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Editor

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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 evangelistic, 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 defect. 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 exhorted 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 lop-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 they were adepts 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 a returning 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 evangelism were never more pressing than now.

In practice I have been 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 extemporaneousness is not a guaranty against staleness, 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 revelation. 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 there are 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 announces 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 they can get anywhere that they cannot get as well or better from their own preacher.

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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 to dear Doctor Reynolds, our retired General Superintendent. We should all appreciate also the soul saving campaign that the "Crusade Committee," led by Doctor Williams and Doctor Corlett are making out of the suggestion. *On with the revival*, that's what we say!

Crusade! That means to "mark oneself with the cross." The cross suggests Calvary. Calvary means atonement in the blood of Jesus; His sacrificial death in order to bring forgiveness for the sins of men; His agony in order that men might be holy; His sufferings to keep men from an eternal woe. Let us all, for this year especially, don the cross, emblazon it afresh 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 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!* Let 1935 be known as the "Crusade year." Let prayer ascend 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 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 unreached region 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 on Easter Day, and are begging 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 are mailing him a fine poster that calls attention to the "Crusade for Souls," and then features the fact of the "Sacrifice Offering" in connection with it. We are also sending two attractive pen-nants. Please post these in a conspicuous place 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 find 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 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 sacrificing 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, 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 insert 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 grand 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 Troost Ave., Kansas City, Mo.

WHY DO WE NEED AN EASTER OFFERING?

There is not enough money reaches the General Treasurer in any one month quite to cover the outgo for that particular month. This leaves a small, 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 received 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 generous offering on Easter. The General Superintendents have called for a "Crusade for Souls Offering" to be taken at that time. Only as we receive this can we carry the load for Foreign Missions, Home Missions and the support of our wornout veterans without getting behind.

WHAT IS DONE WITH HOME MISSION MONEY?

The Department of Home Missions cares for extra needy work in the homeland. 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, of late, the Home Mission funds have also been drawn upon to assist in planting work among the American Indians. Two small beginnings have been made, one at Yuma, Ariz., and one among the Zuni 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 rended 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 there, He is risen!" Buddha is in his grave; Confucius sleeps in Chinese soil; Mohammed lies dead amid his worshipers; Zoroaster passed into the tomb and his ashes are there to this day; the founder of Eddyism lies silent in the embrace of death in

Massachusetts; only *Jesus, the Messiah*, our Lord and Master was able to call 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!

How glad the Spirit-filled Christian has a right to be. Our divine Lord "ever liveth to make intercession for us." What better day than Easter could be selected on which to make a "Crusade for Souls Sacrifice Offering"? This money will go to bring as many others into the joyous consciousness of salvation and holiness as can be reached. It will bring others into the radiant circle of the resurrected Savior's hallowed influence. 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 Superintendents. None could find a more pious, devoted, able, shrewd group of District Superintendents. A better company of pastors, with few exceptions, cannot be found. Thank God we are ably, wisely, spiritually led. These leaders have prayed out, and planned *a year of crusading for souls*; this means soul saving lifted out of the ordinary; soul saving keyed up to passion and desperate earnestness; soul saving branded with the cross of Christ—a *Crusade*. This really ought to mean *a soul apiece in this one year!*

That's the plan of our leaders! What about its execution? That depends upon the one hundred twenty thousand Nazarene laymen. Are they good enough followers to make the plan go? If they listen, acquiesce, and *hope that someone else will do it*, the plan will fail. The best plan will not execute itself. It must be worked. Nazarene laymen, the judgment day will reveal how you seized this wonderfully conceived plan, and how well you put it into execution. It means intercessory prayer; it means personal work for individual salvation; it means revivals.

For foreign lands, and for home mission territory it means a great offering on Easter, April 21—the *Crusade Sacrifice Offering*. All this offering will be credited to each church on its General Budget. But, oh, will we follow our great leaders?

"Your little bit of work and mine is not some isolated service which we can take up without any thought of the great march of events. God comes into you to relate you to His world-purpose, and by you to fulfill some fragment of His saving design."

A SERMON ON SACRIFICE

Text: "Neither will I offer unto you the Lord God of that which doth cost me nothing" (2 Sam. 24: 24).

Explanation: The story of the purchase of the threshingfloor by David. He desired a flat, level place where he could erect an altar to God, and the owner offered it to him for nothing, when he exclaimed in the language of the text: "Neither will," etc.

This incident, and the language of King David brings us to the consideration of the great question of "Sacrifice."

I. *Give dictionary meaning of the word:* (a) To make a thing sacred. (b) An offering to Deity. (c) An offering with especial reference to our deprivation of something in order to make it. Illus.: Abraham offering Isaac. Jesus forsaking 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 slain. (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 provide means whereby He can spread His Kingdom in the earth.

IV. *Suitable occasions for Offering Sacrifice.* (a) Family prayer for offering the "sacrifice of our lips." (b) Worship in church. (c) Giving money for the kingdom—local, District and General Budget.

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

OPPORTUNITIES TURNED DOWN

Have we not reason to believe that every opportunity to further the Kingdom of God that we turn down will appear before us at the Judgment Day and witness against us? "What shall I do then, with Jesus who is called the Messiah?" said Pilate. He either had to accept His claims and free Him, or reject them and allow Him to be crucified. Will not Pilate's decision haunt him throughout eternity? "What shall I do, then, about the Easter Sacrifice Offering?" You must either accept its claims and help to swell the offering, or reject it and let the opportunity go unadventaged. Will not your decision meet you again at the Judgment? Remember April 21.

DO NAZARENES NEED SACRIFICE?

Can one have a worthwhile degree of Christianity and not practice some sort of sacrifice? In the face of Jesus' devotion to our salvation, can we be genuine followers of Him and not make an offering to Him that cost us something? Remember the Crusade Sacrifice Offering on Easter, April 21.

ANOTHER PLEA FOR A COIN A DAY

Back the effort to put the Crusade for Souls across in the foreign mission lands and in the home missionary territory here in America with a coin a day for April. Thirty days, thirty coins. Think of the extended program that the church is putting on all around the world, and then ask yourself whether you can afford to do less?

EXPOSITORY

EXPOSITORY MESSAGES FROM HEBREWS

OLIVE M. WINCHESTER
Saved to the Uttermost

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

UNDER 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 approached 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 reiterated, 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 said of her that she could "in no wise lift herself up" (Luke 15:11). The root thought, however, appears in other passages especially those that

speak of being perfect or set forth perfection as the ideal for the Christian.

ABLE TO SAVE

The thought connected with deliverance or salvation has varied in the development of Hebrew and Christian religion. In the Old Testament writings, generally the idea had reference to the coming of the Messiah and the consequent deliverance from enemies and enthronement of the people of Israel. Thus the idea was primarily national rather than individual, it was political rather than ethical.

In the New Testament, however, the content of the word has changed, especially in the epistles, and its designation is individualistic and ethical. Describing the meaning of the adjective from which the verb is derived, the thought is to become sound, then it passes on to the more specific meaning in that it signifies to become partaker of the salvation in Christ. This is the sense connected with the word generally throughout New Testament usage. Thus we read in Luke, "The Son of man came to seek and to save that which was lost" (18:11). Then again "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, in order that not anyone may boast" (Eph. 2:8, R. V.). Many other passages like unto these might be cited, but these are sufficient to give us the trend of Scripture.

While there is the ethical thought in the New Testament passages, yet often the connotation that suggests itself to our minds is the deliverance from eternal punishment that comes to us, and this no doubt is inclusive in the word. Yet the question might rise in this connection whether this ultimate deliverance is the primary thought or rather the resultant effect of a more fundamental conception. We are inclined to think that the initial significance of the word means to make sound, a meaning which is suggested from its derivation and the ultimate deliverance comes from this. When the heart of man is made whole in that there is the implantation of new life within, then it will follow as a natural resultant that he will find his home in the world to come with redeemed spirits and not in alienation from God.

Taking this as the content of thought, namely, that to be saved is to have spiritual health within, we dwell a little further on the nature of this spiritual health. In line with this conception is the truth set forth in other figures such as "being born again," "a new creation." There is a complete transformation within the inner being of man, a new life principle enters in, and in this life principle Christ is the center of all, He is crowned as the sovereign of the heart. Hitherto self had held full sway and all

actions, wishes and desires had focused toward the self, but when Christ enters there is a re-organization of the inner life and a new center established. Christ is formed within.

This transformation in the life of man taking place as it does in the realm of soul and spirit, it would seem might have a psychological explanation, and this Curtis seeks to give us in his book, "The Christian Faith." "Can we," he asks, "get this fact of regeneration into any term of psychological clarity? I think so. When a repentant sinner, through moral faith, comes into union with Jesus Christ, Christ as his Savior, in the very nature of the case, has some place in the affection and in the conscience of the sinner. There is some heart-interest in Christ and some sense of obligation toward Christ. Now think your way back to our discussion of motives, and you will see that this introduction of Christ into the motive life is an event of large psychological possibility. My conception of regeneration is simply this: The Holy Spirit takes this new motive and vitalizes it, and organizes the sinner's entire motivity, his entire range of interest, about it to this extent, namely, that in every full mood of self-consciousness the regenerate man cares more for his Lord than for all other things. Not yet can we say that the man is altogether organized, but the whole new plan of manhood is established, and the center of this plan is loyalty to Jesus Christ."

We might stop and question just what we mean by a motive. A motive is something that moves to action, it stirs the volitional powers of man to expression. The strength inherent in a motive lies in the urgency with which the sensibilities of feelings charge it. Sometimes reason plays on motives, but more often it is the emotional nature. Thus if we carry these thoughts over and relate them to the preceding statements, we see that with the incoming of Christ into the heart which stirs the being with a new affection there is a dynamic charge surging in the motive life of man permeated with the most powerful emotion, that of love. All this sends life and health through the being, and truly he is made whole.

Before leaving this point one more thought should be noted. The verb in this instance is in the present tense and thus indicates the continuity of the process. Christ our High Priest is not only able to save at one particular time but He is able to save as a process as well as an initial act. We believe that there ever must be an initial act as the foundation, but following that is the process. As we need the divine power imparted as we enter this new life in Christ Jesus, so do we need it from day to day as we walk in the Christian way. Such our Lord and Savior is able to impart unto us like as He gave us life at first.

ABLE TO SAVE TO THE UTMOST

The picture of redemption that we have already drawn gives to us profound joy and hope; it turns man away from the selfishness of his own sin and creates a new life center in Jesus Christ stirring his being and transforming all life.

*Whate'er I fondly counted mine,
To Thee, my Lord, I here restore;
The idol from my breast I'd tear,
Resolved to seek my all in thee.*

—CHARLES WESLEY.

But this is not the whole, there is the carrying out of the thought to a further work of grace. Christ is not only able to save. He is able to save unto the uttermost.

This word expressing uttermost as we noted previously, is used here only 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 exhort 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. To be perfect, then, is to reach the desired end for man and to be saved unto the uttermost means that all of God's purpose for man in his redemption is reached.

This line of thought would lead us to ask the question as to what was God's purpose for man. When is man saved completely or perfectly? In answering this we would call attention to the reiteration 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 these acts of sin have caused. When man is saved he is restored from 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 his own transgression. But there still lies 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 principle of sin within. Accordingly the saving power of Jesus Christ is described as not only efficient in its rendering the individual sound, but its dynamic goes farther

and does a complete work; it carries through its purgation until it has attained every objective for which it was designed, and that is 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 position to live a life of conquest in the spiritual realm as far as sin is concerned. Before he was saved he found himself under the dominion of sin expressed in the egocentric trend of his nature. When there appeared before his vision the Christian ideal, no matter how desirous he might be of attaining thereunto, he discovered that he was helpless, only through Christ could he realize such a possibility. Then when the saving efficacy of a new life in his soul imparted through the Holy Spirit brought him into the position where he could triumph over sin and not be under its thralldom, 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 impetus 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 once for all 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 it was that saving health permeated the whole being and all sin was purged. Then it was that there was complete soundness within.

While the saving power vouchsafed unto us through the high priesthood of Jesus Christ and wrought 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 dictates, but he seeks in all things to do the will of God. While these functioning powers of man are receiving invigoration with a spiritual dynamic, the understanding also is being enlightened. Although 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-

rains itself before the life and the mind receives them while the affections pour out their ardor upon them. There is an increase in power to discern the good and differentiate it from the evil. A measure of this comes with the fullness of salvation in the heart, and then much more is acquired as the days go by. Always there lies out ahead vistas of new realms to be conquered by the understanding or mind, leading us on to diligence in the study of the Scriptures, but ever present with us is the Holy Spirit teaching and leading, calling to our remembrance all that Christ our Master has said unto us.

Viewing the extent of the work of salvation

in our hearts, how much of praise and thanksgiving should be given unto Him who hath redeemed us! We are no longer left under the thrall of sin in any form, but are delivered set free. We have prayed the prayer:

*Forgive, and make my nature whole,
My inbred malady remove;
To perfect health restore my soul,
To perfect holiness and love.*

—CHARLES WESLEY.

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

HOMILETICAL

PRAYERMEETING SUGGESTIONS FOR APRIL

LEWIS T. CORLETT

The Girdle 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. The enemy 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."
 - b. Lest motives and purposes turn in wrong direction. "Lest any root of bitterness spring up."
 - c. Lest the Christian become a stumbling block to others. "Trouble you, and thereby many be defiled."
2. How may one look diligently?
 - a. Watchfulness.
 - b. Prayer.
 - c. Being sensitive to the leadings of the Spirit.

d. Bible study and meditation.

e. Service to others.

3. Will save the individual and help them to save others.

Jesus Our Example in Service

"Took upon him the form of a servant" (Phil. 2:7).

Christ is our Example and Guide in service.

1. Christ did not seek His own will (John 6:38; Matt. 26:39).
2. Christ did not seek position for Himself (Luke 22:24-27).
3. Christ did not seek comfort for Himself (Matt. 8:20).
4. Christ did not seek ease for Himself (Matt. 20:28).
5. Christ did not seek glory for Himself (John 8:50).
6. Christ did not seek life for Himself (John 10:15, 17).

—SELECTED.

Revivals Demand

1. Vision—Of lost men and women, of an indifferent church, of the possibilities of the Church.
2. Prayer—Out of a heart that is near to the heart of God.
 - Out of a yearning compassion for the lost.
 - Out of a strong desire to carry out the work of Christ.
 - Out of a love for God and lost humanity.
3. Faith—In a God who can do that which is humanly impossible.

In a message of the gospel of Christ.

In the mission of the Holy Spirit to convict.

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 altar.
Of the Christians in boosting the young converts.

Developing Experience

(1 Peter 2)

1. Hunger as newborn babes (v. 2).
Because of the taste of the things divine (v. 3).
Let the desire for the things of God lead to a deeper devotional life.
2. A proper conception of relationship to God.
 - a. Useful to God (v. 5).
Lively stones to build a spiritual house.
A holy priesthood to offer fitting sacrifices.
 - b. Precious in His sight.
 - c. Chosen by Him for particular work (v. 9).
To help silence the opposition to things of God (v. 15).
4. Followers of Christ (v. 21).
He goes before and leads the way.
5. Resting assured that the Shepherd will look after His sheep (v. 25).

Heaven

(John 14:1-3)

1. Heaven is needed to help keep the Christian's desires and ambitions from being anchored on the things of this world.
2. Heaven will be a reward and compensation for obedience.
3. Heaven will be the consummation of the Christian's hope and desires.
4. Heaven is home for the Christian.
5. Heaven will be the glorious realization of completed redemption.
6. Heaven will be the privilege of living with Jesus in His home.

God's Willingness and Faithfulness

(Exodus 6:1-8)

1. God's assurance—"I am the Lord"—the protector, the provider, the helper (v. 2).
2. God will keep His covenant (v. 4).
3. "I will bring you out from under the burdens" (v. 6).
4. "I will rid you out of their bondage" (v. 6).

5. "I will redeem you with a stretched out arm" (v. 6).
6. "I will take you to me for a people" (v. 7).
7. "I will be to you a God" (v. 7).
8. "I will bring you into the land" (v. 8).
9. "I will give it you for an heritage" (v. 8).
10. God was faithful and did all this for His people. He will continue to assist as long as they obey.

A Sympathetic Relationship

"Bear ye one 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 burdens.
3. Set a better standard of devotion, faithfulness 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)

1. An enlarged vision (Acts 26:16-18).
2. An emancipated life (Gal. 1:15, 16).
3. An energizing power (Romans 15:19).
4. An enveloping love (Acts 26:29).
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 Troubles (1:12-18).
3. A Supreme Worth While Ambition (1:19-30).
4. Unifying and Upward Pull of Love (2:1-11).
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).
8. Steadfastness and Abounding Joy (4:1-5).
9. Peace and Power Through Prayer and High Ideals (4:6-13).
10. Unfailing Supply for Every Need (4:12-23).

—SELECTED.

Thoughts from Hebrews

1. The Christian is a vital connecting link in passing on the pure faith to the succeeding generations.
2. The Christian is in an arena living a life that others are watching.
3. A Christian should fear sin and carnality and lay them aside.

4. The Christian should not let anything hinder in the service for God.
5. The Christian should ever maintain a steadfast and constant view of Christ.
6. The Christian should always remember that Christ endured some things to provide salvation.
7. The Christian should remember that Christ is now seated at the right hand of the Father to represent them.
8. The Christian should maintain a proper attitude to chastisement.
9. The Christian should keep the benefits of the disagreeable in mind.
10. The Christian should encourage the weak, whose hands hang down, and whose knees are weak.
11. The Christian should follow peace at all times.
12. The Christian should possess holiness (sanctification) of heart, for without it no man shall see the Lord.
13. The Christian should maintain a careful watchfulness lest a root of bitterness spring up.
14. The Christian should think much of God's provisions for those who follow Him.
15. The Christian should keep sufficient grace to serve God acceptably at all times.

SPECIAL SERMONS FOR SPECIAL OCCASIONS

BASIL MILLER

The Ministry of Singing

TEXT—"And when they had sung an hymn, they went out into the Mount of Olives" (Matt. 26:30).

INTRODUCTION—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 leading up to His death. Now with the ringing melody of a song, doubtless parts of the 118th Psalm, Christ arises from the table and goes out to the garden on the Mount of Olives. A new era is begun in His career. He faces the agony of the garden alone, is soon to be betrayed, tried and crucified. But strength for this ordeal was rightly sustained by *the ministry of song*.

Through singing, at this another Palm Sunday, the heart of man will find release. In the night of trouble men have always sung, as in the day of joy. Sooner than anything else a heart is thrilled with a song. Without a song Christian worship is impossible. Song:

I. GIVES TOUCH TO TIMES OF COMMUNION

The scene of this only note concerning the "musical life of the Master" is at a time of com-

munion. Concluding such a new vision of contact with the kingdom of heaven, melody burst 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 breaks upon the memory in a flash and how appropriate it seems to give voice to them.

II. CREATES AN ATMOSPHERE OF WORSHIP

It is easier to worship when song builds that elusive thing called atmosphere. It directs the wool-gathering minds of the congregation to the sentiments of the song. Brings the hearts of the congregation in touch with solemn thoughts, which afford an aid to the meditative spirit. The most beautiful sentiments outside of the Bible are to be found in these eternal gems of religious truth, and rightly should they be employed in building a worshipful, harmonized, spiritualized atmosphere around the scene of any religious service.

III. GIVES STRENGTH IN FACE OF LIFE'S GREATEST CRISES

The Master had reached a crisis in His life—singing possibly helped drown the very thought of the betrayer who had dipped with Him at the table. Agony was written scornfully upon His brow, but singing gave moral stamina for this hour.

Singing will inspire the heart to greater victories—lift the face of the darkest clouds—enable one to go through grave dangers for the cause of the Master.

CONCLUSION—Then when the song was sung death faced Christ, and separation the disciples. The hopes of the Church hung on that one hour—but they sang a hymn! May we then, O Church of God, sing a song at this Palm Sunday. Lift our voices in glad welcome and adoration as the crowds did when He made His triumphant entry into the Holy City.

The Weeping Christ

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

INTRODUCTION—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 He should weep because of:

I. LOST PRIVILEGES

Jerusalem, once the crown of the religious world, now fallen—and the numerous hearts whose divine privileges once were great, now are forsaken by God and man. It should be up the fountain of every preacher's life to see privileges lost and gone forever.

II. LOST SOULS

Jerusalem in the sight of the Master might have its welcoming committee ready to act for Him, but beneath the garb of its religious leader was hidden the dagger with which He was to be stabbed. They were lost, and hence the Master wept.

Around us the world is lost, but our tears cannot or do not flow. Sin abounds in all its iniquitous byways. Everywhere are broken hearts, homes wrecked, and characters blighted because of the sins of the lost. Weep—

III. THE LAST OF INDIFFERENCE TO THIS CONDITION

The Master wept because Jerusalem would not weep! They did not conceive of their danger, their lost condition, and it took the tears of another to awaken them to their danger. These tears made possible His sacrifice, even His death. A heart touched with sympathy gave strength to face Good Friday and all it meant.

So with the minister today—only a tender-hearted prophet will awaken tears in the souls of the unsaved. Weep over their sins—weep true tears of sympathy and hope for them.

CONCLUSION—Remember, even on the occasion of this another time of celebration of Palm Sunday, the triumphant entry of Christ into His kingdom, that *tears beget tears*. The one great tragedy in the Christian Church is that men cannot cry—weep over the erring—weep with the seeking sinner—weep with the glorious discoverers of the grace of God.

Good Friday Outlines

Triumphs of Calvary

TEXT—*Who is this . . . ?* (Isa. 63:1).

INTRODUCTION—A defeated Christ hangs on the cross on Good Friday. Unable to save Himself, why should men believe that He is able to save them? But Calvary triumphs, then as today:

I. IN THE GREATNESS OF THE PERSON OF CHRIST

Hanging on the cross, He shows His humility, subjection even to death. The law of the kingdom which He sets up is one of subjection to worldly authorities—its note when applied to life is one of the ministering, service, taking a lowly place. And Jesus by this life proves His law. None is comparable to Him in person—might of character—stainless of personality—clean as to personal morals—uninstitutionalized, and unstandardized as to the conditions of life and morals of His age. Greatest thinker, sweetest singer, most eloquent orator, cleanest personage of the ages is He that hangs yonder on the cross.

II. IN THE GREATNESS OF HIS SUFFERINGS

He suffered when He might have conquered His enemies. He submitted when He might have ruled. He bled when He might have worn the purple robe of authority. He allowed the face of God to be darkened by this scene on the cross that He might taste sorrow with every man and know the heartaches, even to a broken heart, with the race. He died that He might make it possible for man to live.

III. IN THE GREATNESS OF HIS POWER

"All power is given unto me in heaven and earth," He said. Hanging on the cross under the darkness of that noonday, it seemed that even the most abject criminal had as much power as He. Not so—the power of this Christ is displayed in just one objective, the ability to slay, destroy, uproot sin in the heart of man. For this He died—for this He relinquished the glories of heaven—for this He came to be subjected to the humiliating experiences of ordinary life. And now He conquers all sin—saves through His death all men—purchases redemption for all.

CONCLUSION—This conquering Christ of Calvary is still one of conquest in the souls of men. Note the extent of His kingdom—circling the globe, girding the centuries, spires of His churches piercing the blue. Still able is He to save the purchase of His life and death.

The Wonderful Christ

TEXT—*His name shall be called Wonderful* (Isa. 9:6).

INTRODUCTION—It is impossible for pen to describe the wonderfulness of Christ. Teachings never surpassed, greatness never overshadowed by any other personage of the ages, character never tainted, are but slight indications of the wonderfulness of the Master. Christ is wonderful:

I. IN HIS COMPASSION

It's the "Old Rugged Cross" that today, Good Friday, attracts our attention—on a rugged hill far away it stood—but it was the emblem of redemption, salvation. This alone purchased salvation. Through it all it was the Master's compassion for a lost race which led Him to Good Friday with its attendant cross and death.

II. IN HIS FRIENDSHIP

Go back before His Good Friday experience, never was a friend more dear than He; trail through the centuries and He has never cast off a single soul. Great as a saving friend, who will go to the depths of iniquity to find a soul; as a redeeming friend, to elevate the life; in sickness and death, greater still in His friendship of consolation and joy.

III. IN HIS POWER OF PREPARATION

He has prepared a "new name" for His children; taken us out of the kingdom of darkness

and despair and placed us in kingdom of eternal light; prepared for us 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—Just two nights between Calvary and Easter, but what a glorious contrast they bring. Calvary was a dark night; but the dawn of Easter morn 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 shrines wherein faithful followers have buried Him, wrapped in ceremonialism, clothed in masses and forms, girded with the graveclothes of ritual, but alive evermore, at the right hand of the Father, living in the souls 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 gracious and powerful than ever an emperor, pope or king ruled his domain. He is enthroned in the hearts of the millions of His followers. He has builded an empire that circles the globe, stretches through a long line of glorious history, and reaches forth unto an eternal kingdom, girded in light, the light of the eternal morn. His commands are dictates for a million to move forward. His sweet will is the ideal of His children. His tender compassion is the flaming torch of these He has redeemed.

He reigns therein.

II. IN THE CHRISTIAN CHURCHES

Who builded the cathedrals of the middle ages? Those requiring six centuries to finish? Who set the stately pace for the construction of those edifices that the ancient cities show us as the scenes of His worship? Who pierced the blue with spires from city, hamlet and country town around the world? The Christian Church in whom He dwells. The Church is His bride, for whom He died; He has gone to build in the skies an eternal abode for her. Powerful as an army with banners, the Christian Church, wherein He rules, stands forth; bright as the sun, flaming and all radiant, as she reflects the beauty of her Master.

Yes, therein Jesus reigns.

III. WHERE'ER THE LIGHT AND GLOW OF THE SUN RUNS HIS JOURNEYS

He shall reign—"where'er 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 grave of eternity, to rule a universe which rightly is His. He shall put away sin, be done with iniquity, rule in justice, circle the globe with holiness, 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 Christ's rulership in your life. Sinners, open the doors of your soul to the gracious fellowship of your King. Church, may He be the ruler of your machinery, the Anointer of your ministry, the Shekinah light of your services.

Glorious Mornings

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

INTRODUCTION—What a glorious morn that was when "it began to dawn toward the first day of the week!" Hills alight with gilding sun—valleys carpeted with lilies of the valley, made aflame with the golden hues of the sun. Open tomb and risen Savior bring a morning—a new day—to the hearts of the disciples. Easter morn, glad time, but it only presaged other mornings for the soul of man, redeemed by the grace of the cross, and assured of personal immortality by the Easter morn of the empty tomb. Other mornings of the soul are:

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

What a gracious 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 older 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 empires of one's heart is brought under the sway of a new leader is set up.

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

II. GLAD MORNINGS OF A LIFE OF FELLOWSHIP

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

No man knows the bliss of true living until he is correctly positionized in the sweet will of God. Then morning arises when the heart surcharged with tender mercies.

III. MORNING OF MORNINGS WHEN IMMORTALITY SWALLOWS UP TIME

The night of death settles low—the river rages—the soul of the redeemed crosses to the glory of that eternal morn of immortality. Or perchance the coming King rides out on the clouds and time is declared to be no more—and time becomes eternity.

Words cannot describe that glorious morning—no more sea of separation—no more night of cursings—no more sin—victory for the soul and glory throughout the ceaseless ages.

CONCLUSION—Glad morning of Easter—festoos the altar rail with lilies—for the Lily of the Valley is alive evermore. As He is alive so shall the redeemed live forever.

SERMON FOR EASTER SUNDAY EVENING

PAUL S. HILL

Doubling Thomas

TEXT—John 20:24-29.

1. Humanity has an ability and also a proneness to doubt. Probably the greatest number of men and women are in doubt. They are not in faith.

2. Doubt is frequently accompanied by crooked reasoning, prejudice, or a refusal to walk in the light of the truth.

3. The fact that Thomas was a doubter shows how a person may change from faith to doubt, for Thomas had at one time believed. Sometimes in faith and again in doubt.

4. Doubt takes the enjoyment out of religion, for it clouds every issue, and fogs every joy. It takes away heaven, and dims every eternal verity. It misses regeneration and sanctification, and the whole process of salvation. It leaves the soul without any foundation of life. By faith we are saved.

5. The devil's great objective is to destroy faith, for by it we conquer all things of grace and God and heaven.

6. Thomas had received a blow to his faith at the death of Jesus. The devil had made out that the thing which was of untold value to Thomas, was all a mistake and in vain. Thus the devil does so with many things of value.

7. The means that Jesus used to restore faith in Thomas was a vision of the wounded hands and feet and side. This was enough. That Jesus died for us and rose again is the foundation for our faith. Through faith in the death and resurrection of our Lord we have access to the joys of salvation, and even heaven itself at the end of the way.

THE ASCENSION

PAUL S. HILL

TEXT—*While they beheld, he was taken up* (Acts 1:9).

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 sin. This was complete.
5. His resurrection accomplished to *assure the future resurrection* for all. This matter became a fact of history, and a matter of faith.
6. His ascension accomplished his *location* at 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 principality, and power, 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 priestly office*, and the continuation of His *mediatorship* between God and men. He ever liveth 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.

4. The ascension makes possible the *administration* of the affairs of the kingdom until the time of restitution of all things spoken by the prophets. Peter said of Him, "Whom the heavens

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 1:21).

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 "so come in like manner" as He was seen to go.

CONCLUSION—The importance of the ascension of Jesus is shown because of 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 so essential in connecting our present salvation with our future estate.

TWO GREAT QUESTIONS

JOSEPH GRAY

TEXTS—*What think ye of Christ?* (Matthew 22:42). *What shall I do with Christ?* (Matthew 27:22).

INTRODUCTION—Two great questions which we all must face.

I. WHAT THINK YE OF CHRIST?

We may regard Him in one of four ways. He is:

1. A good man.
2. A rank impostor.
3. A lunatic.
4. The Son of God.

Let us consider these four viewpoints:

1. The inconsistency of considering Him only a man.
 - (1) He claimed divine sonship (1 John 4:2, 3).
 - (2) He forgave sins.
 - (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 bridge broken at the farther end."—BISHOP DURHAM.

- (5) Then if He was a man He was guilty of blasphemy and could not have been a good man.
2. The ridiculousness of His being a rank 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.
3. Then He would be proved crazy, but that cannot be, for:

- (1) His teachings are the most profound religious 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 life 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?

1. Fight Him. Doing so puts you against all God's plans and you become a rebel deserving death.
2. Neglect Him. By so doing you consider yourself His equal, and by neglecting Him here He will neglect you hereafter.
3. Follow Him in human strength.
 - (1) You will be a pitiable failure, and you shut out of your life the greatest of all friends and His intimate friendship.

A sea-gull chained by his leg and splashing futilely in a piepan, while a few blocks away stretches the measureless ocean.

 - (2) You also deny 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 firemen were trying to put out a fire forty-three stories above the street with a four-story tower ladder.
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 strength.
 - (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.

A ship that had been notoriously unlucky came sliding easily into dock. "What's the matter, a new ship?" cried a bystander. "No," responded the mate, "same old ship, but a new captain."

THE WATCHMAN'S CRY

JOSEPH GRAY

TEXT—*He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, the morning cometh and also the night: if ye will enquire, enquire ye; return, come (Isaiah 21:11, 12).*

INTRODUCTION—Picture an ancient watchman pacing the city walls. A late-comer, shut out from the city, asking the time. A mother at midnight awakened by her babe, asking the time. A shepherd in the early morning hours also asking the time.

I. A REMARKABLE CRY

1. Remarkable because twofold. All the cries of the introduction were answered by a single time. This is as if the watchman said, it is six o'clock in the morning and nine o'clock at night.
2. The morning and the night depict a coming judgment—morning for some—night for others.
3. The cry comes from Dumah and Seir—the land of sin.

II. THE COMING MORNING

1. "Unto you that fear my name shall the Sun of Righteousness arise."
2. "The path of the just is as the shining light, which shineth more and more unto the perfect day."

ILL.—Father Haney, Civil War chaplain and pioneer circuit rider, saying in the last year of his life, "Over seventy years ago I gave my soul into the keeping of the Captain of my salvation. The way is brighter now than it ever was before."

ILL.—Victor Hugo on Immortality: "I feel within myself the future of life. I am like a forest once cut down, the new shoots are stronger and livelier than ever. You may say the soul is nothing but the resultant of the bodily powers, why, then, is my soul more luminous when my bodily powers begin to fail. The tomb is not a blind alley, it is a thoroughfare. It closes on the twilight, it opens on the dawn."

3. Present life is only a foregleam of the life to come.

"There shall be no night there."

III. THE COMING NIGHT

1. It will be just as great a contrast with the present conditions as the coming morning will be.
 - (1) Darkness here, because "men love darkness rather than light because their deeds are evil."
 - (2) Everyone in danger of darkness, no matter how moral he may be.
 - (3) If Lucifer fell from heaven what hope for man in his own strength.
2. Darkness increasing to the time of final condemnation and outer darkness. Hobbes, the great English philosopher—"I am taking a leap into the dark." Voltaire—"All is now irrevocably lost."

IV. WHICH SHALL IT BE—Light or Darkness; Morning or Night?

Appeal to the last clause of the text.

WISDOM PERSONIFIED

A. L. DENNIS

SCRIPTURE TEXT: 2 Chron. 9:23, *All the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.*"

INTRODUCTION

Define the faculty of making the best use of knowledge; a combination of discernment, judgment, sagacity and understanding.

Theodore Roosevelt said, "We must act with wisdom or else our adherence to right will be mere sound without substance."

The Psalmist David said, "So teach us to number our days that we may apply our hearts unto wisdom" (Psa. 90:12).

Solomon had received a charge from his father David, "Solomon, my son, know thou the God of thy father; and serve him with a perfect heart and with a willing mind . . . only the Lord give thee wisdom and understanding."

After this charge was given, Solomon went into secret conference with God, and asked that he might have wisdom and understanding sufficient to make him a great king over Israel.

God answered his prayer, and his wisdom was exceedingly great.

Quotation: "The clouds may drop down titles and estates, wealth may seek us; but wisdom must be sought."—YOUNG.

Knowledge comes through the training of the mind, or intellect. Understanding is the act, or the application of the thing known. Job said, "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." Wis-

dom, then, is the result obtained. We know how it was brought about.

Life is a problem, and all of us would like to know just what is best for our advancement. In seeking the solution, there are some facts that must not be overlooked.

1. We want the information we obtain, to be reliable.

The kings sought the presence of Solomon.

His wisdom was supernatural; it came from God.

2. We want the advice and counsel of men of experience.

In any profession—(Expand). If the thing worked once, chances are it will work again. (Repeated incidents in history.)

3. Last but not least, there is a source of information to be had from the reading of good literature. Good books, papers, magazines, etc.

But the greatest source of reliable, safe, sane reading material is the Bible. God is able to impart unto us knowledge, if properly sought. That others will seek our presence, to understand our wisdom is evident, if our life speaks the wisdom God is able to give. (Expand).

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 demeanor is humble and without show or effort to make themselves noticed. They are everyday plodders through life. They are always at church unless they are reasonably detained, and then they take their absence 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 plodders and faithful members, content to remain unnoticed while they carry on a clean standard of holy living.

This kind of people are too often underestimated by both the church and the pastor. The other kind of people, the ones with talent and various abilities that bring them more before the public, these so much impress the church and

the pastor that the unassuming members are likely to remain unnoticed and unsung.

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. It would indeed be a strange condition if the church had only the talented and gifted; those able to give public expression to high opinions 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 Christian 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, speak 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, are wholesome and clean. Their outlook is optimistic and encouraging. Their methods of living are comforting because it is in such contrast with the rush and worry of many others who feel they just have 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 find flaws in the plans of the church leaders, or propose a way in which everything could be done without sacrifice or prayer, but for good, old-fashioned, practical, common sense religion, they can teach many gushing and effervescent 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 and learning that no one 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, but many of these unassuming people could very ably lead almost any service in the church, or could plan and carry out a canvass for finances or gather 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 sweetness and quiet power and faith 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 faithfulness. True 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 spasmodic and meteoric methods of serving the Lord had failed to bring to them the sweet and tender grace that is the reward of faithfulness.

When these unassuming people die the preacher cannot relate their great 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."

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 about every kind of righteous plan that an evangelist might use in a revival service, while at the same time they are strict enough to conserve the matters of faith for which we stand.

In the first place an evangelist should preach entire sanctification as a second work of grace. He should be doctrinally sound on this point,

and not only doctrinally sound in his own thinking but he should *preach* the doctrine of entire sanctification in a revival meeting. We do not insist that he preach special sermons on holiness every time, or that he should confine his ministry as an evangelist to that subject, but we do insist that he preach it enough so that he will be known as a holiness preacher, enough so that his position on that subject will be clear and pronounced, preach it so that hungry Christians will receive the blessing. Many times Christians from other denominations will come to a revival in a holiness church just to hear about holiness, and learn just how to get sanctified. It would be too bad if they should come several times and not hear one holiness sermon. We once heard Dr. Fowler, when he was president of the National Holiness Association, say that it was as absurd for a holiness minister to stop preaching holiness as it would be for a Baptist minister to stop preaching baptism. To us it seems even more absurd, for holiness is essential to seeing the Lord while many excellent theologians place baptism among the nonessentials so far as the special mode is concerned.

Certainly the specification that an evangelist engaged by a holiness church be required to preach holiness is not asking too much. We holiness pastors are not content to have the evangelist just say nothing against it, or nothing at all about it, we want him to *preach* second blessing, entire sanctification, holiness right out of the Bible so that there will be no doubt in the minds of the people who come to the revival meetings as to where we as a church stand on that subject. We do not want it passed out in a blistering, cutting, hurtful way, but we do not want any soft pedaling about this truth around which our church is built, and which has proved to be so helpful in obtaining lasting results in revival effort.

The second specification is that the evangelist *have* the second blessing. We pastors want him to be a *truly sanctified man*. It is not quite enough that he have the doctrine straight and preach it clearly, we want him to have the second work of grace in his heart. How well the late Rev. Geo. Kunze would state the position. When asked how he was he would frequently reply, "I have the blessing good." That is an essential specification.

Holiness evangelists who "blow up" or "break out" or "cave in" or "fall down" under a little strain just because they are not sanctified in their inner heart are fearsome things to deal with. Nearly every evangelist has a fine way of conducting a revival meeting. It is a way that interests people because it is new to them. The

people greatly respect and honor the evangelist that their pastor and church board has engaged to come and help them to deeper things in God, and what a catastrophe it really is if just when the meeting gets at its highest and hottest there comes a carnal explosion that breaks the evangelist into several parts and shows him up as not possessing the grace he requires in others.

Possibly some evangelist will read this and offer a comment on us who are pastors. Doubtless we are a faulty lot, but inasmuch as we are dealing with the evangelist we will pass up the pastor for the present. Don't we all agree that the evangelist should have the blessing good?

The third specification is that the evangelist should try to help the pastor with what the pastor is trying to do in the town where the revival is being held. Usually the pastor has a certain kind of work that he is trying to accomplish. It may be a lack of family religion that demands correction, or some error in doctrine has crept in, or there is a problem with the youth in the town, or it may be that he is endeavoring to develop some of the latent talent in his church. There are many things that a pastor has to direct and see to. We do not ask that the evangelist who is there for only a few days or weeks be able to size up the entire situation in a few nights so that he understands it as well as a pastor who had been there a period of months and possibly years, but we would expect an evangelist to be able to see whether or not there are young people in the service, and if there are then try to act as though they were present. If there are old people present he could remember that they like to have their hand shaken and hear a word of encouragement. We think that nearly every evangelist that we have engaged has truly tried to help us and give us a good revival. They have been quick to discover "new people" and to get in contact with them. They have helped in any way within their power to make a good meeting. But we have heard rumors of others who were less fortunate. We have heard of an evangelist trying to get the church away from the pastor, or trying to split the church so he could have the bigger half, or trying to get so much money that the local work was crippled for months, etc. Those things are truly unfortunate, and never come to any good. A flash in the pan is brilliant, but it is soon over.

Well, brethren, what do you think of these three specifications? Lest the evangelists think we are a bit severe on them we want to say to them right now that we are thankful to God for them and that we will try our best to use them as frequently as we can and pay them all we are able.

PSYCHOLOGY FOR WORKERS WITH ADOLESCENTS

BASIL MILLER

CHAPTER IX. APPLIED PSYCHOLOGY AND ADOLESCENCE—SUGGESTION AND THE CONTROL OF THE EMOTIONS

1. *What relationship exists between applied psychology and adolescence?* Psychology is a study of life in 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. Rightly defined, psychology is 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 use 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, as related to this substratum of the mind, to our best advantage.

General psychology informs us as to the nature of adolescent mentality. Applied psychology uses these principles along the lines of suggestion, the control of emotions, the development of will power, psychoanalysis in untangling some of the knots in an unadjusted personality, psychotherapy from the standpoint of the treatment of nervous disorders. A knowledge of these problems and methods is of vital import to the teacher of adolescence. Uncontrolled emotions, undeveloped wills, personalities ravaged by inferiority, 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.

2. *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.

(1) 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 distracts the attention, and the suggestion is that the pain is gone. The best doctor is he who has the professional tone and look. Ofttimes a harmless drug or "bread pill" through suggestion works miracles. The advertiser uses suggestion through pictures of articles which is far stronger than arguments. In the late war patriotism was aroused through suggestions, posters, appeals. Sarcasm is used by orators in a suggestive manner. Beggars through raggedness, wooden legs, etc., suggest the fact of their need. Hence we see that the adolescent dwells in a world of suggestion.

(2) The nature of suggestion. Ewer 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, a picture arousing emotions or action, which starts the subconscious mind working.

(3) There are various forms of suggestion.

(a) There are suggestions of *belief* and those of *action*. A suggestion may be given to the adolescent that the Bible is inspired, that companionate marriage is wrong, or by those who are evil that cigarette smoking is not injurious. These are beliefs. A suggestion of action is seen when someone speaks indirectly of a certain meeting, movie, and hereby the youth is aroused to go to this place.

(b) They may be *focal* or *marginal*. This has reference to the 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 the mind with such force that the adolescent reacts immediately. This is focal. The second type comes in a more indirect manner.

(c) 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.

(d) A suggestion to adolescence may be *normal* or *abnormal*. Under extraordinary emotional excitement, or through mental diseases, or hypnotism, the youth may lose his rationality and all self-control and follow a suggestion which is abnormal.

(e) For practical importance *autosuggestion*

stands first for adolescence. This is but the introduction of an idea into one's own mind. Many a youth is ruined by the suggestion of fear, despair, impurity, transgression, hopelessness, failure, through his own mind. Much ill health comes through this form of suggestion. This is especially true of nervous diseases. In every church school we discover adolescents who are subject to chronic nervous disorders which are due to autosuggestion. The great practical benefit of true religion is that it fills the mind of youth with suggestions of happiness, purity, cheerfulness, joy, peace. Reading the Bible, meditation, prayer, association with Christians react through autosuggestion to the ennobling and uplifting of youth. Were there no other form of benefit derived from prayer, Bible reading and Christian living than this, it would all be more than worth while. Every youth reacts as much to autosuggestion as to suggestion from others. Ewer states, "The individual imparts an idea to himself quite as much as he accepts it from another."

(f) Then there is what is termed *countersuggestion*, wherein the reaction to the suggestion is directly opposite to that intended. Ofttimes 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 or less countersuggestible. This could well be called the rule of the contrary. Before now in dealing with adolescents I have found many to whom a suggestion of action meant an immediate refusal; but should the suggestion have come from them at once they would have carried it out. Countersuggestion stands first in importance for the teacher of religious education. Some youths will be moved only when the instructor suggests an action directly contrary to the one he or she wishes the youth to make. Countersuggestion is noted especially in class meetings, societies where motions are made, 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 antagonistic 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 studied by the teacher, parent, or pastor, and approached 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 is aroused to action by himself. The craze for a certain type of adolescent dress, the insane desire for youths in "herds and droves" to attend certain movies, etc., are the result of social suggestion. Social suggestion can also be used in the church and the church school. Herein the adolescent sees others who are Christians, who live pure and clean lives, whose conversations are upright and holy, and suggestion of a social nature urges him or her to do accordingly.

(4) There are certain *conditions of suggestibility*. The first fundamental condition of suggestibility is that 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 one particular point, the outlying parts of the mind are open to suggestion. For suggestion to take place criticism, mental restraint and self-control must be suppressed. In the revival suggestion 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, repeating the same command 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 otherwise. The orator 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 pastor, and 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. Especial attention should be given to autosuggestion in assisting the youth to place into the mind thought of purity, happiness, cheerfulness, joy, peace, success, service, which will react upon the 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 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 imbedded into the character of your pupils, you can in no better manner instill than through indirect, or direct suggestion. For the mind working through itsideo-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 adolescence?* 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 storm and stress of existence. Joy and sorrow, courage and fear, love and hatred, hope and despair, envy, jealousy, anger and shame, along with pity, curiosity, admiration and reverence, all checker life as shade and sunshine. Some emotions stir the adolescent deeply, while others pass rapidly away. One's emotional equipment may be either a blessing or a curse. Love may elevate, while hate may debase. 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 the control of such emotions. It 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 the nervous mechanism a bodily reaction results, such as a change in the breathing, heart beat, blood given to various organs, the flowing of tears, clenching the fists, trembling, etc. Emotions then are a complex combination of the ideas aroused by the stimulation, the mass of sensations resulting from these changes of the physical organism, and a feeling of pleasantness or unpleasantness. It has been discovered through recent investigation that every time any emotion is undergone certain secretions from the glands are thrown into the blood which vitally affect the body. Anger poisons 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 act as tonics on the blood.

Psychologists note that there are but 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 removed directly, the emotion dies. Anger or resentment can be controlled by youth oftentimes when he or she reflects upon the cause of the emotion, and sees that the injury was unintentional. Resentment of an injury fades before 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." Checking a gesture of anger, oftentimes kills the wrath. Speaking softly when enraged changes the feeling. Discouragement 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 adolescents are given to moods of forecasting trouble, 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 best be 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 the Bible, meditation, prayer inspire to happiness, and shrivel the emotions of worry, discouragement, etc.

(5) The teacher of adolescents should (a) present stimulations which will result in the helpful emotions, such as joy, pleasure, peace, happiness, which will produce healthful emotional reactions, and (b) eliminate all stimulations which tend to work out in harmful emotions. This will demand a knowledge of those things which cause emotions of anger, hatred, jealousy. Sometimes words spoken in a certain tone will produce anger among the pupils. The emotional states of the teacher will be immediately reflected in those of the pupils. Dejection scatters, 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 and passion touch the source of the stimulation. If a stimulation be outward, such as a vain or nude picture, the sight of immoral actions in the opposite sex, impure conversation among chums and associates, pictures in the movies of lewdness, sex promiscuity; then to control these harmful emotions, these stimulations must be removed. Take away the picture, remove the adolescent from the immoral surroundings, eliminate the impure conversation, keep him or her from frequenting the movie wherein such pictures are shown, and the emotions will tend to fade away.

But if the stimulation be inward or mental, the problem of regulation becomes different. This stimulation then may be from a mental picture of lewdness, 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 entanglements of adolescents are these inward, mental stimulations which produce emotions. Every sin of 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 innately a supply of *psychic energy*, which works

out through the emotions. When the fundamental emotions are perverted by sin, or when youth sins emotions are thus entangled around these sins, and this psychic energy is then drained. In the transforming of these emotions conversion through divine grace stands out supreme. The sin entanglements with their attendant emotions, such as sex perversions with the emotions of lust and passion, are eliminated. In this process of controlling the emotions faith in God as the Savior, 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 means that 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 is to be noted that the above connects both the imagination—faith in God—and the will—the effort or desire to do God's will. This spells victory over the emotions, the control of the most varied emotional states for the adolescents. Thus the sinful emotions, or emotions once connected with wrong-doing or transgressions are eliminated.

But 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, reverence, and Christian testimony corroborates 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 surcharge coming through a Christian experience which benefits adolescents the most. Notice the transformation: Every sin is enticing because of the emotional states produced by it; God in coming to the soul, forgiving the sins, also effaces these sinful emotions, but He does not leave the emotional life void. Rather the soul is flooded with the most elevating, ennobling emotions—peace, joy, happiness, love.

Let us note the place of faith and effort to do God's will in the life of adolescents. Pym in *Psychology and the Christian Life* writes, "To cure impurity of heart cultivate thoughts that are positively good; pray for the positive vir-

tues and believe in God's power to make you clean. To cure fornication find other and creative channels for surplus physical energy interest yourself in people unselfishly."

CHURCH PUBLICITY

JOSEPH 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 Wamic, Oregon. This is a little mountain community with no newspaper at all. So in order to publicize 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 Wamic 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. Niese, 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 shrieking sensationalism, but it

does mean human interest, and what newspaper men call "punch."

But there is more 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 permissible, in fact desirable, to save the punch of the climax for the closing paragraphs; but in the news story the climax occurs in the "lead," and all that follows it is simply an expansion of the first paragraph.

Mr. Niese says in his book referred to in last month's article, that the lead should always attempt to answer the five questions: How? What? 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 vital reason why this technique necessary in the writing of the news story. Let me illustrate by taking you into the newsroom of a small city daily published in the evenings. It is just a little before noon. The grist of the day's news has gone down from the newsroom to the linotypers. 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, assigning each story to its place on the page. Down in the composing 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 chases moved over to the bed of the printing press ready for the presses to roll. The process is a little more complicated on a large 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 the tenth day a 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. Nearly a column is given to the actual hold-up. 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 the hold-up man. 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. 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 slashed. A story of civic activities that would have made the top of the column on the front page, is pushed down the column, given a smaller heading, and the last paragraphs cut off. The story of the erection of a new bank building, that was to have been the feature of the day carrying a banner headline, is slashed down to a preliminary story, and the picture and the main details are held over for the next day. Two or three fairly important local stories are taken off the front page, cut down in size, and pushed over on an inside local page.

Notice the effect on the inside pages. A human interest story with no particular time element is set out until the next day. The interview with 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 prejudice 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 slashed to two paragraphs 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.

Now go back to the city editor's desk at nine o'clock of any typical morning. Side by side, two church stories from two different pastors lie on the desk. Both of them are neatly written, both observe all the mechanical rules of copy referred to in the previous article. One is from the Little Frame Church, a church of fifty members. The other is from the First Brick Church, with a membership of two hundred. Both stories have about the same news value, so by the law of common sense the story from the larger church should get the better break, because it will interest more people. *But*, the story from the Little Frame Church observes the rules of good news copy. It tells it all in the first paragraph, it is arranged so that it may be chopped off at any

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 goes into the paper, and with a sigh 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 it is ruined. If it is *all* taken out it may leave a quarter-column of vacant space for which there is no padding 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.

If 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 Frame Church and searches in vain for his own story. Then he throws 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 Jugo-Slavia was assassinated in France last year, the daily paper that I take gave the story four full columns of the front page, and nearly another 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. A recent railroad disaster took about the space I have outlined for the jeweler's story. The *Morro Castle* disaster took as 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 grist of the day's news may cause the editor to wish to cut it 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 also be day services especially to help Christian people to be better Christians.

"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 his wife sing. Rev. White is a godly man, and is surely Spirit-filled if a man ever was, and his messages will cause sinners to tremble and be converted. His wife is a real, old-fashioned Christian and knows how to pray the fire down. There will also be some special music each night including a set of cathedral chimes.

"The local church has been praying for a month and has great expectations that the Spirit of the Lord will be manifested and the slain of the Lord will be many, because Mr. White has held some good meetings in other places. Mrs. White will also draw chalk pictures during the meeting.

"Friday afternoon's service will be a special healing service. Don't miss these wonderful services, you will be sorry if you do."

So much for the improperly written story. Here is the same story cast into newspaper style:

"Cathedral chimes, chalk-talks, illustrated hymns, healing services, beautiful singing, and dynamic preaching will characterize the revival meetings beginning next Sunday at the First Church of the Nazarene, located at Broad and Main Streets. These services will be conducted

by Rev. John White, evangelist extraordinary, and concert baritone soloist, assisted 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 cathedral chimes will be a feature of the evening evangelistic services that will be held every evening except Saturday from February 3 to March 3, according to Rev. Peter Brown, the local pastor.

"The cathedral chimes, played by Rev. and Mrs. White, are a special set made for them by the Hammond Company. They are reputed to be the largest portable chimes in use, and because they are large enough to be played by two players they permit of some unusual effects not possible with the ordinary set of chimes. The arrangements of 'Christmas Melodies,' 'Old Gospel Hymns,' and 'Bells of Eventide' as played by Mr. and Mrs. White are especially beautiful.

"Another interesting feature of the meeting will be the chalk work of Mrs. White. She will sketch illustrations of some of the old favorite hymns, such as 'Abide With Me,' 'Rock of Ages,' and 'The Old Rugged Cross' while Rev. White sings them in a baritone voice of unusual richness and depth. Variety will also be given to the chalk work by occasional story sketches and amusing little trick drawings.

"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 being 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 has conducted some of the largest revival campaigns ever held in the state. His last campaign was at Georgeville, where there were three hundred professed conversions, and one hundred, and eight 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 two stories closely. See which elements, that may be of interest to you, yet 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. You may criticize me at first for putting Brother White's preaching ability in the last paragraph, but remember that this is a pre-

liminary story, and other stories will feature his subjects and preaching at a later date. The purpose of this story is to interest outsiders in the meeting, and for this purpose the cathedral chimes, chalk talks, and healing services are the real story. Also remember that every evangelist is a preacher, but not every evangelist features these other things, therefore they have the greater news value.

Recapitulating the principle thoughts of this article, we would say in closing:

1. Make the lead so vital it will command attention.
2. Tell all your story in the first paragraph.
3. Never reserve the climax for the close of the story.
4. Arrange your story so that it may be slashed at any paragraph and still make sense.

Next month we will take up the matter of the deadline, and also some do's and don'ts for the writing of successful news copy.

THE BUILDING OF THE CHURCH

CHARLES E. JEFFERSON

LECTURE III—BUILDING THE INDIVIDUAL

THE present day conception of the work of Christianity is to endeavor to save society. The individual has been lost sight of and man is thought of only in masses. Communities and classes and races are alone large enough to catch and hold attention. The good ship Zion is to gather up the total interests and institutions of the entire race of men and not a few isolated individuals. It is not any one rich man or any one poor man but rather the rich and the poor. Many leaders and teachers have a lively concern for the races, white, black, yellow and brown, who care little for the individual representatives of those races.

Preaching in many pulpits has grown increasingly impersonal. To urge individuals to immediately accept Christ as their Savior, seems to some irrelevant and to others quite ill-mannered. The preacher has desired to keep abreast with the discussions of the times and soon finds himself a mere lecturer on present day topics. He has perhaps worked with individuals for a time but has found it impossible to do much since the economic and social order furnishes an unhealthy environment. He feels that in order to save the individual the whole order of things must be bettered. He becomes vitally interested in social betterment and soon starts out to change the structure of the world.

It is unfortunate that this idea should be so prevalent. Many a man is preaching to a dwindling congregation because his sermons have lost the personal note. He chills by his vague

generalities, or enrages by his wholesale denunciations. The preacher who allows his eye to wander long from the individual man is destined to lose power as a preacher. That man preaches most searchingly, most persuasively, and most effectively who knows best and loves most the individual.

Our 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. 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 poured into the city to be swallowed up in the vortex of its boiling life and cities are colossal destroyers of individuality. Industrial forces are working against the individual. Men become just so many "hands" or just parts of an intricate mechanism turning out a commercial product. Commercial forces are working to obliterate the individual. The small proprietor is disappearing. Little businesses are swallowed up. There are corporations, syndicates and trusts where each man sinks deeper and deeper into the increasing bulk of the corporate body. Philanthropy has a tendency to lose the individual. Sociological conditions are studied simply as scientific phenomena. Volumes of statistics showing a vast ocean of want and woe are forthcoming while nothing is done for the one broken family or the mangled life of the individual. All of these standpoints mean opportunity for the preacher.

One of the alarming facts of our world is the widespread absence of the sense of personal responsibility. Men joined in a union sometimes do things which no one of them would think of doing standing alone. In the business world dishonorable and illegal corporations seem to become capable 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 preacher is in danger of losing himself. There is a sea of printed matter in which ministers are easily engulfed, a flood of administrative work by which they are frequently swamped, an ocean of questions and problems beneath whose troubled waters their pulpit usefulness oftentimes goes down. There are preachers who seem to be conscious that they are holding up the world. It would be 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 communicated. The preacher remains cold, and his sermons are abstractions, until he folds his life down round the lives of individual men. This is the reason that pastoral work is essential to the highest preaching. Preachers who shirk pastoral duty are always the losers.

It is because preachers do not come close enough to individuals that they sometimes form an unhuman style of preaching. Twangs of various twists, singsongs of divers melodies, howls of different degrees of fury, and roars of many types of hideousness have tarnished the fame of the pulpit and caused the ugly to blaspheme. The cause of these vocal monstrosities and outrages is that the preacher forgets he is talking to individual men. Again, it is fidelity to the individual which insures a preacher's perennial freshness. Many preachers become after a time intolerable, because of their monotony. They lack variety in subject matter and manner of treatment. A preacher who wishes to escape this monotony must mentally differentiate his congregation into groups, and then disintegrate these groups into individuals. Each group—youth, age, men, women, master, servant—must receive its meat in due season. Furthermore, it is the individual who has most to do with keeping the preacher a Christian believer. Men who nurse vague ambitions to lift the whole world frequently come to have foggy notions of the person of Christ. Many have much to say about the Christian consciousness, Christian principles and Christian influences who have allowed the personal Christ to fall into the background of their thinking. A working for and with the individual will change all this. When one grapples hand to hand with a man in the bondage of sin, he realizes the limitations of legislation and the impotency of reformatory panaceas. Those who work for the reconstruction of the individual have no difficulty in believing in the reality and power of sin nor is he likely to lose his faith in Christ as Savior. Not only will work for the individual maintain faith but it will keep bright the flame of hope. A crowd is always disconcerting, sometimes appalling. It is the faces of redeemed men in the

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 the glory of the knowledge of the blessed Christ 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 faint and feeble love. 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 and find the individual. The glory of the temple is determined by the character of the material which is worked into it. It is impossible to build a beautiful church out of unlovely material. 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 clear. 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 years. The individual 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 church in the community. They should be told what to do rather than what not to do. The preacher should deny himself the luxury of hurling thunderbolts and give himself to the quiet work of building men in well-doing. It is wiser to train one man to take an interest in things which are worth while than to toil for the restraint of ten vicious persons. Then, too, Christians are to be encouraged to develop the gift that is in them. Personality should never be trespassed upon by the preacher. All Christians will not work, feel nor think alike. Similar emotional experiences must not be demanded of 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 rejoice 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 can't be taught brotherliness out of a book. 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. It must be worked out through laborious 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 sermons 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 collectivist in his vision and an individualist in his method. Stones are dressed one at a time. Bricks are laid one at a time. Nails are driven one at a time. A building is an aggregate 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 molded with regard to every other part. The nobler the edifice the more abundant the 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, love, win and train the individual.

SOMEONE HAS SAID

Compiled by HAROLD C. JOHNSON

CHAPTER FOUR

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 spiritual babies contented with their cradles.

The Church, forgetting the admonition, "love not 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 grieve the Holy Spirit.

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

No man has 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 others confidence in your ability.

An ounce of experience is worth a ton of theory.

Men are like bullets. They go farthest when smoothest.

Duty is more to be followed 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 horseshoe picked 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." Peptomist—"I've just done it."

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

A religion that compromises the conqueror is conquered itself.

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

Some church members are stand-byers; 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 keep straight on.

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

Pity for men issues from piety toward God.

No people have ever been strong enough to defy the moral law.

An open mind is like an open mouth, anything can get in it.

Discouragement leads to despondency, despondency to despair, and despair very often leads to a tragedy—suicide. The descent of the toboggan 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.—SEL.

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,*

But rest;

*Thou knowest what God's will must be
For all His creatures, so for thee*

The best.—PAUL FLEMING.

ARE WE WITHHOLDING?

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 bitter 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?—SEL.

HIS PROMISES

Dr. Payson wrote at one time to a mother, "I have made this one test of my prayers: If after committing anything to God, I can, like Hannah, come away and have my mind no more sad, my heart no more pained or anxious, I look 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."

"Tarry 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 appointed for you by divine love, and you are cheerfully to accept it. This day Jesus bids you submit your shoulder 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; fear not to tread its thorny paths. 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 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 native 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 body demands a quickened breathing, an ampler supply of air, to meet its necessities."

—NORMAN B. HARRISON.

WHEN THE WINE IS RED

*Don't touch it, my boy,
The rosy red wine,
It will crush and destroy
Your body and mind.
It will cause you to weep
Sad tears of shame,
It will rob you of friends,
Your peace and good name.
It will place on your shoulders
Hard burdens to bear,
It will write on your brow
Dark lines of care.
It will bring at last
To ruin's sad brink,
And in the dark waters
Your lifeboat will sink.*—ANON.

MY SYMPHONY

To live content with small means—to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, wealthy, not rich—to study hard and think quietly, talk gently, act frankly, to listen to birds, babes, and sages with open heart—to bear all cheerfully—do all bravely, await occasions—never hurry; in a word, to let the spiritual, unbidden and unconscious grow up through the 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." Matt offers the following definition: "The serious 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 shrink from self-crucifixion can never fail to accomplish the object upon which his heart is set. This is as true of earthly 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 so he who would realize a strong and well-poised life?—*As a Man Thinketh.*

WHAT THEY THINK?

A Hindu poet writing to a missionary of conditions said, "The three witches—War Lust, Power Lust, Profit Lust—revel on the barren breast of Europe holding their orgies."

THE DIFFERENCE

An angel smote Peter on the side, and he arose to freedom. One smote king Herod, he went to perdition. 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 men must come up to her. No man is thoroughly religious, she declares, unless he does this, which it seems so hard to do, unless he goes through this world untainted, as the sunbeam goes through the mist.—PHILLIPS BROOKS.

A BATH FOR THE SOUL

More inspiring than words is music. It says more than words can ever say. It strikes depths in us that even the keenest psychoanalyst cannot reach. It lifts us up to 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 Mischa Elman play the Schubert Ave Maria on his beloved Stradivarius. I watched the faces of the people in 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 dreamed 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 higher selves.

Ruskin uttered a great truth when he said, "Music washes away from the soul the dust of everyday life."—SELECTED.

He who would accomplish little must sacrifice little; he who would achieve much must sacrifice much; he who would attain highly must sacrifice greatly.—*As a Man Thinketh.*

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

Please, Brother Lunn, do not stop printing THE PREACHER'S MAGAZINE for I deeply appreciate the help I receive from its pages. It is worth many times more than the cost; so please continue to send me THE PREACHER'S MAGAZINE and the *Herald of Holiness*. I have not the money to pay for these now but I will take care of this obligation as I have all others. May I even suggest that you raise the subscription price of THE MAGAZINE to \$1.50 if the present price causes a loss of money in printing.—E. R. Nearhood, Detroit, Michigan.

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 of wide reputation especially in the southern section of our country. In each of these fourteen sermons there is the unmistakable ring of sincerity and rock-ribbed conviction. Dr. Ham is no "pussy-footer." Sternness is mingled 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 enthusiastic statements:

"Jesus did not preach a milk and cider 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.

"The condemnation of self-effort and good works has been proclaimed from the Garden of Eden to the present."

"Evangelism will save a church from the rocks of discord for the reason that its interest and thought are concentrated upon the other person who knows nothing of the saving grace of Christ."

"The Bible is a miraculous book. It reveals a religion of the supernatural. The divine method of cleansing scarlet and sin-blackened lives is through blood."

"Prior to this experience of Pentecost the church was timid, afraid and lacking in enthusiasm and zeal. The Holy Spirit was the dynamite of God that suddenly changed these disciples to unflinching heralds of the cross."

There are so many gems of thought in the book that one is tempted to go on quoting. Before going on I must briefly summarize the last sermon of the fourteen, "Eight Blockades on the Road to Hell." Here is an outline and here are illustrations that should help the most amateurish preacher to work up a credible sermon. The eight blockades discussed are The Bible, The Cross of Christ, the Holy Spirit, The Sunday School, Sermons, Providence, Mother's Instructions and Mother's Prayers. A man who couldn't create flesh on a skeleton like that might just as well give up in despair.

And for the preacher harassed by several places to put every dollar the best part of this story is that the book formerly priced at \$1.50 may now be had for 50c, plus 15c for postage. It is a product of the Sunday School Board of the Southern Baptist Church.

A book that is unique in its treatment of the theme of evangelism is HOW JESUS WON MEN, by L. R. Scarborough, D.D. It was published in 1926 by the S. S. Board of the Southern Baptist Convention. First priced at \$2.00 it may now be had at 65c, postpaid. Not only is the method of handling the theme altogether different but the comprehensiveness of the material is amazing. Dr. Scarborough has made "a study of Jesus and His public ministry from the point of view of Jesus as a soul winner, His method, His spirit, the doctrines he used, His uses of other soul winning agencies. The book is meant to be an intensive study of Christ in His approaches to men in His own personal ministry." What study of the subject could be more absorbing, more necessary or more fruitful to him who seeks to succeed in this of all callings the most worthwhile, albeit the most difficult. The author discusses each case recorded in the New Testament

where Jesus engaged in evangelism. There are thirty-eight chapters, so we cannot enumerate them. 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. Briefly these steps are (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 evangelistic 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. Scarborough continues the thought and outlines a sevenfold soul-winning program which was to be a pattern for all churches to come: (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 sev-

eral 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 climaxes 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 limited 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.

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70] CHAPTER 20

AND God spake all these words, saying,

2 I am the LORD thy God, ^o which have brought thee out of the land of E'-gypt, out of the ^p house of bondage.

3 ^t Thou shalt have no other gods before me.

4 Thou ^z shalt not make unto thee any gravenimage, or any likeness of *any thing that is* ^y in heaven above,

Mk. 10. 19.
Lk. 18. 20.
Ro. 13. 9.
Jas. 2. 11.
1 Pt. 19. 11.
Cit. Mt. 19. 18.
Mk. 10. 19.
Lk. 18. 20.
Ro. 13. 9
k ch. 23. 1.
Cit. Mt. 19. 18.
Mk. 10. 19.
Lk. 18. 20.
Ro. 13. 9.
1 Dt. 5. 21.
1 No. 16. 15.

neighbour's house, thou covet ^m thy neighbour's wi manservant, nor his mai nor his ox, nor his ass, thing that *is* thy neighbot 18 ⁿ And all the people ^q thundersings, and the ^r li and the noise of the ^s trur the mountain ^u smoking: ^v the people saw *it*, they ³ and stood afar off. 19 And they said unto ^z Speak thou with us, an

Cit. Ro. 7. 7 & 13. 9. m 2 S. 11. 2. n For ver. 1-17, see Dt. 5. 6-21. o (ch. 18. 1). ch. 29. 46. p ch. 13 q ch. 19. 16. Jb. 29. 14. r ch. 13. 18. s 2 S. 22. 15. t ch. 19. 13, 16. || Lv. 25. 9. u ch. 23. 13. v ch. 19. 1. x ver. 23. y Read trembled, ch. 19. 16. Heb. 12. 21. z ch. 19. 19. Dt. 5. 5.

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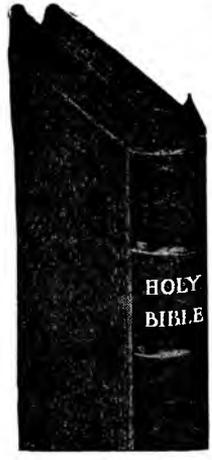
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ST. MATTHEW, 5.

Christ's sermon on the mount.

15 ^k The land of Zab'u-lon, and the land of Neph'tha-lim, *by* the way of the sea, beyond Jor'dan, Gal'i-lee of the Gen'tiles;

A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7.
m Luke 2. 32.
n Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 ^b Blessed are the poor in spirit: for their's is the kingdom of heaven.

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