, so infinite His grace!
Emptied Himself of all but love,
And bled for Adam's helpless race.
'Tis mercy all, immense and free,
For, O my God, it found me out!

To find Grace to Help in Time of Need

We approach the throne of God to obtain mercy and also to find grace for every time of need. Man is a dependent being. He may assert himself in independence and exult himself, feeling that he is self-sufficient, but sooner or later the time comes when he collapses. This may come so late in life that he cannot reverse the trends of his living and his destiny has been set, but yet the sense of the futility of things of time and the insufficiency of man creeps over him. The soul was made for God and there is ever that homine instinct and the sense of something amiss in him, and He finds God.

The need grace has two significations according to the use. It carries the thought of unmerited favor when it refers to the bestowment of redemption upon man. Hastings asks, 'What is grace? Grace, of course, is the New Testament word for the unmerited favor and loving regard of God to man considered as weak, sinful and unworthy; it is love which has its own motive, apart from any regard to worthiness in the object upon which it falls. Grace is its own real impulse and motive, and grace is set in Scripture as the opposite of desert; it is of grace, not of works, and so forth.' It is set as the antagonist of sin and unrighteousness and all evil, and, so runs into the idea that it expresses the unmerited, self-originated, loving regard of God to us poor miserable creatures, who, if dealt with on the ground of right and retribution, would receive something very different indeed.'

Then referring to the grace given in time of need as indicated in this text is imparted power, that grace which gives to us the strength to endure the temptation that come to us and to bear the trials of life. How comforting it is that in our weakness we have this source of strength! We may come in prayer and find grace for every time of need; not for special needs but for every need. In life when we have need, there are some friends who may minister to one and others to another; then there are needs which none can seem to touch, but at the throne of grace there is a need but what can find its corresponding grace. In disaster we may come pressed down under trial, but we can hear a gentle voice saying: 'My grace is sufficient for thee.'

Midst my life's vicissitudes,
Seeming evil mixed with good;
'Midst its pleasure and its pain,
Alternating loss and gain—
Be Thou still my staff and rod,
All-sustaining grace of God!

Like a pilgrim here I pass,
Darkly see us through a glass;
Little know I of the way,
What shall be I cannot say—
Let the light upon me shine,
All-sufficient grace divine!

The Preacher's Magazine

Prayer Meeting Suggestions for March

Lewis T. Coley

Prayer
1. To wish for something in the presence of God.
2. To ask for something on the basis of friendship.
3. To beseech because of desperate need.
4. To demand what is due on account of promise.
5. To seek or search for a hidden thing.
6. To bold conversation with God.
7. To give thanks.
8. To exult or speak well of Jesus.

Selected:

Christian’s Thorough Activity
(Hebrews 10:22-24)

1. Basis of Activity
   1. New Covenant
   2. New Way
   3. New High Priest—This is all on God’s part.
2. Man’s Part Is Thorough Also
   1. Take advantage.
   2. Walk obediently.
   3. Follow instantly.
3. The Christian’s Activity
   1. “Draw Near.”
      a. “In full assurance.”
      b. Relationship to God. “Having our hearts sprinkled from an evil conscience.”
      c. Clean lives. “Our bodies washed with pure water.”
   2. “Hold fast the profession of our faith.”
      a. Relationship to outward Christianity.
      b. “Without wavering.”
      c. Fervently.
      d. Pursuing a prize.
   3. Consider one another.

Homiletical

God’s Searching
(Psalm 139:23, 24)

A good subject to talk over with the church members, influencing a radical
1. Recognition of God’s Right to Search His Children
   a. He has a right to ask anything of anyone of those following Him.
   b. He has a right for the consideration of any man’s thoughts.
2. The Recognition of the Ability of God to Search
   a. He knows—the place His children dwell, and why.
   b. He knows the paths His children travel, and why.
   c. He knows the words uttered, and why.
   d. He knows the disposition of humanity to drift from the right.
   e. He knows the attitude of others.
3. Recognition of God’s Ability to Lead Apart
   i. “Lead me in the way everlasting.”
   ii. Impels a desire on the part of the Christian for better things.
4. Application of These Places the Christian in a Good Position to Be Useful in a Revival

Heard God’s Voice
(I Samuel 3:4)

1. When the Voice of God Is Heard
   a. “Ere the lamp of God went out.”
   b. While the Christian is obedient.
2. Recognizing God’s Voice
   a. At first Samuel was surprised. It takes time for the child of God to distinguish
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EASTER SERMON

PAUL S. HILL

But now is Christ risen from the dead, and become the firstfruits of them that slept (1 Cor. 15:20).

Introduction
The resurrection of Jesus from the dead holds a very important place in the Christian faith. St. Paul freely acknowledges that if Christ is not raised then there is no resurrection and our faith is vain. Without this supporting pillar of the Christian faith, without this connecting link between the future life, we are all men most miserable. All the other matters of our faith are illusions, but a vain hope.

The hopelessness of the world without the resurrection is evidenced by the helplessness of the heathen world. They have no hope of the future life, it is vague and perplexing.

a. Without the fact of a resurrection even the heathen are more hopeful than they now appear.

b. For the resurrection does assure them of a future even though they do not know of the resurrection of Christ.

c. If all the world were overrun by tyranny and oppression, there would still be hope that some men might bring in a period of right and freedom. In such a world the Christian could still hold a hope of heaven, but the situation is one of absolute hopelessness unless there is a resurrection.

"It is in this life only we have hope in Christ of the resurrection, we are all miserable." (v. 41)

But now is Christ risen.

a. The resurrection is a fact.

b. A matter of history.

c. Fulfilled.

d. An established Christian belief.

3. The resurrection is a basis for that "joy" that Jesus said should not be taken away from His Church. He said "the world shall rejoice, but ye shall have sorrow." This refers to the period between the crucifixion and the resurrection. "But your sorrow shall be turned into joy." Because of an event that is to take place, even the resurrection of Christ, and this event to be of such a character that it will be the basis of joy that no man can take away.

This joy is based on a matter that survives persecution, and even the resurrection of Christ, and this event to be of such a character that it will be the basis of joy that no man can take away.

Conclusions: We need no other place for

THE PREACHER'S MAGAZINE

EXPOSITIONAL SERMON OUTLINES

PAUL S. HILL

SUBJECT: Three Historical Aspects of the New Testament Church.


TEXT, 15:18:

The story included in this setting includes the events in the upper room and also in the home of Cornelius, the Gentile. Also narrate the evangelistic work of the disciples among the Gentiles, as mentioned in the scriptures used.

The story terminates with the conversion of the centurion, and the narrative of the Gentile who was converted.

1. The first historic fact of the New Testament is the fullness of the promise of the Messiah. The entire history of the world is now being written against the background of this fact. This was in the Old Testament prophecies, and the entire prophecy of the Old Testament was toward this end. The New Testament Christian Church has this historic fact.

2. The second historic fact belonging to the New Testament Church is the call of the gospel to the Gentiles. To this call the Gentiles had responded. The evangelistic efforts of the disciples among them had been wonderfully successful. Cornelius had received the Holy Ghost. Many others had accepted the truth of the Messiah. This also was predicted in the Old Testament as belonging to the New Testament Church. Thus in the acceptance of the Gentiles into the body of Christ the New Testament Church established its second historic fact.

3. The third historic fact belonging to the New Testament Church is the presence of the Holy Spirit. Pentecost is historically the property of the Christian Church. The upper room experience was one in which the disciples were cleansed from inward sin and empowered with the Holy Spirit.
II. THE PERIL OF REJECTION

1. The devil as a witness. Lost, opportunity of salvation may be lost.
2. Our responsibility is in proportion to the light we have received.
   a. Judgment will be easier for the heathen than for the enlightened.
   b. Many have rejected the witness of mighty works (v. 13).
3. Word of God, the witness of salvation.
   a. Shalt thou be exalted? See Greek: "That is the question." It was a great city in that day.
   b. Christ's prophecy came true. There is no trace of the city today.
   c. We, who have been especially favored, Christian parents and church influence significantly.
4. They reject not man but Christ.
   a. Not the preacher or personal worker.
   b. This is a thought of condemnation for the worker (John 15:18-20).
   c. Personal evangelism proves the way for many evangelism. "Whither he himself would come."
5. He sent them out two by two.
   a. The Spirit is the guide. Our work is very effective. They could encourage each other.
   b. See Montgomery's "Personal Evangelism." Page 49 (The Sweating Woman).
6. They were enough to claim the promise. "Where two or three are gathered together," etc.
   a. "If two of you shall agree," etc.
7. This work offers a great field of opportunity.
   a. Harvest is great, laborers are few.
   b. Prayer is needed for workers.
   c. We need a hundred assistant pastors to multiply the Sunday school.
8. The barriers of personal evangelism. a. Consecration—"I send you as sheep among wolves."
   b. Truth—"Take neither purse nor scrip, and withdraw not by the way." a spirit of discernment (v. 6).
   a. Caution against hasty and glibly reports.
   "Go not from house to house."
   b. We are to be messengers of the kingdom. You are to be Christ's ambassadors, Christ's ministers (v. 9).
   c. Deeds of mercy and service (v. 9).
   "One of the best ways to win a person is to help him in times of trouble and need."

III. JESUS ONLY

1. All things placed in the hands of Jesus (v. 22). See Greek—"All things are placed under me."
   a. That is why so many miss it.
   b. He alone is the way of salvation (John 14:6).
   c. Without shed blood there is no remission (Heb. 9:22).
2. The only true revelation of God comes through Jesus Christ.
LEAVEN, A TYPE OF CARNALITY

LEAVEN, A TYPE OF CARNALITY

JOSPEH GRAY

Text—Furge out therefore the old leaven.

Introduction—Commentators agree that leaven is a type of sin. Yet few commentators seem to have grasped the thought that it is a type of inner corruption rather than of outward transgression.

I. LEAVEN IN THE MOSAIC RELIGION

1. Putting away of leavenfirst found at the institution of the Passover. It refers here primarily to the haste of departure from Egypt, and since Egypt typifies sin, it is intimately connected with conversion.

2. None of the meat or meat offerings which atoned for sin could be offered with leavened bread.

3. The consecration of the priests and the separation of the Nazarites both demanded unleavened bread.

4. Feast of firstfruits or ingathering, the only sacrifice in which leaven was offered.

   1. This feast a type of Pentecost.
   2. Typifies the believer offering the firstfruits of the new life, together with the suit remains of carnality as an offering on God's altar.

5. Amos pictures Israel in corrupt idolatry, zealons with false zeal in the worship of Jehovah, yet offering leaven with the sin offering, typical of a slaying religion (Amos 4:5).

II. CHRIST'S TEACHING ON LEAVEN

1. "Beware of the leaven of the Pharisees" (Matt. 16:6). Here Christ is condemning religiosity linked with inner corruption.

2. "The kingdom of heaven is like unto leaven" (Matt. 13:13 and Luke 13:21). Some would prefer this to the spread of the gospel, but it is my opinion, backed by some outstanding Bible commentators, that this refers to the period of the Church which was so wholly corrupt that only the corruption of sin would characterize it. I believe the context will verify it.

III. LEAVEN IN THE CHRISTIAN LIFE

1. Leaven everywhere in Scripture typifies corruption.

2. Notice that Paul commands believers to "FURGE OUT THE OLD LEAVEN."

3. Some characteristics of leaven:
   1. Makes palpable that which is unpalatable.
   2. Ferments and sour that which is fresh.
   3. Pulls up and slaps over at unexpected times.
   4. Has its origin in death and decay.
   5. A false sacrifice the other real atonement; therefore, all sacrificial types of Christ are offered without leaven.

4. The sacrifice which types Pentecost has the following elements:
   1. The believer brings the firstfruits of his experience and places them upon the altar.
   2. But leaven is included in the offering, a type of the believer offering the leaven of carnality.
   3. The offering is consumed by fire, and thus all decaying elements are destroyed.
   4. The believer goes away from the altar to enjoy the rest of the fruits of Christian experience.

PERFECT LOVE

M. G. Basset

Text: Phil. 4:8.

Perfect love implanted in the human heart is:

I. Sacrificial.

II. Considerate—occasions no stumbling block.
   "If meat make my brother to offend I will eat no meat so long as the world stands."

III. Inexhaustible.

IV. Understanding.

V. Liberal and generous so long as the thing done be not sinful.

VI. Believing and hopeful.

VII. Powerful to reclaim one who has erred from the error of his way.

VIII. Divinely implanted or engendered.

Trust in yourself, and you are doomed to disappointment; trust in your friends, and they will die and leave you; trust in money, and perhaps you may have it taken away from you; trust in reputation, and some slanderous tongue may blast it; but trust in God, and you are never to be confounded.—D. L. Moody
about three hundred times. Some of these are: marked overdevelopment of sex characteristics, premature puberty, anemia, heart disease, thyroid glands enlarged, bad breath, eyes, nose, ears, tuberculosis, and defective control of bladder. On the score of defective interests which resulted in crimes there appear: lack of mental interests, recreational interests defective, dissatisfaction with racial religion, with school, and emotional, excessive interest in movies, exciting literature, etc.

It is thus seen that a direct relationship exists between abnormalities, mental, social and physical, and adolescent delinquency. This relation should be studied by the religious teacher.

3. What light does the “problem child” in school-throw-on the discussion? Five hundred children, considered problem children in school, were studied by the Commonwealth Program for the Prevention of Delinquency. Then a second group of selected children were studied. The first is called the problem group and the second the control group. The highest age was 16. The summary of the facts are:

(1) About twice as many boys as girls were found in the problem group. (2) About five times as many problem children were defective mentally. (3) About twice as many problem children had speech defects, three times as many had physical defects, and the same number had personality difficulties. (4) Six times as many of the first group showed conduct disorders. (5) Twice as many of the first group showed endocrine glandular disorders or disturbances.

In the problem group bad home conditions, personality, mental retardation were most frequently listed as factors. Six out of ten with some defect in the personality showed these in the home, at school and at the clinic were studied.

4. What is the summary of the Cleveland survey of delinquency? A survey was made in Cleveland of 2,897 cases coming up in the Juvenile Court. The results are:

(1) Sex. About 80 per cent of offenders were boys.

(2) Ages. The age of delinquency began at 6 and reached its largest number at 15.

(3) Offenses. The offenses come under stealing, burglary, running away, intoxication, and drunk and disorderly. For girls this last, along with roaming the streets, incorrigibility, and drinking were the contributing causes.

(4) Religion. From 60 to 70 per cent of the parents were Catholics, 25 to 35 per cent Protestants, with from 5 to 10 per cent Jews.

(5) Parental status. A large per cent of the cases came from broken homes, homes of a very low economic status. In conditions, and a low combined family income. In many cases the mother was forced to work.

5. What is the relation between narcotism, stimulants and delinquency? The relation between the use of alcoholic beverages and adolescent criminality is well established. Various methods exist in which the individual may be affected the nervous system of the child.

(1) Heredity. Alcohol affects the offspring as well as the parent. In the antenatal conditions it has been found that alcohol taken by the mother affects the nervous system of the child.

(2) In the developmental stage alcohol caused about two per cent of delinquent crimes.

(3) It is possible in the environment that the use of alcohol plays its largest part. Healy found that of 5,000 cases studied 31 per cent of the parents used alcohol.

(4) When taken by adolescents alcohol breaks down moral and social inhibitions. This is the beginning of prostitution for girls. The Chicago Vice Commission found that even when a girl was moral, still under the desire for companions, as alcohol was taken, her normal inhibitions were broken down, and immorality had its inception.

(5) The use of morphine contributes to delinquency, through a lowering of the powers of attention, self-control, volition, a deterioration of moral judgment, and general character, mental vagaries, and states of hallucination.

(6) Dr. Healy states that the excessive use of tea and coffee by adolescents results in unsteadiness and excitation of the nervous system, and a general uneasiness. Trauca is the natural outcome, and this in turn may lead to crime.

(7) The score on tobacco is the same. It lessens adolescent will, produces a feeling of satisfaction, and may become a contributing cause in a life of delinquency.

6. In what manner does environment enter into adolescent delinquency? Two factors determine the personality of the future criminal and the environmental factors. While the environment cannot alter the hereditary basis of character, it still can enter into the destruction of the noble elements of the personality. Some are born delinquents and criminals, and others are made delinquents through environment. Outstanding factors entering into the environment of the delinquent adolescent are:

(1) Immoral home environment, as one in close proximity with a vice district.

(2) Home irritation, such as arguing, teasing, quarreling. A typical case study for home conditions, would possibly run: (The teacher of religious education should acquaint himself with the technique of record making and keeping. By this means a chart can be kept of the actual conditions entering into the life of youth.)

Home Conditions:

Father alcoholic
Mother too abusive
A brother ran away from home
Mother worked out

Heredity:

Father alcoholic
Mother immoral

Offenses: Theft
Trauca: Ordinary in ability
Stealing: In institutions
Runaway: Retarded in several times

(3) Home uncles. (4) Parents separated. (5) Crowded house conditions. (6) Poverty and no home. A considerable amount of vice and sexual immorality is directly caused by home surroundings.

7. How do bad companions condition delinquency? In the study of the environment evil companions are found to contribute to delinquency. Not a single court case has been found but in one way or another bad companions assisted in leading to a life of profligacy. These class themselves as:

(1) Companions in the home (noted above).

(2) Street companions, loafers, occasional thieves and gang members. (3) School companions, cliques, gangs, clubs, etc.

(4) Companions of the opposite sex. There is no escaping the fact that one will tend to fall to the level of his or her companions, and in the production of delinquents and immoral young people this is no exception. In the study of companions it is well to note the following elements: Social amusements contribute to ease downward; the downtown shops, the social life of the gang, the club, the dance hall, homes of vice districts, the movie and the theater. More young people have been led astray through evil companions than by any other means.

8. What influence do newspapers, low class reading and pernicious stories have upon delinquent adolescents? (1) One cannot compute the tremendous influence which newspapers bring to bear upon adolescents of the delinquent type. This is due to the fact that the columns of the daily paper are taken up by accounts of criminalistic affairs. It is known that before a crime occurs there is extensive reading of the newspapers. With this is linked the fact of superstition. Weak-minded, or abnormal people accept suggestion easily. Through reading of crime, the power of suggestion is liable to spur the youth to similar attempts. Ofttimes the thought that the criminal was captured will inspire the adolescent to think that he would be more successful than the one committing the crime.

(2) Outside of a bad environment, low class reading affects youth more than any other element in the environment. Psychologists are giving much space to what President Angeloff of Yale University terms "the motor consequences of mental imagery." Evil literature creates similar mental imagery, and this in turn results in motor actions. When youth reads "blood and thunder" stories, where the crime element dominates, the tendency is for such mental images to work out in the life. But these and detective stories are usually read by youthful criminals. Crime and pernicious literature go hand in hand.

Healy reports a case of a boy 14 years old, with a well known career, who lacked all other mental interests save that of bandit and detective stories. This was linked with the fact that the boy attended shows wherein the same type of pictures were given. The mental imagery of the youth was that of crime, and his actions were the same.

The first safeguard of religious educators is to throw around youth an environment which is wholesome, pure, associates who are elevating, homes which are clean, and literature which is enabling and uplifting. Youth will read, and it is the duty of the Christian instructor to give to the adolescent stories of adventure of a clean type, wherein morality is held up, heroes stories based upon fact, which will inspire.
9. What influence do pictures have upon adolescents? Pictures exert a strong psychological effect upon adolescents. Visual memory and visual imagery play a most dynamic part in the mental life. The thing which is seen, is again represented in consciousness. The strength of the power of visualization must be reckoned with in considering the sources of adolescent proclivity. In court life often the adolescent confesses that his crime was based upon a certain picture which he had seen.

On the score of the sex element the movies bear a very pernicious influence. Pictures of love-making, "petting," as well as those in which the sex life is held up in an artificial light, directly affect the susceptible adolescent. When this imagery is impressed upon the mind, even though the reaction may not be immediate, still around this the sex habits have been found to center. Most movies are conducted in the haze of semi-darkness, where the vigorous and immoral are readily taught. Holz, W. "Movies and the theater are favorable places for the teaching of homosexual practices."

10. What relation does spare time bear to delinquency? We have pointed out the relation of spare time to the thought life and character formation of adolescents. But with productivity spare time becomes one of the strong contributing factors. When the adolescent is free to roam, attend the movies, go with the gang, seek questionable amusements and companions, it is then that he or she is endangering the character. While engaged in some kind of activity this danger is lessened. But when an idle task is at hand, the spare hours are spent in reading trashy literature, attending the movies, or associating with evil companions. It is needless to say that the adolescent's life must be engaged in some useful or recreational activity under correct supervision.

11. How is delinquency conditioned by mental imagery, mental habit, and mental conflict? (1) Mental imagery, as pointed out, directly contributes to early experience and delinquency. One young man tells of awakening in the midst of a "blond and thunder" scene. It was soon discovered that this was but a carry-over of a melodramatic moving picture and wild west narrative which he had experienced in former days. Some youth testify that, the only manner in which they are able to keep away from crime and evil is by preventing this evil mental imagery from dominating the thinking processes. One had wanted to be placed in such a situation so that he would be freed from environmental suggestions which caused mental reproductions of impelling pictures. Mental imagery is a strong causative factor in the production of misconduct.

(2) Mental habit in relation to delinquency among adolescents is concerned mainly with such phenomena as the following: mental imagery, associating with bad companions, the use of stimulants, cultivating a taste for exciting literature, for shows and adventure, the indulgence in sex habits, and the development of certain attitudes of the mind. When once such habits are formed it is difficult to break them. In this field of juvenile delinquency mental habit exerts a strong influence. One lad says that he is unable to keep away from a certain place of evil, and a young lady, that she is unable to keep from thinking evil thoughts, and so it goes. Mental habits have thus been formed.

(3) A mental conflict presupposes an emotional disturbance. This rightly belongs to the field of abnormal psychology or psychiatry, as it is termed. Since there is nothing which so suits the emotional life as the sex activities, it is believed that most mental conflicts have their source around these experiences. When any strong desire is repressed, and not allowed a natural expression, a mental conflict may result. When a series of similar desires are repressed, they produce what is known as a complex. Whatever the nature of the repressed desires is, will condition the type of complex. These may be sex, crime, fear, social misbehavior, inferiority, etc. Such conflicts play an important part in the life of adolescence. For it is during this period that complexes are formed. Delinquency will be the same in terms as the type of conflict.

The following conditions may result in mental conflicts: Uncertainty concerning parentage, death, and life on the part of those children, the various features of the sex life, a sensitive and fine nature being thrown into mental, emotional disturbances by harsh treatment, or false accusation, deep hidden emotions stirred which result in seeking expression or reaction in misconduct.

The duty of religious education is to seek out these factors, which may result in either mental imagery of a vicious type, undesirable mental habits, or mental conflicts. When once the source is discovered the personality must be rid of them entirely, or evil will result. On this last score of mental conflicts in the average church school of 100 or more it is not difficult to discover from one to five young people who are suffering from one type or another of such conflicts. In their initial stages they may not be serious, but unless they are eliminated from the mind as the years pass they will become etiologically elements in the personality, and will disturb the mental balance.

12. What are some of the characteristics of the delinquent girl? The most frequent cause of delinquency among girls is due to the very nature of adolescence itself, in that there is a tendency of the organism to adjust itself to the environment. When this is not achieved, delinquency results.

(a) Among girls delinquency takes the form of anti-social sex behavior. The crude sex instinct is seeking expression, and when not found in an early marriage, gross immorality may result.

(b) Delinquency is also produced by boys and girls in early adolescence banding together in secret organizations for the object of sex experimentation. When once initiated, the girl can scarcely escape.

(c) Homosexuality is another form of delinquency among girls. The homosexual girl has no desire for friendship with boys, but rather her activities and "loves" are selected from other girls. Among such the most vicious practices are common.

(d) The delinquency of girls is also discovered in the adolescent thief, notorious liar or falsifier, with the school girl.

(e) In the last analysis the girl delinquent is usually started on her downward career through poverty, bad home conditions, evil associates, lustful employers and questionable amusements.

(6) There is also a direct relationship between abnormality and delinquency among girls. The abnormal girl is usually found to be delinquent.

The duty of the Christian forces in dealing with the social and religious prodigal or delinquent is to discover the source of the disturbance, to eliminate the same, and above all to furnish a Christian environment in which the youth may find those forces which will lead him or her to the Master. The hope of the delinquent is conversion through the power of Christ, and outside of such aid there is but small help.
changed the entire direction of his life, did not account for those developments and mature gifts and graces that afterward became evident. St. Paul had a list to do with his own "making" as a minister. If he had not done something about it himself, his career would have been small.

"As much as in me is" shows a process of developing. The limits of his abilities, the extreme strength of his personality, were enlisted in the business of preaching the gospel. He gave to the limit of what he had on hand, and in the exercise of it he found increase and development.

"The fullness of the blessing of the gospel of Christ," coupled with "as much as in me is" pretty nearly tells the whole story of his ministerial progress. To be possessed with the full blessing of the gospel, and to go to the limit of human abilities in order to preach it surely stands for a progressive ministry that otherwise might almost fail.

Many of us ministers miss out on both these fundamental requirements for a successful ministry. The gospel does not possess us fully enough, and when it does not our efforts in preaching it will be second rate, or even worse. Some have found that they may be "possessed" with a career, or a reputation, or some other ministerial abnormality, and not be possessed with the gospel. And when we are possessed with the gospel, and the gospel possesses us, we are frequently not diligent enough in going our limit in its proclamation. We are poor preachers and ministerial workers are afraid of hurting ourselves with hard effort, and because we have too little concern for the gospel we are called to preach. We can run rares with other ministers to see who will get the best churches, or the biggest meetings, or the most calls, or have the biggest crowds, but when it comes to those things which only can make us better ministers we fall down on our job and sit around and wait for the Lord to do something that He never has done yet, and that is make great ministers out of lazy and half-saved men.

MOSTLY WRAPPING

Yesterday there came to me through the mail a little, four-page paper. As I tore off the heavy covering in which it was wrapped the thought passed through my mind, "This appears to be mostly wrapping." Sure enough, if the two had been placed in the scales the wrapping would have outweighed the contents more than two to one. But that was not all. The little paper enclosed was greatly concerned about a matter that was of no special value. Mostly it condemned those who did not see eye to eye with the position it assumed. If the whole world had adopted their position as correct, and had faithfully adhered to it, it would not have changed anything for the better, for it used language to heaven. When I had read the contents of that little paper I thought again, "This is mostly wrapping." The discussion was much too big and long for the importance of the subject. The kernel of meat, if there was any, was too tiny for so much husk.

But that is quite likely to be the way with those of us who have a little idea that impresses us. We build an empire around a nonessential. The ambition that is going on just to propagate some notion of doctrine that is only slightly if at all related to the truth as it is in Jesus is about like that little paper, mostly wrapping. Once in a conversation with a Catholic priest the question of the true Church came up. Everything was not going his way, and to help his position he exclaimed, "I can trace the ordination of every priest back to St. Peter." He didn't get time to do it for he had to have for a smoke, but we would have liked to hear him do it, for after he had finished we went on to ask, "What of it?" Does that prove anything that helps save a soul? "Does that make for a clean heart, or guarantee the baptism with the Holy Ghost for any believer?" and then, cannot the Episcopal Church point to the line of ordination by bishops? And do not the Presbyterians claim an unbroken line of apostolic succession? And after all, what does it prove that is essential when the entire New Testament ministry is being preserved entirely independent from the Old Testament tribe of Levi, and is now maintained by a Spirit-called, and Spirit-filled, and Spirit-possessed ministry, on the basis of the administrations of the Spirit. An interesting subject, indeed, but "mostly wrapping." Some of the subjects that are most frequently discussed by Christians are out of proportion to the space they use. We once asked a Salvation Army captain if he was a permillennialist or a premillennialist and he answered that he was a Salvationist. We asked him the basic answer that we have heard to that question. Come to think of it, we think it is the only answer we have heard. Mostly the question is wrapping, though the brethren are welcome to keep on wrapping if they find it interesting or profitable.

Some of our sermons are about like that.

"Mostly wrapping." The real essential truths of the sermon are so weakly presented while the nonessentials are paraded with shouts and gestures that are indeed impressive. But the intelligent listener in the pew will have a chance to think that the sermon was mostly wrapping.

Oh, well, that heavy wrapping got that little bit of no good paper to me through the mail, and maybe in spite of the heavy wrapping we do our thoughts and truths up in some of them we will get to their destination. Let us hope so.

Illustrations of St. Paul

Following a list,

1 Cor. 3:1, 2; 3:9-10, 5:5-7, 6:19, 17, 15:26-27.
2 Cor. 3:1-5, 2:2, 4:2, 10:4, 10:7, 11:16.
Gal. 3:24, 4:1, 2, 4:3-10, 5-9.
Phil. 3:13-14.
1 Thess. 2:7, 5:4-5.
1 Tim. 1:1, 11:16.
2 Tim. 2:3, 1:12, 2:20, 2:3-4.

The Preacher's Book.

It is said, and truly so, that a book that is read and well digested belongs to the one who reads it. It is not with the idea of having the book and becoming owner of it in a material sense, but rather with that of having within, as part of oneself, the contents of the book. The ideas of the author have been grasped, the subject matter received; and the whole book has been gathered up into the purposes of life. This is what makes a person the possessor of a book. A man may own a book for years, and read it many times, but until he gets for himself what is in the book it is not his.

On this basis it is better for a man to have a few good books, and have them his own, than to have many in his library and not one that he really digested and possessed.

We do not wish to be understood that any man can completely possess the Bible as might be inferred from the above. The Bible is a bigger book than any man, or set of men, can possess in the full extent that other books can be possessed. The very fact of man's inability to fully comprehend the Bible is one of the strong evidences of its divine authorship. If it were of man's writing something so grandly could not fully comprehend all its depths. Someone could think as deeply and as clearly as another human who writes but with the Bible the heights and depths are so sublime that it has remained through the years a book not fully understood.

But the Bible belongs to the Christian minister as much as it belongs to anyone, or at least a Christian minister should come into possession of it as fully as any other mental thing. It seems to mean our proportion that the minister possesses the Bible the Bible possesses the minister. It will, of course, affect his preaching, but even better still it will make an impression on the minister as a man. To have a soul and mind developed among the great truths of the Bible is like developing a plant or flower amid the rugged and the mild things of nature. Both the rain and the sunshine are necessary for growth in plants, and so amid the storms of Siniat mountain and the visions of the prophets, the sorrows of Calvary the gates of Penteecost, the fervor of New Testament Christianity and the dangers of heathen philosophy, the minister's soul and mind are developed and enlarged.

A Bibleless soul is a ministerial failure. His mind and soul may be filled with Shakespeare or Tennyson, he may know history and geography, science and art, but unless his soul has been uplifted by the truths of the Bible we think he will fail, he will fail at least partly, and possibly entirely.

The Bible contains much history, and there is something about the way it is written which is unique in that it reveals the attitude of the Lord at every turn of the road. Every historical event related in the Bible is against the background of the fact of God. Profane history does not contain this marvel of the divine Presence in history. Men write histories against the background of culture history, and the Bible relates historic facts against the background of the holy laws of a holy God. And this strange element contained within the Bible can become the possession of the minister of the gospel, so that he will interpret present day history against the same background, and thus stand with the prophets and utter the truths of God in the face of a wicked world.

And so it is with everything that touches our lives. The Bible places everything against the background of what God says about it. To not have the Bible background for soul development is equivalent to confusion, but to possess the Bible in this way will hold us steady on the straight and narrow line in many a trying place. It will not only hold us steady, but will enrich us with a bounteous supply of worth while soul food that causes us to grow and keeps us from decay.
THE BUILDING OF THE CHURCH

CHARLES E. JEFFERSON

Lecture Two—Building the Brotherhood

The conception of the church held by the Apostle of the Twelve and the man to whom our Lord first promised the keys of the kingdom is that members of the church are not brethren in name only, but brethren in reality: loving as brothers, tender-hearted, humbly-minded” is Peter’s teaching. To Saint John the church is a band of brothers, and the first church was the home of his brotherly love. He wrote, “We know that we have passed out of death into life because we love the brethren.” Again, he says, “let not your brother, if he be a liar, be he at fault, for that he loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” To Saint Paul the church is a brotherhood. He writes, “Concerning love of the brethren ye have no need that one write unto you, for ye yourselves are taught of God to love one another.” These men got their conception of the church from Jesus for it was His habit to remind His disciples that He was their Master and that all they were brethren, not only in name before the supper in the upper chamber was healed by His example in washing their feet and the commandment He gave unto them, that ye love one another; even as I have loved you, that ye also love one another.”

The distinctive note of the Christian life is here to be, love for one’s fellow Christians. A man proves himself a Christian, not by loving men in general, but by loving his brethren in Christ. Christ prayed for His followers that they might love one another; and be for fellowship is the proof of the divine power of Jesus, evidence to the world that He came from heaven. In fact the world is to be brought to God not by Christians particularly loving the world but by Christians loving one another.

The Roman Catholic idea of the church is not the idea of Peter. An outstanding cardinal says, “The one and true church is the congregation of men united by the profession of the same Christ faith and the communion of the same sacraments. If He is the vicar of God, especially the one vicar of Christ upon earth.” Everything mentioned in this definition is external; the heavenly is not included. Even the Protestant definition of the church is somewhat wide from the New Testament standard. A representative definition reads: “The visible church of Christ is the congregation of faithful men, in the which the pure Word of God is preached, and the sacraments be duly administered according to Christ’s ordinances, in all those things that of necessity are requisite to the same.”

The two features conspicuous in the Protestant church are the preaching of the Word and the administration of the sacraments. But preaching is not sufficient to make a church, nor the proper administration of the sacraments. This is but the church is not by the authority of the nation or the church, but by the authority of the Word of God. The new commandment is the standard by which all churches must be measured. This church is a brotherhood, a school for training in fellowship, a home for the cultivation of the social virtues and the human graces, a society in which the Master planned for His disciples. The church is not a mere social service by a common allegiance to the Son of God. The new commandment is the standard by which all churches must be measured. This church is a brotherhood, a school for training in fellowship, a home for the cultivation of the social virtues and the human graces, a society in which the Master planned for His disciples. 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church publicity

Joseph Gray

Article Two—The Mechanical Preparation of News

Newspapers today are not only willing to publish news of churches, Bible schools, missionaries, etc., but are eager to print such news. As a matter of fact, good newspapers for many years have been eager to publish this class of news. The writer is Richard Bean. New editor of the Nashville Tennessean. The quotation is from his book, "The Newspaper and Religious Publicity," published by the Sunday School Board of the Southern Baptist Convention. He goes on to say:

"The real fault was and is with the preacher, Sunday school worker, missionary, young people's worker, and, alleged publicity man of the church. The fault to a newspaper man sticks out like a sore thumb—it is incompetence in writing acceptable news stories. Newspapers all over the United States have what we term, 'newspaper style.' Stories about our church, Bible school, church organization, etc., written neatly in newspaper style will ninety-nine out of a hundred times be published by your local newspaper—and you will be thanked for bringing it in and in all probability will be asked to furnish more copy just like it."

This may seem like strong language to some preachers who have felt that newspaper men carry a grudge against them, but it expresses the very thing we have been trying to say for years. The average pastor does not receive the publicity he ought to receive in the news columns of the paper, because he fails to understand and observe a few fundamental principles underlying the preparation of news copy. It is our purpose to set there principles forth in simple language so that they will be a guide to busy pastors.

We would also recommend the book quoted in the first paragraphs of this article for further reading and study. It makes no attempt to write about advertising, but it is the best book we know of dealing with the subject of preparing church copy for the columns of the newspaper. It should be in the hands of every pastor who has not had newspaper training. It is a small book, but it is well worth its cost.

In this article we wish to deal with the mechanical preparation of copy. This may seem unnecessary, but many stories find their way into the waste paper basket because these rules are not observed.

It is a cardinal principle of writing for publication that you write on one side of the paper only. Important as this is in the magazine field it is even more important in the rush and bustle of a busy newspaper office. There is no time for retracing the lost thread of an elusive story. Furthermore, in the composing room, linotype operators work at such top speed that they are rigidly exacting in their demands that copy shall come to them in the best possible shape for typesetting.

The second cardinal principle of writing copy is to always double-space between the lines of your copy. The practical reason for this is that it leaves room for the editor to correct your copy, especially in the time of news. A newspaper is no place to deliver illegible handwriting, and that which may be perfectly legal to you because of a lack of understanding of the subject, will not be legible to a stranger. If you must write by hand, then observe these rules.

1. Write as plainly as possible.
2. Use ink or a hard pencil so that it will not smudge.
3. Print all names clearly.
4. Leave as much space between the lines as double-spacing on the typewriter.
5. Leave even margins on your copy.

But it will be better to arrange for the privilege of using a typewriter in some friend's office or home if you do not possess one than to take a chance on hand-written copy.

You should be sure to leave reasonably wide margins on your copy. Nothing is more exasperating to the eye than copy that crowds the edges of the paper. And sometimes those margins are necessary editorial comment or notes from the newsroom to the composing room.

Everything we have said above relates not only to the preparation of copy for the newspaper but also to the preparation of copy for any publication. We now come to a few things that relate exclusively to the mechanical side of the preparation of news copy.

The first of these relates to the top of the first sheet of copy. Leave at least twice the top margin you would normally leave, and do not put any title on your story. The reason for this is that newspapers must write their own headlines. We shall take up the reasons for this later. Because of this fact you must leave enough space at the head of a story to write the headline and to give instructions to the composing room as to the size of type to be used.

At the end of the story, never crowd the last line on the bottom of the sheet. If you cannot leave a good inch of margin, then carry your ending over to another sheet, even if it is only a couple of lines. Here is the reason, the editor always indicates the end of a story with a line like this, or its equivalent:

Here is where the expression, "writing thirty" as a synonym for finishing something comes from. The linotype looks for this at the conclusion of a story before he proceeds to the next batch of news. If you crowd the bottom of the page so that the editor cannot get it in, then you have created another of those petty little annoyances that will prejudice the editor against you and will help your copy to slide off the desk into the wastebasket.

Another counsel, in many newspaper offices the linotype operators prefer half-sheets of paper known as "copy paper" in preference to full-size sheets. This is because of the type of copy-holder used on the machine which takes a half-sheet comfortably but is not convenient for a full-size sheet. So it will be well to ask the city editor or reporter if the practice of the paper calls for half-sheets. One paper, a great city daily, goes so far as to provide its occasional correspondents, such as church reporters, with its own copy paper in order to secure uniformity of copy in the newsroom and the composing room.

Then do not forget to number the sheets of a story in sequence, even if there are only two. An editor does not want to spend time trying to sort out the sheet of a mixed bunch of copy. And in connection with this, see that the sheets are in order when you hand them in.

Mr. Nies suggests that you always write your name in the extreme upper left corner of each sheet. Some editors like this, and some editors do not care for this practice, so here again you will
need to find out the preferences of your individual paper. The reason that it is distasteful to some editors is that they do not wish any copy to carry a word without the editor's consent. I think this is especially true of sub-editors on large papers. They do not wish to seem to be doing too largely from contributed sources.

Another thing is to always write clean copy. By this we mean, never type over an important word without clean erasure. It is a good rule to type over a whole sheet of copy rather than to let it go in with one smudgy word that might be misunderstood. Here is where your double-spacing will come in if you are really pressed for time. It permits corrections and interlineations in your own copy.

And while we shall refer to it again under another heading, we would also mention here as a part of the mechanical preparation of copy, be sure that all names and initials are accurate. Just let an editor find out that your copy cannot be trusted in this respect and you have created a prejudice that will be hard to overcome.

You will notice that the proper preparation of copy involves the use of more paper than an improperly prepared story. Some people act as though a sheet of paper were of far more value than a good news story. Do not be afraid to use plenty of paper if it will make your story more acceptable. You do not have to use bond or linen paper. Second sheets are plenty good enough. In fact they are about the same grade as the copy paper used by the newspapers in their newrooms. So get a grade of paper you can afford to use; and then use plenty of it.

The things that we have said in this article have nothing to do with the actual story itself. They are merely the framework. Yet if your framework is acceptable it sets in motion currents of thought in the editor's mind that are favorable toward your story and help to insure its acceptance. Remember, a daily newspaper is about the busiest place on earth in the few hours clustering around the "deadline" just before the paper is "put to bed." Anything that you can do to facilitate speedily work at that time will help to win you favor in the editor's eyes. Remember, also, that on the small daily newspaper or the country weekly, one man must do many tasks, and while, out of courtesy to you, he may seem to be at his leisure when you come in, yet he will welcome anything that cuts down his labor in a legitimate way.

Next month we will discuss some of the elements that enter into the actual writing of the story itself as distinct from the mechanical preparation of copy. In closing this article we would supplement the tip with the thing we wish to say relative to the preparation of copy. Here they are:

1. Write on one side of the paper only.
2. Always double-space your copy.
3. Always type your copy.
4. Leave reasonably wide margins.
5. Leave two inches of margin at the top of the first page.
6. Leave at least an inch of margin at the close of a story.
7. Follow the preference of your paper on whole or half sheets.
8. Number your sheets and arrange them in order.
9. Find out if your editor wants your name on each sheet.
10. Write clean copy, free from doubtful alterations.
11. Make all names accurate.
12. Use plenty of paper. Follow these simple rules and we venture to say that the amount of lineage of your newspaper stories will increase materially and you will find editors are human after all.

ELIMINATING THE UNSUCCESSFUL PASTOR

Roy Sme, District Superintendent

I AM reminded of the farmer who had a mangy dog. The disease was spreading. Other animals on the farm were subject to it. The mangy dog must be eliminated! There were three ways by which this could be done. He could cure the mange, kill the dog, or let the disease take its course and in the end nature would eliminate the dog.

There are three ways to eliminate the unsuccessful preacher. Eliminate the cause of his failure, eclectically kill him, or let circumstances take their course and thus eliminate him.

First, if possible, I feel that we should "cure the mange." I believe that the successful District Superintendent should discover the causes of failure. We are responsible in a great degree for the success of our preachers. Many of our men will appreciate constructive counsel. I know there is danger here. The mangy dog might bite. The unsuccessful preacher might retaliate. Sometimes it may take strong medicine to cure the mange, which is also true concerning the preacher. If the farmer values his dog sufficiently to cure the animal at the cost of luring, bitten, surely we should be willing to risk something in order to help one of our brethren who is failing because of some shortcoming of which he may be completely unaware.

For instance, one of my pastors, who is very excellent in the matter of matter, sympathetic contact, and personal plea, together with being a splendid singer, was about to be voted out of his church. I discovered the condition in time to counsel with some of the members of the church. I found that this good man was rather slow of speech and unfortunately followed a pastor whose one strong point was his ability to preach. My man felt that he must do his best to preach big sermons. The sad thing about it was that his sermons were big in point of duration only. The result was that the people were bored almost beyond their ability to endure. They could stand it no longer, so they determined to have a change.

What was I to do? Could I stand by and let this man who had been there only a year come up for re-election and be voted out and thus be injured beyond recovery? I felt that if ever I was my brother's keeper, I was in regard to this man. I determined to have a frank talk with him. I knew that I had to use all the tact possible and asked God for divine wisdom in making my approach. I told him the exact condition as I had found it, and assured him that I was his friend and desired above everything else to help him. My advice to him briefly was thus: Do not preach over twenty minutes. Be sure to have something to say and when you have said it stop. Write your sermons out. If necessary, type your manuscript to the pulpit and read it. You had better read a good sermon than to extemporize and say nothing. I further advised him if he would write his sermons and read them several times before his wife or before a large mirror or before going into the pulpit he would have more fluency and ease in expression when he stood before his congregation.

He thanked me very much for this advice and seemed to appreciate it. The direct result to him was a unanimous vote for his re-election. That church today is one of the bright spots on my district. I believe that I saved this man to the ministry, saved his family from embarrassment, and saved the church from division.

Another way that we can help the unsuccessful preacher to succeed is to so thoroughly know our men and be so well acquainted with our churches that we can place round men in round holes and square men in square holes. There are distinct types of congregations as well as distinct types of men. It seems to me that our one big job in the superintendent spirit is to secure pastors that fit. If our pastors succeed our district will succeed. The most satisfactory way to eliminate the unsuccessful preacher is to help him to succeed by eliminating those faults which make him unsuccessful.

There are times, however, when all that we can do will not save a preacher from failure. Either he cannot or will not make the necessary adjustments in order to succeed. I believe that in these cases it is necessary to eliminate the preacher by frankly refusing to recommend him. This may cost us some votes at the next District Assembly and in extreme cases may cause us to suffer defeat. I feel, however, that this need not be the case if we exercise proper diplomacy in our procedure.

It may be properly said here that our strength as Superintendents depends not upon the power delegated to us through legislation, but more especially upon our ability to gain and hold the confidence of our pastors. To this end we must ever be known as the pastor's friend. Only in the rarest cases is it wise to take sides with a congregation. Even though I may be sure that a pastor is opposed to me as Superintendent, I do not feel that this is sufficient cause for me to seek his removal. It is a larger thing for me to get along with him and thus win him rather than to have a loss and drive him from my field. When we have gained the confidence of our men we can safely counsel with them concerning whatever changes may seem to be the best for the work.

We should remember too, that to merely transfer an unsuccessful man from one district to another does not eliminate him. I think a little old-fashioned honesty might be more ruggedly practiced when it comes to recommending our unsuccessful preachers.

Too many times our recommendations are so written that there is more between the lines against the man than what the lines themselves express in his favor. This might seem all right if all are properly versed in reading this code. This practice among us is doubtless prompted as a means of self-protection. We fail to give
SOMEONE HAS SAID

COMPILED BY HAROLD C. JOHNSON

CHAPTER THREE

No person can whitewash himself by blackening others.

Gold, gold, gold;
Bright and yellow, hard and cold.
Malten, graven, hammered and rolled,
Hard to get and light to hold.
Hoarded and battered, bought and sold
Stolen, squandered, borrowed, shared;
Squandered by the young, bungled by the old.
To the very edge of the churchyard mold.
Price of many a crime, untold.

Gold, gold, gold, gold.

Act as you believe the Lord would act, if He were in your shoes.

If you only have a mental belief in God, at your best you are one step behind the devils, for they believe in God and tremble, and you don’t tremble.

If you cannot think of any reason for doing a thing, then you have one reason why you should not do it.

God wants soldiers not babies. Put down your bottle and snatch up the sword.

As Christ gave all, He claims all.

All that God says will come true in spite of all false hopes held out by false prophets. I believe in the kind of decision day that Peter held on the day of Pentecost.

Dress in that way to rightly represent the Christ you profess to serve.

The basis of prayer is tight relationship with God and our fellowman.

If we build fine churches and neglect our colleges we will have pulpits without preachers and pews without congregations.

Faith not only believes that God can but that He will.

Authors are known by their writings, fools by their words, men by their companions, and parents by their children.

Some people are afraid of getting too much religion, but who’ll have too much when death comes?

Crucify your lusts and dethrone your Lord as you have dethroned your lusts and crucified your Lord. God has so constituted man that within himself lies the power of his salvation or his ruin.

Rotten politicians breed anarchy. The home worth living in: Where each lives for all; and all live for God.

Thousands of people in the nation do not vote, possibly their faith in politics has been destroyed. Atheism and anarchy unite to destroy men and dishonor God.

Democracy void of Christianity is dangerous. Death, himself shall die, but we never. Blessed or cursed with immortality, we shall live to wish we had never lived, or to rejoice that we shall live forever.

I would rather lose any battle fighting fair than to win fighting unfair.

I can sleep better to give a cup of cold water to my enemy, than to murder him.

It costs man nothing to forgive, but it costs God His Son.

Faith never claims the results without having met the preliminary conditions.

Presumption claims the results without ever having met the conditions.

Rationalism breeds superstition.

Many of us read too much and think too little. Many more do neither.

Watch your heart, life and tongue.

To laugh at a child’s mistake may ruin him forever.

It is not God’s will for you to be damned. If you are lost it will be in spite of His will.

Blessed are they, who teach their children to reverence the house of God.

If we reject the Christ of the manger, we must turn away from the Teacher on the Mount.

Some have lost their power and pacify themselves by making light of those who have retained theirs.

PASTOR’S SCRAPBOOK

I. L. FLYNN

TRUSTING IN GOD

In Second Corinthians, the first chapter, verses eight to eleven, Paul gives us one of the finest interpretations of his sublime faith in God’s Fatherly care we have in the apostle’s writings.

He says the trouble that came to them in Asia was such that they were “pressed out of measure, above strength, insomuch that we despaired even of life.” They were in a very critical place. Luke tells us of a similar condition when they were in the Eureclydon storm on the high sea, when all hope they would be saved was taken away. It was Paul that prayed through and saved all on board the ship.

Paul goes on to say in these verses that they had the “sentence of death” in themselves, that they should not trust in themselves, “but in God which raiseth the dead.” Sublime words, these.

God had shown them that they should not trust in themselves, not in human strength, not in their own righteousness or goodness, “but in God who raiseth the dead?” If they should be killed some, where out there in Asia and God was not through with them, He could raise them to life. Do we have such faith, such trust in Him?

The apostle then hastens to say the Corinthians had helped in their deliverance by their prayers. So in praying for others we can help them out of many of their difficulties.

—“I looked upon a sea
And lo! tears dead
Although by Hermes’ sound,
And Jordan fed.”

—“How came a fate so dire
The tale’s soon told
All that it got, it kept
And just did hold.”

—“All tributary streams
Poured here their grave
Because that received
But never gave.”

How Sublime!

One said of the love of God, "A man has to hug his sin very tight that the almost despotic love of God may not wrest it from him. He has to hide its venom deep in his blood, that the Great Physician may not find it out and destroy it.”

—PRESSING ON

“By the grace of God I resolved to set out as it were anew in the Christian race: to strive to forget past failures or discouragements, so far as they would tend to relax my endeavors or to lessen my hope; and yet so to remember them as to walk very humbly, watchfully, and circumspectly before God—loving much, as one to whom indeed “much has been forgiven.”

—CHARLOTTE ELLIOTT

OUR PLEA

“Is it so much a question whether we will be punished for taking part in crucifying Christ, as for refusing to take part in Christ crucified.”

(27)
"Tonight, my soul, be still and sleep; The storms are raging on God's deep— God's deep, not thine; be still and sleep.

"Tonight, my soul, be still and sleep; God's hand shall still the tempest's sweep— God's hand, not thine; be still and sleep.

"Tonight, my soul, be still and sleep; God's love is strong while night hours creep— God's love, not thine; be still and sleep.

—CHRISTIAN GUARDIAN.

There is such a thing as perfection; for it is mentioned so often in Scripture. It is later than justification; for the justified persons are to 'go on unto perfection.' It is not as late as death; for Paul speaks of living men as perfect.

—JOHN WESLEY.

"Do not let the adversary lead you to dwell upon some one subject, to the exclusion of others, such as faith, dress, purity, tameliness, slavery, etc. Make many of these things in particular, but of symmetrical holiness in general. Follow the Bible; it has no hobby but holiness."

We never know for what God is preparing us in His schools—for what work on earth, for what work in the hereafter. Our business is to do our work well in the present place, whatever that may be.—Dr. LYMAN ABBOTT.

HERE AND THERE AMONG BOOKS

A NEW GUIDE TO CHRISTIAN DISCIPLESHIP by John W. Mcilvenn (Revel—$1.00) left me wondering why the author called his volume a "new" Guide. The book goes over the ground of seeking and finding God in quite acceptable fashion. In fact, Rev. Mcilvenn, apparently a retired Presbyterian minister, is decidedly the old, conservative, evangelical school. He voices no new and royal road to knowing God. The book is in fact, a manual for seekers and Christian workers on the fundamental steps to discipleship, prefaced by a chapter on "God the Great Reality," and another on "The Reality Incorporated." This little volume of only ninety-five pages has considerable merit: first, its brevity; second, its comprehensiveness; third, its unusual degree of human interest, quoting as it does profusely for writers, scientists, poets and from whatever source an unillustrated or unargued fact can be elicited. This book may be brief but it is not superficial. Its arrangement, scope and brevity all combine to make it a volume of valuable sermon material. In his chapter on "Hardcore," writing on perseverance, I think the author stresses too much, the thought of God's responsibility for not letting His people stray. At the same time, isn't it true that our determination and others who do not teach, "the perseverance of the saints" or "eternal security" have failed to emphasize sufficiently the fact that although a child of God may be led by Satan into impulsive sin, there need be no break of any duration in that person's walk with God? The return and reconciliation may and should be immediate. Again, most of our readers would find the book inadequate in the charge and important. The author merely mentions that He should be received in confident trust as an empoweeer.

It is not often that one finds a book of sermons that can be recommended almost without reservations. Here is such a volume, however, The Pompous One the Gospel by G. Campbell Morgan (Zondervan—$1.00). There are nine sermons each one marked by Dr. Morgan's penetrating insight into spiritual truths and his keen analysis of context. The first three sermons deal with "The Purpose, the Effect and the Appeal of the Gospel," a trilogy of subjects that will give any preacher at least a substantial foundation for some sort of superstructure. The closing sermon on "Conscience" is a masterpiece in this much used theme. But this is not just another sermon. Let me cite you the divisions: (1) The Bible on Conscience, (2) "Knowledge With"—What? (3) Conscience's Normal Function, (4) A Capacity and a Responsibility, (5) Conscience in Personality, (6) The Correction of Conscience, (7) The Place of Conscience in Society, (8) Conscience and Reason, (9) The Last Strand of Life. With such a skeleton you may rest assured that the flesh and sinews and the rest will be quite out of the ordinary. The only objection to Dr. Campbell's sermons that this bookman could proffer is that they might have a tendency to discourage a preacher with less native endowment along the sermon building line.

BOOK BROWSEINGS

"We are not to look for an experience, we are to look for God—or better, to be found of Him. Many people have read or heard others speak of glowing experiences they have had. (And a warning will not be misunderstood that it is dangerous to talk up or write up such an experience). Whereupon they say, 'No such thing ever happens to me.' They then either give up their quest, deciding that their 'temperament' is against it, or they pretend to an experience by trying to work themselves up emotionally. We are to recognize that God may not speak to us as He does to others, but we must let Him show Himself to us in His way for us. We must want God, not an experience of Him like other peoples. So, often we watch one door and will not open another at which God is knocking. He has His own secret stairway into every life." (How Can I Find God? Weatherhead—Revel).

"Later missionary annals fully bear out the proposition that the secret of the missionary's power from the human side is the outline of man that he is. Look at Elliot and Brainerd, and Carey and Martyn, and Judson and Livingstone and Patton. These were brave and devoted men, every one of them. Frail in body, most of them, they yet feared neither disease, torture nor death. They were sincere and unselfish, men, self-sacrificing to the last degree. They had a consuming love for the lost. What risks they ran, what hard and mental service they were willing to do in their desire to win men to Christ. They were holy and unblamable in their lives. We hear of Brainerd in his hours of 'secret duties' agonizing in prayer until his body, even in a cool atmosphere, was wet with sweat. They were successful men. How remarkably the power of the Holy Ghost accompanied their work!' (The Teaching and Preaching That Counts. Gray—Revel).

"It is reported that there were 7,000 churches that did not gain a single soul for Jesus Christ in an entire year. That means that 7,000 ministers preached the gospel for a whole year without reaching even one lost soul. Supposing that they preached, pitifully at a low average, on forty Sundays, not including extra meetings, that would mean that these 7,000 ministers preached 560,000 sermons in a single year. Think of the work, the labor, the money expended in salaries, etc., to make this possible. And yet 560,000 sermons preached by 7,000 ministers in 7,000 churches to tens of thousands of hearers during a period of twelve months failed to bring a single soul to Christ.

"Now, my brethren, there is something radically wrong somewhere. There is either something the matter with these 7,000 ministers or else with their 560,000 sermons, or both." (The Revival We Need. Smith—Marshall, Morgan & Scott).

COKESBURY MARRIAGE MANUAL

Reproduced are the historic Protestant marriage rituals, several more recent, developed services in general use. A section is devoted to the pronouncements of the churches on marriage, remarriage; another to a bibliography on the many sided aspects of matrimony; still another to a digest of the marriage laws of the States. Timely hints on The Minister and Marriage conclude the book. (Bound in black limp morocco, with round corners, blue under gold edges).

COKESBURY FUNERAL MANUAL

224 pages of well-selected material for the burial of children, youth, adults, the aged—including the historic liturgies of Protestantism; hymns, poems, and prose of consolation; selected prayers, texts, and an excellent outline. (Bound in black limp morocco, with round corners, red under gold edges).

NAZARENE PUBLISHING HOUSE

2923 Troost Ave., Kansas City, Mo.
CRUSADE HANDBOOK FOR PASTORS

RESOLUTIONS

We have considered the plan presented by our beloved General Superintendent Emeritus, Dr. H. F. Reynolds, and we heartily agree with the principle suggested. We wish to thank God for the vision He has given to our beloved leader, and to express our appreciation to Dr. Reynolds for the splendid outline presented. We recognize this program to be an expression of the indomitable spirit and vision that have characterized our General Superintendent Emeritus throughout his ministerial life. We are sure this program is a crystalization of his vision resulting from his wide contact with our home church and the establishing and visiting the Nazarene missions around the world.

Your committee being composed of members chosen from widely separated and yet representative sections of our denomination in the United States and Canada conclude that a simultaneous effort may not be the most effective method of promoting the principle expressed in the plan presented. We recommend that during the year of 1935 the Church of the Nazarene, throughout the world, give herself unstintingly to a special effort to promote an intensive revival in an endeavor to reach the vast unchurched masses. And that each District Superintendent and Advisory Board be urged to prepare immediately such plans or program as in their godly judgment will best promote this revival in the several districts and mission fields. And that the pastor of each local church be urged to co-operate fully with those district leaders until every Church of the Nazarene throughout the world has been successful in having an unusual and far-reaching revival in their respective communities.

Inasmuch as we recognize that no spiritual awakening can be realized except by the mighty outpouring of the
Spirit of God, therefore we recommend that our church engage in earnest and intercessory prayer, and that we humble ourselves before God that we may offer to Him a channel by which He may be pleased to bring a real Holy Ghost revival to this generation.

We further recognize the necessity of the positive presentation of such Bible truths as repentance, restitution, regeneration, consecration, entire sanctification and the rewards of the righteous with the punishment of the finally impenitent.

We further recommend that the scope of this revival be made to include an intense effort to reach the lost, to bring believers into the experience of entire sanctification, and to enlist those thus saved into membership of the Church of the Nazarene.

Your committee has also considered the recommend to us concerning a definite period of special holiness emphasis. We recommend that we include in this world-wide revival program a period of special holiness emphasis, in which our pastors, evangelists, and editors of periodicals emphasize the doctrine and experience of entire sanctification. Especially do we urge that simple and definite instruction be given on the doctrines of "second blessing" holiness and an earnest endeavor be made to bring the unsanctified into the consciousness of this blessed experience. We accept the date recommended, namely, May 12 to June 9. Especially do we believe this date is appropriate to such special holiness emphasis since the church world recognizes Sunday, June 9, 1935, as Pentecost Sunday.

In order to promote this program we recommend that the Conference of District Superintendents and General Superintendents appoint a Promotion Committee of ten which shall plan the details of the program, and that all propaganda in connection with this effort be issued under the name of this committee. It is further recommended that the propaganda be issued from the headquarters offices and that the General Board be requested to authorize the payment of all necessary expense from general publicity funds.

We are especially convinced that if this world-wide revival program is effectively promoted it will meet a need which is eminently felt and acknowledged throughout our denomination. Also, it will prepare us for an enlarged world-wide vision and program by the time of the meeting of the General Assembly of 1936. After considerable discussion the committee of ten appointed to inaugurate the campaign decided to call the campaign "A Crusade for Souls, The name of this campaign "A Crusade for Souls" is rather significant. The word "crusade" means "a vigorous concerted effort." A "Crusade for Souls" means that the Church of the Nazarene is engaging in a vigorous concerted effort for the salvation of souls during the remaining part of the year of 1935.

AUTHORITY FOR THE CAMPAIGN

The "Crusade for Souls" is not the program of a few individuals, it is not the plan of any headquarters group; this program is fostered by and has the unanimous endorsement of our General Superintendents and of thirty-eight District Superintendents meeting in conference. (Four District Superintendents were unable to attend the conference). Each District Superintendent has therefore pledged himself and his district to give full co-operation to the Lay leaders looking to the success of the campaign. It is launched, not because we desire to do something great, but because of the need existing for a real, Holy Ghost revival. Many people of this present generation do not know what is meant by a real revival. They have never been in one. And there is a great, world-wide need for a revelation of God in a mighty, far-reaching manifestation of the Holy Spirit in revival times.

EMPHASIZE CRUSADE

It is desired that the entire program of the church for this year will emphasize the thought of "Crusade." Instead of calling local revival efforts "Revision Meetings" or "Evangelistic Services," call them "A Crusade for Souls." If special evangelists are called to state therapy, they are assisting the local church in the Crusade. All special efforts, such as rallies, conventions, conferences, should be called "Crusade Rally Days." We are to keep the thought of "Crusade" before our church throughout the entire year.

GENERAL CRUSADE PROGRAM

1. A Real, Holy Ghost Revival in Every Church in 1935.
2. Much Earnest and Intercessory Prayer throughout the Year.
3. Crusade for Souls Sacrifice Offering—Easter, April 21. (To carry the Crusade around the world.)
8. Victory Watch-night Service—December 23.

A YEAR OF SPECIAL REVIVAL EMPHASIS

The "Crusade for Souls" is designed to make the year of 1935 a special revival year. There have been years in which the work of different departments of the church has been emphasized. The District Superintendents have especially planned to make one year "Sunday School Year," another "N.Y.P.S. Year." But the plan of this campaign is for all the superintendents, every pastor and evangelist within the church to make 1935 Special Revival Year. Whatever else we may emphasize in our program must find a secondary relationship to the thought of revival.

There are churches in which there have not been revivals with any far-reaching results for 10 years. These churches must have a real revival during 1935. That is their first obligation. Organization of departments, raising budgets, promoting rallies, conducting Leadership Training classes, and all the other good features of our program must have second place. We must have a revival. Every pastor and local leader is expected to do his utmost to lay plans for a revival. If you cannot have an evangelist, or hold special evangelistic services, have a revival of prayer. Get the burden on your own heart and then endeavor to get it on the hearts of your members. 1935 is special revival year in par church. The loyalty and cooperation of local leader will be proved by the manner in which he enters into this campaign for a real Holy Ghost revival in his church.

HAVE A REAL REVIVAL

The one outstanding purpose in this "Crusade for Souls" is to have an unusual and far-reaching revival—a real Holy Ghost revival—in each church of the Nazarene. We must not confuse such a real, Holy Ghost revival with a mere revival effort. In some instances it may take several revival efforts before the real revival is realized. We are not to be satisfied with what has already been achieved within the church. Where such results are obtained in revival efforts, the pastor or other workers should carry on until many of those not connected with the church are brought to the Lord. This "Crusade for Souls" is to promote an intense revival in an endeavor to reach the vast unconverted and unchurched masses of this world.

There is but one objective to this campaign—that is souls. Whatever is done under the name of this campaign, should be the result of the winning of souls to the Lord Jesus Christ. Let us think about souls, pray about souls, and seek for souls, until that passion prevails which will not be satisfied short of the salvation of souls.

As a means of conserving the work done for the salvation of the lost, establishing those saved and sanctified, we are urging all pastors to do their best to bring the new converts and other eligible persons into membership of the church. No revival should be complete without bringing the saved into the fold of church membership.

PRAYER IS NECESSARY

We are challenged to engage in earnest and intercessory prayer, and to humble ourselves before God that we may offer to Him a channel by which He may be pleased to bring a real Holy Ghost revival to this generation.

As a means of preparation for the revival, we may profitably use the prescription outlined in 2 Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked way; then will I hear from heaven." There should be times of heart-searching and of humbling ourselves before God until all differences,
petty bickerings, selfish ambitions or strife seeking, or anything that will mar the unity of the Spirit will be put away from us. This will the church pay the price for a revival.

**PRAYER PROGRAM**

Observe the “World Day of Prayer” March 8 as a day when all of our people will assemble in our churches to pray for the “Crusade for Souls” around the world. Those who may not be permitted to assemble in the daytime should meet in the evening. This is a splendid time to launch your prayer program for the Crusade. “The World Day of Prayer” will be observed by all denominations.

Good Friday (April 10) is to be designated as a church-wide day of fasting and prayer. Pray for the salvation of souls in your own community, on your own district and around the world. Pray also for the success of the Sacrifice Offering on Easter Sunday. This offering will assist in carrying the Crusade to the ends of the earth.

Crusade Prayer Band—There are usually some few members of each church who will band themselves together to pray for the success of any spiritual project. The pastor may organize these folks into “Crusade Prayer Bands” and enlist them to meet at least once each week throughout the year, praying for the success of the “Crusade for Souls” around the world.

Upper Room or Pentecost Prayer Circles—For ten days preceding the closing of the period for Special Holiness Emphasis, which is Pentecost Sunday, June 6, let us follow the plan of the original disciples and meet for ten days of prayer. These may be called “Upper Room” prayermeetings, or “Pentecost Prayer Circles”—an appropriate name. Begin Friday, May 31, and continue these prayermeetings, until Pentecost Sunday. Pray especially for a mighty, pentecostal outpouring of the Holy Spirit upon your church, and for the sanctification of the unsanctified members of your congregation. Also for the salvation of the lost and reclamation of the unsanctified. This is our opportunity to prove “Prayer Changes Things.” Keep up a strong program of prayer throughout the year. If you have a real Holy Ghost revival in your church, keep up the prayer program for the success of other churches in their efforts and for the broadening of the influence of the revival in your church.

**INDIVIDUAL DEVOTION EMPHASIZED**

A further emphasis should be placed upon the personal devotional life of our membership. Urge each member of your congregation to practice systematically daily Bible reading and private secret prayer. Challenge each person to make this year the greatest year of his soul’s life. Urge them to put God first, to get more out of their personal Bible reading and secret prayer than ever before. The pastor should lead in this and devote much of his time to secret prayer, for often the great secret of a mighty revival in a local church is a new touch of the Holy Ghost and victory on the heart of the pastor.

Let each Nazarene minister consider his local church’s relation with God, and carefully observe stated seasons of Bible reading and prayer.

**SPECIAL FAMILY WORSHIP**

The need of family worship is not observed in many Christian homes today. To re-establish the family altar in the homes of our members may bring a real Holy Ghost renewal of the church. Family worship will bring to the hearts of parents a greater feeling of responsibility concerning the salvation of their children. A warden of a large state penitentiary recently stated that he considered the only way to stop the present crime wave was to establish Sunday schools in every schoolhouse and to erect family altars in at least two hundred thousand American homes. Let us use “The Crusade for Souls” as a time to rebuild the Nazarene family altars now torn down.

One member of the Crusade Committee, after considering the plans of the Crusade, said, “This has stirred my heart. I am going home to take a more definite interest in my boy and to talk to him of the value of prayer.” Let us include everything in our program that will foster such a feeling on the part of parents. The fact is we would have the greatest revival our church has ever seen if we did no more in this endeavor than to get the children of our own Nazarene homes saved and sanctified.

**SPECIAL HOLINESS EMBRACE**

A Period of Special Holiness Emphasis will be observed from Sunday, May 12 to Pentecost Sunday, June 6. During this period all of our pastors, evangelists and special workers are urged to preach on the doctrine and experience of entire sanctification. Especially do we urge that simple and definite instruction be given on the doctrine of "second blessing" holiness and that our people be taught what the experience of entire sanctification is. Pentecost Sunday is a very appropriate time in which to close this period of special emphasis on holiness. We should pray, believe and work for a mighty Pentecost to be poured out upon the entire church on that day.

The special object of this Holiness Emphasis Period is to do our utmost to instruct our new members and young people in the distinguishing doctrine of our church and especially to pray and work definitely for the sanctification of all unsanctified members and friends of the church. We should not permit this period to pass without the majority of our folks "walking" into the experience of entire sanctification.

Posters will find special sermon outlines and other helpful material in our "The Preacher’s Magazine." Numbers of articles on holiness will be published in the "Herald of Holiness" during this special emphasis period. The Nazarene Publishing House is issuing a number of new booklets on holiness. Pastor should obtain a sufficient number of these booklets to send to members of their congregations. The average price will be ten cents a booklet. Also a large supply of tracts will be made available at a very moderate price. We will preach holiness from the pulpit, in the Sunday school classes in the N.Y.P.S., services, from the pages of our periodicals, in our booklets, and tracts.

**HOLINESS CONVENTIONS**

If it is thought practical, pastors may arrange for a special holiness convention during the period of Special Holiness Emphasis. This convention may be of one week’s duration having either the pastor or some strong exponent of the doctrine and experience of entire sanctification to preach especially on this
theme in an endeavor to inform the people concerning the doctrine and to bring them to seek and obtain the experience.

If a convention of one week seems too long, why not have a week-end convention beginning from Wednesday to Friday and continuing over Sunday.

HOME MISSION EMPHASIS

We must carry this Crusade for Souls beyond the limits of our local church and community. There are many towns and cities within the limits of your own district in which there is no Church of the Nazarene. Why not include in our Crusade program the re-establishing of new churches where holiness may be preached to those people within your state or district who are now without opportunity to hear this message? There are several ways to carry forward this Crusade into Home Mission fields.

First, by paying your District Budget, or raising a special fund to be used by your district officials in Home Mission work. Let each pastor see that his District Budget is paid in full before the first of June so that your District Superintendent may have sufficient funds with which to enter these open doors.

Second, "Each Church Get a Church." No doubt there are home mission opportunities close by your church. Perhaps there is a section of your city in which a new church could be organized. Two strong churches on one district have challenged each other to establish a church in certain towns on their district. One church is undertaking and financing a campaign in one town, while the other church will promote a campaign in another town. Perhaps your church could finance or conduct a campaign which will bring another Church of the Nazarene into existence.

Third, by the stronger districts giving assistance to the weaker or home mission districts. Provide some struggling district with a tent, assist them in paying for a campaign in some strong center. Carry the Crusade beyond the limits of your own district.

CRUSADE RALLY DAY—SEPTEMBER 29

Most churches have a "rally day" in the latter part of September or first part of October. This year we are requested to focus our "rally day" efforts on one day, namely, September 29. The "Crusade for Souls" will be made prominent on this rally day. It will be a special attendance day for special high attendance record. Make it a day when you will rally all of your forces for a vigorous, concerted effort to make the fall months the best period of this year and the high point in evangelism in the history of your church.

CRUSADE THANKSGIVING OFFERING

The annual Thanksgiving Offering for General Budget purposes will be designated "Crusade Thanksgiving Offering." Sunday, November 24, is the day designated for this offering. It is our purpose to make this Sunday once more the offering day. Make it a day of real jubilation or thanksgiving for the blessings of God upon you, your membership, and your church. Perhaps today you can give thanks to God for the blessings and victories you have had as the result of the "Crusade for Souls." The bringing of the offering will be the only one because of our Crusade Thanksgiving. (Details of the plan for offering will be given later.)

VICTORY WATCH-NIGHT SERVICE

Many of our churches conduct annual watch-night services. Occasionally a union watch-night service is held when the Nazarene churches of a city or community unite for this occasion. Let this watch-night service be a "Victory" service. Rejoice in the victories of the year, the revivals you have had, the souls that have been saved and sanctified, the new members who have been brought into the church. Rejoice for the blessings of God upon us throughout the year.

METHODS OF EVANGELISM

The well proved method of special revival or evangelistic meetings will be emphasized prominently throughout the year. Each church should have at least one special revival meeting in which a special evangelist or worker is secured to assist the local church in the Crusade. Some churches will have several such special meetings.

Pastoral Evangelism — The pastor should endeavor to make his regular preaching evangelistic. Especially should one of the Sabbath services be devoted strictly to an endeavor to bring the unsaved to Christ and the unsanctified to holiness. It would certainly be consistent with this effort if each pastor and evangelist should resolve to win more souls to Christ during the coming year, that in any similar time in his experience as a preacher. He may profitably include in his ministry "such little truths as repentance, regeneration, consecration, sincere sanctification and the eternal rewards of the righteous and punishment of the finally impenitent."

Personal Evangelism should be given a very prominent place in the program of this Crusade. Perhaps for the period of this special effort it may be well to organize your personal workers into "A Christian Crusaders Band." Emphasize that the purpose of the band is that each member must make a vigorous effort to bring some friend or loved one to Christ. These "Christian Crusaders Bands" may be used to canvass your community seeking new contacts for your church, for advertising your special revival efforts, and for home visitation to especially pray with those who may have been seekers at the public altars, or who you know are interested and need the encouragement of such a visit.

In connection with this Personal Evangelism effort, or with the organization of "Christian Crusaders Bands" it may be well to study such books as "Personal Evangelism" by Rev. J. W. Montgomery, and "Win Them" by Rev. Jarrett E. Aycock. These may be purchased from our Publishing House at twenty-five cents a copy.

Home Group Meetings, or if you prefer "Cottage Prayer meetings." One or more of these Home Group Meetings may be held each week. If your congregation is large enough to have several such meetings on the same night, appoint competent leaders for these different meetings and thus spread the influence and blessing of the meetings. These pastors with larger churches may divide their membership into groups according to the geographical sections of the city and town and appoint capable leaders to conduct several simultaneous "Home Group Meetings" on certain evenings of the week. These Home Meetings should be held as far as possible in homes of unsaved or where the unsaved may conveniently be brought into the services. The purpose of these Home Meetings is to touch some members of the neighborhood in an effort to bring them to Christ either for conversion or sanctification.

ADVERTISING THE CRUSADE

The Crusade Committee has arranged far a large poster to be mailed to each pastor. (More posters will be available for those pastors who may profitably use them.) This poster should be displayed in a prominent place and kept constantly before the people. If possible, it should be seen that it is kept in good condition throughout the months of the Crusade.

A Last Banner

Each church is requested to have a large banner painted and placed across the front of your church auditorium. The following is suggested as a banner design:

A CRUSADE FOR SOULS

Pray for a Real Holy Ghost Revival

In Our Church This Year

Color suggestion—Have shields painted in different color from the words "Crusade for Souls," and across shield in left-hand corner paint "Holiness Unto the Lord." Across right-hand shield painted 1935.
If it is not possible for you to secure a local painter to paint this banner, write to Mr. M. Lunn, 2923 Troost Ave., Kansas City, Mo. for prices on banners.

All cards, bulletins or handbills needed for advertising local revival campaigns should be prepared and printed as for any regular revival meeting. Be sure to mention the general programs "A Crusade for Souls" on your local advertising.

**Newspaper Publicity**

Get all the publicity you can through the columns of your local newspapers. Usually newspaper people are glad to get anything that is different in the way of church program, and such a general program as the "Crusade" will be considered a news item by most reporters. Some newspaper stories will be presented with this propaganda.

**Reports of Meetings**

We are especially anxious that all pastors, evangelists, and District Superintendents send reports of successful revival and home mission campaigns to the Herald of Holiness. These reports will serve as an inspiration to other pastors and churches. Anything unusual that occurs in connection with the Crusade program should be featured. The reports should be brief and to the point. A crusade in some struggling church may be the incentive needed to boost another pastor and congregation in their campaign. Let us put ourselves in the place before God where He can work through us, then glorify His name by building good things the Lord hath done for us.

**Exposure Offering**

The "Crusade for Souls" campaign is especially designed to assist the local churches and pastors in their revival work. With the exception of the two regular offerings—Easter and Thanksgiving—all propagandas serves to promote the interest of local churches. This special work has placed an extra burden on the general treasury. In order to lift this burden the Crusade Committee requests that each local church take a plate offering in one of the regular revival services for assisting in defraying the Crusade expense. State what the offering is for—no unusual emphasis is needed—then pass the plates and have the local treasurer send this plate offering to the General Treasurer. Each local church will contribute for the "Crusade for Souls" expense fund. He may send this special offering along with his regular General Budget monthly payment, although the special offering will not be credited to your General Budget apportionment. It is merely the giving of an opportunity for our people generally to assist in the expense of promoting the Crusade.

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**CRUSADE STICKERS**

**A CRUSADE FOR SOULS**

To help keep the "Crusade for Souls" campaign before our people we have provided a large number of stickers to be used by pasting them on letters, envelopes, church bulletins and other literature. Headquarters offices, district offices and pastors may profitably use these stickers on their correspondence and printed material. The accompanying cut is the exact size of the stickers which are printed in colors—red, yellow, and black copy of the large Crusade poster. All district offices and pastors should have a large supply on hand to be used through the remaining part of this year and by so doing keep advertising and promoting the "Crusade for Souls." The stickers may be purchased from the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Missouri. Price, 20 cts. a hundred; $1.25 a thousand.

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**NEWSPAPER ANNOUNCEMENT FOR RELEASE WEEK OF MARCH 4**

**Church Engages in Crusade**

Under the slogan, "A Crusade for Souls," the entire denomination of the Church of the Nazarene launches forth in a special revival effort in all local churches and mission stations around the world. It is a Crusade promoted by all general and district leaders of the church in an effort to reach a large number of the vast unchurched masses of people within this nation and in other nations where their churches are located. The purpose of the special effort is the salvation of souls. The Church of the Nazarene has had a phenomenal growth during the past twenty-five years, due largely to her intense evangelistic fervor. She is thoroughly orthodox in her doctrinal positions. In this Crusade she desires, in a day of doubt and skepticism concerning revivals, to foster a real God-centered revival through earnest and interesting prayer and by the evangelistic ministry of revivists and pastors.

Rev. (fill in name of pastor), pastor of the local Nazarene congregation, announced that his church will participate on Friday, March 4, in the "World Day of Prayer" observed by all denominations but designated particularly within the Church of the Nazarene as the time in which to launch the prayer program of the Crusade for Souls. Prayer services will be held in the church beginning at (state time) in the morning and continue throughout the day with the entire congregation gathering for the evening service.

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**ANNOUNCING CRUSADE REVIVAL MEETINGS**

We offer a suggestion for advertising your Crusade revival services. Your local printer can print this announcement on a three by five inch card. Use the cut of the Crusade poster on the left hand side of the card. The cut—for one color only—may be purchased from the Nazarene Publishing House for $1.50, which is the cost of handling. If you prefer, have your printer leave that space blank so you may have the Crusade stickers (15/12 in.) pasted in that space. These stickers will add materially to the attractiveness of the card for they are printed in colors. They may be secured from the Nazarene Publishing House at 36e a hundred, $1.25 a thousand. Enlist your young people to paste these stickers on the cards. They are usually happy to render service of this kind.

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**EVANGELIST R. A. TEMPLE**

of Burton, Iowa, will assist the

**FIRST CHURCH OF THE NAZARENE**

in

**A CRUSADE FOR SOULS**

March 10 to 24

You are invited to attend the services at 7:30 each evening and on Sundays at 11 a.m. and 7:30 p.m. Evangelist Temple is a strong gospel preacher and a successful soul winner.

Inspiring Congregational Singing—Fine Special Singing

U. R. Shepard, Pastor
A Genuine Oxford Bible

Here is good news for all who are looking for a really fine Oxford Bible at an extremely reasonable price. We have been fortunate in securing a limited quantity of these beautifully made Oxford India paper Concordance Bibles. Not made specially to sell at a reduced price but the same quality that has been maintained by Oxford editions of the Bible for over 250 years.

The Type is large and clear so as to be comfortably read by almost anyone. It is self-pronouncing, all proper names and difficult words are divided into syllables and accented. The self-pronouncing feature in Oxford Bibles is more extensively applied throughout the text than is customary in other self-pronouncing editions.

The Binding is Pine Seal Grained Laminakin, a leather which is as pleasant to the touch as it is to the eye. The grained calf lining adds to the beauty, flexibility and durability of this Bible. An additional feature is the silk sewn. Pure gold has been used on the edges and the pages.

The Paper is the famous Oxford India paper, conceived to be the finest and most opaque used in Bible making. The paper does not show through the page and the pages can be clearly turned.

The Helps consist of center columns references (50,000 of them) an Oxford Concordance, a Subject Index, a Dictionary of Scripture People, the Proverbs, an Index, and 12 beautifully tinted maps of Bible lands.

No. 03671X. Price $9.15

HIGH GRADE POCKET TESTAMENT AND PSALMS

An ideal preacher's Testament

Bound in genuine Morocco leather with overlapping edges; leather lined, silk sewed. Printed on India paper, with red under gold edges. Black face self-pronouncing type. Size 4½ x 3½ in. No. 47X. $3.50

J. B. Chapman, D. D.
Editor

Volume 10
April, 1935
Number 4

SEEkING TO KEEP FRESH

THE EDITOR

JAMES REID, in his “In Quest of Reality,” says, “Generally speaking, there are three dominant interests in the preaching outlook which are represented by types of preaching. They are the evangelical, the ethical, and the doctrinal.”

Later in the same chapter, Dr. Reid says, “If there is one thing more than another we must beware of, it is becoming stereotyped in our choice of subjects. We are all prone more or less to the peril of the closed mind; or the mind so nearly closed that there is only a gateway for a certain order of ideas, all others being mechanically-excluded by the law of interests. Many people maintain a rigid censorship of unfamiliar ideas, and the preacher is not exempt from this demand. For all his wide reading he as well as others may have a closed mind.”

I quote these two items merely to call attention to the rather narrow scope involved in the preaching purpose; and then also to note the danger of becoming stale and monotonous even within this scope.

Some time ago I asked a young man about the morning service and the sermon—having been unable to attend that particular service myself. His answer was casual on his own part, but it was startling to me. He said, “O it was very good, but the preacher exerted too much while making the announcements, and he preached very much the same as he always does; for all his sermons sound alike. He takes different texts, but he generally seems to come along about the same track and reach about the same conclusion.”

There was a trace of weariness in the young man’s voice, which I think spoke volumes more than his words indicated, and I took myself immediately to task and asked, “Is there really very much variety in my preaching? Am I not exercising a rather strict censorship against new ideas?”

In some quarters it is said to bring reflection on a preacher if he can gain and hold an audience; for it is supposed that to do that he must be
spectacular, showy and shallow. In other quarters, I am confident there is an enslavement to salient subjects which seem to hold popular attention, and there is fear of the untried, resulting in a top-sided emphasis and a piece-meal message.

Lecturers on Homiletics have commended the textual method of preaching, and have usually stated as one of the strong points in its favor the fact that it tends to variety. The topical preacher is likely to run out of striking and fundamental subjects; but the textual preacher can always find a new text.

But I am speaking of something more fundamental than the mere method of preaching. I am speaking of the personal and spiritual interests of the preacher himself. I know it is said that the great preachers were men of one topic; Paul's topic was faith; James' was works; Peter's was light; John's was love, and Jude's was lightning. Among the moderns: Mueller's theme was prayer; Finney's was law; Moody's was love, etc. But as I have studied these men it has seemed to me we were adept in touching upon the whole field of Christian truth in the development of their special theme, and that not one of them could properly be called a hobbyist.

It is admitted now, I think, that there is areturning demand for doctrinal preaching. And under doctrine I would include everything from repentance to the judgment of the great white throne. The demand for the inculcation of proper ethics, and the requirement for effective evangelization were never more pressing than now.

In practice I have known an extreme extemporaneous preacher, and I have been less careful of the menace of monotony than I could recommend to others. But my practice, I think, entitles me to the privilege of saying that extemporaneity is not a guaranty against staidness, and to observe that only that comes out of our minds during the public discourse which has been deeply planted within them in private study, meditation and prayer.

Instead of attempting to cover the whole field by way of illustration, I think I might take just the one phase—doctrinal preaching. The growth of cults like Christian Science and Spiritualism is a testimonial to the incompleteness of the orthodox treatment of some of the very fundamental truths of revolution. And attacking these cults directly is not very effective either in driving them away or in deterring those who would become converts to them. But where the fundamental teachings of the Bible relating to God's relationship to men, and to His children in particular, are faithfully preached; and where the scriptural truths relating to divine healing, the immortality of the soul and the resurrection from the dead are presented in vital and practical form, such heresies, which are really protests against an insufficient Christian system, cannot flourish.

I know of some who claim to know what the public wants who will advise against doctrinal preaching. In fact they will advise against almost any kind of preaching. But if you chance to know the best attended church in practically any American city, you know that it is usually a church whose minister anounces big, fundamental themes, brings forth from his storehouse things new and old, and draws and holds his people by force of the fact that there is nothing worth while that they can get anywhere that they cannot get as well or better from their own preacher.

A CRUSADE FOR SOULS

WHAT a happy suggestion this was. What a providential inspiration to the minds of all Nazarenes toward the soul winning goal for a whole year. We appreciate the revelation, by the Spirit, of this idea deary Doc, dear F. L. Bayley, our retired General Superintendent. We should all appreciate also the soul saving campaign that the "Crusade Committee," led by Doctor Williams and Doctor Corbett, Superintendent, has been conducting. On wresting the revival, that's what we say!

Crusade! That means to "mark oneself with the cross." The cross suggests Calvary. Calvary means the blood of Jesus; His sacrificial death. In order to bring forgiveness for the sins of men; His agony in order that men may be holy; His sufferings to keep men from an eternal wo. Let us, all, for this year especially, don the cross, embalm it afar off on our hearts, and fare forth to imprint it on the hearts of others. Glorious idea! splendid scheme! thrilling revelation.

Crusade also means that all "cross-marked" folks are organized for a united attack upon the chief enemy of our divine Lord. That chief enemy is sin. Consequently this crusade means that every Nazarene is organized to reach one, two or three souls apiece this year, in order to lead them to Jesus for freedom from sin. The big idea is to induce some human creature to free himself from it, through surrender to the Son of God. Let all join the Crusade! Let 1935 be known as the "Crusade year." Let prayer prevail from one hundred and twenty thousand Nazarenes for souls, souls. And take a great offering on Easter Day in order to enable this Crusade to be put on clear around the world. With all of it, it will be gloriously done!

CRUSADE FOR SOULS SACRIFICE OFFERING

THE "Crusade for Souls" launched by the General Board and the Board of General Superintendents is to have for its April feature a great "Sacrifice Offering" on Easter Day. This is to enable the mighty campaign for souls to be carried around the world to every mission field, and to reach every remote region in the homeland where we now have any home missionary work in operation.

THE OFFERING COUNTS ON THE GENERAL BUDGET FOR A SACRIFICE OFFERING

The Sacrifice Offering which the General Superintendents are requesting every pastor to gather in on Easter Day and are asking every Nazarene to take part in, on that blessed occasion, will be counted on the General Budget apportionment of the local church where it is received. Any church that has its General Budget already gathered in, and will do so, is requested to make this Sacrifice Offering a gift to the campaign for souls, above its budget.

FACILITIES FOR TAKING THE OFFERING

In order to assist each pastor in gathering in his General Budget on the Easter occasion, we want you to plan a few months in advance for the "Crusade for Souls," and then features the fact of the "Sacrifice Offering" in connection with it. We are also sending two attractive pennants that will hang in the main rooms into which all your people can see them.

We are also mailing to each pastor a return post card, so that he can indicate on it how many envelopes he will want for this coming Offering on April 21st. In this way we can tell more accurately how many to mail to each one. It has been called to our attention that there have been many envelopes wasted, when we have sent them out without an order. Please remember the envelopes are free, and more will be sent, if you find, that you have not ordered as many as you supposed you were getting.

A SERMON OUTLINE ON SACRIFICE

On page five of this issue of THE PREACHER'S MAGAZINE, we are printing a sermon outline on the subject of "Sacrifice." Please look it over, and if there is anything in it that can start suggestions in your own mind, please freely use them.

DO NOT FAIL TO PASS THE ENVELOPES OUT

Be sure and hand the envelopes around to your people early enough so they can place them in a conspicuous place in the home, and then make a contribution from day to day toward it. We are very anxious, if possible, to induce our dear Nazarenes to do some genuine sacrifices for this offering. It is felt that some real "do-without" practice, would bring a greater blessing, and be wonderfully pleasing to God. For instance, omission must from the table on one day, do without butter on another, quit coffee or tea for a couple of weeks, and then add up the saving and insert it in the envelope for the Sacrifice Offering on Easter Day. Try doing without some garment you had planned to get, some gadget or toy which you are accustomed, or some trip that you had promised yourself, and give the money for a sacrifice to God.

CULMINATE YOUR OFFERING ON EASTER, APRIL 21

Gather in all the envelopes on Easter Day. Make the gathering a solemn hour, emphasized

Published monthly by the Nazarene Publishing House, 2293 Troost Ave., Kansas City, Mo., maintained by and in the Interest of the Church of the Nazarene. Subscription price $1.00 a year. First class postage paid at the Postoffice in Kansas City, Mo. Accepted for mailing at special rate of postage provided for in Section 1150, Act of October 3, 1917, authorized December 30, 1922.
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Crusade also means that all "cross-marked" folks are organized for a united attack upon the chief enemy of our dear Lord. That chief enemy is sin. And presently this crusade means that every Nazarene is organized to reach one, two or three souls apace this year, in order to lead them to Jesus for freedom from sin. The big way to fight sin is to induce some human creature to free himself from it, through surrender to the Son of God. Let all join the Crusade this year. Let every one start from one hundred and twenty thousand Nazarenes for souls, spits. And take a great offering on Easter Day in order to enable this Crusade to be put on cover around the world. With all at it, it will be gloriously done!

CRUSADE FOR SOULS SACRIFICE OFFERING

THE "Crusade for Souls" launched by the General Board and the Board of General Superintendents is to have for its April feature a great "Sacrifice Offering" on Easter Day. This is to enable the mighty campaign for souls to be carried around the world to every mission field, and to reach every corner of the globe in the homeland where we now have any home missionary work in operation.

THE OFFERING COUNTS ON THE GENERAL BUDGET

The Sacrifice Offering which the General Superintendents are requesting every pastor to gather in on Easter Day, are being every Nazarene to take part in, on that blessed occasion, will be counted on the General Budget appropriation of the local church where it is received. Any church that has its General Budget already gathered in, and will do so, is requested to make this "Sacrifice Offering" a gift to the campaign for souls, above its budget.

FACILITIES FOR TAKING THE OFFERING

In order to assist each pastor in gathering in his General Budget on the Easter occasion, we are providing a special envelope to the "Crusade for Souls," and then features the fact of the "Sacrifice Offering" in connection with it. We are also sending two attractive personal envelopes for the special purposes where all your people can see them.

We are also mailing to each pastor a return post card, so that he can indicate on it how many envelopes he will want for this coming Offering on April 21st. In this way we can tell more accurately how many to mail to each one. It has been called to our attention that there have been many envelopes wasted, when we have sent them out without an order. Please remember the envelopes are free, and more will be sent, if you fail that you have not ordered as many as you supposed you would need.

A SERMON OUTLINE ON SACRIFICE

On page five of this issue of THE PREACHER'S MAGAZINE, we are printing a sermon outline on the subject of "Sacrifice." Please look it over, and if there is anything in it that can start ideas in your own mind, please freely use them.

Do NOT FAIL TO PASS THE ENVELOPES OUT

Be sure and hand the envelopes around to your people early enough so they can place them in a conspicuous place in the home, and then make a contribution from day to day toward it.

We are very anxious, if possible, to induce our dear Nazarenes to do some genuine sacrificing for this offering. It is felt that some real "do-without" practitioner, would bring a greater blessing, and be wonderfully pleasing to God. For instance, omit meat from the table on one day, do without butter on another, quit coffee or tea for a couple of weeks, and then add up the saving and invest it in the envelope for the Sacrifice Offering on Easter Day. Try doing without some garment you had planned to get, some gratification to which you are accustomed, or some trip that you had promised yourself, and give the money for a sacrifice to God.

CULMINATE YOUR OFFERING ON EASTER, APRIL 21

Gather in all the envelopes on Easter Day. Make the gathering a solemn hour, emphasized
by songs, prayers, testimonies and maybe a
preached march to lay the people’s sacrifices before
the Lord. Seize the psychology of the hour-to
make a solemn appeal to all to practice sacrifice
regularly in order to honor the Lord with true
worship.

SEND OFFERINGS TO GENERAL TREASURER
Forward your offering as promptly as you can
to M. Lunn, the General Treasurer, at 2923
Trent Ave., Kansas City, Mo.

Why Do We Need an Easter Offering?
There is not enough money reaches the Gen-
eral Treasurer in any one month quite to cover
the outgo for that particular month. This leaves
a large and constantly recurring deficit which grows
each month. By the time a half year has elapsed,
there are several thousand dollars that must be
found somewhere or loans secured from the bank
to cover the shortage. The offering which we re-
ceived last Thanksgiving time just barely covered
the accumulated shortages, so that we were even
again. Then we began to accumulate arrearages
again which can be cared for only by a gener-
osous offering on Easter. The General Superin-
tendents have called for a “Crusade for Souls
Offering” to be taken at that time. Only as we
receive this can we the Lord for Foreign Missions,
Home Missions and the support of our
wartime veterans without getting behind.

What Is Done with Home Mission Money?
The Department of Home Missions cares for
every individual of our Home Missionaries, and
there are several Home Mission Districts in the
United States and Canada, and these are given assistance
in order to enable them to carry the gospel to
small, struggling places that cannot afford to
carry the price of a holiness campaign. There are
a few isolated campaigns that are given assistance,
when the possibility of giving the gospel to
those regions cannot be reached with it. Then
later, the Home Mission funds have also been
drawn upon to assist in planting work among
the American Indians. Two small beginnings
have been made at Yuma, Ariz., and one among
the Zuvi tribe in McKinley, County, New Mexico.

THE GLORIOUS RESURRECTION DAY
Easter is coming. It is a glorious resurrection
day. The climax to God’s plan of salvation was
the rending tomb, the broken bars of death, the
presentation on that first Easter morning of a
wonderful Living Messiah. The grave of Jesus the
Savior is empty. “He is not here, He is then!”
Buddha is in his grave; Confucius sleeps in
Chinese soil; Mohammed lies dead amidst his
worshippers; Zoroaster passed into the tomb and
his ashes are there to this day; the founder of
Buddhism lies silent in the embrace of death in
Massachusetts; only Jesus, the Messiah, our Lord
and Master was able to tell back: His departed
spirit to its tenement of clay, glorify that clay
and step out of the tomb, the Eternal Living One.
earth’s Messiah, the world’s Redeemer.

“Such was the Spirit-endued Christian habit to
right to be our Divine Lord’s ‘ever liveth to make
intercession for us.’ What better day than Easter
could be selected on which to make this ‘Crusade for
Souls Sacrifice Offering?’ This money will
go to bring as many others into the joyful con-
sciousness of salvation and holiness as can be
reached: It will bring others into the radiant
beauty and joy of the presence of the living Christ
influ-
ey. Nazarene, what would you take and not
know Him? What, then, will you give in order
that another might know Him just as you do?
Make a resurrection offering on April 21.

ARE NAZARENES GOOD FOLLOWERS?
Our church is splendidly led. None could have
more consecrated, keen, capable General Super-
tendents.

Josue’s offering a mile away, the
(2 Samuel 15: 21). He was
the ark in that field
and end the battle. The ark
he was there when
and end the battle. The ark
counsel of the elders
Aarons
of God
of Ephraim gave the
ritual.

I. Give dictionary meaning of the word: (a)
To make a thing sacred. (b) An offering to
delity. (c) An offering with special reference
upon the certainty of something in order to make
it. (d) Abraham offering Isaac. Jesus forsook
God and Heaven to make atonement.

II. Our own need of sacrifice. (a) To show
our supreme love to God. (b) To indicate that
love of self is sin. (c) As an example to others.
(d) As one of the highest acts of worship.

III. Why God demands Sacrifice. (a) As a
test of our discipleship. (b) To open in our own
hearts a channel so that He can bless us. (c)
To prove that God is God. (d) He can spread His
Kingdom in the earth.

IV. Suitable occasions for offering sacrifice.
(a) Family devotions for offering the “sacrifice of
our lives.” (b) Worship in church, (c) Money
given for the Kingdom—local, district and Gen-
eral budget.

V. Special occasions. (a) The Crusade for
Souls Sacrifice Offering on Easter, April 21.

EXPOSITORY

EXPOSITORY MESSAGES FROM

HEBREWS

OLIVE M. WINCHESTER

Sacrifice to the Utermost

Wherefore also he is able to save to the utter-
most them that draw near unto God through
him, seeing he ever liveth to make intercession
for them (Heb. 7: 25, R. V.).

U

DER how many different figures does
the Word represent to us the complete
efficiency of the salvation in Christ
for man’s every need! This ideal has been ap-
proached from time to time under one caption
and then under another, and each has its con-
tribution to make, each brings before us a new
phase. In some cases a particular figure is re-
iterated, but in the text we are now considering
the thought is expressed here and here alone
with this special terminology; the word which is
used to designate an uttermost salvation is not
found again in the Scriptures in this special
sense. The only instance where it appears in
the New Testament is in the account of the woman
who had a spirit of infirmity and it was told
her that she could “in no wise lift up herself”.
(Luke 15: 11). The root thought, however,
appears in other passages especially those that

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Able to Save

The picture of redemption that we have already drawn gives us profound joy and hope; it means nothing less than the self-sacrificing love of our own sin and creates a new life center in Jesus Christ, ‘saving him and transforming all life’.

What’s been the outcome of these

To Thee, my Lord, I here restore;

Resolved to seek me all in Thee,

-Crusi; the words expressing uttermost as we noted previously, is used here but in this particular sense. It is a compound in its original form being made up of the adjective all and the root of the word signifying end. Thus the meaning would be “unto completeness” or “completely, perfectly, utterly.” There might be related to this word those passages which exalt the Christian to be perfect or go on to perfection, for the words, indicating Christian perfection have, as their fundamental root, this very word for end which forms part of the compound word here. The idea seems to reach its goal when the desired end for man and to be saved unto the uttermost means that all of God’s purpose for man’s salvation is reached.

This line of thought would lead us to ask the question as to what was God’s purpose for man. When man is saved completely or perfectly? In answering this we would call attention to the reduction of the command given in the early books of the Bible, the first five which we so often designate as the Pentateuch, “Be ye holy, for I am holy.” This then would seem to give us a key to the objective or end sought in man’s salvation.

Holiness always stands over against sin. In man sin is personal and also racial. The personal sin is twofold, consisting of personal acts of sin and the resultant enhanced condition of sin in the heart which those acts of sin have caused. When man is saved he is restored to a personal standpoint; there is forgiveness for his sinful acts, and cleansing for his sinful nature, that part of his nature that has become sinful through the action of the original sin deep in the heart of man the racial taint that was his by birth. While man has been restored as a person, yet as a member of the race he still possesses a tainted heart. Accordingly, and appropriately the saving power of Jesus Christ is described as not only efficient in its rendering the individual sound, but its dynamic goes further and does a complete work; it carries through its purification until it has attained every objective of the life described in the complete extermination of sin in the heart of man, both personal and racial.

With this complete cleansing of the heart, man finds himself in the position where he could triumph over sin and not be under its thraldom, yet he found within his heart still an opposing force; there seemed to be the stirring of desire, and urges pressing their insistence that he yield to solicitations of sin. While for the most part, these were suppressed, yet at times they would rush on to the field of consciousness with such intensity that they would carry their victim captive before he hardly realized what had happened; but when again he sought Christ, the great High Priest who had offered himself for the sins of man that henceforth we might not serve sin, then it was that the heart was united in one supreme purpose and goal. Then was that saving health of spiritual being and all sin was purged. That it was there that was complete soundness within.

While the saving power vouchsafed unto us through the high priesthood of Jesus Christ and brought in us by the Holy Spirit relates primarily to the principle of sin in the heart, we should note also how there is also a stimulus to other phases of our being. We have already suggested how the introduction of Christ into the life of man creates a new motive center. With the complete cleansing of the heart there is the charging of the sensibilities with divine love; the enmity and hatred that sin had engendered is gone, and love fills the soul, love for Jesus Christ and love for man. This overpowering emotion brings the volitional life of man in line, so that he loses his will in the divine will; he no longer orders his life at his own dictation but it is the will of God. While these functioning powers of man are receiving invigoration with a spiritual dynamic, the understanding life also becomes enlightened and the mind of man will not in this life reach perfection in understanding, yet with the fullness of grace in the heart, there comes an enlightenment, a new set of values ar-
HOMILETICAL

PRAYER MEETING SUGGESTIONS FOR APRIL

LEWIS T. CONLEY

The Bird of Truth

(Ephesians 6:14)

1. Truth rightly accepted and practiced brings
harmony into the life.
2. Truth dispels superstitions and fears.
3. Truth gives confidence and freedom (John
8:32).
4. Truth gives proper objectives. A person may
be sincere but if he is wrong in his doctrine
he will end up wrong.
5. Truth can harass easily when one is not
acquainted with truth.
6. Truth elevates the thinking and the life.
7. Means a concentration of the life to the line
of the truth.

Looking Diligently

(Hebrews 12:15)

1. Why should one look diligently?
   a. Lest there be a falling away. "Lest we
fail of the grace of God." (Heb. 3:13)
   b. Lest motives and purposes turn in wrong
direction. "Lest any root of bitterness
spring up." (Col. 2:8)
   c. Lest the Christian become a stumbling
block to other. "Trouble you, and there-
by many be defiled." (2 Pet. 3:11)
2. How may one look diligently?
   a. Watchfulness.
   b. Prayer.
   c. Being sensitive to the leadings of the
Spirit.

CHARLES WESLEY

We have received the answer. We pour forth our
praise, "Thanks be unto God who al-
ways leadeth us in triumph in Christ." (2 Cor.
2:14, R. V.)

In a message of the gospel of Christ.
In the mission of the Holy Spirit to convic-
that people will respond to the call of the
Spirit.
4. Activity—Of the people in attending the
means of grace.
Of the people in advertising the work of the
kingdom.
Of the people in talking to others about
their soul's welfare.
Of the people in bringing people to hear
the gospel message.
Of the Christians in praying around the
ways leadeth us in triumph in Christ." (2 Cor.
2:14, R. V.)

A Sympathetic Relationship

"I bear ye another's burdens and so fulfill the
law of Christ." (Gal. 6:2).

1. A look of compassion. Recognize that
the other person may have as hard a time as we
do.
2. Endeavor to help in the problems and bur-
dles.
3. Set a better standard of devotion, faithful-
ness and ethics to help "guide in the proper
way of living.
4. Follow the example of Christ and there will
always be plenty of people you can help.

Paul's Vision

(Acts 26:19)

2. An emancipated life (Gal. 1:15, 16).
3. An energizing power (Romans 15:19).
5. An enthusiastic devotion (Gal. 6:14).

Subjects from the Book of Philippians

1. Thanksgiving and Fellowship (1:1-11).
2. The Helpful Push of Turtles (1:12-18).
5. Developing Spiritual Life and Sympathy
(2:12-30).
6. Warnings and Losses Resulting in Gain
(3:1-9).
7. Going With Christ in Suffering and Victory
(3:10-21).
9. Peace and Power Through Prayer and High
Ideals (4:6-13).
10. Unfailling Supply for Every Need (4:12-23).

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4. The Christian should not let anything hinder his soul from the melody of God's heart forth. Worship of any nature finds a conclusion in singing. When the heart is closer to the Master the words of some old familiar hymn pour in, and the meditative spirit inclines to the meditative spirit and appropriates itself to God's voice in the very core of his soul.

5. The Christian should keep the benefits of the unrepeatable in mind.

6. The Christian should encourage the weak, whose hands hang down, and whose knees are weak.

7. The Christian should speak peace at all times.

8. The Christian should possess holiness (sanctification) of heart, for without it no man shall see the Lord.

9. The Christian should maintain a careful watchfulness lest a root of bitterness spring up.


11. The Christian should keep sufficient grace to serve God acceptably at all times.


cial occasions—

SPECIAL OCCASIONS

BASIL MILLER

The Ministry of Singing

Text—"And he had begun a hymn, they went out into the Mount of Olives." (Matt. 26:30).

Introductions—The events of the last week of Christ's life are preluded by these words. The Last Supper, instituting the communion service, seem to form a rightful postlude to the ministry of Christ and His death. Now with the singing of the hymn Mary saw secret thoughts of the Master.

The Weeping Christ

Text—"He beheld the city, and wept over it." (Luke 19:41).

Interpretation—Jeremiah might have been the weeping prophet, but Jesus was touched even on the occasion of His most triumphant procession on earth with a sense of sadness. Palm Sunday for Him was not merely an hour of glee and singing of loud hosannas, but of sorrow. We as the children of God weep.

1. LOST PRIVILEGES

Jerusalem, once the crown of the religious world, now fallen—and the numerous hearts whose divine privileges once were great, now restless and empty. It should break upon the heart of every preacher's life to see privileges lost and gone forever.
and despair and placed us in kingdom of eternal light; prepared for us as a redeemed life of holiness and purity here, and an eternal abode in heaven.

Conclusion—Prove His wonderfulness now by the glory of His fellowship and power in your own life.

Easter Outlines
He Shall Reign

TEXT—He is risen (Luke 24:6).

Introduction—The two nights between Calvary and Easter, but what a glorious contrast they bring. Calvary was a dark night; but the dawn of Easter mor was glorious. Saturday night a dead leader and a cross—Sunday morning an empty tomb and a risen Savior. These two make the most despairing, darkest, and the most glorious and gilded of days. Look now not for Christ in the tomb, dead in the shrine—where faithful followers have buried Him, wrapped in ceremonial, clothed in masses and forms, girded with the garments of ritual, but alive everywhere, at the right hand of the Father, living in the soul of the redeemed. He shall reign, sing the glad story this Easter day:

I. IN THE HEARTS OF HIS FOLLOWERS
He rules from a throne, more glorious and pow'rful, more effects, more hope, more kingdom, more rulers His domain. He is enthroned in the hearts of the millions of His followers. He has built His kingdom on the globe, stretching through a long line of glorious history, and reaches forth unto an eternal kingdom, girded in light, the light of the eternal days. Christ's followers, by the grace of God, become the fount of eternal life. His followers are dictated for a mission to mankind. His sweet will is the ideal of His children. Their tender companionship is the flaming sword of the redeemed.

He reigns therein.

II. IN THE CHRISTIAN CHURCHES
When the days of the middle ages? Those requiring six centuries to finish? Who set the stately pace for the construction of these edifices that the ancient cities show us as does Christ's work? Who placed the blue with spires' from city, hamlet and country town around the world? The Christian Churches where He rules, stands forth; bright as the sun, flaming and all radiant, as the reflected beam of His Master.

Yes, therein Jesus reigns.

III. WHEREVER THE LIGHT AND GLOW OF THE SUN Rises His Journeys
He shall reign—wherever the sun doth her successive journeys run. Some day when the night of time has passed into the dawn of eternity, as the night of the cross was swallowed up by the dawn of that first Easter, Christ shall come forth from the gloom of eternity, to rule a universe which rightly is His. He shall put away sin, he done with sinfully, rule in righteousness and power, and establish therein an empire of purity. He's coming some day to reign—to bid His followers rejoice in the glory of His eternal fellowship.

Hallelujah to the coming King!

Conclusion—On this Easter time, Christian, enjoy the full benefits of His eternal rule in your life. Sinners, open the doors of your soul to the glorious fellowship of your King. Church, you He be the rule, your machinery, the Anointer of your ministry, the Shishkin light of your services.

Glorious Mornings

TEXT—I shall be satisfied when I awake with thy likeness (Ps. 17:15).

INTRODUCTION—What a glorious morn that was when "I began to dawn toward the first day of the week!" Hills afloat with glistening sun—valleys carpeted with fires of the valley, avenged, avenged by the sun of the living God. Open tomb and risen Savior bring a morning—a new day—to the hearts of the disciples. Easter morn, bright from the grave of the soul, redeemed by the grace of the cross, and ascribed of personal immortality by the Easter morn of the empty tomb. Other mornings of the soul are:

1. THAT MORNING WHEN THE SOUL IS FIRST THRILLED BY THE SPIRIT'S TOUCH

What a precious time it is for a soul to awaken from the death of sin, to the life of redemption—new hopes are therein born—new ideals take the place of the old ones of sin—a new life in Christ Jesus, made clean and right in the sight of the Son of the Great King. Redemption wrought in one's life is man's greatest morn, a new kingdom, when the empire of one's heart is brought under the sway of a new leader is set up.

2. THAT MORNING WHEN THE CHRISTIAN MARRIAGE IS CONCLUDED

And then, son of Adam, this another Easter morn, which forthet or is symbolic of the morn of soul redemption.

H. GLASS MOUNTAIN—ON A LITE OF FELLOWSHIP

Life with the Master is one of sweet communion. Forty days the risen Lord was with His disciples but the morning dawns with the resurrection of Jesus in one's life. To know no ending. Forty times forty there years stretch beyond the grave into the hope and glory of eternity.

SERMON FOR EASTER SUNDAY EVENING

Paul S. H. Hill

INTRODUCTION—Jesus Christ is the greatest miracle in the known world. His entire earthly career was miraculous. As we study His life as it affects us we notice the following divisions:

1. The prophecies concerning His coming.
2. His birth.
3. His ministry.
4. His death.
5. His resurrection.
6. His ascension.

As we develop these separate events in His life, they show the following:

1. The prophecies concerning His coming prepared the world for Him. The stage was set for the great conquest against sin.
2. His birth accomplished the incarnation in which God joined Himself to the human race that He might be the Captain of their salvation.
3. His teaching shook the religious and philosophical teaching and thinking until of all the religious systems He and His Truth only remained to stand the test of time and eternity, of revelation and experience.
4. His death accomplished the atonement for sins.
5. His resurrection accomplished the future resurrection for all. This matter became a fact of recorded history, and a matter of faith, a matter of the Bible, and the Bible is the way to the right hand of God in the heaven.

1. There is no grave at the end of the Christian faith. Christ is risen and ascended. The force and power of His ascension is described in Ephesians. Not a weak effort that merely managed to get Him from among the dead and back into heaven again, but "Far above all principalities, and powers, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." We know where our Christ is. The ascension has located Him for us.

2. The ascension assures us of a continuation of His high priority office, and the continuation of His mediatorialship between God and men. He ever lives to make intercession for us, according to the will of God.

3. His ascension made possible the "gift of the Holy Ghost" on the day of Pentecost. He said He would send the Holy Ghost. This was contingent on His going away, or on His ascension. It also assures us of the Gift of the Holy Ghost. He said He would send the Holy Ghost. This was contingent on His going away, or on His ascension. Therefore, we get the Holy Ghost, not through the death of Christ, but through the ascension of Christ. We get the Holy Ghost, not through the death of Christ, but through the ascension of Christ.
must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began (Acts 3:21).

5. His ascension makes possible, and assures us of, His coming again. If I go, away I will come again. When all the great matters for which He ascended are accomplished, He shall "come in like manner," as He was seen to go. 

Conclusion—The importance of the ascension of Jesus is shown by its place in the miraculous events which compose the life of Christ as we know them, it is part of the greatest miracle of the universe, and it also makes possible and gives assurance to those things which are essential in connecting our present salvation with our future estate.

TWO GREAT QUESTIONS

Joseph Gray


Introduction—Two great questions which we all must face.
1. WHAT THINK YE OF CHRIST?

(a) We may regard Him in one of four ways; He is:

1. A good man.
2. A impostor.
3. A bureau.
4. The Sun of God.

Let us consider these four viewpoints:

1. The inconsistency of considering Him only a man.

2. He claimed divine sonship (1 John 4:14, 2).

3. He healed in token of His power over sin.

4. He prophesied His resurrection just as it happened.

Quote—"A Christ not quite God is a broken man—

BISMARK DURHAM.

5. Then He was a man. He was guilty of blasphemy and could not have been a good man.

2. The ridiculousness of His being a man impostor.

1. He had God's approval.

2. His influence has increased through all the centuries.

3. He transformed human lives by His touch.

4. Some say He was mistaken in His assertions.

5. Then He would be proved crazy, but that cannot be, for:

(1) His teachings are the most profoundly true truths of the ages.

(2) His life is by far the sanest, ever known among men.

3. There is a depth to His philosophy and that no human philosopher can ever fathom.

4. The only alternative: the Son of God. Elimination method in geometry whereby a thing is proved true by eliminating all other possibilities.

But there are also positive proofs of His divinity.

1. God gave Him power over death.

2. His resurrection as further proof.

3. His influence in uplifting civilization.

4. His influence in transforming individual lives.

II. WHAT SHALL I DO WITH CHRIST?

A. Fight Him. Do not put yourself against all God's plans and become a rebel detesting death.

B. Neglect Him. By so doing you consider yourself His equal, and by neglecting Him He will neglect you hereafter.

C. Follow Him in human strength.

1. You will be a pitiful failure, and you shot out upon your life the tricar of all friends and His intimate friendship.

2. A sea-pull chained by his leg and splashing furiously in a pit, while a few blocks away stretches the measured ocean.

3. You also destroy God's greatest gift, eternal life through His Son. A sermon subject of a leading Los Angeles preacher, "Believe in Yourself." The comment of an evangelical leader, "Like casting the anchor within the hold of a drifting ship. Some years ago a group of freemen were trying to put out a fire forty-three stories above the street with a forty-story tower.

4. The last possibility. You can take Him into your life as your Savior and the eternal Son of God.

1. Your life will be a tower of safety.

2. You will have the best companionship the world has ever known.

3. All your highest ideals will be fulfilled in Him.

4. Your life will be a blessing to others.

5. You will receive an abundant entrance into the kingdom of God.
PRACTICAL

MAKING A MINISTER

PAUL S. HILL

THE UNASSUMING PEOPLE

VARIOUS types of people are hard to define, but in every church there is a group of unassuming people who do not receive much notice from the public because they are content to live simple lives and have no ambition to be seen or heard. They are not seekers for position nor praise. They have no particular talents for singing or public expression that would bring them before the public. Their entire demand is humble and without show or effort to make themselves noticed. They are everyday potters through life. They are always at church unless they are reasonably detailed, and then they take their silence as a matter of fact, and do not get all upset and worried, because their decision to stay home was made on sensible grounds. They take it for granted that the methods and plans of the church leaders are all right and are the best possible under the circumstances. By a quiet harmonization of themselves to the plans of the church, whether it is a revival meeting or a financial drive, they give sanction to the leadership of the church and do their bit to help along. They are just everyday faithful potters and faithful members, content to remain unnoticed while they carry on a clean standard of holy living.

This kind of people are often underesti- mated without the church and the pastor. The other kind of people, the ones with talent and various abilities that bring them more before the public, there so much impress the church and the pastor that the unassuming members are likely to remain unnoticed and unmoved.

But these unassuming people are one of the greatest assets the church has. It would be a calamity if these people were lost to the church. If the church had all the talented and gifted; those able to give public expression to high opinion both spiritual and financial, whose voice must be heard or they feel slighted and grieved. When all is said and done, with all due regard to the talented and gifted, it appears, the unassuming group of Christ's men and women is what makes a church solid and lasting. They are not given to criticism (which the gifted and talented, because of their training, are almost unconsciously likely to be), nor are they always standing up for their rights, or asking for special privileges. They take what is handed to them, enjoy the others, support well of the preacher's sermons, take the advice of their class leader or Sunday school teacher, and continue through sunshine and storm.

The preacher will do well to cultivate the acquaintance of such people in his church. A visit to their homes will impress him, and he will come away feeling that he has been in touch with practical Christianity. Those people, so humble and unassuming, will not tell their travels in Europe, nor display great pictures that their brushes have painted, but he can take for his text, "He was a good man, and full of the Holy Ghost." (Acts 15:39)

SPECIFICATIONS FOR AN EVANGELIST

These specifications are from the standpoint of a pastor of a holiness church. They are broad enough to give plenty of room for every kind of a talent, but not tell their stories, nor tell their family or any other tale that is likely to do things big and noticeable or the church will go all to pieces. Perhaps they are not able to discuss deep theological matters, or relate the activities of the General Board, or how flaws in the plans of the church leaders, or propose a way in which everything could be done without sacrifice, or for years, but for good, old-fashioned, practical, common sense religion, they can teach many guiding and efficacious talented people lessons in faithfulness and practical living for Christ.

Or it may be that close acquaintance will reveal a wealth of information which their very unassuming living will have hidden away. Information that others do not know, or have not thought they possessed. Perhaps no one would have thought that they could lead a meeting, or conduct a Sunday school, or take charge of a missionary program, because of these unassuming people could very likely lead almost any service in the church, or could plan and carry out a canvass for finances or other statistics.

But the thing about them that is most impressive is the fact that their faithfulness to Christ and the church has brought into their lives a richness of grace and beauty of character which is wholesome and refreshing. They have learned the secret of faithfulness, and through the years their faithfulness has been rewarded by a happy and faithful life that can come only over the line of constant and loyal service. Many of the gifted and talented are a little short in those graces which can come only through the faithfulness but they were blessed in gifted singing, their minds were elevated by their power to analyze the sermon, or a good book, they felt so happy to think their wonderful abilities were recognized by the church, and that they were being used of God; but some way, their spurious and metrical methods of serving the Lord has failed to bring to them the sweet and tender grace that is the reward of faithfulness.

When these unassuming people die the preacher cannot make full use of their talents, nor tell their travels in Europe, nor display great pictures that their brushes have painted, but he can take for his text, "He was a good man, and full of the Holy Ghost." (Acts 15:39)

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PSYCHOLOGY FOR WORKERS WITH ADOLESCENTS

BASIL MILLER

Chapter IX. Applied Psychology and Adolescence—Suggestions to Control the Emotions

1. What relationship exists between applied psychology and adolescence? Psychology is a study of life at all its relationships. This includes a knowledge of outward behavior, as an index to the underlying mental processes, and of the nervous and mental activities of the mind. Ricket's definition of psychology as 'a study of the entire personality. This study is both general and applied. As general it seeks to chart the course of all mental reactions, and as applied it desires to see the principles discovered in the first study in assisting the individual in his various modes of living. We know that every person possesses emotions, or is subject to emotional states, such as love, fear, sympathy, passion, etc. General psychology would tell us of the nature of these emotions. Applied psychology would seek to inform us as to how to control, or regulate such emotions. General psychology tells us that we have a subconscious, mind, subject to suggestions; while applied psychology steps in and teaches us how to use the forces of suggestion to a greater extent of the mind, to our best advantage.

2. General psychology informs us as to the nature of adolescent mentality. Applied psychology uses these principles of suggestion, the control of emotions, the development of will power, psychosanitists in unattangling some of the knots in an unadjusted personality; and the treatment of nervous disorders. A knowledge of these problems and methods is of vital import to the teacher of adolescence. Uncontrolled emotions, undeveloped mechanisms, fear, or sex complexes are discovered by every religious teacher of youth, and unless he or she is able to understand such problems, the character will suffer.

3. What principles of suggestion apply to adolescence? Let us then begin with suggestion. On every hand we hear much about the psychology of suggestion. Youth is subject, to the forces of suggestion, and oftentimes without our realizing it this factor stands out supreme in either destroying the spiritual life, and the moral nature, or the development of a strong Christian character. On the first score we see the power of suggestion that is used by the movies. It is suggestion which leads the adolescent to the dance, and to other activities of a wrong type. But how true it is that most strong characters are produced by the reaction of other Christian personalities upon the adolescent. May we note the principles of suggestion.

(a) The suggestion is very prevalent in everyday life. This is seen by the following: In childhood a pain or scratch may be relieved by a kiss. Sympathy indirectly attracts the attention, and the suggestion is that the pain is gone. The best doctor is he who has the profession tone and look. Offtimes a harmless drug or 'bread pill' through suggestion works miracles. The advertise is used by pharmacists in preparing drugs, by psychiatrists in preparing hypoglycemic, wooden less, etc., suggest the fact of their need. Hence we see that the adolescent dwells in a world of suggestion.

(b) The nature of suggestion. Every in Applied Psychology defines a suggestion as an arousal of an idea or tendency to action in the mind. A suggestion is simply the stimulation of a mental process. The process is automatic rather than rational. The idea-motor activity of the mind works without any thought of the reasons why. It is essentially subconscious. It is not a direct command, rather it is a hint, a word dropped, an idea or action, which starts the subconscious mind working.

(c) There are various forms of suggestion. These are suggestions of belief and those of suggestion which are given to the adolescent that the Bible is inspired, that communism in marriage is wrong, or by those who are evil that cigarette smoking is not injurious. These are habits which, when seen when someone speaks indirectly of a certain meeting, movie, and hereby the youth is aroused to go to this place.

(d) They may be local or marginal. This has reference to subconscious mind. A suggestion may be given with such strength that it demands the attention of the youth. A command is given, or counsel or advice, which strikes against the mind with such force that the adolescent reacts immediately. This is local. The second type comes in a more indirect manner.

(e) They may also be direct or indirect which are closely allied to the above forms. Direct suggestion demands attention; while indirect is more of an implication that a certain thing should be done. Any suggestion to adolescence may be normal or abnormal. Under extraordinary emotional excitement, or through mental disease, or hypnosis, the youth may lose his rationality and self-control and follow a suggestion which is abnormal.

(f) For practical importance auto suggestion

starts first for adolescence. This is but the introduction of an idea into one's own mind. Many a youth is ruined by the suggestions of fear, despair, impurity, transgression, hopelessness, failure, through his own mind. Much ill health comes through this form of suggestion. It is especially true of persons in health. Every church school we discover adolescents who are subject to chronic nervous disorders which are due to auto-suggestion. The great practical value of this revelation is that it gives us an idea of the mind of youth with suggestions of happiness, purity, cheerfulness, joy, peace. Reading the Bible, meditation, prayer, association with Christians really true of personality, the music of uplifting youth. Were there no other form of Benefit derived from prayer, Bible reading and Christ's teaching, it would all be more than worth while. Every youth acts as much to autosuggestion as to suggestion from others. Every states, "The individual imparts an idea to himself, quite as much as he accepts it from another."

(f) Then there is what is termed counter suggestion, wherein the reaction to the suggestion is directly opposite to that intended. Often times a request produces a refusal, the statement of an opinion by one youth will result in an instant dissent from another. It seems that every youth is more resistant to suggestion, and that the suggestion have from them at once they would have carried it out. Countersuggestion stands first in importance for the teacher of religious education. So much of the work of the instructor suggests an action directly contrary to the one he or she wishes the youth to make. Countersuggestion is noted especially in religious teachers, Sunday schools, etc. Among older persons, in preachers' meetings, assemblies, conventions, etc., one will see the working of countersuggestion. Some people are at once on their feet to oppose any motion that is made by anyone. Such ones are extremely countersuggestible. Some persons among adolescents, are persistently in an antagonist frame of mind, disposed to oppose, criticize, object. They form a special problem for the religious instructor. To call them "cranky" and to ignore them will not solve the difficulty. They must be studed to like he teacher and approach in the light of this knowledge.

(g) Social suggestion is a potent force among adolescents. Here the suggestion comes from the group. The "mob mind" is a sample of social suggestion at its height, or its worst. In a revival, social suggestion is seen working. The
tendency is for the group to decide, and the individual coming in contact with this group decision to be acted upon by himself. The crime for a certain type of adolescent, in his desire for youths in "herds and droves" to attend certain movies, etc., are the result of social suggestion which can also be used in the church and the church school. The adolescent sees others who are Christians, who live pure and clean lives, whose conduct is good, and his belief and suggestion of a social nature urges him or her to do accordingly.

(4) There are certain conditions of suggestibility. The first is mental suggestibility which is known as blankness. It is a state of mental dullness or fatigue or sleep. It can be produced through a continual fixation of the attention upon anything, or by physical relaxation or the use of narcotics. When the mind is concentrated upon a particular point, the outgoing parts of the mind are open to suggestion. For suggestion to take place criticism, mental restraint and self-control must be suppressed. In the initial stages of hypnotism, it is seen at its height only when the speaker is able to keep the congregation thinking in unity and harmony with his sermon.

A second condition of suggestion is intensity. Under this heading comes authority, prestige, reputation, enthusiasm or suggestion time and time again. If the teacher is looked upon as an authority on the subject, or highly respected, the suggestion will be taken more quickly than others. The teacher finds that constant repetition will make his point much stronger than otherwise. When the religious instructor fails the first time in getting the suggestion accepted, the old rule of "try, try again" cannot be improved upon.

Suggestion places in the hands of the religious instructor, the parents, the priest or the parent, a tool for the molding of character, which is difficult to be equaled. Suggestion if wisely used will implant ideas of righteousness, produce actions in imitation of deeds of nobility, shape a career for purity, which otherwise cannot be accomplished. Each adolescent should be carefully studied by the Christian worker, to discover the types of suggestion which can be most fruitfully employed in dealing with him or her. Special attention should be given to autobiography in assisting the youth to place the mind thought of "try" on the status of the individual, joy, success, service, which will react upon her personality. Every countersuggestible youth should be known and made a special study. Do not overlook social suggestion in throwing around the youth those social forces which will tend to be worked out in practical life.

(5) Rules of suggestion to be used by the teacher. (a) Throwing into the youth's life no suggestion but the highest, the most ennobling, the purest. (b) Make your teaching positive, for negative instruction may set up false suggestions to be carried out by the adolescent. (c) Suggestions come from personality as well as from direct teaching or instruction. Hence your character, life, must be the highest possible. For such suggestion working through imitation will tend to cause the youth under your instruction to do as they see you do. (d) That which you want to be implanted into the character of your pupils, you can in no better manner instill than through indirect, or direct suggestion. For the mind working through its idea-motor tendency will carry out any suggestion thrown into it, unless inhibitions are set up immediately.

3. What psychological principles of the emotions and their control apply to adolescents? We turn from the application of psychology through suggestion to a study of the emotions and their control. The dynamics of life are bound up with the emotions. Our concern is not so much with the nature of the emotions—a problem of general psychology—as with the control of the emotions, their regulation. Life is pervaded with feelings and emotions, which make up the stormy atmosphere of the world. Young and ardent, courage and fear, love and hatred, hope and despair, envy, jealousy, anger and shame, along with pity, curiosity, admiration and reverence, all check up in our life and add their part to the growth and development of our being. Some emotions stir the adolescent deeply, while others pass by swiftly. One's emotional equipment may be either a blessing or a curse. Love may be a curse, while hate may be a blessing. Needed energy may be wasted through anger, or life deadened by lack of faith, hope and love.

The important problem facing adolescence is that of controlling one's emotions, an art that is a part of the duty of the religious instructor to arouse, stimulate, or to check the social emotions of the adolescents.

(1) Emotions are automatic. They arise unpremeditated; they come according to their own biological and psychological laws. The forces coming into contact with adolescence touch off the emotions as flame fires the powder. Only partially are they subject to rational control. They do not always submit to the control of the will. We cannot change them as we desire. Our great question is, How can we avoid discouragement, suppress anger or wrath, transform grief or change worry? How can we use our psychological knowledge to increase hopefulness, arouse ambition, or produce sympathy? Is there some method by which we can assist the youth to regulate his emotional states?

(2) Emotions are psycho-physiological in their characteristics. Every emotion involves a bodily condition. When the emotional stimulus strikes, there is a bodily reaction, from which results, such as a change in the breathing, heart-beat, blood given to various organs, the flowing of tears, clenching the fists, trembling, etc. Emotion involves specific or emergency time of the idea aroused by the stimulation, the mass of sensations resulting from these changes of the physical organism, and a feeling of pleasantness or unpleasantness. How the recent investigation that every time any emotion is undergone certain secretions from the glands are thrown into the blood which vitally affects the individual state of the system, as is shown by the fact that doctors warn mothers never to nurse a baby immediately following a fit of anger. On the other hand joy and cheerfulness art just the opposite)

Psychologists note that there are two methods by which emotions can be controlled or regulated. There are: (a) A changing of the stimulation producing the emotion and (b) by changing the muscular expression or activity which accompanies the emotion.

(3) Emotions can be controlled by changing the stimuli producing the same. If the stimulus can be eliminated, as by the removal of some gross or or mental factor or factor can be controlled by youth oftentimes when he or she reflects upon the cause of the emotion, and sees that the injury was unintentional. Removal of an injury on the outside fades away the clear thinking upon the same. Again, one can change the emotion of the adolescent by having him or her think upon the more pleasant side of the experience, or by thinking upon the emotion itself. When youth thinks upon the emotion, such as wrath, hatred, etc., the emotion dies immediately.

(4) Emotions in adolescence can be controlled or regulated through action. One writer states it thus, "Assume the bodily positions and movements and manners and tones of voice that belong to the emotional state you desire." Check ing a gesture of anger, oftentimes kills the wrath. Speaking softly when enraged changes the feeling. Enragement can be transformed into courage and hope by assuming the attitude of the "success habit." Under the rage of strong emotions the action of walking alters the internal activity so as to kill the emotion. When adolescence is a courtes typically emotional, by looking for accidents, expecting failure, action will "eliminate such emotions. Worry kills the spirit of adolescence. If the religious instructor will help the adolescent to do something, the worry will soon be dissipated. Sorrow and grief can be best assuaged by doing something for somebody else. Service is the keynote of happiness. Worry and discouragement can be killed through activities of a religious nature. Reading a prayer inspire to happiness, and shrowel the emotions of worry, discouragement, etc.

(5) The teacher of adolescents should (a) present stimuli which will result in the helpful emotions, such as joy, pleasure, peace, happiness, which will produce healthful emotional reactions, and (b) eliminate all stimuli which are leading to wanton emotions. This will demand a knowledge of those things which cause emotions of anger, hatred, jealousy. Sometimes words spoken in a certain present stimulation which will result in the emotional states of the teacher will be immediately reflected in those of the pupils. Dejection, discouragement, as also do hopefulness and cheer.

To produce the correct emotional atmosphere for the church school and the church demands a program wherein joy, peace, reverence and hope abound. Peace is an emotion resultant from certain stimulations. To arouse peace, arouse these stimulations. Lust and passion are emotions produced by certain stimulations, which may be outward, or mental. Then to dissipate lust add passion touch the source of the stimulations, eliminating them. A vain or mule picture, the sight of immoral actions in the opposite sex, impure conversation and gossp, and pictures of movies of lowedness, sex promiscuity; then to control these harmful emotions, the stimulations must be removed. Take away the picture, remove the adolescent from the environment, remove the surroundings, eliminate the impure conversation, keep him or her from frequenting the movies wherein such pictures are shown, and the emotion will tend to fade.

But if the stimulation be inward or mental, the problem of regulation becomes different. This stimulation then may be from a mental picture of lowedness, transgression, a recalled emotional state of passion, a remembered sex experience, etc., which can be controlled or eliminated only by the adolescent him or herself removing the mental cause. This is a vital problem in the education of youth. In the process of producing a Christian character. The strongest entangle ments of adolescents are these inward, mental problems which produce emotions. Every youth is fortified with its appropriate emotions, and to eliminate the sin, the emotions must be understood and regulated or eliminated.

(6) Emotions are best controlled, regulated, eliminated through a definite Christian experience. We are learning that every man has intrinsically a supply of psychic energy, which works
out through the emotions. When the fundamental emotions are perverted by sin, or when youth sin exerts its influence, these same emotions, and this psychic energy is then drained. In the transforming of these emotions conversion through divine grace stands out supreme. The sin emotions, with all their attendant emotions, such as sexual perversion with the emotions of lust and passion, are eliminated. In this process of controlling the emotions faith in God as the Saviour, and a desire or effort to do His will, are the strongest allies of adolescents. When the emotions are aroused, which were formerly connected with sin, this faith and this effort, will dissipate them. Passion and lust, anger and wrath, hatred and jealousy, formerly connected with sin, when now aroused, are eliminated by faith, by a desire to do God's will. In this process the two very strong elements of the personality are associated to gain the victory. I refer to the imagination and the will. Faith is in the realm of the imagination, and effort to do God's will belongs to the sphere of the will. A recognized principle is this: "When the will and the imagination are at war, the imagination invariably gains the day."

This is why faith is stronger than an effort of the will. Paul's words could well be quoted thus for adolescents: "We walk by faith in God, rather than by effort of our will." But it should be added that whenever a victory comes in the imagination—or in the will—the effort or desire to do God's will. This spells victory over the emotions, the control of the new reformed emotions belongs to the will. Thus the sinful emotions, or emotions once connected with wrong-doing or transgression are eliminated.

The highest emotions are also aroused by a Christian experience. The Bible states that this experience brings joy, peace, long suffering, patience, meekness, gentleness, goodness, faithfulness and love. These emotions are this. These beneficial emotions are elevating to the mind, and stimulating to the body through their effects upon the blood stream. It is this emotional experience coming through a Christian experience which benefits adolescents the most. Notice the transformation: Every sin is entirely because of the emotional states produced by it; God in coming to the soul, forgiving the sins, also efficacizes these sinful emotions, but He does not leave the emotional life void. Rather the soul is flooded with the most elevating, ennobling, emotions, and love. Let us note the place of faith and effort to do God's will in the life of adolescents. Pyn in Psychology and the Christian Life writes, "To cure impurity of heart cultivate thoughts that are positively good; pray for the positive virtues and believe in God's power to make you clean. To cure formalism find other and creative channels for spiritual energy... interest yourself in unselfishly.

1. CHURCH PUBLICITY
   JENNIFER GRAY

   ARTICLE THREE: HOW TO WRITE A GOOD NEWS STORY

   At the time of writing this article I am engaged in a revival meeting with our church at Wansee, Oregon. This is a little mountain community with no newspaper at all. So in the meeting each day the pastor tells the telephone operator what special features will be included in the service that evening. Then the operator sounds a general call on the party lines and everybody gets the news. This is an unusual proceeding, and is highly amusing and interesting to me. But the remarkable thing about it is that for only the second time in eighteen years of pastoral and evangelistic activity I have found the newspaper story taking second place as a means of publicity. Yet even here a study of the field reveals a channel of newspaper publicity. The Dalles is the nearest large community and The Dalles Chronicle is fairly widely read in this section. So that the Wansee column of that paper presents a possible publicity channel for the wide-awake pastor who will undertake to use it.

   I wish to emphasize the fact that this is only the second time in eighteen years of active ministry that I have found the newspaper story taking second place as a medium of publicity. Surely a medium that takes first place so often, and opens up constantly increasing points of contact for church and pastor, demands a little thought as to how best it may be used. That is why we are taking a lot of space in this series of articles for the minute details that make for the successful preparation of copy.

   The first thing about writing a good news story is to make the first paragraph so vital that it fairly shouts for attention. The first paragraph is known to newspaper men as the "lead." Quoting another outstanding newspaper man, Mr. N. E. G. Lanier, the city editor of the Nashville Tennessean, says: "Hit 'em in the eye with the lead." This is the equivalent of saying that if you do not grip the reader's attention with the first paragraph your story will not be read. Try it on yourself. See how many stories you read in our daily newspaper that do not grip your attention and arouse your interest by the very first paragraph. The first words must be so gripping that they compel the reader to explore further. This does not necessarily mean shrilling sensationalism, but it does mean human interest, and what newspaper men call "punch.

   Here is a hint to the first paragraph than making it merely attention compelling; it must also tell the whole story. Here is where newspaper writing differs so essentially from magazine writing or the essay. In any other field it is possible to hold the punch of the climax for the closing paragraphs: but in the news story the climax occurs in the "lead," and all that follows is simply an expansion of the first paragraph.

   Mr. N. E. G. Lanier says in his book referred to in last month's article, that the lead should always attempt to answer the five questions: How? What? Where? When? Why? Where it may not always succeed in doing this but it is the ideal for which the writer of news copy should strive.

   Then the second paragraph should expand the most important item of the story. The third paragraph the next most important thing, and so on to the end of the story. So, while there should not be a weak tapering off of interest, yet the most vital things are said first, and the least important last. Furthermore, each paragraph should be a complete unit in itself, and no thread of the story should be left dangling over from paragraph to paragraph.

   There is a very real reason why this technique is necessary. It is because of the column news story. Let me illustrate by taking you into the newsroom of a small city daily published in the evening. It is just a little before noon. The grit of the day's news has gone down from the newsroom to the typists. Most of it has been set, and the proofs are back on the desk of the city editor or the copy reader. The dummy of the front page is made up, asching each story to its place on the page. Down in the compositor's room, following the outline of this dummy, the type is assembled on the composing table, just waiting for the last O.K. from the city editor. When that O.K. is given, the forms will be locked up, and the cases moved over to the bed of the printing press ready for the presses to roll. The process is a little more complicated on a larger city daily, but the essential elements of the process are the same.

   Perhaps nine days out of ten the paper will go to press without any essential changes being made in the make-up of that front page. But on those rare days when the printer of the prominent local jewelry store is held up at 11:30 a.m. and the jeweler seriously wounded. After an exciting chase of half an hour's duration signaled by two or three hair-raising episodes the hold-up man is caught. This is not a mythical case, it actually happened in a town where I was pastor. Immediately the paper goes into action. The dummy is hurriedly rearranged to allow for the main news story. Half a column goes to the story of the physical details of the jeweler's condition and the story of his life. A few paragraphs are devoted to the previous criminal record of a suspect. Probably one of the front page stories will run clear to the bottom of the page. To make room for all this, several stories will have to be shifted. The officer who made the daring arrest also receives a few paragraphs because of a previous bold exploit. Here will be the top of at least three columns taken out of the front page, with several extensions of stories onto inside pages.

   Notice the effect on the inside pages. A human interest story with no particular time element is dropped for the next day's list. A local celebrity is cut from a column to the essential details. The story of a bridge party is slashed in half. And, of course, without any publicity at all your story also suffers. You may have been slated for the top of a column and a good half-column of publicity about your revival. You may have been slated for the front page, but now your story is shifted to copy page and pushed down the page to make room for the carry-overs from the front page. This is not a dream. This is what actually happens in a newspaper office quite frequently.
paragraph and still make sense, and the least important things come last. The copy from the First Brick Church is written like an essay. It uses beautiful English, perhaps too beautiful. It reserves its climax for the last paragraph. It cannot be slashed anywhere without rewriting. The editor could use two good church stories that morning, but he has no rewrite man, and no time to rewrite the story himself, so the first story is taken, and when it becomes a story of disappointment, the second story goes into the waste-paper basket and the story of a lodge dinner takes its place; not because the editor prefers the story of the lodge dinner, but because it is written in newspaper style.

Suppose he had let both the church stories go in. It might be one of the nine days when nothing happened and then both stories would have been printed just as they were written. But it chances to be the tenth day, and that is a different picture entirely. The first story can be slashed anywhere, and so is a thing of joy to the hurried city editor, in those vital few minutes that mean so much to him. The second story cannot be broken up at all, and so it becomes, a solid half-column of type that is a vexation and a despair. It cannot be slashed or hit. If it is not taken out it may leave a quarter-column of vacant space for which there is no paddling just at that time. So it makes no difference whether anything breaks that particular day or not to cause the story to be slashed. It must be left out, because the editor never knows when that big news story will break, and big news stories have an uncanny way of breaking at press time.

It is an ordinary day, that evening. Rev. John Brown of the First Brick Church opens his paper and finds a good half-column of space given to Rev. William Black of the Little Flame Church andsearching for a big story. Then he tees the paper down in disgust and mutters about prejudiced editors and persecution, failing to realize that the fault is entirely his own.

I have used the story of the jeweler by way of illustration. It is not an extreme case by any means. When King Alexander of Jugoslavia was assassinated in France last year, the daily paper that I took gave the story four full columns on the front page, and negroes a whole page inside. Something had to be slashed to do this. When Bruno Hauptmann was arrested last fall, the paper gave it even more space than this. As a news editor I have taken a look at the space I have outlined for the jeweler's story. The Morro Castle disaster took much space as the king's assassination. All these were major stories of the past six months. Some of these big stories break at a time when the paper may be more leisurely rearranged, but ask any newspaper man when the average big story breaks, and he will tell you that it is at press time, especially for the evening papers.

But whether a big story breaks or not, it is still vital that your copy be arranged in newspaper style. The ordinary gist of the day's news may cause the editor to wish it cut down when first you place it on his desk. Here again the well-written story will make the grade and the poorly written story will automatically eliminate itself. Furthermore, the average newspaper reader has trained himself to read it all in the first paragraph, and even if the editor lets a poorly written story get by occasionally, it will not receive the attention of the public like a story written in newspaper style.

Let me try to illustrate the principles I have enunciated by writing a story in improper style, and then taking that same story and casting it in good newspaper style.

"There will be a revival meeting started in Blanktown next week. The public are cordially invited to attend the services which will be held every night except Saturday for a whole month. There will be day services especially to help Christian practitioners."

"The Church of the Nazarene is sponsoring the services and invites the public to come to its church and hear Rev. John White preach, and at the close of the meeting, after a hearty 'hymn,' the pastor will get up and tell the congregation that a new church building will be necessary, that the church has not the money to build it, and that the community feels that the church should be built."

"The healing services, held every Friday afternoon of the campaign, are expected to produce some striking results. While at Marshalltown, Rev. White saw several remarkable cases of healing in answer to prayer including the healing of asthma, tumors, and a long-standing case of skin disease. Mr. White lays no claim to be a divine healer but ascribes the cures to the individual's own faith in Christ, aided by the Bible method of anointing with oil."

"All these special features are supplementary to the real purpose of the meeting, Rev. John White's desire and purpose, which is to conduct some of the leading revival campaigns ever held in the state. His last campaign was at Georgetown, where there were three hundred and thirteen conversions, and one hundred and eighty joined the church. It is the desire of Rev. Peter Brown, the local pastor of the Church of the Nazarene, that all the people of Blanktown shall hear Rev. White as many times as possible."

Study these stories to see which elements, that may be of interest to you, are not of interest to the general public, are eliminated from the first story. Notice which features are played up in the second story because they are unusual. This feature at first for putting Brother White's preaching ability in the last paragraph, but remember that this is a preliminary story, and other stories will feature his preaching ability by his wife Mrs. Mabel White, chalk artist and musician. The healing services will be held each Friday afternoon at 3:00 o'clock as a climax to the day services of the week, and the chalk talks and healing services will be a feature of the evening evangeline services that will be held every evening except Saturday from February 3 to March 3, according to Rev. Peter Brown, when first they planted the seed."
generalties, or engages by his wholesale denunciations. The preacher who allows his eye to wander long from the individual man is destined to lose his audience. That man, the preacher, must searchingly, most persuasively, and most effectively who knows best and loves most the individual.

Yet modern science has a tendency to create a loneliness in the human heart. The vastness of the universe beats man down into a feeling of insignificance. Men need to be encouraged to think of themselves as highly as they ought to think of themselves. There is much migration in this day which causes many hearts to be forlorn. Electricity and steam have converted us into a race of nomads. Men move in masses. Vast populations are pulled into the city to be swallowed up in the vortex of its bustling life and cities are colossal destroyers of individuality. Industrial forces are working against the individual. Man becomes just so many "bands" or just parts of an intricate mechanism turning out a commercial product. Commercial forces are working to obliterate the individuals. The small proprietor is disappearing. Little businesses are revamped. There are corporations, syndicates and trusts where each man sinks deeper and deeper into the increasing bulk of the body. Philosophy has a tendency to lose the individual. Sociological conditions are studied simply as scientific phenomena. Volumes of statistics show a vast ocean of wanderers who are forswearing nothing while nothing is done for the one broken family or the maimed life of the individual. All of these standpoints mean opportunity for the preacher.

One of the alarming facts of our world is the widespread belief in the absolute freedom of opportunity. Modern civilization seems to be incapable of performing deeds to which no one man, if left to himself, would ever stoop. The sense of personal accountability decays when the distinctness of the individual fades. Personal responsibility, both to God and to man, is a theme for all times and places. This is the preacher's opportunity.

Even the most exalted must be in danger of losing himself. There is a sea of printed matter in which ministers are easily engulfed, a flood of educational work by which they are frequently submerged. They are caught in the current of quackish and heterodoxes beneath whose troubled waters their pupils usefulness oftentimes goes down. There are preachers who seem to be conscious that they are holding up their hands but they are not better for them, and also for the cause of Christ, if they would roll the world from their shoulders upon the heart of God, and be content to carry simply the full weight of the responsibility for the spiritual development of the individual souls who make up their congregation. The preacher needs the individual as truly as the individual needs the preacher. "It is in the experience of the individual soul that the preacher learns what this world is. Human nature cannot be understood either in books or in crowds. It is only when one heart is pressed close against another heart, that heart secrets are communed. This is the reason the pastor and the parson are abstractions, until he holds his life down round the lives of individual men. This is the reason that pastoral work is essential to the preacher's being. A preacher who shirk pastoral duty is always the loser."

Pews that keep the preacher's heart singing through the disillusionments and discomfitures of a long campaign. He can work with patience and die in hope if he can see the light of his life shining through in the faces of men converted by his preaching. Lastly, the individual is the nourisher of love. One can love mankind in general, but it is a faith and a noble faith. Love is the one thing essential for the man who would preach the gospel, and love is fed and cleansed and glorified by repeated contacts with individual hearts and lives.

The preacher should seek to find the individual. The story is determined by the character of the material which is worked into it. It is impossible to build a beautiful church out of unsearched stone. Everything depends upon the character of the individual believer. The first thing the preacher is to do is to see that the individual is really born again. The point must be the change. The axe must be laid at the root of the tree. After this the man must be trained to look upon himself as a builder. He is to fashion the temple of his own soul and this building takes actual blood and must be taught to grow in the grace and knowledge of Christ. Each follower of Jesus must also be made a positive force for righteousness and the character which they should be told what to do rather than what not to do. The preacher should explain the nature of the labouring, unfolding and giving himself to the quiet work of building man in well-doing. It is with the one man to take an interest in things which are worth while than to tell for the restraint of ten vicious persons. Then, in Christ, Christians are to be ennobled to do the things that are in them. Personality should never be trespass upon by the preacher. All Christians will not work, feel nor think alike. Similar enthusiasm can only be found in all. To crush all Christians into a common mold is a wrong against Christ who wills that all men shall be free in Him. A preacher should reject if he preaches to men and women who think for themselves. It is this variety of moral graces and the diversity of spiritual attainments that the church finds its richest life and becomes able to perform its widest service. Each member must also be trained in the graces and obligations of brotherliness. He must sit at once in the midst of the brotherhood. He cannot believe brotherliness unless he must learn brotherliness by being brotherly and he can be brotherly only when among the brethren. This is not a gift but an attainment. They think and talk through little boy years. To have this kind of intention is not enough, the spirit must be disciplined and developed and trained. The obligations and duties of brotherliness must be learned and practiced. The supreme work of the preacher is not to build geralities but to build characters and in doing this he will build the church.

Builders have a way of paying special attention to each and every part. He is a team in his vision and in his method. Stones are dressed one at a time. Bricks are laid one at a time. Hills are driven one at a time. A building is an accurate thing and becomes possible only by a careful shaping of its constituent parts. The building as a whole dictates what is to be done with each piece. Every part must be fitted and reglared to every other part. The builder edifice the move abundant labor which is expended upon the individual stone. The preacher is a builder and like all builders he must see things in the large and he must have an eye also for things which are small. If the preacher is eager to alter the structure of the world, let him devote himself passionately to the work of bringing men one at a time to Christ. If the preacher feels an urge to build the church let him consider, loved, win and train the individual.

SOMEONE HAS SAID

Compiled by Hannah C. Johnson

There are many who rest in the fact of the new birth and regard it as the sum total of Christian experience and character. They are skating safely content with the external formulas of religion.

The Church, forgetting the admonition, "love the world," has in some instances not only fallen in love with the world, but has actually married the world and it seems impossible to secure a divorce.

When we honor man or an institution of man more than God, we grive the Holy Spirit.

Protestation—"Where Spirit is there is Church." Catholicism—"Where Church is there is Spirit."

So there is a right to preach unless he has found the truth. A seeker after the truth has only a call to silence and no call to preach.

One hour a day spent in study would in ten years make an ignorant man a well informed man.

God never duplicates a religious experience. He breaks the pattern at every instance.

Do not wait for a larger field, enlarge the field you already occupy.

Promptness gives other confidence in your ability.

An ounce of experience is worth a ton of theory.
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Men are like bullets. They go fastest when smoothest. Death is more to be feared than death is to be feared.

The shortest distance between any individual and true success is a straight line.

Reputation is only the shadow of character and a very small house will sometimes throw a big shadow.

Men are not lost for lack of truth, but for love of falsehood.

One horse dead pick up a day may bring luck. Fifty a day puts a man in the junk business.

A successful religious service must have vigor, variety and victory.

A man said, "I was raised at the knees of a praying mother and over the knees of a determined father. Both knees were needed. If you want to get along fast, go slow.

The congregation may "sit at our feet," as the saying has it, but we must not forget that their prime business is to walk upon their own. Only as we help them to do that, are we really helping them.

Pessimist—"It cannot be done." Pessimist—"I've just done it."

If so busy you cannot stop and think you had better stop and think.

A religion that compromizes the conqueror is conquered itself.

Do not give the things you get from Him above what you find in Him.

Some church members are stand-byes; some are by-standers.

He who tries to do nothing makes a success of it.

There is not a crime in all the catalog of human sin which has not been committed in the name of some virtue.

You cannot separate true religion and ethics.

Going to heaven? Take the first right turn.

Then look straight on.

If we will, God will—if we won't, the devil will.

Pity for men issues from pity toward God. If we people have been strong enough to defy the moral law. An open mind is like an open mouth, anything can get in.

Discouragement leads to despair, despair to despair, and despair very often leads to a tragedy—suicide. The descent of the toehill of discouragement is rapid.

"Beware of it! If the enemy of your soul can once get you discouraged, he will put on the pressure until you are in a maze of uncertainty and hardly know which way to turn.—Sat.

Pastor's Scrapbook

I. L. Flynn

Let Him Come In

When Jesus was leaving His disciples He told them He would send them the Holy Paraclete. By letting the Holy Spirit come into our hearts and lives, there may be a circle of holy influence set in motion that will wash the shores of time and sweep on to the outer edge of eternity!

Only be steadfast, never waver, Nor seek earth's favor, Then knowest what God's will must be For all His creatures, so thee.

The best.—Paul Fleming

Ask We Withstanding?

In a tower in the Isle of Man one of the best governors, the island had ever possessed was hanged. He had been accused of treachery to the king during the time of the civil wars, and received sentence of death. Intercession was made on his behalf, and a pardon was sent; but the pardon fell into the hands of his latter enemy, who kept it locked up, and the governor was hanged.

Christian, a pardon is in the hands to offer sinners met with every day; a pardon, mark you, not from temporal but from eternal death.

Christian, wilt thou hold it back?—Sr.

His Promise

Dr. Payson wrote at one time to a mother, "I have made this one test of my prayers: If after making anything to God, I can, like Hannah, come away and have my mind no more sad; my heart no more pained or anxious, I took upon it as one proof that I have prayed in faith; but if I bring away my burden, I conclude that faith was not in exercise."

"Try at the promise till God meets you there. He always returns by way of His promises."

Not Your Making

You have not, the making of your own cross; your cross is prepared and arranged for you by divine love, and you are cheerfully to accept it.

This day Jesus bids you submit your shoulders to His easy yoke. Jesus was a cross-bearer; He leads the way in the path of sorrow. Surely you could not desire a better guide! And if He carries a cross, what nobler burden could you desire? The "Via Crucis" is the way of safety; He carries the heavenly path. Take up your cross, and by the power of the Spirit of God you will soon love it.—Spurgeon.

Then Pray

"One of the ceaseless activities of the body is its breathing; it is essential to self-preservation. We do it involuntarily. Such is the function of prayer; hence its importance. It is the Church's part, practically, in the sustaining of her life. We sing:

Prayer is the Christian's vital breath, The Christian's motive air.

"But it is a law of the body that the more actively and vigorously it exercises the more deeply and freely it must breathe. Under exertion the lungs demand a quenched breathing, an amplur supply of air, to meet its necessities."

—Norman N. Harrison

When the Wind Is Red

Don't touch it, my boy, The rosy red wings, It will crush and destroy Your body and mind. It will cause you to sweat Sad tears of shame, It will rob you of life, Your peace and good name. It will fall on your shoulders Hard burdens to bear, It will write on your brow Dark lines of care. It will strike at first— Shrive your sad drink, And in the dark waters Your lifeboat will sink.—And

My Symphony

To live content with small means—to seek elegance rather than luxury, and refinement rather than education, not respectable, wealthy, not rich—to study hard and think quietly, talk gently, act frankly, to listen to birds, baby, and ages with open heart—to bear all cheerfully—do all bravely, await occasions—never hurry; in a word, to let the spiritual, unhidden and unconscious grow up in common. This is my symphony.—William Ellery Channing

If instead of a gem, or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give.—George McDonald.

Religion has been defined as "man's recognition of a world order in which he himself is merged." Pratt offers the following definition: "The secular, and social attitude of individuals or communities toward the power or powers which they con-

ceived as having ultimate control over their interests and destinies." A simpler, and perhaps adequate, definition would be "man's recognition of conflict and his attempt to resolve it on a spiritual plane."

—H. Crichton Miller

Men are anxious to improve their circumstances, but are unwilling to improve themselves; they therefore remain bound. The man who does not shirk from self-cultivation can never fail to accomplish the object upon which his heart is set. This is as true of earthly things as of heavenly things. Even the man whose sole object is to acquire, wealth must be prepared to make great personal sacrifices before he can accomplish his object; and how much more he who would realize a strong and well-poseid life?

—A. Man Thinketh.

What They Think?

A Hindu gives writing to a minister of conditions: "The three witches—War Lust, Power Lust, Profit Lust—revel on the barren breast of Europe holding their orgys."—Stead

The Difference

An angel smote Peter on the side, and he arose to freedom. One stone king Herod, he went to petition. A look of approval from Him will be bliss; a frown of disapproval will be hell.

James 1:27

See how intolerant religion is! She starts with what men have declared impossible. She refuses to bring down her standards. She insists that everything come up to her. No man can be called a truly religious, the declares, unless he does this, which it seems so hard to do, unless he goes through this world untainted, as the sunbeams goes through the most.—Phillips Brooks.

A Bath for the Soul

More inspiring than words is music. It says more words can ever say. It strikes depths in us that even the keenest of words cannot reach. It lifts us up to the mountain top idealism. It makes us desire to be finer, bigger, more noble. Man's most noble aspirations come as the result of listening to inspiring music. Don't you find it so?

Recently I listened to Mitchai Elman play the Schubert Ave Maria on his beloved Stradivarius. I watched the faces of all the audience as he played. I saw hard lines in those faces relax. I saw far-away looks in those eyes, as the listeners saw visions and dreamt dreams. We
were all swept into a universality of emotion—gladness, courage, love. While we listened we were transformed, if but for a moment, into our historic Christ. Rolinck uttered a great truth when he said, "Music washes away from the soul the dust of every day life."—Selected.

He who would accomplish little must sacrifice little; he who would achieve must much sacrifice much; he who would attain must sacrifice greatly.—A Man Thinketh.

"For when a good man dies, for years beyond our ken, The light he leaves behind him lies Along the path of men..."

Here and There among Books

P. H. Lunn

During the Crusade for Souls special emphasis is being placed on evangelism and soul winning. With that thought in mind I shall discuss two books dealing with that particular theme.

A book of fourteen vigorous evangelistic sermons published in 1928 is entitled Good News for All Men. The author is J. W. Ham, D.D., an evangelist who labored especially in the southern section of our country. In each of these fourteen sermons there is the unmistakable ring of sincerity and rock-rubbed conviction. Dr. Ham is no "spoon-fodder," or sermon is tinged with tenderness, forcefulness with charm of style, copious Scripture references with apt illustrations. I thought as I laid the book aside that I knew of no volume of evangelistic sermons that surpasses this one. Every sermon is a model of homiletic structure. The following excerpts picked at random throughout the book will support the foregoing conclusion: (30)

Jesus did not preach a milk and water gospel. There was nothing weak or patronizing in his manner or the subject matter of his sermons. He laid down the stern necessity of repentance as a prerequisite to spiritual salvation.

A book that is unique in its treatment of the theme of evangelism is How Jesus Won Men, by L. K. Scarrington. It was published in 1926 by the S. S. Board of the Southern Baptist Convention. First priced at $2.50 it may now be had for 60c, postage paid. It is a product of the Sunday School Board of the Southern Baptist Church.

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where Jesus engaged in evangelism. There are thirty-eight chapters, so we cannot enumerate them all. In spite of the compass of the book the treatment is not sketchy but on the contrary quite full. However it is more in the form of outlines or suggestions to provoke further discussion or thought. For sermon building the material cannot be surpassed. As a textbook for a class in evangelism this volume could hardly be equaled. It would be difficult to exaggerate the value of this book either to our ministers or to our laity. I have selected one chapter out of the thirty-eight for analysis, 'Christ's Soul-Winning Program for His Church.' First we are given seven steps taken by Jesus in the founding of His church: (1) The nucleus—calling the disciples, one or two at a time. (2) Its first officers were to be fishers of men. (3) Its law of life given in the Sermon on the Mount. (4) Its evangelical basis and militant character outlined in Matthew 16. (5) He gave it its law of discipline in Matthew 18. (6) Its world commission was given in the 28th chapter. (7) He gave it its power as manifested on the day of Pentecost. Here is material for an entire sermon and a good one at that. But Dr. Scarrington continues the thought and outlines a sevenfold program which is to be a pattern for all churches to copy: (1) The ministry of His evangelistic forerunner. (2) Christ's whole-life of public service as our example. (3) The careful and persistent training of the twelve. (4) The mission and training given to the seventy who were sent out. (5) In the general Great Commission mentioned several times in the New Testament. (6) Illustrated in the great pentecostal campaigns related in the Acts of the Apostles. (7) In the special work of the Holy Ghost—convincing men of sin. The chapter climaxcs with nine soul-winning goals or standards that Jesus has set for His Church. There is a message in this one chapter that every church in Christendom needs to hear and ponder. Preacher, if you are not lettered to one book during this year you will make no mistake in making this the one. Next month we plan to discuss more books on evangelism and revival effort and also to give a fairly complete list of worth while books on evangelism and personal work.

Tithing Bulletins Offered at a Saving

At least $5 a week can be saved by any church that customarily uses a four-page bulletin each week. The Layman Company, the leading organization at 250 Rush, Street, Chicago, offers this saving when using their four-page bulletin. Two pages are printed with a stewardship message; two pages are left blank for local announcements. The company suggests that churches coordinate a five-week or 10-weeks course of tithing education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing 31 different tithing tracts at 20 cents. Please write the Layman Company for the Preacher's Magazine for a free copy.

Let Not Your Heart Be Troubled

By James I. Vance, D. D.

A series of twenty-five Communion addresses. The author's gift for choice, reverent and helpful meditation is known the country over, and this, his latest expression of it, will be welcomed by large numbers of old and new readers, desiring guidance and aid in their approach to, and participation in, one of the great sacraments of the Christian church. These sermons contain just enough illustrative matter to give them life and appeal. They are models of this type of sermon.

Price $1.25, postpaid

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