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PREPARATION TO PREACH

THE EDITOR

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

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

There can be no question that a seminary training is valuable, but if we are to enter into comparisons, I would say that a good fundamental education, one that enables one to read intelligently, and one that gives some approach to the ordinary branches of human knowledge, is more important than specialized training. But of course it is desirable that the preacher should have both. However I would not give out the wholesale advice for everyone who feels called to preach to go to school. I would say this without exception to such as are young and unencumbered, but when one is older and encumbered with family and business when the call comes, there are many things to consider before advice is given. In rare instances it is wise for an encumbered preacher to run into debt by going to school. Ours is not a

"money making" calling, and not many preachers have faith for more than the bread and water promised for daily subsistence—paying debts from the income from preaching is always difficult and usually impossible.

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

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

way. And that was the reason the specific preparation occupied so short a time. In fact I am not sure that I could have done better if I had used more time.

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

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

And we must not overlook the fact that

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

EDITORIAL NOTES

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

Rev. Edward Hanson, who is pastor of a tabernacle in New Britain, Conn., sends his renewal and writes, "About a year ago some kind, and as yet unidentified, friend subscribed for THE PREACHER'S MAGAZINE for me, and he most certainly has my undying thanks; for I have found THE MAGAZINE delightfully helpful in many ways. By all means keep it coming. I have found it more enjoyable than another periodical I receive at three times the subscription price of THE PREACHER'S MAGAZINE."

P. H. Lunn has promised to be a little more regular with his book reviews. I told him that our readers appreciate these reviews, and profit by them. That when they read the review and discern from it that they do not need that particular book they are often saved the price of a year's subscription to THE MAGAZINE. And if they find from the review that they do need a certain book, then he has done them a service that they appreciate and will not forget.

Joseph Gray's series on "Church Publicity" is something new and, I believe, something helpful. The installment dealing just with the mechanical side of newspaper publicity may seem unimportant to some. But I believe, as Brother Gray says, that the preacher who will carefully observe some of the points he covers will find his ability to secure space in the newspapers increased a hundred per cent.

Shortly before her decease Sister Carrie M. Flower, a pastor on the Kansas City District, prepared two papers for the Preachers' Convention. One was a study of the relative importance of preaching and pastoral visitation. Her conclusion was that preaching is the more important. The other was a study of the relation between the pastor and the layman. In this one Sister Flower used some verses, whether original or selected I cannot tell, which I think are not only worth reading, but worthy to be memorized and quoted. They are as follows:

*I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear.
I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.
I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine—
I will cease to preach your duty and be more concerned with mine.*

And now another preacher writes to say, "I do not find many outlines in *THE PREACHER'S MAGAZINE* that I can use." And this calls for our saying again that we do not expect preachers to use many of these outlines. Rather, we are content if now and then a line of thought is suggested that the preacher can follow up and make something useful out of it. And even if this fails, we think every preacher, young and old, will be helped by reading outlines. This serves to keep alive and develop the "homiletical instinct" and more or less indirectly and unconsciously this makes for better arrangement and better preaching.

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

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

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

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

EXPOSITORY

DRAWING NEAR TO THE THRONE OF GRACE

OLIVE M. WINCHESTER

Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need (Heb. 4:16, R. V.).

THE writer of the Epistle to the Hebrews in his presentation of the person of Christ dwells especially upon the high priesthood, thus seeking to impress upon our minds the work of Christ as Savior. For this purpose had Jesus come in the flesh being therein made "like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people" (2:17). In all this Christ was faithful unto Him that appointed Him (3:1). The saving ministry of Christ, however, did not end with

His death upon the cross. Christ ascended on high, He has passed into the heavens. Because Christ became man and lived the life of man, being tempted in all points, and thus can understand the infirmities of human kind and because He now has ascended into the heavens, sitting at the right hand of God, we are exhorted to come to the throne of grace.

WITH BOLDNESS

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

This word boldness used in this connection in its primary sense indicates freedom of speech. We hear the band of disciples praying after Peter and John had been released by the rulers and returned to their own company, "And now Lo! look upon their threatenings: and grant unto thy

servants to speak thy word with all boldness" (Acts 4:29). Frequently do we have the term in this sense in the narratives in Acts.

From the original of the word there seemed to have developed a more general significance, carrying the thought of freedom in other aspects. So Thayer, the New Testament lexicographer, gives as the acquired meaning, "the undoubting confidence of Christians relative to their fellowship with God," and another writer, "confidence in prayer and communion with God."

How may such confidence be obtained? John tells us that it springs up from the life that is hidden in Christ. He exhorts his followers. "And now, my little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his coming" (1 John 2:28, R. V.). There is that oneness of the believer in Christ. The ground of our confidence arises from the fact that we have the mind of Christ; we have said, "Not my will but thine be done." The promises and assurances of answer to prayer are not left for our appropriation at our own caprice, but they are based on fundamental principles. There is the calling of deep to deep. Forth from the heart comes the cry that has been wrought there by the Spirit and bespeaks that mystic union of the soul with Christ. We do not always know for what we should pray; we oftentimes ask amiss, then we do not receive answers to our prayers. We sometimes think we have faith when it is only the wish and desire of our heart, but when the Spirit pours through us groanings that cannot be uttered and our petitions are indited by the Spirit, then we are assured of an answer.

Another phase of this life with Christ abiding in the heart is the fact that our love is made perfect. Here again we read from the Apostle John, "God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgment" (1 John 4:16, 17, R. V.). When the heart is torn between two opposing forces, when underneath there is the pull of racial sin which opposes the mind of the Spirit, then is our confidence diminished, and we come with uncertainty to the place of prayer, but when the heart is united and love is the guiding principle within, then as a child approaches the father with confidence and assurance when that father is a good father, so do we our heavenly Father who is the fount of all goodness,

and admonishes us in his Word, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" (Matt. 7:11).

One more requisite does the Scripture give us that we may make our petitions with boldness. This also comes from the Apostle John. He seemed to have penetrated the secrets of prayer and whispers them to us. He brings to us the word, "Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight" (1 John 3:21, 22, R. V.). If there lurks in our heart the sense that we have not sought the will of God first and been obedient to all His behests, then we cannot present our supplications with confidence; we draw near with questionings in our heart, not concerning God's willingness to answer but fearful lest our own condition will deter the answer, but if we can say, "O Lord, I have sought to do Thy will fully as it has been made known to me and I have kept Thy commandments," then we feel assured that God will hear us and we approach the throne of grace with confidence.

Thus for joyous confidence in prayer we must have the mystic union with Christ that is the portion of believers, the perfecting of love in the heart and the freedom from condemnation that belongs to every child of God. Then can we sing:

"With confidence I now draw nigh,
And 'Father, Abba, Father,' cry."

TO OBTAIN MERCY

While we are to draw nigh with confidence, yet at the same time we come as suppliants seeking mercy. Our attitude toward those who pray from day to day, "Forgive us our sins," has been one of hauteur. We do believe that a Christian should not need to seek the forgiveness of his sins repeatedly; this he does once, and thereafter there should not be willful transgression, but there arises the question on the other hand whether at times there might not be a self-righteous complex, for always are we compassed about with infirmity, our understandings are impaired, our impulses carry us on and overpower our will which is not tempered by reason, our desires are often mingled with self-interest; this is not essentially willful but is more due to lack of judgment, yet it makes our living not in perfect

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

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

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

Then there is mercy that extends even to those who have never sought for redeeming grace and still are afar off; mercy follows us and extends to children's children. This mercy springs from Christ our Savior.

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

TO FIND GRACE TO HELP IN TIME OF NEED

We approach the throne of grace to obtain mercy and also to find grace for every time of need. Man is a dependent being. He may assert himself in independence and exalt himself, feeling that he is self-sufficient, but sooner or later the time comes when he collapses. This may come so late in life that he cannot reverse the trends

of his living and his destiny has been set, but yet the sense of the futility of things of time and the insufficiency of man creeps over him. The soul was made for God and there is ever that homing instinct and the sense of something amiss until it finds God.

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

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

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

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

*'Mid my ever-changing mood
God who changeth not is good;
And His Word within I have,
He will guard the life He gave—
Sing, my soul, along the road,
Happy in the grace of God.*

Thus in all the needs of life we can come with

confidence unto Christ, our great High Priest who understands all our struggles and knows the healing balm for each wound. He will not chide when we have sincerely done our best, but will look upon us in mercy and give us grace for the need. How great a privilege is this we have! What an anchor to the soul on the storm-tossed seas of life?

HOMILETICAL

PRAYERMEETING SUGGESTIONS FOR MARCH

LEWIS T. CORLETT

Prayer

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

—SELECTED.

Christian's Threefold Activity

(Hebrews 10:22-24)

- I. BASIS OF ACTIVITY
 1. New Covenant
 2. New Way
 3. New High Priest.—This is all on God's part.
- II. MAN'S PART IS THREEFOLD ALSO
 1. Take advantage.
 2. Walk obediently.
 3. Follow instantly.
- III. THE CHRISTIAN'S ACTIVITY
 1. "Draw Near."
 - a. "In full assurance."
 - b. Relationship to God. "Having our hearts sprinkled from an evil conscience."
 - c. Clean lives. "Our bodies washed with pure water."
 2. "Hold fast the profession of our faith."
 - a. Relationship to outward Christianity.
 - b. "Without wavering."
 - c. Fervently.
 - d. Pursuing a prize.
 3. Consider one another.

a. Relation to others.

b. To provoke, stimulate to good works.

God's Searching

(Psalm 139:23, 24)

(A good subject to talk over with the church members preceding a revival.)

- I. RECOGNITION OF GOD'S RIGHT TO SEARCH HIS CHILDREN
 1. He has a right to ask anything of any of those following Him.
 2. He has a right for the consideration of any man's thoughts.
- II. THE RECOGNITION OF THE ABILITY OF GOD TO SEARCH
 1. He knows—the place His children dwell, and why.
 2. He knows the paths his children travel, and why.
 3. He knows the words uttered, and why.
 4. He knows the disposition of humanity to drift from the right.
 5. He knows the attitude to others.
- III. RECOGNITION OF GOD'S ABILITY TO LEAD ARIGHT
 1. "Lead me in the way everlasting."
 2. Implies a desire on the part of the Christian for better things.
- IV. APPLICATION OF THESE PLACES THE CHRISTIAN IN A GOOD POSITION TO BE USEFUL IN A REVIVAL

Hearing God's Voice

(1 Samuel 3:4)

1. When the Voice of God is Heard.
 - a. "Ere the lamp of God went out."
 - b. While the Christian is obedient.
2. Recognizing God's Voice.
 - a. At first Samuel was surprised. It takes time for the child of God to distinguish

between the voice of the Lord and other calls.

- b. He learned to recognize by going to the one who was his leader.
 - c. Many friends may help but the Holy Spirit will make it plain today.
3. Attentive to God's Voice.
 - a. "Speak, Lord, for thy servant heareth."
 - b. God cannot speak unless He gets the attention of His child.
 4. Attitude to God's Voice.
 - a. Prompt obedience.
 - b. Willing obedience.

God's Concern

(Matt. 10:28-33)

1. Man Often Careless About Life's Details.
 - a. Common facts that could be helpful are ignored.
 - b. Many times overlook the providences of God.
2. God's Greatest Concern.
 - a. Not about the persecution, although many times He does deliver, and always sustains, if His child obeys.
 - b. Not attitude of relatives, although He will give comfort and encouragement in spite of them.
 - c. Not for material things, although He does promise to provide.
 - d. Not for honor or position according to the way man looks at it.
 - e. His greatest concern is for the salvation and deliverance of the lost.

He wants all His providential care to His children to provide them with the necessities to lead others to Him.

He wants to work through them to reach those away from Him.

Seeking After God

(Psalm 63)

1. A Sense of Relationship—"My God" (v. 1).
2. A Seeking for Companionship—"I will seek thee" (v. 1).
3. A Sight of True Worship—"As I have seen thee" (v. 2).
4. A Song of Deep Thankfulness—"I will praise thee" (vs. 5, 6).
5. A Soul of Intense Devotion—"Followeth hard" (v. 8).

—SELECTED.

Assurance

1. The Assurance of Christ's Power to Save (Hebrews 7:25).
2. The Assurance of Forgiveness (Eph. 1:7).
3. The Assurance of Cleansing (1 John 1:9).
4. The Assurance of Peace (Eph. 2:14).
5. The Assurance of Faith (Heb. 11:1; 12:2; Eph. 2:8).

6. Assurance of Salvation, Eternal Life, and a Home in Heaven (1 John 3:1, 2; 5:13; John 14:1-3; 2 Cor. 5:1).

—SELECTED.

The City of God and Its Citizens

(Psalm 87)

1. A Great Foundation—"His foundation" (v. 1).
2. A Glorious Situation—"City of God" (v. 3).
3. A Gracious Regeneration—"This man was born there" (v. 4).
4. A Godly Declaration—"The Lord shall count" (v. 6).
5. A Goodly Salvation—"All my springs are in Thee" (v. 7).

—SELECTED.

The Christian and the Word

1. The Word is Wisdom (Prov. 9:10).
2. God's words are highly desirable (Psalm 19:10).
3. We are told to sow the Word (Mark 4:14).
4. The Word is the Seed (Luke 8:11).
5. Jesus Christ is the Living Word (John 1:1).
6. The Word is to Dwell in Us (Col. 3:16).
7. We are Sanctified by the Word (1 Tim. 4:5).
8. We are Commanded to Preach the Word (2 Tim. 4:2).
9. We are Warned to be Doers of the Word (James 1:22).
10. We are Born Again by the Word (1 Peter 1:23).
11. We are to Remember it (Jude 1:17).
12. The Word is the Young Man's Safety (Psa. 119:9).

—SELECTED.

The Lamb of God

1. The Lamb Specified (Rev. 13:8).
2. The Lamb Typified. In the Passover Lamb (Exodus 12). The Selection, the Slaying, the Supper and the Security of the Lamb Typified.
3. The Lamb Prophetized (Gen. 22:8).
4. The Lamb Verified (John 1:29-36).
5. The Lamb Crucified (Isa. 53:7).
6. The Lamb Falsified. In the Anti-Christ (Rev. 13:11).
7. The Lamb Qualified (Rev. 20:11-15).
8. The Lamb Glorified (Rev. 7:10; 2 Thess. 1:10).

—SELECTED.

Escape from Enemies

(Psalm 59)

1. A Cry for Deliverance (v. 1).
2. A Crafty Enemy (v. 3).
3. A Compassionate Defender (v. 9).
4. A Consuming Power (v. 13).
5. A Continuous Song (v. 16).

—SELECTED.

EASTER SERMON

PAUL S. HILL

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

INTRODUCTION

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

1. The hopelessness of the world without the certainty of the resurrection is evidenced by the hopelessness of the heathen world. They have no good notion of the future life. It is vague and perplexing.

a. Without the fact of a resurrection even the heathen are more hopeless than they now appear, for the resurrection does assure them of a future even though they do not know of the resurrection of Christ.

b. If all the world were overrun by tyranny and oppression, there would still be hope that some men might bring in a period of right and freedom, and failing that, the Christian could still hold a hope of heaven, but the situation is one of absolute hopelessness unless there is a resurrection. "If in this life only we have hope in Christ we are of all men most miserable."

2. "But now is Christ risen."

a. The resurrection is a fact.

b. A matter of history.

c. Fulfilled prophecy.

d. An established Christian belief.

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

4. The resurrection assures us of a new life, rather a new building not made with hands eternal in the heavens.

CONCLUSION: We need look no other place for

a. Our passage through the valley. The resurrection of Christ makes the matter sure.

b. A process by which we will be brought to reunion with our departed sainted friends and loved ones. The resurrection of Jesus secures that for us.

c. A process by which we will come into the immediate presence of God, our Creator and Preserver. The resurrection of Jesus assures us of that happy ending to our faithful perseverance in the Christian faith.

EXPOSITIONAL SERMON OUTLINES

PAUL S. HILL

SUBJECT: Three Historical Aspects of the New Testament Church.

SCRIPTURE READING: Acts 15:1-29.

SCRIPTURE used in sermon, Acts 15:7, 18.

TEXT, 15:15.

The story included in this setting includes the events in the upper room and also in the home of Cornelius the Gentile. Also narrate the evangelistic work of the disciples among the Gentiles, as mentioned in the scriptures used. The story terminates with the council in Jerusalem where the case of the Gentiles is considered.

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

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

3. The third historic fact belonging to the New Testament Church is the poured out Holy Spirit. Pentecost is peculiarly the property of the Christian Church. The upper room experience was one in which the disciples were cleansed from inward sin and empowered with the Holy

Ghost. This also was stated by the Old Testament as being part of the coming program. With the event of Pentecost came the establishing of the third fact of the New Testament Church.

4. Each of these three facts is recognized by James as he gives his sentence or conclusion in reference to the hearing on the case of the Gentiles. Neither Peter nor Paul had tried to support their position by referring to the Scriptures, but as the case developed James recognized the scriptural position of the entire matter, and said, "To this agree the words of the prophets; as it is written," etc. (vs. 15, 18).

CONCLUSION

Thus we have three historical facts supported by the Old Testament prophecies and Old Testament expectancy. (1) The Messianic promise fulfilled. (2) The Gentiles received into the body of Christ, and (3) The power of the Holy Ghost in the New Testament Church.

SERMONS FROM THE TENTH CHAPTER OF LUKE

R. E. PRICE

Commissioned of Christ

SCRIPTURE—Luke 10:1-16.

TEXT—*Behold I send you forth* (Luke 10:3).

INTRODUCTION

1. We begin here a series of thoughts on the tenth chapter of Luke.
2. We are commanded in God's Word to "preach the word."
3. This passage of Scripture is full of gems.
4. We should meditate more on the Scriptures, considering even each word.
5. We too can be commissioned of Christ. As Uncle Bud says, "Filled up and then sent out."

I. PERSONAL EVANGELISM

1. Many have missed God's plan in placing evangelism ahead of personal evangelism.
 - a. Many great preachers are not found among the Finney and Whitefield class.
 - b. Sermons by the wayside are the most effective.
 - c. Personal evangelism paves the way for mass evangelism. "Whither he himself would come."
2. He sent them out two by two.
 - a. The special reason:
Team work is very effective. They could encourage each other.
See Montgomery's "Personal Evangelism," page 49 (The Swearing Woman).
 - b. They were enough to claim the prom-

ise. "Where two or three are gathered," etc.

"If two of you shall agree."

3. This work offers a great field of opportunity.
 - a. Harvest is great, laborers are few.
 - b. Prayer is needed for workers.
 - c. We need a hundred assistant pastors to multiply the Sunday sermon.
4. The prerequisites of personal evangelism.
 - a. Consecration—"I send you as sheep among wolves."
 - b. Trust—"Take neither purse nor scrip, and salute none by the way."
 - c. A spirit of discernment (v. 6).
5. Methods.
 - a. Caution against gadding and gossip. "Go not from house to house."
 - b. We are to be messengers of the kingdom (v. 9).
Ambassadors for Christ. Preach Christ.
 - c. Deeds of mercy and service (v. 9).
One of the best ways to win a person is to help him in time of trouble and need.

II. THE PERIL OF REJECTION

1. The dust as a witness. Lost opportunities will finally condemn us.
2. Our responsibility is in proportion to the light we have rejected.
 - a. Judgment will be easier for the heathen than for the enlightened Christ rejecter (v. 12).
 - a. Many have rejected the witness of mighty works (v. 13).
3. Woe!
The word indicates that divine penalty threatens.
4. And thou, Capernaum! It was Christ's headquarters.
 - a. Shalt thou be exalted? See Greek; this is a question (v. 15).
It was a great city in that day.
 - b. Christ's prophecy came true. There is no trace of the city today.
 - c. We, too, have been especially favored. Christian parents and church influences.
5. They reject not man but Christ.
 - a. Not the preacher or personal worker.
 - b. This is a thought of consolation for the worker (John 15:18-20).
 - c. A solemn warning. To despise the ambassador of Christ is only to offend Christ.

When a foreign nation misuses an ambassador from some other nation that man's nation considers it as an affront to itself.

CONCLUSION

1. Are you obeying Christ's command, "Go ye"?
Christ knew better than to expect sinners to hunt up religion, He expects us to take it to them.
2. Let us at least be as zealous for Christ as the campaigner is for his candidate.
3. Beware of the sin of Christ rejection.

The Stumbling Stone of the Gospel

SCRIPTURE—Luke 10:17-24.

TEXT—*Hidden from wise and revealed to babes* (Luke 10:21).

INTRODUCTION

1. There are many things that men stumble over because of the hardness of their hearts.
2. Men stumble over the person of Christ (Romans 9:32, 33).
3. Many miss the true spirit of the gospel.

I. THE TRUE CAUSE OF REJOICING

1. The return of the Seventy.
 - a. The devils subjected (v. 17). We too can overcome Satan.
 - b. Through thy name (v. 17). The power of that name. The sons of Sceva (Acts 19:13-16).
None can call Him Lord but by the Holy Spirit.
2. Jesus' Reply.
 - a. The fall of Satan (v. 18).
 - (1) Here is sin's history from beginning to end. Satan's fall, results and outcome.
 - (2) Eternity will re-echo some day, "How art thou fallen, Lucifer, son of the morning!"
 - (3) If Christ has such power over Satan we need not fear.
 - b. Behold I give you power.
 - (1) Empowered of Christ to be overcomers.
 - (2) To tread down the adversaries (v. 19).
 - (3) "Hallelujah! What a Savior!"
 - c. Notwithstanding (v. 20). Be careful, Christian!
 - (1) You may be able to do exploits, but—
Do not stumble over religious success.
"Many will say, Have we not done?" (Matt. 7:22).
"Is my name written there?"
Or am I making "Much ado about nothing."
 - (2) There is plenty of power at your disposal but take heed to your

spirit and relationship with Christ.

- (3) Rejoice not in works but in a vital experience.
3. Jesus rejoiced (v. 21).
 - a. The success of the gospel at the hands of the unlearned.
Does He rejoice over our efforts to-day?

II. THE STUMBLING STONE

1. Kept from the wise and prudent and revealed to babes (v. 21).
2. Many stumble over the faith stone condition of salvation.
 - a. Fail at the last point in their seeking.
 - b. The Bible says that He can and will do the work. If I believe, He does it now.
3. Many stumble over its simplicity (1 Timothy 3:16).
 - a. The mystery of no mystery at all.
 - (1) It isn't complicated. Go not to books but to God.
Four brief steps are taken in finding salvation.
Conviction, Confession, Crucifixion, Faith.
 - (2) It is part of the mystery angels could not fathom.
Not reach it through philosophy and metaphysics but through confession.
 - b. Metaphysics is powerless.
Salvation came through revelation and not through learning and study.
4. Many reject Christ because "the best people" do not have Him.
 - a. So did the Jews.
cf. John 7:45-53—"Have any of the rulers believed on him?"
To Nicodemus they say, "Art thou of Galilee?"
 - b. But the fact remains that many of the best people have accepted Him.
So had Nicodemus and Joseph of Arimathea.
Also, who are the best people? By what Criterion shall we judge?

III. JESUS ONLY

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

They are mutually acquainted and agreed.

CONCLUSION

1. What a privilege is ours (vs. 23, 24).
2. How then about us with the Holy Spirit as our guide?
3. Have you been stumbling over the simplicity of the gospel?

LEAVEN, A TYPE OF CARNALITY

JOSEPH GRAY

TEXT—*Purge out therefore the old leaven.*

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

I. LEAVEN IN THE MOSAIC RITUAL

1. Putting away of leaven first found at the institution of the Passover. It refers here primarily to the haste of departure from Egypt, and since Egypt typifies sin, it is intimately connected with conversion.
2. None of the meal or meat offerings which atoned for sin could be offered with leavened bread.
3. The consecration of the priests and the separation vow of the Nazarites both demanded unleavened bread.
4. Feast of firstfruits or ingathering, the only sacrifice in which leaven was offered.
 - (1) This feast a type of Pentecost.
 - (2) Typifies the believer offering the firstfruits of the new life, together with the last remains of carnality as an offering on God's altar.
5. Amos pictures Israel in corrupt idolatry, zealous with false zeal in the worship of Jehovah, yet offering leaven with the sin offering, typical of a sinning religion (Amos 4:5).

II. CHRIST'S TEACHING ON LEAVEN

1. "Beware of the leaven of the Pharisees" (Matt. 16:6). Here Christ is condemning religiosity linked with inner corruption.
2. "The kingdom of heaven is like unto leaven" (Matt. 13:13 and Luke 13:21). Some would prefer this to the spread of the gospel, but it is my opinion, backed by some outstanding Bible commentators, that this refers to the period of the Church which was so wholly corrupt that only the corruption of sin would characterize it. I believe the context will verify it.

III. LEAVEN IN THE CHRISTIAN LIFE

1. Leaven everywhere in Scripture typifies corruption.
2. Notice that Paul commands *believers* to *purge* out the old leaven.
3. Some characteristics of leaven:
 - (1) Makes palatable that which is unpalatable.
 - (2) Ferments and sours that in which it is placed.
 - (3) Puffs up and slops over at unexpected times.
 - (4) Has its origin in death and decay.
4. A sinless sacrifice the only real atonement; therefore all sacrificial types of Christ are offered without leaven.
5. The sacrifice which types Pentecost has the following elements.
 - (1) The believer brings the *firstfruits* of his experience and places them upon the altar.
 - (2) But *leaven is included* in the offering, a type of the believer offering the leaven of carnality.
 - (3) The offering is consumed by fire, and thus all decaying elements are destroyed.
 - (4) The believer goes away from the altar to enjoy the rest of the fruits of Christian experience.

PERFECT LOVE

M. G. BASSETT

TEXT: Philemon 9.

Perfect love implanted in the human heart is:

- I. Sacrificial.
- II. Considerate—occasions no stumbling block. "If meat make my brother to offend I will eat no meat so long as the world stands."
- III. Inexhaustible.
- IV. Understanding.
 - V. Liberal and generous so long as the thing done be not sinful.
- VI. Believing and hopeful.
- VII. Powerful to reclaim one who has erred from the error of his way.
- VIII. Divinely implanted or engendered.

Trust in yourself, and you are doomed to disappointment; trust in your friends, and they will die and leave you; trust in money and you may have it taken away from you; trust in reputation, and some slanderous tongue may blast it; but trust in God, and you are never to be disappointed.—D. L. MOODY.

PRACTICAL

PSYCHOLOGY FOR WORKERS WITH ADOLESCENTS

BASIL MILLER

CHAPTER VIII. THE DELINQUENT AND THE ABNORMAL ADOLESCENT

1. *What relationship exists between adolescent psychology, delinquency and abnormality?* In the study of adolescent psychology to leave out abnormality and delinquency would mean the failure to treat the entire subject. It must be admitted that some adolescents become delinquent morally, or social prodigals. Psychologically abnormality and delinquency are closely related. Practically all delinquents are abnormal in some phase of their mechanism. Adolescent psychology tries to discover these abnormalities, basic to delinquency, and to furnish a remedy for them.

The moron, one whose mentality as measured by the intelligence tests is from seven to twelve years of age, is a fit case for delinquency. Dr. Healy states that the criminal is usually one who has some form of physical or mental deformity or abnormality. One may be mentally abnormal, and still possess superior traits or characteristics along certain lines. The murderers of the Frank boy in Chicago were mentally superior, but morally their senses were deadened, and socially they were abnormal.

2. *Are abnormality and juvenile delinquency connected?* Dr. Healy, as reported in his *Individual Delinquent*, found that in practically every case of delinquency, some form of abnormality occurred. He studied 832 cases, 560 males and 263 females. The following is a chart of the results:

Group of Factors	Times appearing
Mental abnormalities and peculiarities ...	455
Defective home conditions, including alcoholism	162
Mental conflict	58
Improper sex experiences and habits ...	46
Bad companions	44

Abnormal physical conditions	40
Defective interests, misuse of special abilities	16
Defective early developmental conditions.	214
Mental shocks	3
Use of stimulants or narcotics	93
Extreme educational defects	20

In an analysis of the mental abnormalities and peculiar mental characteristics the following were found:

Defective Types	Times appearing as major factors
Poor native ability	5
Mental subnormality	66
Feeble-mindedness—moron	87
Dullness from physical conditions.	28
Specialized defects, lack of self-control	16
Aberrational types	
Epileptic mentality	60
Hysteria	12
Cases of psychoses (listed under 14 headings)	80
Peculiar mental characteristics	
Adolescent instability	90
Social suggestibility	15
Love of adventure	10
Marked sensual type	16
Constitutional inferiority	22
Extreme stubbornness	6
Marked criminalistic impulses ...	12
Extreme laziness	1
Obsessed of mental imagery	6

In the analysis of defective home conditions, such as quarreling, poverty, crime, parental neglect, immorality, homes broken up, 162 conditions contributed. Mental conflicts, such as parentage, difficulties about sex, anti-social grudge, etc., contributed to delinquency about one hundred times. Improper sex activities, such as early learning or experiencing sex life, masturbation in excess, sex perversions, also resulted in delinquency about two hundred times.

In the analysis of abnormal physical conditions, it is found that they contributed to delinquency

about three hundred times. Some of these are: marked overdevelopment of sex characteristics, premature puberty, anemia, heart disease, thyroid glands enlarged, bad throat, eyes, nose, ears, tuberculosis, and defective control of bladder. On the score of defective interests which resulted in crime these appear: lack of mental interests, recreational interests defective, dissatisfaction with racial religion, with school, and vocation, excessive interest in movies, exciting literature, etc.

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

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

(1) About twice as many boys as girls were found in the problem group. (2) About five times as many problem children were defective mentally. (3) About twice as many problem children had speech defects, three times as many had physical defects, and the same number had personality difficulties. (4) Six times as many of the first group showed conduct disorders. (5) Twice as many of the first group showed endocrine glandular disorders or disturbances. (6) In the problem group bad home conditions, poor heredity, mental retardation were most frequently listed as factors. Six out of ten with some defect in the personality showed these in the home, at school and at the clinic were studied.

4. *What is the summary of the Cleveland survey of delinquency?* A survey was made in Cleveland of 2,857 cases coming up in the Juvenile Court. The results are:

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

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

(3) Offenses. The offenses come under stealing, burglary, larceny, running away, truancy, and being out at night. For girls this last, along with roaming the streets, incorrigibility and drinking were the contributing causes.

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

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

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

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

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

(3) It is possibly in the environment that the use of alcohol plays its largest part. Healy found that of 1,000 cases studied 31 per cent of the parents used alcohol.

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

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

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

(7) The score on tobacco is the same. It lessens adolescent vitality, contributes to tuberculosis, and may become a contributing cause in a life of delinquency.

6. *In what manner does environment enter into adolescent delinquency?* Two factors determine one's future, the hereditary mechanism and the environmental factors. While the environment cannot alter the hereditary basis of character, still it can enter into the destruction of the noble

elements of the personality. Some are born delinquents and criminals, and others are made delinquents through environment. Outstanding factors entering into the environment of the delinquent adolescent are:

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

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

Home Conditions:

Father alcoholic	Boy, age 15
Very abusive	
A brother ran away from home	
Mother works out	

Heredity:

Father as above	Mother immoral
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Offences:

Truancy
Stealing
Runaway
Several times in
institutions

Mental:

Ordinary in ability
Retarded in
school

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

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

(1) Companions in the home (noted above). (2) Street companions, loafers, occasional thieves and gangs in general. (3) School companions, cliques, gangs, clubs, etc. (4) Companions of the opposite sex. There is no escaping the fact that one will tend to fall to the level of his or her companions, and in the production of delinquents and immoral young people this is no exception. In the study of companions it is well to note the following elements: Social allurements contribute to one's downfall; the downtown shops, the social life of the gang, the club, the dance hall,

houses of vice districts, the movie and the theater. More young people have been led astray through evil companions than by any other means.

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

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

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

The first safeguard of religious educators is to throw around youth an environment which is wholesome, pure, associates who are elevating, homes which are clean, and literature which is ennobling and upright. Youth will read, and it is the duty of the Christian instructor to give to the adolescent stories of adventure of a clean type, wherein morality is held up, heroes stories based upon fact, which will inspire.

9. *What influence do pictures have upon adolescents?* Pictures exert a strong psychological effect upon adolescents. Visual memory and visual imagery play a most dynamic part in the mental life. The thing which is seen is again represented in consciousness. The strength of the power of visualization must be reckoned with in considering the sources of adolescent prodigality. In court life often the adolescent confesses that his crime was based upon a certain picture which he had seen.

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

10. *What relation does spare time bear to delinquency?* In the past chapters we have pointed out the relation of spare time to the thought life and character formation of adolescents; but with prodigality spare time becomes one of the strongest contributing factors. When the adolescent is free to roam, attend the movies, go with the gang, seek questionable amusements and companions, it is then that he or she is endangering the character. While engaged in some kind of activity this danger is lessened. But when no useful task is at hand, the spare hours are spent in reading trashy literature, attending the movies, or associating with evil companions. It is needless to repeat that the adolescent's life must be engaged in some useful or recreational activity under correct supervision.

11. *How is delinquency conditioned by mental imagery, mental habit, and mental conflicts?*

(1) Mental imagery, as pointed out, directly connects early experience and delinquency. One young man tells of awakening in the midst of a "blood and thunder" scene. It was soon discovered that this was but a carry-over of a melodramatic moving picture and wild west narrative which he had experienced in former days. Some youth testify that the only manner in which they are able to keep away from crime and evil is by preventing this evil mental imagery from

dominating the thinking processes. One lad wanted to be placed in an institution so that he would be freed from environmental suggestion which caused mental reproductions of impelling pictures. Mental imagery is a strong causative factor in the production of misconduct.

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

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

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

The duty of religious education is to seek out those factors which may result in either mental imagery of a vicious type, undesirable mental

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

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

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

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

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

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

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

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

The duty of the Christian forces in dealing with the social and religious prodigal or delinquent is to discover the source of the disturbance, to eliminate the same, and above all to furnish a Christian environment in which the youth may find those forces which will lead him or her to the Master. The hope of the delinquent is conversion through the power of Christ, and outside of such aid there is but small help.

MINISTER MAKING PROCESSES

PAUL S. HILL

WHEN St. Paul said that he "was made a minister" he evidently referred to the fact that God had called him to the "gospel of his Son" and that he had answered "yes" to that call and the arrangement had been made between God and himself that St. Paul was to be a "minister." We are sure that in the statement that he "was made a minister" there is no claim that he was as good a minister as it was possible to be, or that he had entered at once into the full exercise of mature and ripened ministerial gifts and graces. We think the whole of St. Paul's ministerial life was one of processes by which he became a still better minister. Though at the beginning he "was made a minister" yet through the years he still was being "made," and never once did this wonderful man say that he was the best minister it was possible for God to make. He seemed rather to be on the stretch for that bigness and efficiency that could correspond to the greatness of the gospel that he had been called to preach.

It seems that his statement to the Romans that "as much as in me is, I am ready to preach the gospel" does not refer to his sense of personal ability so much as it refers to the certainty of the power of the gospel. There never was a hint in any statement of St. Paul's that the gospel might not be sufficient for the purpose, but so far as he was concerned he preached this great gospel in "weakness." A study of the ministerial life of this great preacher reveals a strenuous effort on his part to develop to such a degree that his ministry would fully correspond in power to that gospel he was called to preach. He had a powerful gospel to preach, he wanted to preach it in a powerful way. He wanted to be a powerful preacher, a more powerful preacher, a still more powerful preacher.

We look back over the long line of ministers of the yesterdays and are stopped by the towering ability of St. Paul. What a man! What a minister! It is true that his early training and natural abilities entered largely into his success, but we are sure that the entire answer to his bigness is not in his early training nor in his natural abilities. These were with him as part of his preministerial days, and did not "make him a minister." His call to the ministry does not entirely answer the question of his wonderful career. His first start as a minister, though it

changed the entire direction of his life, did not account for those developments and mature gifts and graces that afterward became evident. St. Paul had a lot to do with his own "making" as a minister. If he had not done something about it himself his career would have been small.

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

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

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

MOSTLY WRAPPING

Yesterday there came to me through the mail a little, four-page paper. As I tore off the heavy covering in which it was wrapped the thought passed through my mind, "This appears to be mostly wrapping." Sure enough, if the two had been placed in the scales the wrapping would have outweighed the contents more than two to

one. But that was not all. The little paper enclosed was greatly concerned about a matter that was of no special value. Mostly it condemned those who did not see eye to eye with the position it assumed. If all the world had adopted their position as correct, and had faithfully adhered to it, it would not have changed anything for the better, nor helped one soul to heaven. When I had read the contents of that little paper I thought again, "It is mostly wrapping." The discussion was much too big and long for the importance of the subject. The kernel of meat, if there was any, was too tiny for so much husk.

But that is quite likely to be the way with those of us who have a little idea that impresses us. We build an empire around a nonessential. The agitation that is going on just to propagate some notion or doctrine that is only slightly if at all related to the truth as it is in Jesus is about like that little paper, "mostly wrapping." Once in a conversation with a Catholic priest the question of the true Church came up. Everything was not going his way, and to help his position he exclaimed, "I can trace the ordination of every priest back to St. Peter." He didn't get time to do it for he had to leave for a smoke, but we would have liked to hear him do it, for after he had finished we were going to ask, "What of it?" Does that prove anything that helps save a soul? "Does that make for a clean heart, or guarantee the baptism with the Holy Ghost for any believer?" And then, cannot the Episcopal Church point to the same line of ordination by bishops? And do not the Presbyterians claim as unbroken a lineage of apostolic succession? And after all, what does it prove that is essential when the entire New Testament ministry is being preserved entirely independent from the Old Testament tribe of Levi, and is now maintained by a Spirit-called, and Spirit-filled, and Spirit-preserved ministry, on the basis of the administrations of the Spirit. An interesting subject, indeed, but "mostly wrapping."

Some of the subjects that are most frequently discussed by Christians are out of proportion to the space they use. We once asked a Salvation Army captain if he was a *premillennialist* or a *postmillennialist* and he answered that he was a *Salvationist*. That is about the best answer that we have heard to that question. Come to think of it, we think it is the only answer we have heard. Mostly the question is wrapping, though the brethren are welcome to keep on wrapping if they find it interesting or profitable.

Some of our sermons are about like that. "Mostly wrapping." The real essential truths of the sermon are so weakly presented while the nonessentials are paraded with shouts and gestures that are indeed impressive. But the intelligent layman who sits in the pew will leave thinking that the sermon was mostly wrapping.

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

ILLUSTRATIONS OF ST. PAUL

Following is a list:

Rom. 7:1-3, 7:24, 9:21, 11:16-24.

1 Cor. 3:1, 2, 3:6-9, 3:10-15, 5:7, 6:16, 17, 9:24-27, 12:12-27, 14:7, 15:35-37, 15:39-41.

2 Cor. 3:1-3, 3:6-11, 3:18, 4:6, 4:7, 10:4.

Gal. 3:24, 4:1, 2, 4:22-30, 5:9.

Eph. 2:10, 2:19, 2:21, 4:16, 5:8, 5:18, 6:11-17.

Phil. 3:13, 14.

1 Thess. 2:7, 5:4-8.

1 Tim. 1:18, 1:19.

2 Tim. 2:3, 4, 2:15, 2:20, 2:26, 3:8.

THE BIBLE AS A PREACHER'S BOOK

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

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

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

are so sublime that it has remained through the years a book not fully understood.

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

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

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

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

THE BUILDING OF THE CHURCH

CHARLES E. JEFFERSON

LECTURE TWO—BUILDING THE BROTHERHOOD

THE conception of the church held by the leader of the Twelve and the man to whom our Lord first promised the keys of the kingdom is that members of the church are brothers. "Be ye all like-minded, compassionate, loving as brothers, tender-hearted, humble-minded" is Peter's teaching. To Saint John the church is a band of brothers, and the first duty of church members is loving one another. He wrote, "We know that we have passed out of death into life because we love the brethren." Again, "If a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" To Saint Paul the church is a brotherhood. He writes, "Concerning love of the brethren ye have no need that one write unto you, for ye yourselves are taught of God to love one another." These men got their conception of the church from Jesus for it was His habit to remind His disciples that He was their Master and that all they were brethren. Their estrangement before the supper in the upper chamber was healed by His example in washing their feet and the commandment, "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another." The distinctive note of the Christian life is here proclaimed to be love for one's fellow Christians. A man proves himself a Christian, not by loving men in general, but by loving his brethren in Christ. Christ prayed that His followers might love one another and be one for fellowship is the proof of the divine power of Jesus, evidence to the world that He came from heaven. In fact the world is to be brought to God not by Christians particularly loving the world but by Christians loving one another.

The Roman Catholic idea of the church is not the idea of Peter. An outstanding cardinal says, "The one and true church is the congregation of men united by the profession of the same Christian faith and the communion of the same sacraments under the rule of legitimate pastors, and especially the one vicar of Christ upon earth." Everything mentioned in this definition is external. Love has no stated place at all. Even the Protestant definition of the church is somewhat aside from the New Testament standard. A representative definition reads: "The visible church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

The two features conspicuous in the Protestant church are the preaching of the Word and the administration of the sacraments. But preaching is not sufficient to make a church, nor the proper administration of the sacraments. A church is a brotherhood, a school for training in fellowship, a home for the cultivation of the social virtues and the human graces, a society in which men are bound together in sympathy and holy service by a common allegiance to the Son of God. The new commandment is the standard by which all churches must be measured. This commandment is no ordinary love which is called for, but love fashioned after His own, and lifted to its white intensity and heavenly temper. A Christian owes something to a fellow Christian which he owes to no other human being, his first duty is to his fellow believers, his first obligation is to his Christian brethren, his first concern is with his comrades in Christ. It is by Christians' loving one another after the sacrificial manner of Jesus that other men are to become Christians. Love is the law of the church. Love is the base of discipleship. Love is the chief evangelist and head worker. Love is the power which overcomes. The secret of the progress of the early church lies revealed in the exclamation of the pagan crowd—"Behold how these Christians love one another!"

The primary work of a preacher is the cultivation by word and deed of the spirit of Christ-like brotherliness among the members of his own church. Many ministers shrink from this idea as something narrowing and unworthy. They prefer to be broad and preach the brotherhood of man and not the brotherhood of Christians. It is just here that many ministers make a great mistake. In their eagerness to be broad they become narrow. In trying to do much they achieve nothing. In their zeal to rise above boundaries, they lose themselves in the clouds. It is really only as a man is willing to confine himself within narrow limits that he can do any mighty work. Definiteness in thought and action is the thing above all things for the twentieth century preacher to cultivate. This definiteness in thought and action should be evident in the preaching and the living of the new commandment—love. For without this love faith is empty, hope is darkened, love is starved. It is through the fellowship of the saints that this world and all worlds are to see what God is and what He is able to do.

Every preacher should count it joy to train the members of his church in the fine art of living together. This is the most difficult of the arts but the church is the school ordained of God for perfecting men in this art. The influences of this training and living will reach into the world itself. When tangled relations of a church are

straightened out, a contribution is made to the social problem. When class antipathies and racial antagonisms are softened within the congregation, help is given to the solution of the most baffling of world complications. The minister's first business is to get his people together. Let him preach to his church, and his church will preach to the world. Let him kindle the church and the church will illuminate the community.

The minister who gives himself to the training of a church in Christian fellowship is creating the very capacities and powers by means of which Christ's large wish for the world can be most speedily fulfilled. The man who loves his own wife as he loves no other woman will come to take a chivalric attitude to all women. The father who loves his own children as he loves no other will be the swiftest to gather all boys and girls into the round tower of his heart. Men who are most faithful to their own homes are the men to be first counted on for the defense and maintenance of all homes. It is the man who has come into fellowship with his brother men in his own church who is most likely to come into right relations with men who have no connection with organized Christianity.

The shame of present-day Christianity is that it is rich in money, ideas, apparatus, numbers, poor in love. Too many preachers are interested in what they call the "kingdom" but not in the individuals in the kingdom. Love is expressed in the hymnbook but does not exist in the hearts of the people who sing the hymns. In not loving the man by his side it is impossible for the church member to love the man who is far away which results in an indifference to the work of missions. This lack of brotherly affection also hinders in the worship of God. It becomes mechanical and unsatisfying for how can a man love God whom he has not seen if he does not love his brother whom he has seen? Many a preacher has tried to put warmth into the worship of his church by elaborate arguments to prove that men ought to delight in the worship of God. They have failed to recognize that the source of warmth is human fellowship for loving man is the only way to grow in the grace of loving God. The preacher's first work is the building of a brotherhood and out of this all sorts of reviving streams will flow.

These are good times for preachers to ponder the meaning of the new commandment and to train their people in the practice of it. In all the kingdoms of life there is a new vision of the meaning of social relationships and the miracle-working power of combinations. Men are massing themselves in cities because they find in city life gratification for their social cravings.

As soon as men come together they organize and gather themselves into groups. The multiplication of societies is on the increase and the men of the community are swallowed up, leaving to the church only women and children. This should stir the preacher so that his ambition will be to make his church the warmest and most effective brotherhood in all the town. No stranger member shall be ungreeted. No unfortunate member shall go unbefriended. No invalid shall be unvisited. No needy person shall be unassisted. No bewildered soul shall go unadvised. No home of mourning shall be neglected. The church shall be a home. Men cannot live by sermons alone but by every word which proceeds out of the mouth of God—and one of God's choice words is fellowship. A man's love for his church depends in a large measure upon the relationship established between himself and his fellow members. Unless a man enters into the life of the church, he is practically not a member of it at all. Listening to a preacher or having a name upon the church roll does not make one a church member for fellowship is the essence of church membership and to cultivate and enrich this fellowship is the primary task of the Christian preacher.

A sharp distinction ought to be made between a church and an audience. It is to be regretted that we have come to rank churches by the size of their nominal membership, and to judge preachers by the number of persons who listen to their sermons. A superficial man is consequently tempted to work, not for a church, but for an audience. An audience is a set of unrelated people drawn together by a short-lived attraction, an agglomeration of individuals finding themselves together for a brief time. It is a fortuitous concourse of human atoms, scattering as soon as a certain performance is ended. It is a pile of leaves to be blown away by the wind, a handful of sand lacking consistency and cohesion, a number of human filings drawn into position by a pulpit magnet, and which will drop away as soon as the magnet is removed. An audience is a crowd, a church is a family. An audience is a gathering, a church is a fellowship. An audience is a collection, a church is an organism. An audience is a heap of stones, a church is a temple. Preachers are ordained, not to attract an audience but to build a church.

It is because so many churches are audiences that thousands, on changing their places of residence, drop out of church connections altogether. Their old church membership meant nothing to them and membership in another church has no attraction for them. It is because so many churches are audiences that only a small proportion of those who start the Christ life ever reach spiritual maturity. The church is not a brother-

hood and when a new recruit starts to follow Jesus, he is not cheered by brotherly voices or guided by fraternal hands. The preacher, in order to hold his converts, must have the fellowship of his church to help him.

Building the church into a fellowship is the most taxing and baffling work God has ever given to man. Not until a minister strives to build a brotherhood does he realize how unsocial human nature is, how narrow and how cold. Not till then does he discover what havoc sin has wrought, and what low and crude conceptions of the obligations of Christian discipleship lodge in many a Christian heart. It is comparatively easy for most Christians to listen to sermons. It is easy for many Christians to give money and some will give generously. But for church members to be brotherly with one another, this is indeed difficult, in many quarters apparently impossible. Men make contributions for carrying the gospel into foreign lands who act like heathen in their home church. To the amazement of the young preacher, social estrangements flourish inside the company of the sanctified. Possibly it is for this reason that certain preachers devote so much attention to sinners outside their congregations. A man finds relief in striking at a distant octopus who has been discomfited by some unregenerate pigmy within his reach.

But the servant of the Master must not follow the things which are easy. He may find that his church is after all only an audience. It may be that the older people are not interested in the young people. It may be that the new members have been allowed to continue strangers and that older members have sat for years without even so much as a look of mutual recognition. Possibly there are men who quarreled ten years ago, and who have doggedly resisted every suggestion of reconciliation. They do not speak either in the church or on the street, and this ill-will festering in their hearts poisons the atmosphere of the whole church. It may be that members of the church are estranged from one another by differences in doctrinal opinion. To train men to love one another who differ from one another theologically, is a task more formidable than converting the toughest of publicans and the trickiest of the sinners. It may be that some Pharaoh has grown up in the midst of the congregation who lords it over both the minister and the saints and unless suppressed will make more trouble for years to come. The hope, despair, cross and crown of the minister is to make his church a brotherhood.

Ministers should create in their churches by precept and example the spirit of love and the churches will pass it on. He is the greatest preach-

er who so frames and utters the thoughts of God as to bind together the largest number of Christian hearts in closest fellowship for Christ's service.

CHURCH PUBLICITY

JOSEPH GRAY

ARTICLE TWO—THE MECHANICAL PREPARATION OF NEWS COPY

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

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

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

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

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

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

The second cardinal principle of writing copy is to always double-space between the lines of your copy. The practical reason for this is that it leaves room for the editor to correct your copy, especially to interweave phrases into your story, when newspaper policy demands it. It may be that a dozen stories in a row will need no correction, but the fact that there is plenty of room to do it if needful is a vital point in your favor.

That brings us to the third point. Always try to type your copy. A newsroom is no place to decipher illegible handwriting, and that which may be perfectly legible to you because of a better understanding of the subject, will not be legible to a stranger. If you must write by hand, then observe these rules.

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

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

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

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

exclusively to the mechanical side of the preparation of news copy.

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

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

— 30 —

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

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

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

Mr. Niese suggests that you always write your name in the extreme upper left corner of each sheet. Some editors like this, and some editors do not care for this practice, so here again you will

need to find out the preferences of your individual paper. The reason that it is distasteful to some editors is that they do not wish any copy to carry a personal atmosphere. I think this is especially true of sub-editors on large papers. They do not wish to seem to be drawing too largely from contributed sources.

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

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

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

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

Next month we will discuss some of the ele-

ments that enter into the actual writing of the story itself as distinct from the mechanical preparation of copy. In closing this article we would summarize in convenient form the things that we have said relative to the preparation of copy. Here they are:

1. Write on one side of the paper only.
2. Always double-space your copy.
3. Always type your copy.
4. Leave reasonably wide margins.
5. Leave two inches of margin at the top of the first page.
6. Leave at least an inch of margin at the close of a story.
7. Follow the preference of your paper on whole or half sheets.
8. Number your sheets and arrange them in order.
9. Find out if your editor wants your name on each sheet.
10. Write clean copy, free from doubtful alterations.
11. Make all names accurate.
12. Use plenty of paper.

Follow these simple rules and we venture to say that the amount of lineage of your newspaper stories will increase materially and you will find editors are human after all.

ELIMINATING THE UNSUCCESSFUL PREACHER

ROY SMEE, *District Superintendent*

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

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

First, if possible, I feel that we should "cure the mange." I believe that the successful District Superintendent should discover the causes of failure. We are responsible in a great degree for the success of our preachers. Many of our men will appreciate constructive counsel. I know there is danger here. The mangy dog might bite. The unsuccessful preacher might retaliate. Sometimes

it may take strong medicine to cure the mange, which is also true concerning the preacher. If the farmer values his dog sufficiently to cure the animal at the risk of being bitten, surely we should be willing to risk something in order to help one of our brethren who is failing because of some shortcoming of which he may be completely unaware.

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

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

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

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

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

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

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

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

a fair recommendation because we fear our communication will not be held in strictest confidence. Brethren, let us be fair with one another.

There are extreme cases where all we can do to eliminate the unsuccessful preacher is simply to let matters take their course and his own failures will close every door against him. Churches want pastors who succeed. Of course we will be blamed for not finding him a place. But we really have nothing to fear because every right thinking man will know the fact of his failure. Of course if he has become an elder and lives in California we will always have him with us to keep us humble by criticizing us and finding fault in general.

In conclusion, I might suggest that the old adage, "An ounce of prevention is worth a pound of cure," could well be applied in this matter. I feel that we should be more strict in our requirements for ordination. Not necessarily in our educational requirements, but in those other matters which make for success. One may be ever so well versed when it comes to theory, and be very spiritual indeed, and yet not have the adaptability to successfully apply his theories. Does he know how to lead his people into the deeper things of the Spirit? Can he exercise leadership? Can he get along with people? Does he have a teachable disposition? Does he know how to practice loyalty to leadership? Does he have a sympathetic attitude and a spirit of sacrifice? We should discover these qualities of character more accurately in the future before ordaining men into this most sacred order of the ministry.

Doubtless our schools and colleges could help with more extensive courses in practice, and generating a feeling among our prospective preachers that graduation merely prepares them for the apprenticeship of the ministry, and that their advancement will depend upon their efficiency in carrying forward the work of God.

"A preacher has said that if we would only ring out more of the good news about Jesus Christ and less bad news about the church we would do better."—*Record of Christian Work*.

"I have always said, and always will say that the studious perusal of the sacred volume will make us better citizens, better fathers and better husbands."—THOMAS JEFFERSON.

SOMEONE HAS SAID

COMPILED BY HAROLD C. JOHNSON

CHAPTER THREE

No person can whitewash himself by blackening others.

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

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

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

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

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

As Christ gave all, He claims all.

All that God says will come true in spite of false hopes held out by false prophets.

I believe in the kind of decision day that Peter held on the day of Pentecost.

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

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

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

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

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

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

Crucify your lusts and deify your Lord as you have deified your lusts and crucified your Lord.

God has so constituted man that within himself lies the power of his salvation or his ruin.

Rotten politics breed anarchy.

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

Thousands of people in the nation do not vote,

possibly their faith in politics has been destroyed. Atheism and anarchy unite to destroy men and honor God.

Democracy void of Christianity is dangerous.

Death, himself shall die, but we never. Blessed or cursed with immortality, we shall live to wish we had never lived, or to rejoice that we shall live forever.

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

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

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

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

Presumption claims the results without ever having met the conditions.

Ritualism breeds superstition.

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

Watch your heart, life and tongue.

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

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

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

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

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

PASTOR'S SCRAPBOOK

I. L. FLYNN

TRUSTING IN GOD

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

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

Paul goes on to say in these verses that they had the "sentence of death" in themselves, that they should not trust in themselves, "but in

God which raiseth the dead." Sublime words, these!

God had shown them that they should not trust in themselves, not in human strength, not in their own cleverness, nor prowess, not in their own righteousness or goodness, "but in God who raiseth the dead" If they should be killed somewhere out there in Asia and God was not through with them, He could raise them to life. Do we have such faith, such trust in Him?

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

*"I looked upon a sea
And lo, 'twas dead
Although by Hermon's snows
And Jordan fed.*

*"How came a fate so dire?
The tale's soon told
All that it got, it kept
And fast did hold.*

*"All tributary streams
Found here their grave
Because that sea received
But never gave."*

HOW SUBLIME!

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

PRESSING ON

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

—CHARLOTTE ELLIOTT.

OUR FLIGHT

"It isn't so much a question whether we will be punished for taking part in crucifying Christ, as for refusing to take part in Christ crucified."

BE STILL

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

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

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

*"Tonight, my soul, be still and sleep;
God's heaven will comfort those who weep—
God's heaven, not thine; be still and sleep."*

—CHRISTIAN GUARDIAN.

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

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

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

HERE AND THERE AMONG BOOKS

P. H. LUNN

A NEW GUIDE TO CHRISTIAN DISCIPLESHIP by John W. McLennan (Revell—\$1.00) left me wondering why the author called his volume a "new" Guide. The book goes over the ground of seeking and finding God in quite acceptable fashion. In fact, Rev. McLennan, apparently a retired Presbyterian minister, is decidedly of the old, conservative, evangelical school. He voices no new and royal road to knowing God. The book is in fact, a manual for seekers and Christian workers on the fundamental steps to discipleship, prefaced by a chapter on "God the Great Reality," and another on "The Reality

Incarnated." This little volume of only ninety-five pages has considerable merit: first, its brevity; second, its comprehensiveness; third, an unusual degree of human interest, quoting as it does profusely from writers, scientists, poets and from whatever source an apt illustration or telling argument can be elicited. This book may be brief but it is not superficial. Its arrangement, scope and brevity all combine to make it a volume of valuable sermon material. In his chapter on "Hurdles," writing on perseverance, I think the author stresses too much, the thought of God's responsibility for not letting His people stray. At the same time, isn't it true that our denomination and others who do not teach, "the perseverance of the saints" or "eternal security" have failed to emphasize sufficiently the fact that although a child of God may be led by Satan into impulsive sin, there need be no break of any duration in that person's walk with God? The return and reconciliation may and should be immediate. Again, most of our readers would find the book inadequate in the place and importance given the Holy Spirit in His work with the new convert. The author merely mentions that He should be received in confident trust as an empowerer.

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

less native endowment along the sermon building line.

Book Browsings

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

"Later missionary annals fully bear out the proposition that the secret of the missionary's power from the human side is the manner of man that he is. Look at Eliot and Brainerd, and Carey and Martyn, and Judson and Livingstone and Paton. These were brave and devoted men, every one of them. Frail in body, most of them, they yet feared neither disease, torture nor death. They were sincere and unselfish men,

self-sacrificing to the farthest degree. They had a consuming love for the lost. What risks they ran, what hard and menial service they were willing to do in their desire to win men to Christ. They were holy and unblamable in their lives. We hear of Brainerd in his hours of "secret duties" agonizing in prayer until his body, even in a cool atmosphere, would be wet with sweat. They were successful men. How remarkably the power of the Holy Ghost accompanied their work!" (The Teaching and Preaching That Counts. Gray—Revell).

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

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

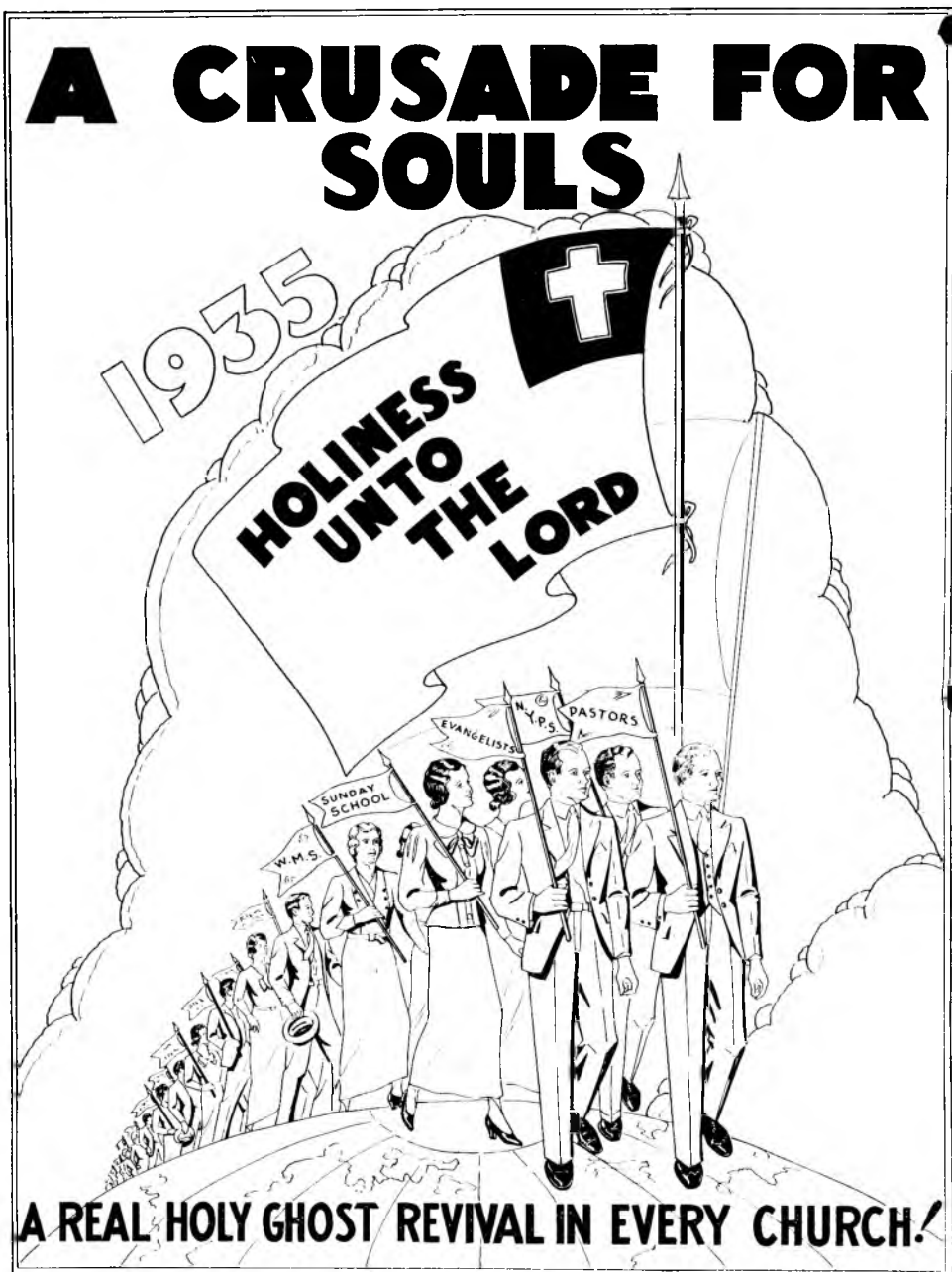
COKESBURY MARRIAGE MANUAL

Reproduced are the historic Protestant marriage rituals, several more recently developed services in general use. A section is devoted to the pronouncements of the churches on marriage, remarriage; another to a bibliography on the many-sided aspects of matrimony; still another to a digest of the marriage laws of the States. Timely hints on The Minister and Marriage conclude the book. (Bound in black limp morocotol, with round corners, blue under gold edges). **\$1.00**

COKESBURY FUNERAL MANUAL

224 pages of well-selected material for the burial of children, youth, adults, the aged—including the historic liturgies of Protestantism; hymns, poems, and prose of consolation; selected prayers, texts, and an excellent group of funeral sermon outlines. (Bound in black limp morocotol, with round corners, red under gold edges). **\$1.00**

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



CRUSADE HANDBOOK FOR PASTORS

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COMMITTEE HEADQUARTERS

2023 Troost Avenue, Kansas City, Mo.

The purpose of this Crusade Handbook is to provide pastors with a knowledge of the entire "Crusade for Souls" program. You will no doubt be planning the year's program for your local church so we are happy to offer these suggestions that you may co-operate with the general church program for the year of 1935. Make the year of 1935 a "Crusade for Souls" in your local church.

"A CRUSADE FOR SOULS"

At the January (1935) Conference of the General and District Superintendents, General Superintendent Emeritus, Dr. H. F. Reynolds, presented a fine plan for a world-wide revival. The General Stewardship Committee had given consideration to a suggestion by Rev. E. O. Chalfant, Superintendent of the Chicago Central District, relative to a special period in which to emphasize the preaching of holiness throughout the entire church. These plans were discussed and a committee was appointed to give consideration to the plans and to present their findings to the conference. The following report was presented to the conference and unanimously adopted.

RESOLUTIONS

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

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

Inasmuch as we recognized that no spiritual awakening can be realized except by the mighty outpouring of the

Spirit of God, therefore we recommend that our church engage in earnest and intercessory prayer, and that we humble ourselves before God that we may offer to Him a channel by which He may be pleased to bring a real Holy Ghost revival to this generation.

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

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

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

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

We are especially convinced that if this

world-wide revival program is effectively promoted it will meet a need which is eminently felt and acknowledged throughout our denomination. Also it will prepare us for an enlarged world-wide vision and program by the time of the meeting of the General Assembly of 1936.

After considerable discussion the committee of ten appointed to inaugurate the campaign decided to call the campaign "A Crusade for Souls." The name of this campaign, "A Crusade for Souls," is rather significant. The word "crusade" means "a vigorous, concerted effort." A "Crusade for Souls" means that the Church of the Nazarene is engaging in a vigorous concerted effort for the salvation of souls during the remaining part of the year of 1935.

AUTHORITY FOR THE CAMPAIGN

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

EMPHASIZE CRUSADE

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

GENERAL CRUSADE PROGRAM

1. A Real, Holy Ghost Revival in Every Church in 1935.
2. Much Earnest and Intercessory Prayer Throughout the Year.
3. Crusade for Souls Sacrifice Offering—Easter, April 21. (To carry the Crusade around the world.)
4. Period of Special Holiness Emphasis—May 12 to June 9.
5. Crusading in Home Fields—Home Mission Emphasis (summer months).
6. Crusade Rally Day—September 29.
7. Crusade Thanksgiving Offering—November 24.
8. Victory Watch-night Service—December 31.

A YEAR OF SPECIAL REVIVAL EMPHASIS

The "Crusade for Souls" especially is designed to make the year of 1935 a special revival year. There have been years in which the work of different departments of the church has been emphasized. Some District Superintendents have especially planned to make one year "Sunday School Year," another "N.Y.P.S. Year." But the plan of this campaign is for all District Superintendents, every pastor and evangelist within the church to make 1935 Special Revival Year. Whatever else we may emphasize in our program must find a secondary relationship to the thought of revival. There are churches in which there have not been revivals with any far-reaching results for many years. Those churches must have a real revival during 1935. That is their first obligation. Organization of departments, raising budgets, promoting rallies, conducting Leadership Training classes, and all the other good features of our program must have second place. We must have a revival. Every pastor and local leader is expected to do his utmost to lay plans for a revival. If you cannot have an evangelist, or hold special evangelistic services, have a revival of prayer. Get the burden on your own heart and then endeavor to get it on the hearts of your members. 1935 is special revival year in our church. The loyalty of every pastor and local leader will be proved by the manner in which he enters into this campaign for a real Holy Ghost revival in his church.

HAVE A REAL REVIVAL

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

There is but one objective to this campaign—that is *souls*. Whatever is done under the name of this campaign should have as its purpose the winning of souls to the Lord Jesus Christ. Let us think about souls, pray about souls, and weep for souls, until a consuming passion possesses us which will not be satisfied short of the salvation of souls.

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

PRAYER NECESSARY

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

As a means of preparation for the revival, we may profitably use the prescription outlined in 2 Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven." There should be times of heart-searching and of humbling ourselves before God until all differences,

petty bickerings, selfish ambitions or office seeking, or anything that will mar the unity of the Spirit will be put away from us. Thus will the church pay the price for a revival.

PRAYER PROGRAM

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

Good Friday (April 19) is to be designated as a church-wide day of Fasting and Prayer. Pray for the salvation of souls in your own community, on your own district and around the world. Pray also for the success of the Sacrifice Offering on Easter Sunday. This offering will assist in carrying the Crusade to the ends of the earth.

Chain of Prayer. Saturday (April 20), the day in our church calendar which corresponds to that day when the body of our Lord was in the tomb, is to be devoted to a chain of prayer. On the Sunday preceding this date let the pastor enlist his members to assist in this chain of prayer. First, the pastor should determine whether to have a twelve or twenty-four-hour chain, then whether to ask his people to pray for a period of one or two hours duration. We suggest a pattern for this program, having periods of one hour duration—beginning at seven o'clock Saturday morning enlist some member or members to pray for one hour, or until eight o'clock. Then enlist others to pray for the next hour, and others for each succeeding hour on through the the day and night until seven o'clock Easter morning. If it is thought that better response would be given to a twelve-hour period, begin at seven o'clock on Saturday evening and continue until seven o'clock Easter morning. List the names of people responding and the hours in which they are to pray. Emphasize that each person as he prays is representing the church in

this chain of prayer and he is not to break the chain.

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

Upper Room or Pentecost Prayer Circles—For ten days preceding the closing of the period for Special Holiness Emphasis, which is Pentecost Sunday, June 9, let us follow the plan of the original disciples and meet for ten days of prayer. These may be called "Upper Room" prayermeetings, or "Pentecost Prayer Circles"—any appropriate name. Begin Friday, May 31, and continue these prayermeetings, until Pentecost Sunday. Pray especially for a mighty, pentecostal outpouring of the Holy Spirit upon your church, and for the sanctification of the unsanctified members of your congregation. Also for the salvation of the lost and reclamation of backsliders.

This is our opportunity to prove "Prayer Changes Things." Keep up a strong program of prayer throughout the year. If you have a real Holy Ghost revival in your church, keep up the prayer program for the success of other churches in their efforts and for the broadening of the influence of the revival in your church.

INDIVIDUAL DEVOTION EMPHASIZED

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

Let each Nazarene minister consider his own personal relationship with God, and carefully observe stated seasons of Bible reading and prayer.

STRISS FAMILY WORSHIP

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

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

CRUSADE FOR SOULS SACRIFICE OFFERING

We will follow the usual custom of observing Easter as a time in which to take an offering for our program of World-wide Evangelism (General Budget). The emphasis this year will be placed on its relation to the "Crusade for Souls." This Crusade is to be observed in all foreign mission churches as well as in all churches in the homeland. Therefore, every dollar given for the Easter offering will go to further the Crusade around the world—in home and foreign fields and for promoting the work of the entire church. It will be emphasized as a "Sacrifice Offering." Each pastor is urged to do his best to raise all money possible for this "Crusade for Souls Sacrifice Offering." (More details concerning this offering will be sent from headquarters.)

SPECIAL HOLINESS EMPHASIS

A Period of Special Holiness Emphasis will be observed from Sunday May 12 to Pentecost Sunday, June 9. During this period all of our pastors, evangelists and special workers are requested to preach on the doctrine and experience of entire sanctification. "Especially do we urge that simple and definite instructions be given on the doctrine of 'second blessing' holiness and an earnest endeavor be made to bring the unsanctified into the consciousness of this blessed experience." Pentecost Sunday is a very appropriate time in which to close this period of special emphasis on holiness. We should pray, believe and work for a mighty Pentecost to be poured out upon the entire church on that day.

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

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

HOLINESS CONVENTIONS

If it is thought practical pastors may arrange for a special holiness convention during the period of Special Holiness Emphasis. This convention may be of one week's duration having either the pastor or some strong exponent of the doctrine and experience of entire sanctification to preach especially on this

theme in an endeavor to inform the people concerning the doctrine and to bring them to seek and obtain the experience. If a convention of one week seems too long, why not have a week-end convention beginning from Wednesday to Friday and continuing over Sunday.

HOME MISSION EMPHASIS

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

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

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

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

CRUSADE RALLY DAY—SEPTEMBER 29

Most churches have a "rally day" in the latter part of September or first part of October. This year we are requested

to focus our "rally day" efforts on one day, namely, September 29. The "Crusade for Souls" will be made prominent on this rally day. It will be a special attendance rally day in which we will endeavor to contact new people for the purpose of winning them to Christ.

Set a high goal for Sunday school attendance and work toward reaching that goal. The Church Schools Department at Headquarters will offer suggestions for rally day plans. Let the N. Y. P. S. work for a special high attendance record. Make it a day when you will rally all of your forces for a vigorous, concerted effort to make the fall months the best period of this year and the high point in evangelism in the history of your church.

CRUSADE THANKSGIVING OFFERING

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

VICTORY WATCH-NIGHT SERVICE

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

METHODS OF EVANGELISM

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

church in the Crusade. Some churches will have several such special meetings.

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

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

In connection with this Personal Evangelistic effort, or with the organization of "Christian Crusaders Bands" it may be well to study such books as "Personal Evangelism" by Rev. J. W. Montgomery, and "Win Them" by Rev. Jar-

rette E. Aycock. These may be purchased from our Publishing House at twenty-five cents a copy.

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

ADVERTISING THE CRUSADE

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

A LARGE BANNER

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



A CRUSADE FOR SOULS
Pray for a Real Holy Ghost Revival
In Our Church This Year



Color suggestion—Have shields painted in different color from the words "Crusade for Souls," and across shield in left-

hand corner paint "Holiness Unto the Lord." Across right-hand shield paint—1935.

If it is not possible for you to secure a local painter to paint this banner, write to Mr. M. Lunn, 2923 Troost Ave., Kansas City, Mo., for prices on banners.

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

NEWSPAPER PUBLICITY

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

REPORTS OF MEETINGS

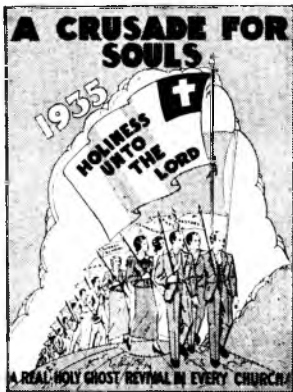
We are especially anxious that all pastors, evangelists and District Superintendents send reports of successful revival and home mission campaigns to the *Herald of Holiness*. These reports will serve as an inspiration to other pastors and churches. Anything unusual that occurs in connection with the Crusade program should be featured. The report of an unusual revival in some struggling church may be the incentive needed to boost another pastor and con-

gregation in their campaign. Let us put ourselves in the place before God where He can work through us, then glorify His name by publishing what good things the Lord hath done for us.

EXPENSE OFFERING

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

CRUSADE STICKERS



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

NEWSPAPER ANNOUNCEMENT FOR RELEASE WEEK OF MARCH 4

Church Engages in Crusade

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

Rev. (fill in name of pastor), pastor of the local Nazarene congregation, announces that his church will participate on Friday, March 8, in the "World Day of Prayer" observed by all denominations but designated particularly within the

Church of the Nazarene as the time in which to launch the prayer program of the Crusade for Souls. Prayer services will be held in the church beginning at (state time) in the morning and continue throughout the day with the entire congregation gathering for the evening service.

ANNOUNCING CRUSADE REVIVAL MEETINGS

We offer a suggestion for advertising your Crusade revival services. Your local printer can print this announcement on a three by five inch card. Use the cut of the Crusade poster on the left hand side of the card. The cut—for one color only—may be purchased from the Nazarene Publishing House for \$1.50, which is the cost of handling. If you prefer, have your printer leave that space blank so you may have the Crusade stickers (1 1/2 x 2 in.) pasted in that space. These stickers will add materially to the attractiveness of the card for they are printed in colors. They may be secured from the Nazarene Publishing House at 20c a hundred, \$1.25 a thousand. Enlist your young people to paste these stickers on the cards. They are usually happy to render service of this kind.



EVANGELIST R. A. TEMPLE
of Burton, Iowa, will assist the
**FIRST CHURCH OF THE
NAZARENE**

in

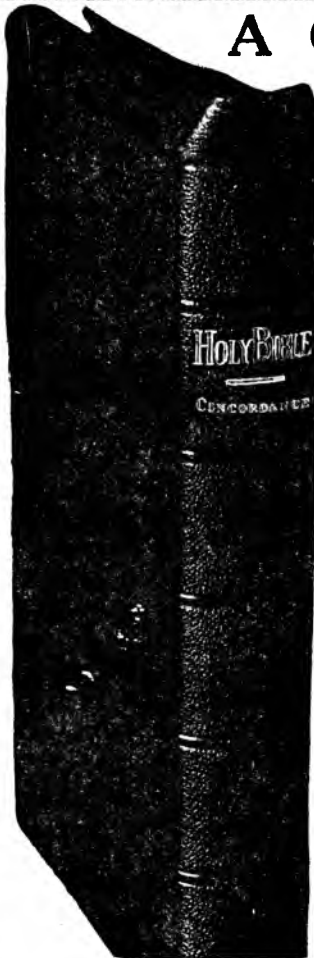
A CRUSADE FOR SOULS
March 10 to 24

You are invited to attend the services at 7:30 each evening and on Sundays at 11 a. m. and 7:30 p. m.

Evangelist Temple is a strong gospel preacher and a successful soul winner.

Inspiring Congregational Singing—Fine Special Singing
U. R. Shepard, Pastor

A Genuine Oxford Bible



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

Specimen of Type

13 ³The son of Gē'-bēr, in Rā'-mōth-gil'-ē-ād; to him *pertained* the towns of Jā'-ir the son of Mā-nās'-sēh, which are in Gil'-ē-ād; to him *also pertained* the region of Ar'-gōb, which is in

3 or, Ben-Jeber.
4 Num. 32. 41.

3 or, mules, or, swift beasts.

The Binding is Pin Seal Grained Lambskin, a leather which is as pleasant to the touch as it is to the sight. The grained calf lining also adds to the beauty, flexibility and durability of this Bible. An additional feature is the silk sewing. Pure gold has been used on the edges and the lettering.

The Paper is the famous Oxford India paper conceded to be the thinnest and most opaque used in Bible making. *The print does not show through the page and the pages can be easily turned.*

The Helps consist of center column references (50,000 of them) an Oxford Concordance, a Subject Index, a Dictionary of Scripture Proper Names, an indexed Atlas, and 12 beautifully tinted maps of Bible lands.

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HIGH GRADE POCKET TESTAMENT AND PSALMS

An Ideal Preacher's Testament

Bound in genuine Morocco leather with overlapping edges; leather lined, silk sewed. Printed on India paper with red under gold edges. Black face self-pronouncing type. Size $4\frac{3}{8} \times 6\frac{3}{8}$ in.

No. 47X. \$3.50



Jesus feeds five thousand; he walks on the sea.

S.

CHAPTER 6

1 *Jesus feeds five thousand; 19 he walks on the sea to his disciples. 22 The people flock to him; 32 he declares himself the bread of life. 66 Many disciples forsake him; 68 but Peter confesses him.*

AFTER these things Jē'sus went over the sea of Gāl i-lee, which is the sea of Ti-bē'ri-as.

2 And a great multitude followed

14 Then those men, had seen the miracle did, said, This is of a prophet that should co world.

15 ¶ When Jē'sus the ceived that they would take him by force, to i king, he departed ag mountain himself alon