

# The Preacher's Magazine

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J. B. Chapman, *Editor*

## THE PREACHER'S READING

By THE EDITOR

**I**T HAS been said that the writer who does not quote will not be quoted, and I think it is possible to carry this thought in adapted form all through the ways of life. The preacher who does not hear others preach will himself want for hearers. The man in any calling who does not read will not be read, and so on *ad infinitum*.

But Paul exhorted the young preacher, Timothy, to give attention to reading, and when the apostle himself had grown old he sent for his books. The apostle's exhortation to be "apt to teach" is admitted as sound advice, but a thoughtful observer says, "It requires long training to qualify."

On August 17, 1760, John Wesley wrote John Premboth as follows: "What has exceedingly hurt you in time past, nay, and I fear to this day, is want of reading. I scarce ever knew a preacher read so little. And perhaps, by neglecting it, you have lost the taste for it. Hence your talent in preaching does not increase. It is just the same as it was seven years ago. It is lively, but not deep; there is little variety; there is no compass of thought. Reading only can supply this, with meditation and daily prayer. You wrong yourself greatly by omitting this. You can never be a deep preacher without it, any more than a thorough Christian. O begin! Fix some part of every day for private exercises. You may acquire the taste which you have not: what is tedious at first, will afterwards be pleasant. Whether you like it or no, read and pray daily. It is for your life; there is no other way; else you will be a trifler all your days, and a pretty, superficial preacher. Do justice to your own soul; give it time and means to grow. Do not starve yourself any longer. Take up your cross and be a Christian altogether. Then will all the children of God rejoice (not grieve) over you, and, in particular."

Usually I think the preacher may safely read for the thought, not for the language. This encourages speed and in the end brings greater advantages. For while it is important for a preacher to have a wide, strong vocabulary, it is of yet greater importance that he shall have a full mind—words are more plentiful than thoughts.

Perhaps some are deceived by the idea that the essential truths of the gospel are old, and from this have taken it that all they need is to remember what has been taught them in the past. But the fact is that the wise scribe must bring out of his storehouse "things new and old." He must keep thoroughly awake mentally as well as spiritually, and he must be fresh intellectually as well as sound theologically.

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## EDITORIAL NOTES

Every man will have to decide his best plan for reading, but personally, I am finding that it is good for me to follow something of a subject plan. Last week I read two missionary travel books, Dr. Williams' "Glimpses Abroad," and Paul Rader's "'Round the Round World." This week I have already read a new sketch of Fletcher of Madeley and plan to finish Murray's "Life of Prayer." Two weeks ago I read a set of ten small books covering a selection of the world's devotional literature. Thus, while I have carried on some other reading during the week, my principal line has been along a directed channel. I believe this is better than altogether indiscriminate reading, and lately I have heard the same plan suggested in the study of the Bible. It is suggested that a book, say the book of John, be taken. Read it through rapidly the first time. Then read it more slowly. Then read it with note book in hand, marking down the principal new thoughts which come to you. Then read commentaries and special books dealing with John and in a sense become well acquainted with this one book. Then take another. Perhaps this suggestion is worth a trial.

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By way of light apology, a certain preacher said that he not only frequently said many things in his preaching which he had not planned to say, but that often he thought of some of the main things he intended to say just after he had taken his seat or even after he reached home. But we watched him as he went out, for his apology came at the beginning of his sermon, and we decided that the faults of which he complained were dependent upon a deeper fault in his organization. He evidently patterned after the king who "drew at a venture" and shot between the joints in his opponent's armor. But these venturesome arrows are not usually so fortunate as was the king's, and are sent off from the enemy's armor without doing any great harm. After all there is lots of wisdom in the terse advice, "Have something to say—say it—quit." And there is not much defense for the preacher who thinks of what he intended to say only after it is too late to say it.

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Not long since a noted preacher was to speak on a certain school of prophetic interpretation. He wanted to show that this school has always stood for righteousness among men, peace among nations and triumph in the outworking of the mysteries of God. But he selected the text, "The kingdom of God is . . . righteousness and peace and joy in the Holy Ghost." He explained that the text has primary reference to the spiritual kingdom, but that he desired on the present occasion to apply it to the particular movement which he had in mind. He is a great preacher and gave a wonderful address, but he would have shown better regard for the scriptures if he had found a text that applied without being accommodated, or else had given his address without attempting to hang it on a text of scripture.

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William Taylor was a versatile man when it came to methods. In Africa he and others would ride up to a kraal and call the people, saying, "Bring out all your men, women and children and we will sing you a song about the country above." The visitors would sing and ride away to another kraal, leaving an interpreter behind to tell about the preaching service to be held at the station at noon. The result was he had immense crowds. In India he found entrance into many hearts by means of the family prayermeetings which he conducted. Some mornings he would personally pray in as many as fourteen homes before the people began their day's work. Wherever he went he seemed quickly to discern the customs of the people and to find a way to bring the gospel to them. And another wrote, "I am made all things to all men that I may by all means save some." Every field is a challenge to the sincerity and adaptability of the preacher.

# EXPOSITIONAL

## STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER

### The Broad Way and the False Prophet

(Matt. 7:13-25)

*"To every man there openeth  
A way, and ways, and a way,  
And the high soul climbs the high way,  
And the low soul gropes the low  
And every man decideth  
The way his soul shall go."—OXENHAM.*

IN THE lesson on prayer the disciples had been taught to ask, to seek and knock with the assurance that the response would be unfailing, coming as it did from the Father above. There might be a false inference drawn from the admonition that the kingdom of heaven was to be won with only a minimum of effort on their part, and accordingly another aspect is set forth in the command to "enter in at the strait gate." The figure was not a new one, and thus would have the greater force. In the "Tablet of Cebes," which was a sort of Greek Pilgrim's Progress, there was written, "Do you not therefore see a certain small door, and a certain way before the door, which is not very crowded, and very few are journeying along it, this is the way that leadeth to true instruction." In the moral philosophizing of the Greeks it was soon discovered that the highest and best in life was reached only by the few, so when Jesus gave the command, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," there would be brought home to them an old truth with a new application.

In the Gospel of Luke we find the admonition repeated with another setting. Jesus was on his last journey to Jerusalem, traveling on through the Peræan country, teaching and preaching in their cities and villages. As the woman of Samaria had, upon finding in Christ a superior personage, sought to have him settle a question

of theological dispute, so now a listener steps forth and inquires, "Lord, are they few that be saved?" Upon this question there had been considerable difference of opinion. Some had thought that all Israel would be saved, and the Gentiles excluded, and others even limited the number in Israel. One boastful rabbi proclaimed, "I have seen the children of the world to come, and they are few. If there are three, I and my son are of their number; if they are two, I and my son are they." In reply Jesus gave no answer to the theological issue, for the matter of import was not the number that were to be saved but whether the individual hearers themselves were among that number, so we have the word of exhortation, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." In this passage we not only have the command to enter but there is an added word of instruction, namely, that the very initial step will take earnest effort, we must strive to enter.

In the two verses of scripture in our text we have drawn for us with a few master strokes a contrasting picture. On the one hand is the broad way. Its entrance is spacious and wide. Its path also is roomy. As one has said, "All kinds of persons may walk in it. The man of the world may work out his schemes, gather his money, and achieve his position. The pleasure-seeker may eat and drink and dance and sleep and sing. The sensual man who kills his moral life and villifies the divine image within him may pass on unchecked. The formalist may count his beads and say his prayers. The Pharisee may draw his garments away from the sinner's touch. The skeptic may think his doubting thoughts; and the crowds of persons who never think, who live without a purpose, who do good or evil as the case may be, may all find a place here." Yes, there is room for all, but alas we note the end thereof, it leadeth to destruction.

On the other hand we have the narrow way. To gain an entrance we must earnestly strive, yea, seek in the anguish of our soul and spirit.

Moreover the way itself is a "straitened" pass. Not many find it, it is "the way of the few." Being a narrowed way, it will not admit of latitudinarianism of demeanor. Neither will it admit of accompanying parade and pomp. It would not be possible to drive along it in a coach and six. When kings would go by it they must step out of their coaches and walk. Princes and peasants must travel there on an equality. What is this narrow way? When we get down, through the envelopments of imagery, to the real base or essential substrata of the representations, we hear the voice of Jesus himself saying, "I am the way; no man cometh unto the Father but by me." —HASTINGS. When, however, we note the end of this way, we find that it leadeth to life. Again we hear the voice of Jesus as it continues, "I am the way, the truth and the life." Thus it was with this vision before him that Thomas the Rhymer sang:

*"O see ye not yon narrow road,  
So thick beset with thorns and briers?  
That is the path of righteousness,  
Though after it but few inquire."*

*"And see ye not that broad, broad road,  
That lies across that lily leven?  
That is the path of wickedness,  
Though some call it the road to heaven."*

Not only were the disciples of Christ to avoid the allurements of the broad way, but there was a more subtle snare that might turn them aside from the paths of truth and righteousness. Among the teachers of the new life there would creep in some who, although in appearance they seemed like unto true and sincere announcers of the good news, had within hearts which were dark with sin and unrighteousness. Forewarning them of this coming danger, the Master said:

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth

the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity."

As we mentioned above, the first striking fact in connection with these false teachers is that outwardly they seem true and sincere. If the real nature of their hearts were apparent, then there would be no danger. If they were like the man whom Theocritus describes, "A goatherd was he, nor could any that saw him have taken him for other than he was, for all about him bespoke the goatherd. Stripped from the roughest of he-goats was the tawny skin he wore on his shoulders," then they would be easily detected, but this was not the case; they came "in sheep's clothing."

Since the outward appearance is no criterion of the inward nature and worth of a teacher, another is given, namely the resultant effect of their teaching, that is their fruits. Just as a good tree will not bring forth fruit that is corrupt and on the other hand a poor tree will not bring forth good fruit, so a teacher or a prophet who is not sincere in heart and purpose will not give forth instruction that will meet the needs of honest hearts and souls. As says Smith, "The test of a tree is the quality of its fruit: is it sweet and satisfying? And the test of a teacher is the quality of his teaching: does it delight the heart and nourish the soul?"

When there is an absence of this one criterion in the work of any prophet, no other form of profession avails. They may loudly acclaim their allegiance with a calling upon the name of the Lord, citing the wonderful works wrought in His name, but this will be of no avail. To prophesy or to preach in the name of the Lord, to cast out devils and moreover to do many wonderful works is no absolute criterion of an individual's own relationship with God. All the phenomena of such a case are not easily understood, but we recognize that there may be a presence of these manifestations without the right spirit as an actuating factor. Olshausen in commenting on v. 22 remarks that "the foundation of this devotion," that is, the proclaiming of allegiance by saying, "Lord, Lord," "appears to be spiritual vanity, which was nourished by the conspicuous exhibitions of the Spirit's power."

Then he continues viewing the picture set before us as depicting the self-revelation that will come on the judgment day. "Hypocrisy, therefore, appears, here as at the same time self-deception, in consequence of which a man persuades himself that he belongs to the Lord, till the discovery of the depths of the heart brings him to feel, that what he deemed his holy actions were a great violation of God's law because his final aim in them was constantly his own, not God's glory."

As we read verses 21-23 then, we find two enigmas standing forth, one how we may have seeming manifestations of divine power when there is no spiritual union with Christ, when the divine ultimatum may be, "I never knew you." Again we have a "psychological enigma," how a man may deceive himself. To go into all the possible explanations of these states, time does not permit now. We can say, however, first that Scripture plainly declares such a possibility (that is, of seeming manifestations of divine power without spiritual union with Christ), and thereby we should be warned against making wonderful works an absolute criterion of spiritual experience, and second we may not need to go far in our own experience in contact with different individuals to find illustrations of such conditions. As to the psychological enigma, how a man may deceive himself, we find other references in Scripture which would substantiate the fact. In delineating the follies of idolatry, Isaiah concluding says, "A deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" (Isa. 44:20). Then again in Romans the apostle Paul, outlining the progressive steps of the Gentiles in their departure from God, speaking of the fact that "they did not like to retain God in their knowledge, God gave them over to a reprobate mind [marginal reading, a mind void of judgment], to do those things which are not convenient" (Romans 1:28). Thus it would appear that there comes a time in the lives of men after they have refused to listen to the voice of conscience and of God speaking to them directing them in ways of righteousness, that with their persistent determination to choose their own will, to be satisfied with their own way and seek their own glory, that God gives them over to believe a lie. They have sought so long to believe a lie that now they are committed to the spell of its power, a spell from which it would seem that there is no deliverance, they appear to

be utterly impotent, they cannot say, "Is there not a lie in my right hand?" There remains one doom for them, "Depart from me, ye workers of iniquity."

*"Alas, my brother! round thy tomb  
In sorrow kneeling, and in fear,  
We read the pastor's doom  
Who speaks and will not hear."*

Returning to our passage for homiletical material, we find a text in each of the first two verses, 13, 14, or we may combine them for a text. If we separate, we could entitle the first "The Broad Way," and the second, "The Narrow Way." In both cases we could subdivide considering the entrance, the pathway traveled and the journey's end. If we combine them, we can draw a contrasting picture between the two ways. In the second part of our passage we may use verse 1 as a text with the theme, "The Criterion of Christian Teaching." Then again we may use verses 21, 22, for a text with the theme, false criterions of a Christian experience. Under this as subdivisions we may have first, a profession no absolute criterion, and second, miraculous manifestations no absolute criterion.

### LIVE DAY BY DAY

I heard a voice at evening softly say,  
Bear not the yesterday into tomorrow,  
Nor load this week with last week's load of sorrow.  
Lift all thy burdens as they come nor try  
To weight the present with the by and by.  
One step and then another, take thy way—  
Live day by day!

—JULIA HARRIS MAY.

### REMARKABLE REMARKS

The happiest marriages are the most conventional.—HENRY MENCKEN.

The individual, his family and general trade get the benefit of wages that formerly went to the nonproductive saloonkeeper. — SAMUEL BLYTHE.

Prosperity is our natural condition . . . nothing to worry about.—JAMES SPEYER.

This nation should honor its leading farmers as it does its leading scientists, soldiers and captains of industry.—SECRETARY JARDINE.

Analyze all your good motives and pretty soon you won't have any.—DR. FRANK CRANE.

# HINTS TO FISHERMEN

By C. E. CORNELL

## God-Possessed

"Festus saith with a loud voice, Paul, thou art mad!" It is the fate of all enthusiasts to be regarded as insane, demon-possessed, crazy. Paul's zeal for the Crucified was held by the Roman governor to be a sign of madness.

Charles Kingsley once wrote, "What I want is not to possess religion, but to have a religion that possesses me."

It is a whim of the day to be regarded as "well-balanced," setting on one side the claim of religion, and on the other the claims of worldliness, and maintaining a judicial attitude between them. But religion will not be thus impudently judged. It is all or nothing. We can not serve God and Mammon. Mammon will divide honors with God—for a time; but God will not for an instant accept the division.

The essence of religion is devotion, enthusiasm, ardent affection, complete surrender. "Enthusiasm" means "in God," possessed by God. Enthusiasm therefore is religion. It is nothing vague, hollow, empty of substance, but the most solid and valuable thing in the world. To be possessed by it is the essence of wisdom.—DR. AMOS R. WELLS.

## How to be Beautiful

"Let the beauty of the Lord our God be upon us." Billy Sunday has told the story of the little girl in the Sunday school, of whom the superintendent asked the question, "Which would you rather be, beautiful or good?" The little girl, after proper thought, gave this shrewd reply: "I think that I'd rather be beautiful—and repent."

That superintendent's question was quite wrong. He should have said, "Which would you rather be, good and beautiful, or wicked and ugly?" There would be no doubt about the answer; the little girl would not need to debate the question with her perfectly natural desire to be good-looking.

How often is beauty ruined by an ugly disposition! The prettiest face is spoiled by a frown, or a sneer, or a vain smirk. On the other hand, when purity, truth and goodness shine in a

countenance, though the features may be plain, the face is the face of an angel. If the beauty of the Lord our God is a permanent possession, it grows ever more lovely with the years.—DR. AMOS R. WELLS.

## Texts for Sermons

From the book of St. John. The significant sayings of Jesus.

1. Thy son liveth (John 4:50).
2. Behold, thou art made whole, sin no more (John 5:14).
3. Gather up the fragments (John 6:12).
4. It is I; be not afraid (John 6:20).
5. And they shall be all taught of God (John 6:45).
6. He that believeth on me hath everlasting life (John 6:47).
7. He shall live forever (John 6:51).
8. Jesus stooped down, and with his finger wrote on the ground (John 8:6).
9. And ye shall know the truth, and the truth shall make you free (John 8:32).
10. Whosoever committeth sin is the servant of sin (John 8:34).
11. If a man keep my saying, he shall never see death (John 8:51).
12. Some other way (John 10:1).
13. I am the door (John 10:9).
14. I am the Son of God (John 10:36).
15. No man is able to pluck them out of my Father's hand (John 10:29).
16. The scripture cannot be broken (John 10:35).
17. I am the resurrection, and the life (John 11:25).
18. Loose him, and let him go (John 11:44).
19. I am come a light into the world (John 12:46).
20. If ye shall ask anything in my name, I will do it (John 14:14).

## Sonship

TEXT: 1 John 3:1-4.

- I. THE STATEMENT OF THE NICOLAITANES  
"The Nicolaitanes taught that the regenerate man might 'so know' God as to de-

liver his material body over to all licentious indulgence and yet remain pure. John calls this anti-Christianity, and proceeds to tell what true regeneration is."

## II. "BEHOLD; WHAT MANNER OF LOVE"

### III. SONSHIP A SIMILAR TERM TO REGENERATION

1. Sonship as a relation of security (Acts 18:10—Paul).
2. Sonship as a relationship of maintenance—means of support (Deut. 33:27).
3. Sonship as a relationship of confidence (Psa. 13:32; 56:3).
4. Sonship as a relationship of pleasure (Isa. 12:3; John 15:11).
5. Sonship as a relationship of hope (see text).

### IV. "EVERY MAN . . . PURIFIETH HIMSELF" Has a hatred for sin, and a love for holiness.

#### V. HEART PURITY PLEASES GOD

1. Enlarges the spiritual vision.
2. Preserves humility and simplicity.

*Illustration*—James Russell Lowell's poem "Dara."

3. It preserves in danger and exalts the deliverer.

*Illustration*—Dr. Grenfell, the Congregational missionary, laboring in Labrador.

I read this week one day how Dr. Grenfell, the man of the Labrador coast, out on a mission of mercy driven by his dogs, went out on an icefloe; then the floe drifted out to the sea, then dogs and master tipped in the surly winter waters along the Labrador coast, then climbed along on a rock of ice and floated. And the storm was so cold and so bitter, and the dogs were so fierce that the doctor had to fight for his life. He slew some of the dogs to keep them from slaying him. He wrapped himself about with their skins. He took the legs of the dead dogs and tied the bones of the legs together and made a staff of such poor material as this, and took his own garment and swung it to the top piece of the sorry staff so somebody might see him. And the winter winds were terrible; and the winter sea was surly; and the death hazard was imminent, and the dogs howled and fought like wild uncanny beasts. And somebody saw that flagstaff made from the bones of the dead dogs upon which

the man swung his own garment for a flag, and somebody came and rescued him. But what I want you to know and what I want to certify to, is, If nobody else noticed us, God would. God saw the battle in the briny bitter sea. And what you say is, Why didn't God help him? Why, God did, dear heart. You mean, Why didn't God go and help him off the raft of icebergs? Oh, well, because God is in better business than helping folks off the icebergs. God's business is to help the man while on the iceberg to play the man while there, and in the storm to play the man while the storm rages and while he is fighting for life with the maddened hunger of the brutes to be so much the man that while God looks on He says to His angels, "Now play the hallelujah chorus. There is something being done that ought to wake your ecstasies. Now play, play!" And what I say this morning is that everybody harassed by care, and everybody dug into by the rowels of care and pain, and everybody baffled by the exigencies of things he cannot master, and everybody floating out on an iceberg in the winter sea to die, thinking that nobody knows and nobody cares—God cares and God knows, and He will bring him to a desired haven, thank God! Ah, brothers, brothers! O sisters, sisters! God is around caring for the five-sparrows-for-two-farthing folks, all the cheap folks among us, all of us, all of us. God is noticing and God cares.

#### VI. AN IMMEDIATE INHERITANCE

1. For those who are spiritually awake.
2. Dangerous to delay.

### The Narrow Door (Luke 13:24).

1. The preceding question.  
Estimate the spiritual attitude of the questioner.  
The attitude of many today who ask a similar question.
2. The many not saved.  
They seek but do not strive.  
They do not seek by the narrow door.  
They do the most after it is too late.  
Neglected too many privileges.
3. Jesus' Exhortation.  
"Strive."  
An athletic figure.

### Notable Women of the Bible

Eve, the woman of curiosity (Gen. 3: 6).  
 Hagar, the discarded wife (Gen. 21: 14-19).  
 Miriam, the ambitious woman (Num. 12: 1, 2).  
 Deborah, the patriotic woman (Jud. 4: 4).  
 Ruth, the woman of constancy (Ruth 1: 16).  
 Hannah, the ideal mother (1 Sam. 1: 20; 2: 19).  
 Abigail, the capable woman (1 Sam. 25: 3).  
 The Shunammite, the hospitable woman (2 Kings 4: 8-10).  
 Esther, the self-sacrificing woman (Esther 4: 16).  
 The Syrophenician, the woman of faith (Matt. 15: 28).  
 Mary Magdalene, the transformed woman (Mark 16: 1, 9).  
 Elisabeth, the humble woman (Luke 1: 43).  
 Mary, the woman chosen of God (Luke 1: 30-38).  
 Mary of Bethany, the woman immortalized by Christ (Matt. 26: 13; Luke 10: 42).  
 Martha, the worried housekeeper (Luke 10: 40).  
 The woman evangelist (John 4: 29).  
 Dorcas, the benevolent seamstress (Acts 9: 36).  
 Lydia, the business woman (Acts 16: 14, 15).

### The Rock Moses Struck

A great head of water still flows from the rock wall of the Wady Ain Guderat, the only spring of its kind in Sinai, Arabia. This is the spot where Moses struck water from the rock, and whence the twelve spies were sent into Canaan. This is one of God's eternal flowing springs.

### The Great Advantage of Your Own Happiness

A little thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. The looks and tones at your breakfast table, the conduct of your fellow-workers or employers, the faithful or unreliable men you deal with, what people say to you on the street, the way your cook and housemaid do their work, the letters you get, the friends or foes you meet—these things make up very much of the pleasure or misery of your day. Turn the idea around, and remember that just so much are you adding to the pleasure or the misery of other people's days. And this is the half of the matter which you can control. Whether any particular day shall bring to you more of happiness or suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rests with yourself.—GEORGE S. MERRIAM.

### The Futility of Substitutes

Dr. Daniel Steele once said, "I see more and more clearly the futility of all substitutes for the Holy Spirit. Music, architecture, oratory, literary culture and social festivities to sway the adults and young people's organizations and amusements to attract the young. All these are as many fire-flies in the place of the sun to illumine and warm the world and conserve vegetable and animal life. The spiritual decline over which the churches are mourning began years ago in the neglect in the pulpit of those truths of regeneration and entire sanctification."

### Be Clean

"Cleanse yourselves, ye that bear the vessels of Jehovah." No matter what work for God is placed in our charge, from the smallest home task to the chief labor in the nation, we cannot do it well unless we are clean. "Wash your hands," is the first order to the physical worker. "Wash your soul," is the first order to the spiritual worker.

F. B. Meyer, speaking on this text on one occasion, said that there were seven points in which we must be clean before we can succeed in the Lord's work: first, clean in habits, in breath, in body, in our whole nature. Second, clean in our appetites, not eating and drinking to excess. Third, clean in our alliances, making no compromise with the world. Fourth, clean from worldly ambitions and aims. Fifth, clean from worldly pleasures. Sixth, clean from mere emotional religion. And, seventh, clean from the activities of our evil natures, letting the searchlight of truth come in.

It is not only ministers and church officers that should be clean, but every Christian, for all of us are called to be "priests unto God," all of us "bear the vessels of Jehovah." The honor of the Lord is in the hands of every Christian, and his own eternal honor depends on his heart purity.—DR. AMOS R. WELLS.

### Enriched and Enriching

"I will bless thee . . . and be thou a blessing." Abraham's prosperity turned to the prosperity of all mankind. That is true of every noble spirit. Whatever such a man gains is a gain to all men. Everyone should rejoice in his success, because everyone's success is involved with his. A good man is like a lamp, whose light is no more for the lamp than for all around it:



"It shineth unto all that are in the house."

Phillips Brooks once said something to the same point. "Set yourself earnestly," he urged, "to see what you were made to do, and then set yourself earnestly to do it; and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself." Note Dr. Brooks' qualifications: "the loftier your purpose is." When a mean-spirited man grows rich, he serves to impoverish the world rather than to enrich it. Only a true Christian enriches the world with his riches.—  
DR. AMOS R. WELLS.

### Is Your Religion Worth Passing On?

Rev. Egbert W. Smith, D. D., has written a remarkable book on missions entitled, "The Desire of All Nations." Under the subtitle, "Is your religion worth passing on?" he says, "On an Atlantic steamer a wealthy member of an American Protestant church expressed to me her rather scornful disbelief in Foreign Missions. She said that she had traveled in China and that religiously we had no contribution to make to those Far Eastern peoples. Knowing from previous conversations that her religion was purely formal, I was not surprised to learn from her own lips that she did not consider it worth passing on."

### Eccentricities and Peculiarities of Some Evangelists

The Standard Dictionary defines *eccentricity* as the state or quality of being strikingly different from that which is common; oddity. An act marked by oddity or erratic caprice. *Peculiarity* is defined as that which belongs to and characterizes some person or thing exclusively; especially that which renders a person or object singular or remarkable.

The old Quaker said to his wife that he steadfastly adored and loved, "Maria, thee's a little queer." So with a number of evangelists, they are a little "queer." They come under the definition as stated above. Their eccentricities or peculiarities are woven into the very warp and woof of their personalities; they just can't help it, it's part of them, often, to their disadvantage. And sometimes the cause they so faithfully desire to aid is positively injured. Good, old-time religion is brought into disrepute. But thoughtfulness, prayer and curbing ought to furnish self-improvement; we all ought to shun weaknesses

that minify the religion that we preach. In fact an evangelist ought to avoid anything that works for his ineffectiveness. But to the point:

I knew an evangelist once who was in the habit of singing a solo just before he announced his text. His voice had none of the qualities of Caruso's. He sang whether he was in tune or out of tune, whether it was opportune or inopportune. He usually sang from six to fifteen verses. He never smiled, nor did the shouts rattle him, he would sing on and on until he got through. Then he would announce his text, and preach remarkably well for he was a gifted preacher.

I knew another evangelist who thought he could not preach his best except on an empty stomach. He would thunder the law and prophets until the rafters would fairly shake. After a long service, or about 10:30 or 11:00 o'clock, he would be ready to eat his supper. That meant that the good housewife would fry some eggs, make coffee, and furnish bread and butter. Our evangelistic friend would eat heartily, after which he would be ready for Naptown. He could sleep well on a full stomach, and preach well on an empty stomach. But it was sometimes quite inconvenient as well as laborious to get a midnight meal.

Another evangelist I knew rode a hobby of scathingly denouncing secret societies and lodge members. He held a ten days' meeting in a certain church located in a town known for its many lodge members. For ten days he stormed the lodge castle, and drove many men from the church. To show that he had "courage" and "liberty," he would grab a chair, elevate it on his head and run up and down the aisles of the church whooping like a Sioux warrior in battle. At the close of the ten days he preached to empty seats, and the church was looked upon as an enemy of the town. His lack of wisdom had brought the church into disrepute. There is such a thing as riding a hobby to death.

Another one of my evangelistic friends has the unfortunate habit of scolding the saints. He becomes outrageously vindictive, denouncing everything and everybody in sight. His commendations are scarce as hen's teeth, and before very long he has but very few to preach to. I have often wondered why the faithful have to be lambasted.

Several evangelists are insistent upon liberal offerings. They seem to have forgotten that "My

God shall supply all your need." They preach a high state of grace, but practice a low state of trust. One such brother insisted upon holding a meeting for a certain small church. The preacher told him that finances were low, that his salary was only \$5 or \$6 a week, and that he had to do manual labor to support himself and family. The evangelist intimated that he would be willing to trust the Lord and proceeded to hold the revival services. The revival proved to be very successful. The preacher was able to secure \$75 or \$80 for the evangelist, when, lo, he was clearly dissatisfied with the amount and insisted upon at least \$100. The poor preacher finally "dug up" largely out of his own scanty pocketbook \$20 more and gave it to the evangelist. That evangelist's name is "Dennis" with that pastor and church and in that part of the country. For a few paltry dollars he virtually ruined himself.

I knew another evangelist who seemed to be exceedingly nervous. If two boys would whisper or a baby cry he was perceptibly annoyed. In one of his meetings two bright boys sat on the front seat and always gave earnest attention to the sermon; one night they whispered a little, the evangelist saw them, and proceeded to scold and lecture them until the little fellows were chagrined, embarrassed and humiliated. They were never seen on the front seat after that night. They grew into young manhood and drifted away from God and the church. He had forgotten that "Perfect love suffereth long and is kind."

A widely known evangelist was very particular that those on the platform should not attract attention. The ministerial brethren usually sat on the platform by invitation, but they were warned not to shuffle their feet, cross their legs, whisper, or open a song book while the evangelist was preaching. He was jealous for the message and desired undivided attention. Sometimes one of the brethren would forget and pick up a song book or whisper to his neighbor; this always brought forth an immediate rebuke and warning from the evangelist.

Another internationally known evangelist is very careful and circumspect with his opening sentences. The announcement of his text is made in a subdued tone of voice. Only a few on the platform or front seats can hear him. It is not long, however, until he warms up and begins to strike fire when he is easily heard in all parts of a large building. But his text is lost to many in

the congregation; and some are likely to show lack of interest because they have lost his theme and text.

Another good and successful evangelist has his "funny-bone" abnormally developed. He is just brim full of witticisms and keen, funny sayings, which flow out from him as naturally as water flows down hill. He would not be himself without his funny peculiarities. But many prefer a serious gospel rather than so many puns and stale jokes. A man under Holy Ghost conviction is in no condition to laugh. If he is made to laugh, he is likely to laugh away his conviction.

I have known one of these fun-loving, happy, exuberant evangelists to preach with tremendous effectiveness, holding his audience as with cords of steel, with many under deep conviction for sin. The evangelist would then go out of his way to tell two or three funny stories, conviction would evanesce like dew before the morning sun with the result of a barren altar.

Another good and successful evangelist has always specified his terms, \$150 for a ten days' meeting, no more no less. He always wanted a check or paper money. In a certain campmeeting the brethren proffered him \$20 in silver, he spurned it and said, "They tried to pay me off like a nigger deck-hand." He was very much incensed. Most evangelists nowadays are glad to get their money in any form; just so they get it.

I have known a great preacher evangelist, eloquent and mighty, to preach with tremendous power on the 13th chapter of 1st Corinthians. The sermon lengthened out and made those who heard it feel their deficiencies, both spiritually and physically. The sermon was so long that many left the tabernacle to eat their noonday lunch. The evangelist was noticeably perturbed and the effect of his great sermon spoiled, when he blurted out with considerable impatience, "These people think more of their bellies than they do of God Almighty." Evangelists must be very careful to exemplify what they preach under trying circumstances.

Another evangelist seems called to preach on the subject of hell. It is hell for breakfast, hell for dinner and hell for supper. He preaches hell in every sermon until it is as black as Egyptian midnight. Other vital and timely gospel themes are not stressed like the subject of hell. Hell is an awful theme to contemplate, and to preach hell as if one enjoyed it is incongruous to say

the least. We ought to preach hell with eyes overflowing with tears and a bleeding, breaking heart. But why should any evangelist be lopsided?

A very capable evangelist has fallen into the habit of turning his back upon his audience and preaching to a few ministerial brethren who sit behind him on the platform. While he is emphasizing his point to the brethren, many in his audience do not hear him and lose the connection of his sermon. The preachers at least, get a fourth of his sermon and his congregation are the losers. A little thoughtfulness and effort upon the part of the evangelist and his whole excellent sermon would be more appreciated because all could hear. My brother, keep your face toward your congregation.

These are but a few of the eccentricities and peculiarities of evangelists. There are, no doubt, many others that have a tendency to minify and weaken the usefulness of these highly respected brethren. What can be avoided ought to be avoided for the sake of an effective ministry. There is no sense in being eccentric or peculiar to the detriment of evangelistic effectiveness. Preach a high standard, live a high standard. Do not let your desire for money spoil your usefulness, for there is danger and a strong temptation here.

#### **I Shall Go On**

Fly me no flags half-mast  
Over the past;  
Let dust go back to dust,  
If so it must,  
Death cuts the ripened grain—  
Life sows again;  
When the long cycle's done,  
I shall go on.

Hew me no changeless place—  
Mine is the race  
That asks naught but to be  
Forever free,  
Free from the broad highway,  
Where old paths lay,  
When landmarks on the trail  
Grow dim and fail.

Make me no vaults to hold  
Life's idle gold;  
I fling with wiser hand  
Across the land;

Someone who needs may find,  
And call me kind,  
Unknowning, I nor they  
Who passed that way.

Fly me no flags half-mast  
Over the past;  
My goal's a rising star,  
Shining afar.  
Those who dream death may die—  
Happier I;  
When this long cycle's done,  
I shall go on.

—*Southern Agriculturist.*

#### **Time for Keeping Silence**

In the presence of enemies (Josh. 6: 10).  
When the circumstances demand (Eccl. 3: 7).  
In evil times (Amos 5: 13).  
In God's house (Hab. 2: 20).  
In God's presence (Zeph. 1: 7; Zech. 2: 13).

#### **THE SILENCE OF CHRIST**

Foretold (Isa. 42: 2; 53: 7).  
Before the high priest (Matt. 26: 62, 63).  
Before Pilate (Matt. 27: 14).  
Before Herod (Luke 23: 9).  
In the presence of a woman's accusers (John 8: 6).  
In the closing days of His work (John 14: 30).

#### **Superiority of the New Dispensation Over the Old**

Shown in the key-word "better" in the Epistle of the Hebrews.  
Better Revelation (Heb. 1: 1-4).  
Better Hope (Heb. 7: 19).  
Better Priesthood (Heb. 7: 20-28).  
Better Covenant (Heb. 8: 6).  
Better Promises (Heb. 8: 6).  
Better Sacrifices (Heb. 9: 23).  
Better Possessions (Heb. 10: 34).  
Better Country (Heb. 11: 16).  
Better Resurrection (Heb. 11: 35).

#### **How to Stimulate Interest**

Dr. Frederick Lynch in *The Christian Century* gives this wholesome piece of advice to the preachers:

We Protestant ministers are all the time com-

plaining of the lack of interest in the Church, common, perhaps increasingly common, among our people. Not only do they seem not to love the Church as did our fathers and mothers, but they do not have the same enthusiasm for it, nor give it the same high and holy place in their thoughts. Why? Largely because they do not know the wonders it is working in the life of man and in the transformation of the nations. They read in the secular press what the great universities are doing, what governments are doing, what all sorts of societies are doing, what the American Legion is doing, what trade unions are doing, what a thousand institutions are doing, but they are not reading what the Church is doing, and it is doing more than all these things put together. Again and again men have come up after an address and said, "Why do not the churches get behind this thing? Yet in every nation they are behind it with an imperial enthusiasm. The one way to create a burning and consecrated zeal for the Church of Christ is to let the people know what she is doing in the world. The one thing above all others which fills the pages of the best religious journals is just this record of the great things the Church is doing at home and abroad. Pastors, if you want to hold and increase the interest of the people in the Church there is one way—see that your people read every week the miracles she is accomplishing.

### Bible Chronology

The dates commonly used by Bible publishers are taken from Archbishop Ussher's system of chronology; but they are no longer accepted as accurate by most scholars. They have a certain value in furnishing a systematic arrangement of the facts of sacred history.

The following are the dates given for some of the principal events:

- The Creation of man, 4004 B. C.
- The Deluge, 2348 B. C.
- The Call of Abraham, 1921 B. C.
- The Descent into Egypt, 1706 B. C.
- The Exodus, 1491 B. C.
- The Crossing of the Jordan, 1451 B. C.
- The Coronation of Saul, 1095 B. C.
- The Division of the Kingdom, 975 B. C.
- The Fall of Samaria, 721 B. C.
- The Captivity at Babylon, 587 B. C.
- The Restoration of the Jews, 536 B. C.

- The Birth of Christ, 4 B. C.
- The Ascension, 30 A. D.
- The Conversion of Paul, 37 A. D.
- The Destruction of Jerusalem, 70 A. D.

### Titles and Names of the Holy Spirit

- Comforter (John 14: 16).
- Eternal Spirit (Heb. 9: 14).
- Free Spirit (Psa. 51: 12).
- Holy Spirit (Psa. 51: 11; Eph. 1: 13; 4: 30).
- Power of the Highest (Luke 1: 35).
- Spirit of Adoption (Rom. 8: 15).
- Spirit of Christ (1 Pet. 1: 11).
- Spirit of Counsel (Isa. 11: 2).
- Spirit of Glory (1 Pet. 4: 14).
- Spirit of God (Gen. 1: 2).
- Spirit of Grace (Zech. 12: 10).
- Spirit of Holiness (Rom. 1: 4).
- Spirit of Judgment (Isa. 4: 4).
- Spirit of Knowledge (Isa. 11: 2).
- Spirit of Life (Rom. 8: 2).
- Spirit of Lord God (Isa. 61: 1).
- Spirit of Might (Isa. 11: 2).
- Spirit of Prophecy (Rev. 19: 10).
- Spirit of the Father (Matt. 10: 20).
- Spirit of the Lord (Isa. 11: 2).
- Spirit of the Son (Gal. 4: 6).
- Spirit of Understanding (Isa. 11: 2).
- Spirit of Wisdom (Isa. 11: 2).

### Some Special Distinctions of Women

- Last at the Cross (Mark 15: 47).
- First at the Tomb (John 20: 1).
- First to proclaim the Resurrection (Matt. 28: 8).
- First preacher to the Jews (Luke 2: 37, 38).
- Attended the first prayermeeting (Acts 1: 14).
- First to greet the Christian Missionaries (Paul and Silas) in Europe (Acts 16: 13).
- First European Convert (Acts 16: 14).

### UP FROM SLAVERY

"For perhaps he was therefore parted from thee for a season, that thou shouldest have him forever; no longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord. If then thou countest me a partner, receive him as myself" (Philemon 15-17, R. V.).

# HOMILETICAL

## SERMON BRIEFS

By J. T. MAYBURY

TEXT: 1 Cor. 10:4; Zech. 3:9.

INTRODUCTORY: Seven signifies Christ (universally attractive, eternally attractive (Gen. 49:10)).

- I. FOUNDATION (Isa. 28:16 cf. Matt. 16:18).
  1. Makes Church sure and secure.
  2. Must be smitten (Exod. 17:6).
- II. CORNER STONE (Ephes. cf. 1 Peter 2:7).  
Makes church one (John 12).
- III. HEAD (Matt. 21:42, 44).  
Makes church triumphant (cf. 1st and 2nd advent).
- IV. JUDGMENT (Dan. 2:44).
  1. One baptism (John 1:12).
  2. Resurrection.
  3. Sin's boomerang.
  4. The cross (1 Cor. 1).
  5. Jacob.
- V. ROCK OF AGES (Isa. 26:4).
  1. Heb. 12:25.
  2. Acts 2:20.
  3. Luke 16—hell.
  4. Second coming.
  5. Healing.

Notes on above: Zech. 3:9, in Matt. 16:18 Christ only is meant, not Peter, cf. 1 Cor. 3:11. The apostles (Eph. 2) a foundation, Christ the chief foundation. The promise is not an infallible church, but only that *true religion shall not perish*.

## FELLOWSHIP WITH GOD

By W. B. WALKER

(Gen. 3:8, 9)

- I. MAN IS MADE FOR FELLOWSHIP WITH GOD
  1. What is fellowship?
  2. How may this fellowship be enjoyed?
    - a. By meditation in the quiet of the evening. "In the cool of the day."
    - b. In corporate worship.
- II. THE SEPARATION
  1. How does the loss of God's fellowship show itself?
    - a. In a sense of shame. "Their eyes were opened, and they knew that they were naked."
    - b. In fear.

c. In excuses. "The woman thou gavest me."

2. They hid themselves. How may we hide ourselves from God today?
  - a. By careless living.
  - b. In refusing to listen to the voice of conscience.
  - c. Still another way of hiding ourselves from God is to attempt it by flattering our selves that we are seeking His face when we are not.
3. They hid themselves amongst the trees of the garden.
  - a. We are today hiding ourselves behind the tree of knowledge.
  - b. Another tree behind which the face of the Lord becomes hidden from us is that of wealth.
  - c. Another tree in the garden is the tree of respectability.

## III. THE RECONCILIATION

1. The first step toward reconciliation was taken by the Creator and not by the creature.
2. What does God's question contain?
  - a. It contains the suggestion that man is lost. "Where art thou?"
  - b. It also contains the promise of mercy.
3. What is the effect of God's question?
  - a. It arouses men to a sense of their sinful condition.
  - b. It brings repentance and confession.
  - c. Above everything else, this question calls forth a response to God's love.

## PROVING THE WILL OF GOD

By W. T. PURKHISER

TEXT: Romans 12:1-8.

1. THE PRESENTATION: "Present your bodies."
  1. Who are to present themselves?
    - a. "Brethren";
    - b. Recipients of "mercies of God";
    - c. Those who offer "living sacrifices";
    - d. Acceptable to God;
    - e. Those for whom it is a "reasonable service."
  2. What is to be presented? "Your bodies."
    - a. Term is inclusive, not exclusive of spiritual and mental faculties.

- b Bodies without wills would make slaves.
- 3 How the presentation is made.
  - a. As sacrifices—implies abandonment of self.
  - b. As *living* sacrifices—to live for Jesus.
  - c. As *holy* sacrifices—made holy by the altar.
  - d. As *acceptable* sacrifices.
- II. THE TRANSFORMATION: "Be ye transformed."
- 1. Term in original means to be metamorphosed.
  - a. In geology, sandstone metamorphosed becomes granite.
  - b. Limestone metamorphosed becomes marble.
    - (1) Limestone soft—marble hard.
    - (2) Will not stand weather—will stand storms.
    - (3) Useless in building—an excellent building material.
    - (4) Will not polish—takes high polish.
- 2. "Be transformed," as in electricity, current "stepped up" or "stepped down," but always to increase usefulness.
- 3. "By the renewing of your minds." An inner transformation.
  - a. Wrought by the Holy Ghost (Titus 3:5).
  - b. Renewed in the image of God (Col. 3:9, 10; also Eph. 4:23, 24).
  - c. Means daily renewal of strength (2 Cor. 4:16).
  - d. "By the renovating [Greek] of your minds," as when a house is renovated.
    - (1) Everything the new tenant cannot use is taken out. Spirit cleanses away all sin.
    - (2) Such things as new tenant needs are installed. Spirit imparts gifts and graces.
    - (3) The whole is thoroughly cleansed, repainted, etc. So with the soul in sanctification.
- III. THE CONFIRMATION: "That ye may *prove* . . . the will of God."
- 1. This is not knowing, but proving His will. That is, putting it into practice and proving it good.
- 2. Sanctification is not an end but a beginning. Peter dated his usefulness back to Pentecost (see Acts 11:15).
- 3. How we are to prove the will of God in our lives:
  - a. Assume a correct attitude toward our own gifts and graces (verse 3).

- (1) Not too high, which would lead to pride.
- (2) Nor yet too low, which will paralyze usefulness.
- b. Assume a correct attitude toward our church and our place in the church (verses 4 and 5).
- c. Exercise to greatest capacity those gifts which are ours.
  - (1) Prophecy, according to proportion so faith.
  - (2) Ministering, serving.
  - (3) Teaching.
  - (4) Exhortation.
  - (5) Giving (not many pray for this gift).
  - (6) Ruling.
  - (7) Showing mercy.

## THE MARRIAGE FEAST

By ROY L. HOLLENBACK

(Matt. 22:1-14).

No doubt there is to be found in this parable a dispensational truth, referring to the Jewish rejection of Christ and salvation and the Lord's sending out the gospel call to the Gentiles; but it surely has application to the various manners in which the gospel is received by men everywhere. We can see, reflected in this parable, the attitude of every man toward the gospel invitation.

- I. IN PROVIDING THIS FEAST, THE KING DID A SIGNAL HONOR TO THE GUESTS
    - 1. The king was under no obligation to them, but volunteered to share his joy in the marriage of his son with them by providing for them a feast, free gratis.
    - 2. Understand that it was a king who made this feast; the one who ruled over them; and under whose reign they were enjoying the prosperity and blessings which they used as excuses for not accepting the invitation.
  - II. IN REJECTING THE INVITATION THEY TREATED THE KING'S HONOR WITH THE GREATEST IN DIGNITY
    - 1. They had been previously invited, and in the good faith of their coming the king had prepared the supper.
    - 2. The feast was prepared at great cost to the king.
    - 3. He didn't call them until "all things were ready," thus demanding no more of their time than was necessary.
- Note the two ways that the invitation was declined:
- (1) Some simply want their way, giving it only the slightest attention—to their *farm* and to their *merchandise*.

- (2) Others treated the servants shamefully and killed them. How absurd to think that they should hate and kill those whose only fault was to give them a hospitable invitation. But such is the antagonism of the depraved heart often toward the call of the gospel.

These classes were both alike criminal: one *criminally ignored* it while the other *criminally rejected* it.

### III. THE PUNISHMENT THAT THE KING GAVE THEM WAS ONLY SUCH AS THEIR ACT MERITED

1. "The king was wroth." Why should he not be? It was not a matter of personal revenge—this would have been mean and little and unbecoming of a king. But the honor of his government was at stake. God gets no personal gratification out of the death of the wicked, but He must protect His government from dishonor.
2. "They are unworthy." Nobody is accounted unworthy by our heavenly King except those who refuse. He didn't account the street-waif, nor the most lowly from the "highways and hedges" as unworthy.

### IV. DECLINING THE INVITATION, ON THE PART OF THE GUESTS, DID NOT HINDER THE SUCCESS OF THE FEAST

1. They supposed it would, but the king was too resourceful for such a defeat. Many infidel high-brows suppose that God cannot get along without them. They account themselves such important factors in the world that they hardly see how it can go after they leave it. Thomas Paine prophesied an atheistic world in fifty years from his day, thinking that his works would accomplish the overthrow of the church and the Bible.
2. There is nothing, absolutely nothing, at stake in your case except your personal salvation. God can get along without you, and so can the church. There are plenty of other guests to take your place. If they are poor and ill-clad and unworthy, He can remedy their condition.

**CONCLUDING THOUGHT:** If you accept the invitation, you will do so with the approbation of your conscience; it will admit you to the most enjoyable feast your soul can imagine; and it will establish you in a peaceable attitude toward the King's government, with which, for your own safety, you cannot afford to be at variance.

## SOME PREACHED NEW YEAR'S SERMON OUTLINES

By BASIL W. MILLER

### God, Our Guide for the New Year

**TEXT:** *Thou shalt guide me with thy counsel, and afterward receive me to glory* (Psa. 73:24).

**INTRODUCTION:** The untrod way of the New Year is before us. Which way shall we take? We are unfamiliar with its dangers, its blessings, its trials or its honors. We must have the guide with us.

I. MAN NEEDS A GUIDE. (1) He is ignorant of the future. (2) He may stray aside from the right pathway. (3) The mistakes of man and their consequences are many. (4) Man is unable to guide himself aright.

II. GOD THE ONLY SAFE GUIDE ON LIFE'S HIGHWAY. (1) God alone knows the future. (2) He alone can provide for the difficulties. (3) He alone can guide the way through trial, temptation, and through all paths. (4) He alone is an individual guide. (5) He is the guide who never falters, never mistakes the right paths to take. (6) He is the guide who never forsakes.

III. LIFE'S PATHWAY WITH GOD IS GLORIOUS. Life is glorious (1) in its conquests; (2) in its fellowships; (3) in its positions filled; (4) possibilities of service for mankind, when God is the guide.

**CONCLUSION:** With God as guide through the New Year and every year life's pathway will lead to that heavenly city. The psalmist said, after God had guided one safely with his counsel, "and afterward receive me to glory." It is the end of the road which then becomes glorious. This end is glorious in its (1) reception, Jesus, the saints, angels; (2) eternal home; (3) freedom from the corroding cares of the world; (4) eternal fellowships with saints, angels, and Jesus, our Redeemer.

### THE FORWARD LOOK

**TEXT:** *The set of their faces is forward* (Hab. 1:9, R. V.).

**INTRODUCTION:** The forward look has characterized God's men. Livingstone cried, "Any-where provided it be forward." The man who climbs nearest God is he who faces toward the future. Forward lie unpossessed territories for the soul; forward may be battles, but faith cries let them come. For Henry Martin it was death

in Persia. For Esther Winans it was death in the high Andes. But their faces were forward. Let this forward look characterize us this coming year. It denotes:

I. FAITH IN THE OUTCOME, WHATEVER BETIDES. Is there battle? Faith says, "Victory is ours." Is there sickness? Are the nights long and burdens grievous? Faith replies, "The cooling hand of the Master will assuage the pain." Are there territories to be possessed? Faith answers, "They are mine." If the nights are long the morning star of faith will irradiate that night with its bursting dawn.

II. BATTLE TO THE DEATH. The difference between the forward look and all else is this. If dangers, or enemies come between the soul and the fair haven of eternity, the man with the forward look will die before he will turn back or be daunted. If sin opposes, the forward look presses right on. If temptations assail, the forward look claims the victory through the blood of Jesus Christ. On the battle fields of the soul, the flag of victory shall wave high when the forward look characterizes one.

III. IT PIERCES THROUGH UNTO THE END OF THE RACE OR BATTLE. The forward set of their faces denotes that as a racer in life's course they look toward the end, and the garland of victory. On the battlefield of life, it signifies that they shall soon be crowned with the victory. It is this end of the race, of the journey through the dusty roads of life's commonplace, that is so inspiring, so alluring, so enticing.

CONCLUSION: My friends, as we face this New Year, set your faces forward. For there lies victory, territories to be explored, the fair haven of glory to receive you at the end.

NEW YORK CITY

### SERMON SEED

By T. M. ANDERSON

TEXT: *Inheritance among them which are sanctified by faith that is in me* (Acts 26:18).

This passage is lifted out of the divine commission given to the apostle Paul. It embraces the scope of the work of the ministry and shows us certain great truths concerning the evangelization of the world. We deal with this only as it relates to the doctrine of sanctification.

#### I. SANCTIFICATION IS THE GRAND OBJECTIVE.

That is, all that the passage contains is that which leads to this experience.

1. "Open their eyes." Men are blinded by sin. They see no need of holiness in any measure. Their eyes must be opened by the light of truth which reveals sins and depravity. Unregenerated men must be made to see their lost estate, and their need of holiness in order to be saved.

2. "Turn them from darkness to light." In scripture sin is darkness and light is holiness. The work of the ministry aided by the Spirit is to turn men's wills from sin to holiness.

3. "From the power of Satan unto God." Lost men are in the power of the devil; it is slavery to him and to sin that holds them. But they must be turned to God from this condition. This is a change of relationship, it breaks the relationship of children of the Wicked one and turns men to that of the sons of God.

4. "That they may receive forgiveness of sins." Here is the first thing received, forgiveness. It is sanctification begun. It cleanses the record of sin. It brings a state of innocence before God. It brings peace with God.

All this has now brought the soul to a state of forgiveness. But it does not end here. This is only a condition to receive the full cleansing they are to have.

#### II. SANCTIFICATION AS AN EXPERIENCE

1. It is something received after one has received forgiveness of sins. According to this fact forgiveness of sins does not end the sin problem of a man. He needs to be sanctified entirely.

2. Sanctification is an inheritance. "Inheritance among them that are sanctified." This is the birthright of every believer. Sanctification is in the will of God, therefore it is an inheritance to the children of God. One must be in the family of God to receive an inheritance as a child.

3. Sanctification is the basis of unity of all saints. It puts one "among them that are sanctified." This is unity on earth in the church; and unity in heaven in the end. It is among them sanctified on earth and in heaven we receive inheritance.

4. Sanctification is by faith. "Sanctified by faith that is in me."

a. By the faith of them that are new creatures in Him.



- b. By faith that sees sanctification in His blood.
- c. By faith that fully trusts Him to do the work in the heart.
- d. By the faith that looks to Him for power to live a sanctified life on earth.

TEXT: *Christ is all, and in all* (Col. 3:11).

The text contains two important phases of truths. The first is that Christ is all, the second is that Christ is in all. The life of a true Christian is a life where Christ is in all he does. But if we would live such a life, we must first make Christ our all. The experience where Christ is all will result in the life that shows Christ in all.

I. CHRIST IS ALL. Note that this is the experience of the new man (v. 10). When one puts on the new man he has nothing in him but Christ. Everything that is unlike Christ is excluded. All he has is Christ. This is indicated by several things pointed out by the apostle.

1. We lose all racial and social distinctions and become one in this experience. It is neither Jew nor Greek, circumcision nor uncircumcision, bond or free: Christ is all. It makes no difference who or what a person is by race or inheritance, he needs Christ to save him. When men are saved out of all nations, they are all the same in Christ. Christ is their all.
2. When Christ becomes our all there are certain things excluded from the soul. In verses 5, 6, we see the things which are put to death in us by Christ. The things which bring the wrath of God upon the disobedient we must mortify, or kill.
  - a. Uncleanliness is put off.
  - b. Inordinate affections. The love of sin is killed.
  - c. Evil concupiscence or evil desires are destroyed.
  - d. Covetousness, which is idolatry, the love of things is mortified.
3. The deeds of the old man are put off when Christ is all to us (see vs. 8, 9).
  - a. Anger is put off. Carnal anger must not be tolerated in the heart if Christ is all.
  - b. Wrath is put off. This is the spirit of revenge. It is anger in action.
  - c. Malice is put off. This is the unfor-

- giving spirit. Holding grudge, or hatred.
- d. Filthy communication is put off. Tale-bearing, criticism, any unclean talk.
- e. Lying is put off. Deceit, hypocrisy, false and dishonest doings.

II. CHRIST IS IN ALL. This is the life lived out (note the list that is put on).

1. A new name is put on (v. 12).
  - a. Elect of God. Elect means called out, separated from the world.
  - b. Holy and beloved. Holy in nature, and thus beloved of God.
2. The things to be put on as a robe of righteousness in life.
  - a. Bowels of mercy. A heart of compassion. Tender love for saints and sinners.
  - b. Kindness. Let Christ be seen in your kindness.
  - c. Humbleness of mind. Humility reveals Christ in us.
  - d. Meekness. This means we suffer for His sake. Take wrong. Never fight back. Also be calm under trial, peaceable, and easy to get along with.
  - e. Long suffering. This is patience that waits on God, and bears with others, etc. It forbears, and forgives even as Christ.
3. Put on charity which is the bond of perfectness. Charity as a bond holds the body of the church in perfect unity.
4. Let the peace of God rule in the heart. Let peace be the umpire of the heart.

## ILLUSTRATIVE MATERIAL

*Compiled by J. GLENN GOULD*

### The Far sight

A young man living in New York, whose eyes had been troubling him, consulted an oculist.

"What you want to do," said the specialist, "is to take a trip every day on the ferry, or in New Jersey, Long Island—any place where you can see long distances. Look up and down the river, across the fields, or, if it comes to the worst, go to the top of a skyscraper and scan the horizon from that point. The idea is to get distance. You use your eyes a great deal and always at close range. You can't use them in any other way in town. Even when not reading and writing, the vision is limited by small rooms and narrow streets. No matter in what direction you look, there is a blank wall not far away to shut off sight."

Even so is it true in the matter of our spiritual vision. The reason so many of us do not understand the things of God better than we do is because we do not get distance. We confine truth; we limit the divine to what we know—to what is immediately about us. Get out and get "distance."—*The Homiletic Review*.

### **Facing Death with Confidence**

It is now the fashion not to tell a man when he is about to die. That is a question that belongs to the physician, and it may be at times he is right about it. But I am sure there are times when that method is wrong.

A few months ago, in an eastern city, a good man was dying. The physicians spoke of a hypodermic to relieve the pain of the last hours and to let the patient depart peacefully and without knowing his condition. The sick man's brother favored this plan; his business partner, and fellow-member of the church said, "No, he is a brave man; tell him the truth;" his wife, in tears, could not decide. They sent for the minister and submitted the case to him. He said, "Tell him the truth."

They told him, and he said, "Gentlemen, I am not afraid to die, and have not been afraid of death for many years; but I do not think it would have been quite fair not to let me know. I thank you for telling me. About how long will it be?" They told him an hour, or possibly two hours. The first half hour he spent alone with his wife. After that he called in the friends who were there, and a few others whom he asked to have called by telephone. They sang a hymn; the minister offered prayer; he said his dying words, which are a rich heritage to his widow. A layman who was there told me that the scene at that death-bed was to him an evidence, such as he had never known before, of the power of the gospel to make men brave and true. He could not measure the loss that his own spiritual life would have suffered without it.

I am more and more convinced that, however important it may be at times to conceal from a patient some details of his condition, in the long run there is nothing so good for any man, sick or well, as the truth.—*The Advance*.

### **The Shout of Victory**

At the time of the nomination of Lincoln for President of the United States, an effort was being made by Eastern men to nominate Seward. There was at that time a resident of Chicago,

whose voice could drown the roar of Lake Michigan in its wildest fury and could be heard across the lake on a calm day. Another man in the West had never found his equal in ability to shout and huzza. These two men, with powerful voices, came to the convention, organized a party to cheer and shout at the first mention of the name of Lincoln. When the time arrived during the immense gathering, at a given signal there arose such a shout as had not been heard since the cry of Marmion on Flodden Field, and the friends of Seward were discouraged. They tried to follow with cheers for their candidate, but they were instantly and absolutely drowned by the storm of applause and cheers for Lincoln. Thus did right win the day.

The Lord is mighty in battle, the Lord of hosts, wants us to shout for Him. He wants our whole-hearted service. At one time in the history of Israel the enemy was overcome when the singers lifted up their voices unto the Lord in song. So we are admonished to "make a joyful noise unto the Lord."—*The Homiletic Review*.

### **When the Lord Comes**

One day this past summer I paid a visit to an abandoned mining town in Nevada, near the California line. Around the town were great heaps of ore and refuse at the now forsaken shafts. Through the town ran one broad street, flanked by the stores with their typical high board fronts. It was weird and almost uncanny to walk through the silent place and try to picture it as it must have been when it was a thriving, prosperous and wicked mining town. Grass was now growing on the street and between the planks of the boardwalks in front of the shops and stores. The signs which told of boarding house, meat shop, drug store, saloon and bank were still there; but what they had advertised had long since vanished. On each side of the town stood a church, as empty and silent as the saloons and gambling dens whose evil influence they had sought to counteract. Only the cemetery was inhabited, and its inhabitants were unable to speak of the life they had once known in that now silent place. I thought of the ambitions, the joys and sorrows, the hatreds and affections which once had surged in the hearts of those who dwelt there. What now had become of that population? Not all of them, probably, very few of them, were dead, for the town had not been abandoned for many years! But all of them had gone elsewhere. What once

in this town had engrossed their interest and desire, now meant absolutely nothing to them. Their life and all their interests were elsewhere.

To one familiar with the sayings of Christ about His second advent, this silent, empty and deserted town was ever speaking of the abandonments and evacuations and separations of the last great day. It seemed to be a perfect picture of how in that great day all the values of this world will lose their significance, as meaningless as the empty shops and untenanted shanties of the mining town, and how all that now engages our thought and our energy, and is the object of our desire, will become as nothing.—  
DR. CLARENCE E. MACARTNEY.

### A Rule to Live by

Jonathan Edwards' resolutions were these:

Resolved, to live with all my might while I do live.

Resolved, never to lose one moment of time, but improve it in the most profitable way I possibly can.

Resolved, never to do anything which I should despise, or think meanly of in another.

Resolved, never to do anything out of revenge.

Resolved, never to do anything which I should be afraid to do if it were the last hour of my life.—DR. AQUILLA WEBB.

### The 53rd of Isaiah

It was when Jerome was engaged in translating this chapter out of its original Hebrew into his western Latin that he exclaimed in wonder and in praise, "Surely this is the chapter of a New Testament evangelist, rather than of an Old Testament prophet!" And ever since Jerome said that, Isaiah has been known in the Church as "The Evangelical Prophet." "Not only many Jews," says Albert Bengel, "but even atheists have been converted to Jesus Christ by means of this chapter. History records the names of some of them: God alone knows the names of them all." And John Donne says that as "in the New Testament we have 'The Gospel according to Matthew,' and 'The Gospel according to Mark,' and 'The Gospel according to Luke,' and 'The Gospel according to John,' so in the Old Testament we have 'The Gospel according to Isaiah.'" The fifty-third of Isaiah reads," says Delitzsch, "as if it had been written beneath the cross of Calvary.

This chapter is the most central chapter, the deepest and the highest chapter, in the whole of the Old Testament. The Holy Ghost has here excelled Himself," says Delitzsch.—DR. ALEXANDER WHYTE.

### The Instinct of Immortality

The young salmon which is born in the mountain streams in the Rocky Mountains, on the western side of that Great Divide, is soon impelled by something in its nature to journey downward often for many hundred miles until it reaches the unknown ocean. Its instinct teaches it that, while it was born in a little brook, it was made for life in the great ocean. It has brought from its mountain home a natural aptitude for eluding all the strange enemies and for avoiding all the novel dangers which it meets in this new world, and it leads an active, predatory life, fiercely pursuing its natural but hitherto unknown prey. It grows rapidly, quickly acquiring all the characteristics of the adult salmon, storing up the intense nervous energy and the muscular strength which will be needed for forcing its way up the rapids in the mountain torrents, for leaping waterfalls, and fighting for its passage, where it long ago darted down with the current. So we have in our hearts the instinct of immortality. Though born in this narrow world with a comparatively brief limit to human life, we have the assurance in ourselves that we were made for the great ocean of immortality. Our human bodies become very important as the temples in which during our earthly pilgrimage we are to perform all the deeds of an immortal spirit fitting itself for its eternal career.—LOUIS ALBERT BANKS.

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### THE WELL-BORN

"But as many as received him, to them gave he the right to become children of God, even to them that believe on his name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13, R. V.).

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### STEPS IN DEGENERATION

"Because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened" (Romans 1:21, R. V.).

# PRACTICAL

## THE PASTOR AND HIS WORK

By WILLIAM B. WALKER

**T**O CLOSELY follow the wording of our subject, we would say, that it is divided into two parts. First, the pastor, and secondly, his work. Doubtless the greatest need of the Church is live, self-sacrificing and efficient pastors.

### I. THE PASTOR

1. The true pastor is called of God to do such a work. Paul says, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11). A pastor ought to be able to conduct a successful revival, but he is pre-eminently a pastor. A successful pastor must possess certain characteristics. It is lamentable that some preachers cannot tell whether they are called to the pastorate or to evangelistic work. Happy is the preacher that has found his calling. The preacher that is constantly changing from the pastorate to the evangelistic work, and from the field of evangelism to the pastorate, will not succeed in either. The professional man that is constantly changing from one profession to another will never succeed. We should know that which the Lord would have us do, and go in to make a success of it.

2. The pastor is human and is susceptible to mistakes as other people. The pastor is not a messenger from the eternal world, but is a human being with a heavenly message. Such a person is capable of mistakes, and often makes such. He has temptations as other people. His desires, likes and dislikes still belong to him. It seems that some churches expect their pastor to never make a mistake. So long as we belong to the human family, and live in a world shattered by the fall, we are likely to make mistakes. We are limited, and constantly need divine wisdom.

### II. THE PASTOR'S WORK

It seems that the work of the pastor should be divided into two parts. First, his work in the pulpit, and secondly, his work out of the pulpit. We shall now consider:

1. His work in the pulpit. It is often said that the pastor is not supposed to be a strong preacher. Surely such a statement is untrue. All successful pastors are not strong preachers, but this should be no excuse for poor preaching ability. The strong preacher that has the other qualifications has many advantages over the poor pulpiteer. Every pastor should strive to be a strong, logical, forceful and effective preacher. The pastorate is the proper field to develop strong preachers. May we not all strive to be more effective in the pulpit?

2. The pastor's work out of the pulpit. Doubtless many pastors are stronger out of the pulpit than in it. Every pastor ought to know where he is the stronger—in or out of the pulpit. Many a preacher that is strong in the pulpit fails in the pastorate because he is inefficient out of the pulpit. We shall hurriedly note a few things that a pastor must do out of the pulpit to succeed in the pastorate.

a. He should be a "good mixer." Most churches have used this word when asking about a preacher and his work. A successful pastor is a person that can share his people's sorrows, bear their burdens and rejoice over their prosperity. He must be a good visitor. A house going minister makes a church going people. The pastor should carry a smile with him, and always meet the people with a hearty handshake. There is no better way to study human nature than to visit the people in their homes. In pastoral visiting the pastor will gather material for his most effective sermons. The afternoons are the best time for pastoral visiting.

b. The pastor should know how to wisely go in and out before the business men and the ministers of the city or town in which he labors. The pastor should get acquainted with as many business men as possible. He should not fear to meet bankers, merchants, school teachers, newspaper men and lawyers. They are only human beings, and often have spiritual needs that we can supply. No pastor should live in seclusion. To seclude yourself means failure. Attend the ministerial alliance, conduct school assemblies, and

seek to enter every open door with the glad message of full salvation. Associate with the preachers of other churches; they will treat you kindly. If you want recognition from the town people, associate with them.

c. The successful pastor is careful about his attire. We may not be able to buy costly suits like rich people, but we can buy a suit that fits, and be clean, well shaved, have polished shoes, and a neat and attractive appearance. If such is the case, you will not be ashamed to meet the professional men of your city.

d. The pastor should be a student. No pastor succeeds as he ought, that spends most of his valuable time in things of minor importance. We should have a place to study, a time to study, and a systematic method of study. If it is right to homiletically arrange sermons, why not systematically arrange our time for study? We must not be afraid of hard study. We must buy books, prepare sermons that will feed the people. If we do not study we will run out of sermons, and as a natural sequence the church will desire a new pastor. To the studious pastor sermons are looking for him rather than he looking for them. The one problem confronting such a pastor is time to preach the many messages that cry for deliverance.

e. The pastor must be a financier. We may not be great money makers, but we must look after the finances of the church. We must take our church finances under prayerful consideration. Our churches must be put on a better financial basis, and 'this duty is largely the pastors'. The most successful pastors throughout the country are men and women that look well after the finances of the church. We should preach tithing and organize our people into tithing bands. The tithes and offerings will keep us paid up.

f. The pastor's work with the Sunday school and young people's work. There is no surer way to build up a great church than through the Sunday school and young people's work. A church that is largely made up of old people is headed for the cemetery, for soon these faithful, battle-scarred veterans of the cross will pass on to their reward and no young people will be left behind to take their places. When Moses besought Pharaoh to let the children of Israel go to the wilderness to worship God, Pharaoh wanted the young left behind. But Moses, knowing the worth of young people, said, "We will take our young and our old."

g. Then the work of the pastor is to stay in the "middle of the road" on every question. He should know what stand to take, and hold things together, when they are about to go to pieces. It was the twelve tribes of Israel that were about to go to pieces by strife and a factional spirit, but the wisdom of Solomon held things together. The new king was unable to hold in check the terrible outburst of anarchy. We should never fuss with our people.

When a principle is at stake, the pastor should take a stand, but when no principle is involved he should be neutral as long as possible. The wise pastor will not hasten to conclusions. He takes no sides, but holds to both sides. A shallow thinker will hasten to conclusions, but a deep thinker will wait until all the evidence is in before forming conclusions. We must be preachers of foresight. Yes, see things, months and weeks beforehand, and lay plans to avert them. This old adage is still a good one, "A stitch in time will save nine."

h. The work of the pastor should be evangelistic. The pastor is not an evangelist, but he should do the work of an evangelist. We should not wait for special campaigns to see souls saved and sanctified. A revival spirit should pervade all our services. Especially should the Sunday evenings be devoted to the saving of souls. Evening sermons should be along evangelistic lines. Much prayer and preparation should be made for the conversion of sinners and the sanctification of believers. Oh, that every pastor will go in for a mighty revival of the old time kind.

WICHITA FALLS, TEXAS

## SOME PREACHERS' WIVES I HAVE KNOWN

By A PREACHER'S WIFE

### INTRODUCTION

Before beginning this series of articles let me stop long enough to tell you of whom I am writing and to whom I want to write, that I am one of the "sisterhood." I have felt many of the heart-throbs that you have, know your struggles and victories, not only from experience but from being among you through the years. And above all things, I want to be a help and blessing to those unsung heroines who through the years have held the ropes and stayed by the stuff. His blessings be yours.

## No. I

"But I always said I would not marry a preacher." This from a young woman whose husband is now one of the most successful pastors of the Southland.

A number of years ago I went with a party of friends for an outing to Swope Park, Kansas City. We were old Texas friends, meeting by chance, it seemed, in the city. The four other members of the party were all old Peniel students. Two of them, a bride and groom, had just come to the city. Life was full of joyful anticipations for them. They had finished their school work and together were now ready to enter the arena of life and gain for themselves those laurels of which they had dreamed. Charles was a good looking, athletic young fellow with a foundation laid and a purpose set to make a success in the business world. Lila had every qualification to make her a successful helpmeet in such a career. She had been trained by an ambitious, hard-working, God-fearing mother, had applied herself diligently to the tasks she had found at hand during her girlhood, and was well worthy to, after a few years of conquering, enjoy the good things success in any line brings.

I did not see them again for many months. Success did come to them. Charles was working for a big oil company. He made good money. They were still very much in love with each other, and with little Charles who had come to live with them. But there was one "fly in the ointment." Charles was being forced to be away from home more and more. Wherever they were they hunted up the Church of the Nazarene, put forth successful efforts in the N. Y. P. S. and Sunday school work and felt that they were fully fulfilling their mission in life.

Then one day a letter came to Lila. It was from Charles. They had just gone through a very splendid revival meeting together and in this meeting God had definitely called Charles to the ministry. But he knew that all her life Lila had declared against being a preacher's wife, and how could he tell her? And so he did the next best thing, he wrote her. Opening up his heart he told of his love for her, of his great desire to make her the happiest girl in the world; how he wanted to lay at her feet the best of the land. And then he told her how God's hand was upon Him and of the yearning in his heart to please the One who had given them so much of happiness and blessings.

Well, she became a preacher's wife. And such a preacher's wife as she has made. With all the strength that she has had in a rather frail body, she has given herself to the work of the Lord and to assisting her husband to be a success in the calling to which he was chosen. During the first few years there were many, many sacrifices. Together they studied the Course of Study, read, dreamed and prepared. And then came the first pastorate. These two bright, promising young people went to a little inland town, to a run-down church. They toiled and struggled, pulled and prayed, and visited, visited, visited. A second baby came. The little mother cuddled and sang to her babes, cooked and sewed, baked and prayed, and all the time believed in her Charles, encouraged him, went with him day and night and helped him put the work "over the top."

And then a visiting general officer came by and told them of a splendid church in the North he would recommend them for. Letters came from this church. But in the meantime letters had come from another run-down church farther south. Here they were worshiping in a shabby, little, unpainted tabernacle, and a small band were holding on as best they could. But this was in a prosperous little city that should be reached with the message of full salvation. After praying definitely and being fully persuaded in their hearts that God was leading, Charles and Lila went to the little, undesirable church. Of course there were battles, but the conquest of the former pastorate encouraged them in this battle.

I sat in their living room yesterday. A block or two away the first story of a big stone church has been completed to take the place of the little, wooden tabernacle. Recently they had 800 in Sunday school. Every department of their church is throbbing with life and vitality. Their church draws the largest crowds of any in town. And yet he is not considered a great preacher. But surely he is a model pastor. Yesterday as we sat together talking he slipped his arm about Lila and told us what she had meant to him through the years of his ministry. "Many women," said he, "bear equally the burdens with their husbands, but I give Lila credit for 75 per cent of the success the Lord has given us." Of course she did not agree with him, for to her Charles is 100 per cent perfect in his own efforts.

I started in to write of Lila, to me a model young preacher's wife. But I find I have written

of them both together. And after all is not the most successful preacher's wife the one who is a real partner with her husband? It has been said of the late Mrs. William Jennings Bryan that her greatest aim in life was to be a real partner to her illustrious husband, and to this end she studied and read early and late, even going in for the study of law in order that she might be a greater help to him. Can we catch the vision and be the hidden, motivating influence in our husbands' lives, the hidden partner of the company, for herein lies the reward at the end of the way when the Master shall reward equally those who go to battle and those who stay by the stuff.

### SOME OF JESUS' TEACHING ON SIN

By JOHN F. COWAN, D. D.

**C**OULD One so loving have taken a stern view of sin and its consequences? Could a kind-hearted surgeon lance a throbbing ulcer, or a loving dentist drill ruthlessly into the nerve of a decayed tooth? They couldn't do anything else, because poison must be removed.

1. Jesus taught that *sin is poison* in the human life (Matt. 21: 32; Luke 7: 17; 40: 4; John 8: 20). We are asked to believe that sin is only an inferiority complex. Then a rattlesnake is a turtle dove and the "crime page" of the newspaper and the sentence handed down in the police court is a love-letter. Nothing else can account for the "crime wave" that is filling our prisons but a deadly poison.

He taught that men become poisoned by *trespassing*, crossing the line of disobedience (Mark 3: 10; 4: 12). Jesus never drew a wavering, uncertain line between right and wrong; he who crosses it knowingly is *lost* (Luke 19: 10). Being "lost" is minding the things of Satan, rather than those of God (Matt. 25: 31). Besides direct trespassers He names other classes of the "lost."

(1) Those who *did not* (Matt. 25: 42, 43). Negation, omission, may be just as fatal as commission, because its root is selfishness, and selfishness is the virus of spiritual poison. Selfishness shrivels the soul until, if selfish people reached heaven, they would be as much out of their element and as unhappy as bandits at a Sunday school picnic.

(2) Those lost through unclean thoughts (Matt. 5: 21-28). They are not yet outwardly

publicans and harlots, but would like to be provided they could and keep their respectability. They think unclean thoughts and burn out their finer ideals and instincts. White washed by respectability, inwardly they are ravening wolves, potential adulterers, lawbreakers, atheists. They are lost—all except a flimsy shell of outward appearance. They don't openly espouse goodness, nor inwardly want it.

(3) The *Pharisee class* (Matt. 23: 23-26). Today there are those sophisticated critics who claim a superior culture and use it to try to "debunk" Washington, Lincoln, Paul, Jesus, saying in the "Quality Group" of magazines: "I thank thee that I am emancipated from superstition; that I am not as that rail-splitter, or carpenter, or those crude fanatics, Puritans!" All Pharisees are alike in that they turn not a finger to uplift but always drag down. Of all sins Jesus despised most censorious Pharisaism.

(4) The *chronically undecisive* (Luke 9: 62). There was the man who put his hand to the plow and turned back; the brother who told his father, "I will go," and went not; he who accepted a talent and did nothing to increase it. The most debilitating, destructive, poisonous, deadly habit is that of hesitating, fearing, until indecision becomes the habit of life and the man becomes like what was once ascribed to one of our Presidents—that "he needed someone to come daily and make up his bed and his mind for him." The soul that is atrophied from disuse is degenerate, lost.

But Jesus taught that we are not to judge, or try to separate the good from the bad. That will be done in the final judgment. Nevertheless when some week-end hiker ignores all warnings, refuses a guide, and wanders from the lonely mountain trail, the newspaper reporter heads his account of the missing one, "*Lost*, from the trail."

Briefly what Jesus taught is that sin, whether of commission or omission; whether outbreaking or inbred, is a source of infection that will spread to the whole life, like tuberculosis which, whether it is tuberculosis of the lungs, or the stomach, or the bones, in the end takes toll of life.

What He meant by being lost is what the surgeon means when he advises, "If you will not have your decayed teeth, your infected tonsils, whatever member is harboring disease germs, im-

mediately removed there is no hope for you to enjoy perfect health. If you neglect, then by and by the costliest and most thorough capital operation cannot save your life. Your system will become so loaded with poison that gangrene will set in and there will be no hope."

There is hope while there is life, but just as the lepers in Hawaii are under condemnation, are taken from their homes and families and sent to an isolated leprosorium on an island apart from the others, so the sinner is not only poisoned, but is *under condemnation*.

### APPROVING OURSELVES MINISTERS OF GOD

By T. M. ANDERSON

*"In all things approving ourselves as the ministers of God . . . by the word of truth"*

(2 Cor. 6:4, 7).

IT IS not the preacher's place to defend the truth; it is his place to preach it. God will take care of His truth, "For the word of the Lord abideth forever." As ministers of God we owe no man an apology for the truth we preach. We are not ashamed of the gospel of Christ. It will do all which God has said it will do; we need not fear or hesitate to preach it. Our honest conviction is that the greatest need of the day is a faithful ministry who shall preach the truth. The truth will show up errors which are destroying our people's faith. Truth will settle our people in their faith so they will not be carried about by strange doctrines. Truth will discover the hidden sin of the heart. The truth is penetrating, and becomes a discernor of the very thoughts and intents of the heart: it separates soul and spirit, showing the sin which lurks in the soul and manifests itself in the spirit.

A preacher may be as bold as a lion, and as zealous as a fanatic, and yet not be a minister of the Word of truth. He may rejoice in it, believe in it, and suffer for it, yet not preach much of it himself. This is because he has not applied himself to a diligent study of the Word and labored hard to store his mind with the gems of truth which adorn the doctrines of God. This appalling ignorance of the truth is due to a lack of hard study, and a constant dependence on the Holy Ghost to open the truth to the mind. Many preachers are too busy to do this to a great extent. The multiplicity of duties

piled upon them by a lazy and indifferent church board is robbing them of precious hours they should have to be alone with God and the Book.

Every preacher owes it to his God, and to the souls over whom the Holy Ghost has given him the oversight, to show himself a minister of God by the "word of truth." I suggest that we seek truth from His Word which will discover men's hearts to themselves. Call it an attempt to unsettle the people if you will, but before God it is the need of this day. So much self-satisfaction in religion prevails, with so little deep spirituality in evidence, that someone owes this age a revival of truth that uncovers men's hearts. We have plenty of doctrine. Our people can recite their creeds and not miss a word. But there is an evident lack of real Christian experience and practice.

No, this is not saying our people are not sincere. They are, and they are loyal. But this will not answer for their lack of spiritual depth and power. Worldliness is showing its ungodly self among our people. Church quarrels and divisions are scattering the sheep among the wolves. How can these things be unless the heart is unclean. How can the heart be revealed except by the truth of God.

Preaching the truth does not call for abuse; neither does it demand a club with which to strike. It demands a love-filled soul in a preacher who delivers the Word of the Lord which only can give light to the heart and mind. The minister whose soul is on fire with holy zeal, and whose mind is filled with the truth of God sees how far some are from being all that God demands of them; at the risk of being misunderstood and sorely criticized he will preach the standard of truth in warm affection and be zealous to help his people come into their inheritance. In all things approving ourselves as the ministers of God, by the Word of truth.

### A SIMPLIFIED METHOD OF INDEXING AND FILING

By PERCY J. BARTRAM

A FEW months ago, the writer, in a letter to the editor requested that the editor himself write or appoint some other "experienced" preacher to write an article for the Preacher's Magazine on the subject of "Methods of Indexing and Filing" or "How to conserve the high points of our reading for further refer-



ence and ready recall." In reply to my letter the editor requested me to write the article for the magazine.

I have put off the writing of the article for the simple reason that I do not come under the class of preachers just referred to. I am not thoroughly acquainted with the various methods of indexing and filing but I am acquainted with one method which to me is a very satisfactory one. So in the interest of those who thus far have not found a satisfactory system and especially for those who are commencing their ministerial work, I will endeavor to explain a system which is very simple, compact, convenient and inexpensive.

Does the preacher need some method of filing and indexing by which he can conserve the wealth of illustrative and suggestive material that would otherwise slip through his fingers? Just ask that young preacher who with little personal experience to fall back on sits at his study desk with possibly a text and a theme in mind but with very little to say about or means for illustrating either one. About a week after preaching his sermon he comes across a pithy illustration. If he had only had that illustration a week ago it would have enhanced his message. He puts it aside with the thought in mind of using it the next time he is dealing with that theme. He begins to realize the value of the scissors and uses them. Material begins to accumulate. He preaches again on the former theme but in the interim forgets that good illustration. Later, in going through his conglomeration of suggestive material he comes across the same illustration and scolds himself for not thinking of it. He makes a resolution. He must get this material into some sort of usable arrangement. But how? That's the question. Most of us have faced the same question.

About three years ago a minister of the United Church of Canada told me his experience. As a young man in the ministry he started a plan of his own. All went well for a while until material began to accumulate too rapidly for his system. He had to abandon it. He replaced it with a pigeon-hole cabinet method and had a carpenter make him a big cabinet for the purpose. But he found that it was too bulky on moving day. He evolved another plan, this time using three or four books which combined would be similar to the simplified Wilson's Index. He also started a similar filing system. The process of changing his

system took all the spare time he could muster for a number of months. The present method, he said, was satisfactory and he was going to stay with it.

Just recently the writer was in the study of another United Church minister. We began to talk about filing systems. He showed me one method he was in the process of discarding and an envelope system he was beginning to use, not because he was satisfied with it but because he had not become acquainted with a better system. I mentioned the Wilson system and immediately he was enthused, saying that a brother minister had highly recommended it to him but that he had not seen it for himself.

Some ministers use and get along with the card index system. But many preachers having become acquainted with the Wilson Index have discarded their former complicated, cumbersome and expensive method. Wilson's system began as a card index, was improved and evolved as a book. It is equivalent to a cabinet of 20,000 cards and is therefore much more compact, portable and economical.

There are two divisions in the use of the Wilson Index System. The first of these is the filing of the material to be preserved. The second is the use of the Topical and Textual Index in connection with the material filed.

We will deal first with the filing system. This will, of course, not include that material found in books and periodicals which one desires to retain intact but with material clipped from periodicals, newspapers, tracts, etc. The vertical filing folder about 9 inches by 11 $\frac{3}{4}$  inches is the first essential. These are inexpensive and can be obtained at any stationery store. These folders are called files and will be numbered consecutively f-1, f-2, f-3, etc., Twenty-five full page clippings are sufficient for each file. More would make it bulky. A number of small clippings can be pasted on sheets of paper such as used letterheads, circulars or anything measuring about 8 $\frac{1}{2}$  inches by 11 inches and placed in the folder as you would a full-sized sheet. There is no need whatever of classifying the small clippings on a single sheet or of classifying the various sheets in the folder or file, as this classification is provided for in the index. Having placed 25 sheets in a folder, they may be numbered as follows: The first sheet in file one would be f1-1 and so on up to f1-25. F6-22 would thus be the 22nd sheet in file 6.

A container will be necessary in which to place

these folders. The preacher may have in his study desk a drawer for holding such files. Filing cabinets can be bought for that purpose if the preacher desires to go to that expense. But to save money a box can be improvised. The young preacher will not need a large box for a number of years. The writer started with a substantial apple box, cut down at one end to a length of fifteen inches. A hinged lid and a little varnish make it look quite presentable. The inside measurements of the box are: length 13 inches, height 10 inches, width 10 inches. It is surprising how much material a box that size will hold.

In the Index itself there are three divisions; the Topical Index, the Textual Index, and the Book Register. Selections which are to be filed in the cabinet are first indexed in the Topical Index under the significant word of their topic or title. The initial letter of the word in question and the first vowel following that letter are the "key" for indexing a given piece of material. For example, suppose I have a clipping on "Character," "C" is the initial and "a" the first vowel following the initial letter. The Topical Index is not only alphabetically arranged and tabbed but there are also tabs for each vowel in connection with each letter of the alphabet. For instance, in indexing "Character" the thumb would be placed on the tab "Ca" ("C" the initial letter, "a" the first vowel following the initial letter) and the book opened to that page. The word "Character" would be written in the topic column and the file number of the article would be written to the right of the topic in the indexing columns. So that, supposing I have an article on "Character" on the 24th sheet of folder 7, I would write beside the word "Character" in the Topical Index (f7-24). Now, if I am preparing a talk on "Character" I turn to tab (Ca) in the Topical Index and find a reference to (f7-24) in the filing cabinet. This illustration shows the relation between the file and the Topical Index.

The Textual Index is a great asset to the preacher. This department is so arranged as to allow the textual indexing of any article in the filing cabinet or in a book. To illustrate—In the filing cabinet under f13-4 I have a clipping with a topical reference on "Indifference" and textual or Scripture reference to Eph. 5:14. In the Topical Index I turn to tab "Ii" ("I" the initial letter, "i" the first vowel following) and under

the topic of "Indifference" I note the location of the clipping in the file, that is (f13-4). Then I turn to the Textual Index, place my thumb on the tab for Ephesians and in the column for chapter five, I note the verse of the chapter and the filing reference (f13-4). So that, should I wish to speak on Eph. 5:14, "Awake thou that sleepest," I turn to the Textual Index to see whether I have any illustrations on that verse and it refers me to (f14-4) of my cabinet.

Lastly, there is the Book Register. This department is tabbed alphabetically and under each tab or letter of the alphabet is room for the registering of one hundred books, numbered consecutively. Each line in the register gives space for the title, author, publisher, date and price. Some of this information is unnecessary except in registering books borrowed from a library or elsewhere.

Before explaining the method of registering and indexing let me throw out this suggestion to those who have not acquired the habit. When reading a periodical which gives suggestive material for preachers one should always have his pencil handy. For instance, when reading the May 10 issue of The Sunday School Times, I glanced over an article on the front page entitled "A Battlement for Thy Roof." I underscored the textual reference, Deut. 22:8 and wrote at the top of the article the word "Home." Some day I will file the article and index it both topically and textually. I won't have to reread the article to know whether or not I wish to file it or where it should be filed. That question is settled at the time of reading the article. The same applies to the reading of a book. Personally, I don't trust my memory very far, can't afford to. As I come across an illustration—if the book is my own—I make a note of the topic and page of the illustration inside the back cover of the book. Then when through reading the book I register the book and index the illustrations either textually or topically or both.

Now to illustrate: Guthrie in "Gospel in Ezekiel" has a striking paragraph on page 208 that will be suggestive in a Mother's day sermon. I register the book in "G." Say it is the fifth book under "G" then it will be G-5). I turn to the Topical Index tab (M-o) and under "Mother" note the reference (G-5-208). Later when I need material for Mother's day I turn to "Mother" in the Topical Index and am referred to (G-5-208). I look up "G" in the Book

Register and find that (G-5) is "The Gospel In Ezekiel." The illustration is on page 208 of that book. Very simple and very satisfying to be able to put your hand so quickly on the material you need.

One more illustration: Gordon's little book, "Quiet Talks with World Winners," is packed with good things, especially along missionary lines. On page 212 is a fine illustration on Holy Ghost power and on Acts 1:8. The book is registered under (Q-1). This illustration will be indexed under Acts 1:8 in the Textual Index as (Q-1-212) and the same notation will be made in the Topical Index under either "Power" or "Holy Ghost" or both.

Thus all indexing and book registering is done in the one volume. There is no multiplicity of cards but everything is together in one compact, well-bound volume, 1 x 9 x 13 inches, weighing about four pounds, which will last a life-time.

The late Dr. Griffith Thomas, who was an author, lecturer, theological professor and editor once wrote: "During the last thirty-five years I have tried all sorts of plans for filing and indexing, and after not a little trouble and expense, have come to the conclusion that there is nothing to compare with Wilson's Index. Would that I could have known this when I began my ministry. But the next best thing I can do is to tell others of what I have found and am now using with much satisfaction, and bid them 'go and do likewise.'"

Illustrative material can be obtained by writing The Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo. The writer of this article has written in the interest of those preachers who thus far have not found their way out on the question of indexing and filing.

### DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By BASIL W. MILLER

#### Notes from the Religious Press

BIRTH CONTROL receives the official approbation of the famous Lambeth Congress, held this summer in England. This congress represents the Episcopal, or High Church of England, and is composed of the greatest ministers and theologians of that country. The world has been more

or less shocked by their pronouncement in favor of birth control, since it has been one fundamental belief of the Church through the centuries that such should not be looked upon with favor by Christendom. But the congress goes on to state the reasons for their action. Such reasons as given indicate that the congress had in mind the necessity of this in case of sickness, weakness of a hereditary nature, or where the mother works, or the family is already too large to be supported, or where it is impossible to give the children the necessary training to fit them for "the struggle for existence."

THE SITUATION IN CHINA with reference to Christian education is becoming alarming. In many of the provinces all schools teaching Christianity have been closed. In others Christian schools have been allowed to run provided they would not teach Christianity or the Bible. This has made it necessary for many drastic changes to be effected by several of the large missionary boards with reference to their schools. Then the missionaries, who have gone out with the intense desire of being more than a mere "teacher" of Chinese or Western culture and education, find it most difficult to adjust themselves to the drab existence of living there and being unable to teach the children in the schools the fundamental facts of Christianity. After all wherever missions prosper Christian schools must be founded and manned. The situation has been the same in Turkey for the past several years. All missionary work has been closed, with the exception of those educational institutions wherein no Bible and no Christianity are taught. Foreign nations are realizing that the greatest weapon of Christianity for winning their people to Christ is the school. For what is put into the minds of the children and youth will come out in the lives of the future citizenry.

BACK OF THE REVIVAL is the title of an article by William S. Mitchell, pastor of the Methodist church, Worcester, Mass. One is amazed to find a man in his position, and an author of such note, affirming so avowedly that back of every revival must stand the power and presence of God. Most great churchmen and authors emphasize organization, the personal appeal through visitation evangelism, and fail to mention the fact that prayer is our strongest hope of a revival. Back of the revival, Dr. Mitchell affirms,

must stand. (1) *Organized prayer*, which can best be brought about through a grouping of the church for cottage prayermeetings previous to the campaign. (2) *Interest created* through advertising, planning special committees, special workers for every possible task in the revival. (3) *Organized soul winning*, through the personal touch. This is the method of man winning man in the atmosphere of the revival. After all there is no other successful method of conducting a revival than along the lines mentioned. We must depend on God, get the people praying in their homes, in small groups, in the church. Then we must create an interest among the outsiders through organization, advertising, appealing to individuals by giving them responsibility in the revival. And finally man must win man. Without this personal touch we will fail. This was the method of Moody, of Sam Jones, and of all the great revivalists of the century. The sainted Torrey followed this scheme. When he was called for a revival he first had the church organized into praying bands, publicity groups, and thus got the people under the burden of the meeting. When he came on the scene these praying groups continued to hold their meetings. Then man went after man. I feel in our revivals we need more of group praying previous to the revival, more emphasis on organization of the workers, and much more personal contact or personal work during the campaign.

BILL STIDGER, professor of preaching in the Boston University School of Theology, writes a series of articles for *Church Management* on "Men Who Have Preached Out of the Overflow." Edward Everett Hale was the first preacher discussed, and Phillips Brooks is the second. The great preachers of the ages must have been men whose lives have been "overflowing" ones. They overflowed in physical vitality, in holy enthusiasms, in visions of divine possibilities. Take the life of Wesley. Wesley stood about five feet and four inches in height. But in that midget body was stored a world of vitality. He wrote something like 200 books for his preachers, many of which were penned while riding on horseback from one preaching appointment to another. He preached as I remember 44,000 times. He crossed the continents time and again, laboring, preaching, writing. His mind overflowed all the banks of its capacities. When other men slept he wrote for his church. His was an overflowing life.

Such a life lived Spurgeon, writing some sixty volumes of sermons and exegetical works. Such was Talmage's life—preaching, writing for the religious press, founding the *Christian Herald*, writing his sermons for the thousands of newspapers of the nations. Then fellow-preachers, let us also try to live this overflowing life. May our visions be grand of soul possibilities, May our spiritual energies be dynamic. May our preaching be vitally touching to the souls of our congregations. Then when life's end comes, this overflow of our earthly career will continue to bless the world, as does that of Adam Clarke, John Wesley, Martin Luther. The man who lives the overflowing life never dies. Wesley is more alive through his influence today than ever before. So may we live.

### Putting the Church Across

BUILDING THE SUNDAY SCHOOL is the most essential task in the work of the local church. The church of tomorrow is now being trained in the Sunday school, and to build this organization means that we are manning our churches of tomorrow. Then every pastor and every Sunday school worker should be a master of the difficult art of building the school. Several things are necessary to build a school. Let us note some of these:

1. Someone must get the matter on his or her heart. No successful school exists unless first someone took the matter as a personal project and lived for the school. Mrs. Emma Durbin, superintendent of our Sunday school at East Liverpool, Ohio, has literally lived to see the church school built up. Last year she mailed out over 6,000 pieces of literature, cards of invitation, birthday cards, etc., to the members and prospects of the school. No wonder with her active service linked with that human dynamo, Rev. O. L. Benedum, the pastor, that when rally day was set they had over 1,000 present. This success came about through their life-blood. This we must arouse in some person, the desire to see the church school prosper and grow, before any school will become successful. Rev. Strong of Anderson, Indiana, took the church when the Sunday school was tiny, and almost smaller than that; but getting the matter of the school on his heart, and becoming fired with this passion, he started to build a great school, and in less than a year he had made a gain of more than 500 in membership.

2. The second element in building a Sunday school is publicity, talking the work of the school, keeping it before the church and the community. When the pastor and the superintendent fail to get the work of the church school before the members of the church, the school will never grow and go. In our denomination there is one large city church with about two hundred members with only 100 enrolled in the church school. The failure was due to the fact that no one had the school on his heart, and no one kept the work of the Sunday school before the church. The pastor took no vital interest in this work, and as a result the school barely ran at 30 per cent efficiency. It is estimated that under normal conditions the school should be at least twice as large, if not three times as large as the membership of the church.

3. Then comes the matter of co-operation in the task of building the school. The pastor who fails to bear the work of the church school on his heart, who is not interested in it, and who will not lend his support to every project of the school, is losing one of his greatest opportunities of building his church. It is inconceivable to think that any pastor could fail in this respect, but nevertheless some do. First, the pastor must co-operate in attendance, in teaching when necessary, in furnishing enthusiasm for the work, in visiting the scholars, and in all other activities of the school. Then the church members along with the official officers of the church must co-operate. This is not a one man's task, but it is a task for the entire constituency of the church. When any teacher or officer of the school fails to co-operate in putting over projects and plans for the advancement of the church school, to that extent the school falls below its possibilities. Co-operation should be the key word of the church in the activities of the Sunday school.

4. The Sunday school must have the personal touch. It is not a machine which can run smoothly without this oil of personal contact. It is the superintendent in contact with the officers, enthusing the teachers, inspiring the scholars, and teachers in direct contact with all the interests and work of the pupils. When one is late, or absent, or sick, the personal touch alone wins and succeeds. The greatest lack in most schools is this matter of personal contact with the scholars. Most teachers fail to visit those sick, or absent, or even to send a postcard or a

letter to them. Every teacher should first have a list of the scholars, with telephone numbers, addresses, etc., and as soon as one is absent or sick, or has a birthday, she should visit if possible, phone when such can be done, or write a card or a letter to that pupil. This contact furnishes the motive power to draw that scholar back to the class and to the school.

5. The mailing list is an essential part of the working machinery of the school. On this should be included all scholars, all visitors of the past months, the parents of all scholars not in the school, and especially of all prospective members and friends. This mailing list should be used for rallies, special services, such as Christmas, Easter, Children's day, etc. Most important in the group of names are the prospective scholars. Without prospects for the teachers to visit and the scholars to invite to attend, there seems little hope of advancement. When once a prospect is found the school should not rest content until he is enrolled. This is not always possible, but some of the larger schools are finding that by staying with the prospect long enough he can be won. This prospective list should be formed through the classes, and a definite program should be set out for the finding of such. Usually every member of the classes knows someone who does not attend the school, or any school. From such a group the teacher and the superintendent can work, and oftentimes they will discover that a large percentage of these can be gained. But here again the key word for success is *work*.

6. Many times we find to set a goal of achievement inspires the school to greater efforts. These goals may be of various natures. They may include attendance, offering, visitors, new scholars, etc. Take the matter of attendance, for instance. Say the school is running 100 in attendance, set the goal for a certain Sunday at 125, or 150, and get the machinery of the school working toward this goal. A little of the fire of enthusiasm goes a long way in attaining any goal. The same can be done with new members, or offering. It is wise not to set the goal too high, so that it may not be attained. Better to make the goal a little smaller and attain it, than to set it higher and fail. The success habit wins as nothing else will.

7. Another plan may be used as a goal for attendance and offerings, which consists in charting the attendance of the list of schools on the district, and locating one's place in the chart.

Say there are 50 churches on your district, find where your church school stands from the charts in the minutes, and then try to pass the next school above you. If you stand 10th in attendance, with 125 enrolled, and an average attendance of 100, and the 9th school has 140, with a higher average than yourself, strive to put your enrollment and attendance higher than that school.

SUNDAY SCHOOL EVANGELISM can contribute many new members to the church if wisely worked. One should make it a practice to have every teacher try to win each scholar in the class to Jesus. Then stated times should be given in the school for an evangelistic appeal. This can oftentimes be done best during the seasons of the revivals. Let the evangelist address the school, or preach to it, and make an altar call. Such work should be led up to through wise planning, having teachers discuss with their pupils conversion, how to be saved, the meaning of sanctification, deciding for Christ, etc. Many times when such united appeals are made scholars will give themselves to Christ under the influence of their friends as they also yield. I feel that the best feeder for church membership is the church school, and by all means every scholar who gets saved should be taken into the church, and given something to do. Too often we run our schools as teaching agencies alone, and not as soul saving institutions. The work of character formation demands instruction, and training, but no Christian character can be built without a definite decision for Jesus Christ. When the school forgets this it will fail in attaining its greatest objective.

### Psychology in the Service of the Soul

PSYCHOLOGY IS A PRACTICAL SCIENCE when rightly understood. It is not a substitute for religion, nor for common sense. But it can become religion's handmaiden. Many times a knowledge of the principles of psychology would save us much time and effort, and assist in attaining our goals with greater ease. Let us note some of the very practical findings of Psychology which can be applied to our problems as ministers.

1. Individuals differ widely from each other. There can be no standardized method of winning or working with all men. One must study every individual by the "case method" and learn his peculiarities, his abilities, and his interests. Oftentimes we preachers work out a method by which

we deal with men *en masse*, and we fail to get their co-operation, or lose their support. Some people are naturally "touchy," some must be used in active service, others must be made to feel that their projects are worthy, and so on. Whatever these differences are we must learn them, and use the individual accordingly. Some men with whom we deal in church affairs cannot be crossed openly in their plans. What then shall the pastor do when the plan is not ideal? Would it not be wiser than openly defeating the plan of the individual, and thus gaining his enmity, to find the good points of his scheme, and fitting others into it, and putting it over thus?

2. The complexes of individuals are different and color their lives accordingly. We have discovered that some individuals have what we term fear complexes, inferiority complexes, or superiority complexes, and on through the list. The last two named are met more often than any others in our churches. One with an inferiority complex builds up what we term "compensations" for this inferiority, and tries to "bluff" his way through. When he is crossed privately or publicly he is immediately offended, and one gains an enemy, or will lack his support. But if the minister will get back of this individual, or get him interested in some activity of the church, and let him feel that he is responsible for the success of a plan or project, he will be won, and will be easy to work with. The inferiority complex demands a sympathetic friend, one who will understand his limitations, and will work accordingly. The superiority complex is a "mess" wherever it is found; but it is not impossible to win such a one. Here again wisdom must be used in dealing with the individual or his friendship will be entirely lost. Almost everybody has at least one good characteristic, or one good scheme, or one enthralling interest, and this is true of the "superior man." Find this good point, his worthy interest, and back it for all you are worth, and brother preacher you will discover that you have gained a friend, and builded around you the influence of another worker in the church.

3. Psychology has taught us that we must create the atmosphere of achievement and success. We must make men feel that we can as a church or an organization succeed. It is wiser to talk achievement than to infer for a time that any project may fail. Faith and achievement form a better atmosphere for successful church work

than doubt and failure. If the church gains the idea for one time that any project may fail, doubt immediately begins to work, and doubt always gains its allies. This goes on until there is a move of some kind. Either the church forms what may be termed in the language of social psychology "a social inferiority or failure complex," or the minister fails and moves to another field of labor. A church may develop a complex just as easily as an individual. Such complexes are as hard to break as are individual ones. When this complex grows up in a church it will be afraid of any new idea, or of undertaking any new plan or project. New buildings are an impossibility. Revivals can not be held successfully. The membership of the church and all its organizations remains static. Then death sets in.

But on the other hand the success complex can be developed, whereby it will be easy to undertake new movements, attack larger problems, succeed in greater activities than otherwise would be possible. The successful pastor has been the man who was able, irrespective of his other limitations, to develop this complex in the social organization of the church. Cornell was preeminently such a man. When he undertook any activity the church was immediately back of him, for it felt that they would succeed.

4. Ideas have motor power, and result in action. This principle is basic to the modern program of psychological education. To apply this practically the minister should never throw out any suggestion which he would not want carried out in the church. For instance, some ministers begin their work by assuming that all the world has gone to hell, and the church is on its way to the proverbial dogs. Then it will not be long until the church catches the same vision and will go to them. Others bring the enthusiasm of positive convictions, and these work themselves out in the lives of the church members. In taking an offering some pastors will begin by doubting whether it can be done, affirming that the people are drained, that times are hard, and the folks have nothing to give, and of course when he fails, he says, "I told you so." He had only built up an idea, which had sufficient motive power to carry itself over to the congregation and they began to feel the same way as he, and they acted on this idea and did not give. The same can be applied to any idea, failure in a revival, the impossibility of growing

and gaining new members, of having reached the limit of development, etc.

Let this be the principle to control the minister: Put into the church only those ideas which you wish to be carried out in the work of the organization. Be positive in your statements. Never cast a doubt over any activity or program. If you cannot commend a project, do not condemn it. Better not praise slightly, if you cannot do so with your whole soul.

5. To look at the idea in another mode, we may say that men are natural imitators. In the field of social psychology we have discovered this to be true. If the leaders are active, successful, full of enthusiasm, alert to the possibility of putting the church across, the congregation will fall into line. Not only have ideas motor power, but actions as well. Our actions indicate our mental states. Let the pastor come in drowsy, droning away, half-heartedly working at the program of the church, soon the congregation imitates him and failure is certain. But let the pastor, the Young People's Society and Sunday School workers put fire into their work and soon the entire constituency will catch this vision and success will result.

7. Likewise our emotions have motive power. Fire begets fire, the old Latins taught us. The emotions beget their like in those working with us. The feeling of enthusiasm can be aroused in a congregation only when the leader puts it into his work. A love for the service of the church can be aroused and maintained at white heat when the pastor and his associates have this emotion burning within.

In conclusion let us say that whatever we expect the congregation to do, we as ministers must throw out to them by way of suggestions, through our spoken word, through our actions, and through our enkindled emotions. A positive program inspires positive reactions in the church. Negative suggestions of any type tend to work themselves out in the thinking and the living of the congregation. Fellow-minister, let us build our program around personalities which are successful, upon positive convictions, in an atmosphere of faith and expectancy, and success shall be ours.

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BIBLE READINGS FOR CHRISTIAN WORKERS is the title of my last book, published by the Pentecostal Publishing House. It is made up of 120

Bible Readings which are suited for either the preachers or the lay workers when they wish to conduct devotional services, such as prayermeetings, young people's meetings, etc. I have tried to cover the range of doctrines and inspirational subjects of the church. It can be obtained from our Publishing House, price \$1.00.

NEW YORK CITY

## FACTS AND FIGURES

By E. J. FLEMING

Did you know that there are more dialects and languages spoken in America than in any other country in the world? The managing editor of the Standard Dictionary is authority for the statement that there are 3424 dialects and languages spoken in the world, and distributed as follows: America 1624; Asia 937; Europe 587 and Africa 276.

Of the 35,000,000 automobiles in the whole world, the United States has more than 26,000,000.

The adherents to Christianity in India now number 5,000,000 so that Christianity now ranks third among the religions of that country.

In 1850 one person in six in this country belonged to the Church. Since 1891 the population has increased 80 per cent, and church membership has increased 130 per cent.

The Christian Fundamental Association for 1930 contains the names of 51 Fundamental schools, most of them being the type of training schools and Bible Institutes.

By the express order of President Hoover all the White House wine glasses have been packed and placed in storage.

The following figures from the Lutheran Publication Bureau are of much interest: In 1926 there were 212 denominations in this country, 232,154 local churches, with a membership of 54,576,346, while in 1916 there were 200 de-

nominations, 226,718 churches with a membership of 41,926,854.

Of all the Jews in the world 28 per cent live in America; and 42 per cent of the Jews in the United States live in New York City. In that city alone there are 1,765,000 Jews or 30 per cent of the city's population.

It is reported that 11,750,524,533 cigarettes were sold in the month of June alone. This is at the rate of 141,000,000,000 a year.

From time immemorial it has been said that the worst boys in the community are the sons of ministers. If you want to see that statement disproved all you have to do is to study "Who's Who." A careful study will show you that in proportion to their number the sons of ministers stand higher in their communities than any similar class of men.

One of the colporteurs for the American Bible Society reports that he found homes in which there were young men and young women 25 years of age, none of whom had ever heard what the Bible is, did not even know it was a book, and when they saw it had no idea what it contained.

According to figures given by the Department of the Interior, there are 71,000 young Indians in the schools. Of this number 38,000 are in public schools with white children.

One of the editors of the Christian Endeavor World is authority for the statement of one of the stewards on the steamship which carried American delegates to the convention at Berlin last summer, to the effect that he had heretofore a poor opinion of American women because they drank cocktails, smoked cigarettes and were bold. But he did not see a single Christian Endeavor woman drink a cocktail, smoke a cigarette, or act in any way but a ladylike way. He put his impression into this telling phrase: "I am seeing American women for the first time in my life."