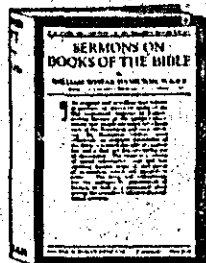


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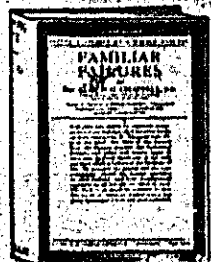
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# The Preacher's Magazine

VOL. III NO. 1

JANUARY, 1928

WHOLE NO. 25



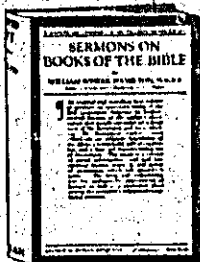
Peter Cartwright

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

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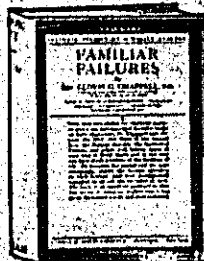
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## PETER CARTWRIGHT

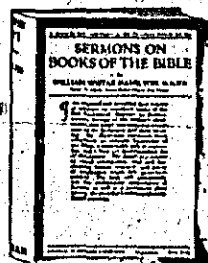
Among the pioneer preachers of early Methodism none is better known than Peter Cartwright. Rugged, unique in method, eccentric, filled with the Spirit, he was a power for God and a terror to evil doers. Born in 1785 in Virginia, his parents soon moved to Kentucky where Peter grew up as wild and rough as any of the young men in that frontier country; gambling, drinking, horse-racing were among his pastimes. Some of our readers have read of the Great Cumberland revival which began about 1801. It was at a campmeeting which figured conspicuously in this revival that Peter Cartwright found peace with God after several weeks of conviction and earnest seeking at home. He commenced work at once and was granted an exhorter's license; later on was permitted to organize a circuit and still later was asked to take charge of a regular circuit at the prevailing salary of \$80 a year. To a youth of only eighteen years this meant a struggle, but the decision was made and Peter Cartwright's ministry was begun. Space permits of only a very brief sketch of his life. His autobiography is one of the most interesting and inspiring volumes that can be read and every preacher should have it to refresh his own soul and to loan to others. It is priced at \$1.75.

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A monthly journal devoted to the interests of those who preach the full gospel

J. B. Chapman, Editor

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VOLUME 3

JANUARY, 1928

NUMBER 1

## HOW MAY THE PULPIT RETAIN ITS POWER?

VARIOUS magazine and newspaper writers rise up to tell us that the pulpit is losing its power over the thinking, and consequently over the choices and actions of men, and they construct various hypothetical stories in support of this claim. We used to read such articles with some sympathy, but later we have come to believe that they are the product of a wide-spread attempt to break down the power of the ministry, and that these writers are either fathers of the propaganda or puppets of designing men who pay to have this sort of philosophy spread. Our suspicions have been especially aroused when we have followed these writers on to find how they would restore the power of the pulpit and enable it to maintain its place of influence in the community; for in practically every case their solution would require the broadening of the preacher's theology and the secularizing of his service. And this confirms us in the belief that the whole matter is part and parcel of the wide-spread attempt to lead the people into atheism and make them victims of a sordid materialism and wicked sensuousism.

Our own observation is that the pulpit loses its power whenever it yields to the pleas of propagandists of broad-gauge theology and secularized service, and that the whole ministerial calling is suffering today because so many preachers are not clear in what it is they are trying to do, and because the people, likewise, are uncertain as to the contribution the preacher is supposed to make to the individual and community life. Both the preachers and the people are responsible for this weakness of definition, but only the preachers can remedy the situation.

To begin with, no man is fit to be a preacher who is not philosophically certain on the Church's historic position concerning the sin question. And further, no man is fit to be a preacher who is not emotionally and habitually stirred over the hopeless lostness of men in their natural state. Nor is he fit to be a preacher who has even the remotest leaning toward the notion that there is a possibility of "salvation through character," without reference to the atonement of Jesus Christ and the new birth and vital Christian experience. Indeed, if there is any question about the terrible and eternal consequences of sin and the "onliness" of the remedy through Jesus Christ, then the pulpit should lose its power; for the reasons which caused its setting up are found to be but pseudo reasons. For these very reasons, there cannot be a permanent modernistic ministry or church. The Unitarian church is almost a hundred years old and it has only 100,000 members in this country, and so unitarian preachers have to hang on to churches which are still able to draw their support from orthodox members, and universalist laymen must hide among orthodox believers to avoid the cost of supporting a cause in which they cannot possibly have any very vital interest.

The pulpit can retain its power only by serving in the place it was ordained and established to fill. And from the earliest times preachers of the gospel of Jesus Christ were nerved for their task by the fullest conviction that it "Hath pleased God by the foolishness of preaching to save them that believe." It is too early yet to celebrate, and entirely too early to relent in the fight; but the fact is, nevertheless, that Modernism is losing out and must lose out. A few preachers, on account of their outstanding ability, will be able to hold their places until they die, if they do not insist on living too long, while preaching an emasculated gospel. But all from the highest to mediocre and down are losing out and shall lose out. Why should men, women and children keep up a punctual attendance upon the service of the house of God when the message heard there is not essential, any-

way? Why should men pour out their money (and remember that the Church has always been supported by the small gifts of the many and not by the large gifts of the few) to support the gospel if men can be saved without it? Now the fact is they will not do it—they are not even doing it in the proper sense now. Fundamentalism is winning and is bound to win. Otherwise the Church would disappear and the ministry would perish.

Go into practically any city of the land today and find out what preacher is known and loved by the good people, and known and feared by the bad, and you will find that he is a preacher who believes and preaches that the only hope of mankind is in vital relationship with Christ. It is thus with Matthews in Seattle, Massee in Boston, Truett in Dallas, Shuler in Los Angeles, Roach in New York, Norris in Ft. Worth, Riley in Minneapolis, and Hargett in Kansas City. None of these men has any occasion, in his own behalf, to complain that the pulpit has lost its power. And there are thousands of others like them all up and down the land.

The preacher must not expect to have "legislative" power. He can have only the power that he earns and deserves. But there are reasons to believe that preachers of full salvation are entering an era of opportunity that is superior to any they have had in a hundred years. The day of theological controversies is drawing to a close. Pretty soon a man cannot get a hearing on threadbare "Fundamentalism" any more than he can on routine "Modernism." Then every preacher must have something positive and definite to say. When the wind ceases to blow, the props become a menace. Now, as almost never before, the preacher who has really thought his problems through and has come out with a definite, positive message of salvation is going to get a hearing and is going to be a power in his church and in his community. Sickly, sentimental lectures on current topics have had their day. The hour for the virile preacher of a saving gospel has struck and will strike more plainly as time goes on. It will almost come to the place where it is real preaching or none at all. This is the time for preachers of full salvation to come into their own, not on an argumentative basis, but on the sane, clean-cut, Pentecostal basis. This is the time for "old-time religion" churches to build larger auditoriums and enlarge their Sunday school facilities and to go in for a genuine soul saving and character building program. The modernistic pulpit is, indeed, losing its power. But sin is still sin and the Holy Spirit is still here to reprove sinners, and convicted sinners still long for the assurance that the message of the cross brings to them.

### WHAT OF THE CHURCH YEAR?

There is nothing improper about making the "times and seasons" of the year help you in building the interest in your services. Christmas and New Year are past. But there are Washington's birthday, Easter, Decoration Day, Independence Day, Labor Day, Thanksgiving, etc., yet to come. And the wide-awake pastor will not fail to use every occasion possible to draw special attention to the services of his church, and he will not fail to use such occasions to drive home special doctrines, privileges and duties to his people.

Some may object on the ground that you are "becoming like other people," but you will see to that by maintaining a genuinely spiritual atmosphere amidst all the "occasions." I was once holding a revival in a community of coal miners. The night services and the meetings of the Sabbath were well attended, but only a few came to the meetings on week days. But the Fourth of July came, and we announced well in advance that at ten o'clock on the morning of the Fourth we would have a special "Fourth of July Holiness Sermon." We had six hundred people out that Monday morning and had a wonderful salvation time. And I have seen the same thing done on other anniversaries. Labor Day, coming on Monday, provides a good opportunity for a brief, intense convention.

In fact, to "Be instant in season and out of season" would seem to us to require the preacher to make the very best possible use of every unusual day and season that comes on during the year. Someone has called our attention to the fact that sermons on such themes as "Death" are more effective in the winter when abundant illustrative material is near at hand, and that sermons on the "Resurrection" are especially effective in the spring.

## DEVOTIONAL

### LETTERS ON PREACHING

By A. M. HILLS

#### XXVI. Illustrations

First, be sure to have something to illustrate. The preacher deals in great truths of vital importance. There should be one great dominating truth which is the body and soul of every sermon. Around this there will naturally be subsidiary truths related to it and growing out of it as branches are related to the body of a tree.

I. Notice the importance of illustrations. Truths are driven home by illustrations. When we were a student in Yale Theological Seminary we were privileged to hear the three annual courses of "Lectures on Preaching" delivered by Henry Ward Beecher. One day he said to us, "Illustrations are windows used to let light in on a subject." From that day to this, in my outlines, I have introduced any extended illustration by a window. This great preacher was himself a master of the art of illustration, as his sermons and writings will show.

Other writers, putting it differently, have taught that the main purpose served by illustration is to excite the imagination of the hearers. The preacher who does not use this "most boundless, and restless faculty of the soul" will in time bring about the suicide of his ministry. Sometimes it becomes so long dead that it is past the need of burial! The neglect of appeal to the imagination by the preacher may arise either from prejudice or from ignorance of its value, but in either case it is alike fatal to pulpit usefulness. Dr. Pattison quotes Carlyle as saying, "Yes, friends, not our logical, mensurative faculty, but our imaginative one, is king over us." And Macaulay's words, "Logicians may reason about abstractions, but the great mass of men must have images." So it is by appeal to this universal faculty that the orator sways the masses and arouses lethargic minds to the desired decision. It makes truth so vivid that it can be felt, and become a motive to the will which decides destiny.

When the famous old Roman senator, who intensely hated Carthage, closed every speech habitually, whatever the subject discussed might be, with the words, "And Carthage must be destroyed," one day held up a beautiful bunch of

grapes fresh from Carthage, he fired their imagination with the dangerous nearness of their old-time deadly enemy. This time his "*Et Carthago delenda est*" made a profound impression which was never lost. "When William Knibb, coming back to England from Jamaica to plead for the freeing of the slaves, threw down on the platform of Exeter Hall, in London, the very fetters and chains with which the negroes were loaded, he instantly attained his purpose. The audience was in a moment stirred to a passion of indignation which nothing short of emancipation could allay" (Pattison, *Hom.*, page 268). An unusually beautiful slightly-colored young female slave was fleeing from the South to escape being the degraded victim of a slave-master's lust. She had reached New York City. Henry Ward Beecher heard of the case and assembled a vast audience in Cooper Institute; and took the beautiful girl on the platform and made a speech in her behalf which moved the audience to a frenzy of wrath. They raised on the spot \$2,200 to buy her freedom. The whole north was stirred, and vowed eternal opposition to an institution which was such a curse and disgrace to our nation.

Such is the power of illustration over the minds and hearts of an assembly when used by a master of men. And that is what a preacher should be ambitious to be. Nothing less should satisfy him. God calls men aside from other occupations into His ministry for no small purpose.

Still another result produced by illustration is conviction of sin. In the conduct of another a man can see himself. A well-wrought picture of life—actual or imagined—will tell another just how mean, how cruel, how detestably selfish, how wickedly false he has been himself. When Nathan spake his skillful parable to David the meanness of the rich man was very manifest and the king was swift to pass his righteous judgment, "As Jehovah liveth, the man that hath done this is worthy to die," because he did this thing and because he had no pity. And when Nathan said, "Thou art the man," he bowed his head in penitence and exclaimed, "I have sinned against Jehovah." Nothing could have made the truth more



vivid or more effective than the illustration. As by a flash of heaven's lightning, David saw himself as God saw him. Blessed is the preacher who can make an audience see themselves through God's eyes.

II. Notice the different kinds of illustrations.

1. There are words that are in themselves whole pictures. Some orators and writers have a veritable witchery, a wizard-like cunning, in their use of words. When Moses said

"Lord, thou hast been our dwelling place  
In all generations.  
Before the mountains were brought forth,  
Or ever thou hadst formed the earth and the  
world,  
Even from everlasting to everlasting, thou art  
God."

it was sublimity of thought and poetry of expression, and eloquence itself. When David wrote  
"He that dwelleth in the secret place of the Most  
High

Shall abide under the shadow of the Almighty.

For He will deliver thee from the snare of the  
fowler,

And from the deadly pestilence.

He will cover thee with his pinions.

And under his wings shalt thou take refuge."  
The single words were thrilling pictures of God's love and care.

Isaiah described the awful condition of the backslidden, sinful nation in these striking words: "Ah, sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly! they have forsaken Jehovah, they have despised the Holy One of Israel, they are estranged and gone backward. Why will ye be still stricken, that ye revolt more and more? The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and fresh stripes; they have not been closed, neither bound up, neither mollified with oil. Your country is desolate: your cities are burned with fire: your land, strangers devour it" (Isaiah 1:4-7). What striking imagery! What picture words!

When John Baptist saw the Pharisees and Sadducees crowding in with the rest to his popular baptism he shouted, "Ye generation of vipers, who hath warned you to flee from the wrath to come?" He seemingly could use words that pricked and cut and stabbed like a Damascus blade. No wonder he called an audience.

Many thought Thomas Guthrie, D.D., of Scot-

land, was the greatest preacher of his day. What a use of words he had! Listen to this: "Like the branches of the weeping willow, the affections of the natural man droop to the earth, and sweep the ground; harmless or deleterious, their bent is earthward. This world is his God; his heaven is here; his ten commandments are the opinions of men; his sins are his pleasures; his prayers are a task; his Sabbaths are his longest, weariest days; and, although no sheeted ghosts rise at midnight and leave the churchyard to walk the world till cock-crowing or break of day, in thoughts of God, of judgment, of eternity, he has spectres that haunt him, to escape from which he flies to the arms of vice, plunging deeper into sin." What audience is there whose attention would not be riveted by such gripping words?

Another Scotchman, Doctor Maclaren, showed his knowledge of the power of words when he wrote, "Every sin tells upon character, and makes the repetition of itself more and more easy. 'None is barren among them.' And all sin is linked together in a slimy tangle like a field of seaweed, so that a man once caught in its oozy fingers is almost sure to drown."

2. Next beyond picturesque words is the simile. It is a more extended picture with the features of likeness named. How very often Jesus used it! "The kingdom of heaven is like a grain of mustard seed," "like leaven," "like to a treasure," "like a merchant," "like to a net," "like a householder," "like to a certain king." There are several hundred such similes carefully stated in the Bible.

3. Then comes the metaphor, showing likeness with the term of comparison omitted. It is a favorite figure of speech, most effective with orators.

4. There is the anecdote, biographical incident, or a story which is similar to the anecdote, but may be more extended.

This kind of illustration requires great art and skill; but when well used it is most effective. Dr. Pattison quotes Dr. Guthrie again on this special point: "By awakening and gratifying the imagination, the truth finds its way more readily to the heart and makes a deeper impression on the memory. The story, like a float, keeps it from sinking; like a nail, fastens it in the mind; like the feathers of an arrow, makes it strike; and like the barb, makes it stick." This masterful orator here uses four similes to picture the wondrous power of a story—illustration. Many preachers effect to despise it as beneath their dignity. We admit that stories can be long-drawn out and

become prosy and powerless. They can also be too numerous, so that their combined effect is to hide and bury the truth which they were intended to enforce and make clear and vivid.

We are not however defending the misuse and abuse of this, or any other kind of illustration. But we insist upon it that this may be, and often is, the most effective form of illustration. The reason is perfectly plain. Whatever has occurred in one human life may sometime be repeated in another human life. There is a constant repetition in human experiences, and an abiding similarity in human weaknesses and temptations and falls. Any godly father may have evil sons as Eli had, for a similar reason and with like result. Ten thousand times ten thousand godly men have fallen precisely as David fell; and, thank God, multitudes have been restored to the divine favor just as he was restored. But, lest that very pardoning grace should be a peril to others the after-effects of the sins of this pardoned and sanctified man darkened all his after days. The love of money caused Judas to fall from the inner circle of Christ's selected disciples, and millions of God's children have fallen in the same way. The Bible is packed with biographical pictures, incidents and anecdotes, replete with moral lessons. The history of men and women since through all the centuries down to the present hour, is full of moral instruction; and the minister who does not sedulously collect and index and make usable such vast and valuable material is recklessly wasting the fruits of his reading and study, and seriously sacrificing the usefulness of his life.

No intelligent Christian would think of denying that Dwight L. Moody was one of the great soul-winners of the Christian centuries. He was not trained intellectually, in the ordinary meaning of that word. But he was a man of one book, the great Book of all books. He was self-taught and God-taught; and he learned by incessant practice how to tell stories to illustrate truth. Here is one of them:

Text, Matthew 6:33. "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." He closed his sermon with this story, here slightly abridged: "Before I left home I was wild and unconverted. I was hoeing corn with a man one day, and he was weeping. I asked him what was the matter. He told me a story that I did not understand. It was then a mystery. He said when he left home his mother gave him this text of Scripture, 'Seek ye first the kingdom of God, and his righteousness;

and all these things shall be added unto you.' He told me that he paid no attention to it, and left home. He said, 'I walked from town to town to get work. The first Sunday I went into a little country church and the minister preached from the text mother gave me, I said, 'I wonder if that man knows me.' I thought the minister was preaching straight at me. But I said to myself, 'I am not going to seek the kingdom of God yet; I am going to get rich first, and then when settled down in life, I will attend to the interests of my soul.'

"You see it was exactly what God told him not to do. He went to another town, and in a few weeks went to church; he heard another sermon from the same text. He knew now that God was calling him, and it made a deep impression on him; but he calmly and deliberately said, 'I will not seek the kingdom now. I will wait till I am rich.' He went once more to church, in a third town, and to his surprise heard another sermon from the same text. The Spirit of God strove with him mightily. But he fought Him away. After that he said, 'All the sermons I have ever heard made no more impression on me than on that stone,' and he struck it with his hoe.

"I did not know what to say to him then, and soon after left for Boston. When I was converted, almost the first man who came into my mind was that neighbor, and I thought when I went home I would talk to him about his soul. When I got home I asked mother about him. 'Why, didn't I write you about him?' 'Write what?' 'Why, he has gone to the insane asylum, and if any of the neighbors go to see him he will point the finger at them and say, "'Young man, Seek first the kingdom of God and his righteousness.'" Reason had reeled and tottered from its throne, but God had sent that arrow into his soul.

"The next time I went home they told me that he was up on the farm and idiotic. I went to his house and found him in the rocking chair. I spoke to him, but he did not know me. He gave me an idiotic stare, and he pointed his finger at me and said, 'Young man, Seek first the kingdom of God and his righteousness, and all these things shall be added unto you.' Everything else was gone, but the text was still there. He soon after died, and lies buried near my father; and when I visited the grave the wind howling about it seemed to say, 'Seek first the kingdom of God and his righteousness; and all these things shall be added unto you.'

## HINTS TO FISHERMEN

By C. E. CORNELL

### Ram's Horn Sermons

The devil probably felt that he could sit down and rest a little on the day the cigarette was invented.

Some of us would talk less about the neighbors if we would talk more to the Lord.

There are people who claim they want to go to heaven who are in no hurry to make the start.

We can get rich sooner by going to the Bible than we can by going to a gold mine.

Nothing will bring barrenness to the soul like looking at everything through money.

The man who is cheated is a great deal better off than the one who cheats.

Joining a church with a high steeple is not always a start for heaven.

There is no authority in the Bible for believing there is any such thing as a little sin.

The fate of Lot's wife shows that it is about as bad to look back as it is to go back.

Grumbling in a Christian is a sure sign that he does not pray enough.

Those who are sure of going to heaven want to take the whole world with them.

There is hypocrisy in thanking God for the bread and finding fault with the cook.

The greatest deeds upon which the angels look don't get into the newspapers.

The devil is surest of those who think they can live in sin another day and be safe.

A good thing to do when you pray is to ask God to bless somebody you don't like.

### Words of Wisdom from Washington

Washington gave utterance to many striking sentiments that are pertinently applicable today. They are as wholesome as when first given to the world:

Peace with all the world is my sincere wish.

Observe good faith and justice toward all nations.

The Constitution is the guide which I never can abandon.

The power under the Constitution will always be in the people.

The tumultuous populace of large cities is ever to be dreaded.

Knowledge is in every country the surest basis of public happiness.

Let us have a government by which our lives, liberties, and properties will be secured.

In every act of my administration I have sought the happiness of my fellow citizens.

Treaties which are not built upon reciprocal benefits are not likely to be of long duration.

It should be the policy of United America to administer to the wants of other nations, without being engaged in their quarrels.

The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government.

Standing, as it were, in the midst of fallen empires, it should be our aim to assume a station and attitude which will preserve us from being overwhelmed in their ruins.

### The Holy Spirit is the Conservator of Orthodoxy

Rev. Daniel Steele, D. D., preached a great sermon on the above subject at the National Camp-meeting, Lansing, Mich., Sunday, June 15, 1884. Here are some "high spots" from that remarkable sermon:

"The term orthodoxy signifies right beliefs in respect to fundamental Christian doctrines. These are the supreme divinity of Jesus Christ, the divine personality and the work of the Holy Spirit, the three-fold personality of the one divine substance, the substitutional atonement, justification by faith, regeneration and sanctification by the Holy Spirit both rendered necessary by original sin, a tendency toward sin born in fallen man, the future general judgment of the race assigning some to eternal rewards and others to endless punishments according to the permanent character voluntarily chosen in this life, the only probation. This, as I understand it, is the substance of orthodoxy."

"The fullness of the Holy Spirit in pastor and people will always ensure a correct theology."

"The Holy Spirit in the believer preserves, vitalizes, and makes real to the consciousness all the essential truths of the gospel."

"Church history demonstrates that so long as the church is filled with the Holy Spirit, her grasp of all cardinal Christian truth is firm and unswerving."

"Mr. Spurgeon recently made this remark, 'Doubts about the fundamentals of the gospel exist in certain churches, I am told, to a large extent. My dear friends, where there is a warm-hearted church you do not hear of them.' They do not come near, it is too warm. I never saw a fly light on a red-hot plate.' A heresy in respect to saving truth never yet lighted on a red-hot body of believers. But again and again it has alighted on denominations which have cooled off in zeal and have fallen into spiritual decay."

"The resurrection of the dead soul to newness of life by the Holy Spirit, is a mighty confirmation of Jesus' resurrection from the tomb."

"Who would be knowing anything about Jesus Christ today after 1,800 years of absence from the earth, if it had not been for the Holy Spirit, His successor on earth?"

"Preachers generally preach what the people delight to hear. A church declining from high spirituality does not like to hear of the exceeding sinfulness of sin, and its dreadful punishment in hell-fire, the necessity of repentance, the new birth and sanctification of the Spirit. So the pulpit furnishes the pews with good moral essays on the beauty of virtue, and as a result every distinctive truth of the gospel has been neglected for a generation in many pulpits. To be silent on any doctrine for a generation is to root it out of the faith of the church."

"The Universalist thinks that God is too good to damn him, and the Unitarian thinks that he is too good to be damned, so they both rid themselves of the unpleasant doctrine of eternal punishment, the one on the ground of God's benevolence and the other on that of man's goodness."

"History is philosophy teaching by examples. Like causes will continue to produce like effects. It will be true of the existent evangelical churches that the speculative age will succeed the spiritual, if we suffer the spiritual era to depart. Then the heresies will swarm into the vacuum left by the Holy Ghost."

"Harvard University went over to Unitarianism because the church herself apostatized from the faith. You cannot, by legal documents, prevent a denomination from drifting away from its creed. If Methodism backslides from orthodoxy, she will carry her universities with her."

"Wesley records the fact that 99 per cent of those converted at his altars received the direct witness of the Spirit to their adoption into the family of God."

"Often the new convert is told that if he would have joy, he must seek it in doing every duty. Thus, duty, a term used only twice in the New Testament — and then having no reference to the Christian life — usurps the place of the Paraclete, the well-spring of perennial joy."

"The modern treatment of sin is alarmingly superficial. It is treated as if consisting wholly in the act; the state of heart behind the act is ignored. The doctrine of original sin, a poison stung into humanity by the sin of Adam, and curable only by the radical purgation of the believer's soul, body and spirit, through the Holy Ghost in entire sanctification, after the new birth, has quite generally 'dropped out of our pulpits. How few preach about sin in believers!'"

"It was Whitefield who wisely said that he 'had rather have ten members wholly consecrated to God and filled with the Spirit, than 500 that the devil laughs at in his sleeve.' The world has an instinctive fear of the man who intensely believes the whole Bible from cover to cover."

"'Give me 100 men,' says Wesley, 'who fear nothing but sin and desire nothing but God, and I will shake the world, and I care not a straw whether they be clergymen or laymen, and such alone will overthrow the kingdom of Satan, and build up the kingdom of God on earth.'"

"A Brahman once said to a Christian, 'I have found you out. You are not as good as your Book. If you Christians were as good as your Book, you would in five years conquer India for Christ.' Come, Holy Spirit, and so cleanse and fill us that we may be as good as our Book!"

### A Very Remarkable Prayer

Alice Stone Blackwell in Zion's Herald gives this remarkable prayer that ought to be read several times.

An ancient prayer, from Queen Elizabeth's Prayer Book, was read by Miss Margaret Bondfield, M. P., during her recent address at Ford Hall, Boston. It showed how the people were suffering through the economic changes then taking place, and the attitude of the Church of England at that time. The audience were struck by the prayer, and a number of them wanted copies. As Queen Elizabeth's Prayer Book is now rare and hard to obtain, you would render a service by reprinting this particular prayer. It is entitled "A Prayer for the Social Distress."

"They that are snared and entangled in the utter lack of things needful for the body cannot set their minds upon Thee as they ought to do; but when they are deprived of the things which they so greatly desire, their hearts are cast down and quail for grief."

"Have pity upon them, therefore, most merciful Father, and relieve their misery through Thy incredible riches, that, by removing their urgent necessity, they may rise up to Thee in mind.

"Thou, O Lord, providest enough for all men with Thy most bountiful hand. But whereas Thy gifts are made common to all men, we through our selfishness do make them private and peculiar. Set right again that which our iniquity hath put out of order. Let Thy goodness supply that which our meanness hath plucked away. Give meat to the hungry and drink to the thirsty; comfort the sorrowful, cheer the dismayed, and strengthen the weak; deliver the oppressed, and give hope and courage to them that are out of heart.

"Have mercy, O Lord, upon all forestallers, and upon all them that seek undue profits or unlawful gains. Turn Thou the hearts of them that live by cunning rather than by labor. Teach us that we stand daily and wholly in need of one another. And give us grace by hand and mind to add our proper share to the common stock; through Jesus Christ our Lord. Amen."

#### Those Terrible Children of Ours

When it is all boiled down and the skimmings skimmed off, the boys and girls of the present day are not much, if any, worse than former generations. There have always been "scallawags" and dissolute fellows among the youth; but while this is true, there have also been numerous young people who were clean-lived, chivalrous, courageous defenders of the purity of the opposite sex, with a Christian experience who were not afraid to show their colors. Here is an illustration to the point:

A group of boys and girls from a certain college spent an evening around a camp-fire on a big black rock beside a little river—"cats" and games and good-fellowship. As the hour for "lights out" in the dormitories was nearing, they stood in a ring around the embers and sang a Christian song; then two of the boys very simply and naturally thanked God for the delightful fellowship and good time—and apparently no one was shocked or thought it out of place. Many of our young people have an untarnished Christian character. Let us thank God and take courage and hope for many more.—C. E. C.

#### Apostasy

When one has professed the grace of entire sanctification, be he layman or preacher, and then deliberately—because of advantage or otherwise—refutes the doctrine and experience, and goes further and questions the eradication teaching, giving out that "he never saw a sanctified man or woman, and that all that anyone has to do is to repress the carnal mind," that man or that woman

is more than a backslider, he or she is an apostate, and greatly in danger of finally losing the soul. Such an individual is fearfully near crossing the dead line.

We have known a number of preachers especially who over a period of years drew Nazarene money to support them, professed to be in harmony with our usages and doctrines, who all the time in their hearts were false to our teachings, all of which came to the surface when they left us. This kind of a life and a lie is pure and simple hypocrisy. I would rather go to the judgment from the heart of Africa than to go there from a double, deceptive life.

We do not assert that we have *all* the truth, but that we do have *the* truth. That regeneration and entire sanctification—the eradication from all sin—is a sure and sublime possibility in this life. That thousands have experienced the complete eradication from the *inbeing* of sin, and have backed up their profession by a consistent and holy life: This is our uncompromising attitude, here we will stand, God helping us.—C. E. C.

#### Little Sparks

"Enter ye in at the strait gate." Remember that the gate is at this end of the journey, and only straight men can get through the strait gate.

James declares that some people talk so much that they have no religion left.

Character is what a man is at midnight. Reputation is what he is at high noon.

The way to be a strong Christian is to have a plenty of moral muscle.

Prayer is talking to God. Meditation is God talking to us.

"Killing time" is murderous business.

Naaman, the Syrian leper, said: "I thought." A case of supreme egotism.

#### Lips that Touch Rum Cannot Wed in Takase

At least one village in Japan is "dry" in the accepted prohibition sense of the word. The young women residents, by refusing definitely to marry any young man who has not taken the pledge, are declared to be responsible.

The members of the Young Women's Association of Takase noticed that an abnormal quantity of sake, the national Japanese drink, was being consumed by the "young bloods." They organized and voted unanimously to have nothing to do with any youth who drank sake.

## HOMILETICAL

### BIBLE EXAMPLES OF ACHIEVING FAITH

By W. B. WALKER

"Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

**T**HERE is faith that brings the blessing of regeneration and entire sanctification to the penitent and consecrated soul. But saving and sanctifying faith is not the only faith. We have achieving faith. Faith that brings things to pass. We shall consider:

#### I. That Achieving Faith Will Change Natural Laws.

Do you think it an incredible thing for the law-maker to change his own laws? He who has power to make laws, also has a right to change those laws at his disposal.

1. Moses' faith in God changed the course of water, and let the host of God pass safely through the Red sea. The children of Israel numbered more than 600,000 (Exodus, 14th chapter).

2. The crossing of Jordan was another example of intervening power that changed a natural law. God suspended the course of the river for the time being (Joshua, 4th chapter).

3. Joshua arrested the sun and moon in their course, that he might have time to defeat the enemies of Israel. The scientists would say that such a thing was an impossibility, but it was done just the same (Joshua 12:12, 13).

4. The Maker of such a law broke it for the marriage in Cana of Galilee. He turned water into wine, which was looked upon as an impossibility. (John 2:1-11).

#### II. It Was Achieving Faith that Pulled Down the Strongholds of the Enemies of Israel.

1. It was faith and obedience that brought the walls of Jericho to the ground, and spared the house of Rahab. Doubtless it looked foolish to the inhabitants of Jericho to watch the Israelites march around the city. But Israel believed what God said. They obeyed. Nothing is foolish that God says to do. The walls fell, and Rahab's house was spared (Joshua, 6th chapter).

We as Christians have strong walls of indifference, and impregnable walls of opposition, but

achieving faith and perfect obedience will bring the walls down with a crash.

2. It was the same faith in nature that gave Gideon such overwhelming victory over the Midianites. He did not defeat his enemies because of his man power and splendid equipments, but faith in Him that is able to do all things for him that believeth (Judges, 7th chapter).

3. It was unstaggering faith in God that brought one stroke from the eternal world that slew 185,000 Assyrians (2 Ki. 19:35). The people believed God. The man that believes God always comes out the better.

#### III. Achieving Faith Brought Physical Healing to Multitudes During the Earthly Ministry of Jesus and His Apostles.

1. Blind Bartimæus was most gloriously healed because of his faith. Christ said to him, "Go thy way; thy faith hath made thee whole" (Mark 10:46-52).

2. The woman with the issue of blood for twelve years was healed through faith. She had spent all her means, but rather grew worse. Her faith was such that if the hem of the Master's garment could only be touched, all would be well. The Savior turned to her and said, "Daughter, be of good comfort; thy faith hath made thee whole" (Matt. 9:21, 22).

3. Ten lepers came to meet Jesus for healing, and they were instantly healed. Nine went their way but did not return thanks and appreciation to the Healer. But one expressed his gratitude to Christ for His healing power. "Arise, go thy way: thy faith hath made thee whole" (Luke 17:11-19).

4. Achieving faith will bring healing power to our sick and afflicted bodies of today. But it takes unstaggering faith in the promises of God. Such healing has been promised (James 5:16-18).

#### IV. Achieving Faith Enabled the Early Church to Burn Her Way Through Tradition, Unbelief, and Formalism to Glorious Victory.

1. On the Day of Pentecost three thousand were converted to Christianity. Jesus had said, "Greater works than these shall ye do, because I go to

my Father." Just 120 Spirit-filled people to go up against the Roman empire.

2. This faith brought a constant revival to the Church. In Acts 2:41 we are told that three thousand were converted in one day, and a few days later the men alone who believed numbered "about five thousand" (Acts 4:4). Then a mighty revival broke out in Samaria under the preaching of Philip.

3. Just a glance at the labors of Paul will show how faith pushed beyond uncharted seas and planted the gospel in unknown regions. On went this battle-scarred veteran of the cross until the gospel was preached and churches were established in Asia Minor, Europe, and the known world.

4. If the Church of this century succeeds it will be through achieving faith. O Church of God, gird thyself with the whole armor of God, and with a faith that knows no defeat let us go in for mighty revivals and the upbuilding of the great cause of righteousness in the world! Nothing is impossible to him that believeth. Achieving faith will bring about revivals of the old-fashioned type, the building of new churches to house growing congregations, and the liquidating of long-standing debts. On with the revival and the building up of God's kingdom.

TEXARKANA, TEXAS

### ABIDING IN CHRIST

By A. M. HILLS

*Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me (John 15:4 R. V.).*

Perhaps nearly all of us have some relative or friend or acquaintance who might ask us to come and make them a brief visit with a little valise. But, alas, who of us knows of anyone who would invite us to come with a packed trunk to remain for good, and for aye? But that is precisely the kind of invitation Christ lovingly urges upon each of us. And He promises to make provision for all the consequences.

I. He promises to make us *bear much fruit* (verse 5).

II. He promises to cash all checks we may ever draw on the bank of His grace (verse 7).

III. He assures us that His Father and He will feel highly honored, even glorified, if we draw heavily and do a tremendous spiritual business at their expense (verse 8).

IV. He indeed, so far from getting tired of seeing us around, will be delighted to have us share in all the joys and rewards of the whole establishment (verse 11).

V. And, wonder of wonders! He divulges the

secret that He chose us for this very purpose to make us fruitful partners in the whole great business of blessing and saving the world (verse 16).

One day, when we were a pastor in Pittsburgh, the great Andrew Carnegie called three of his most faithful employees, all young men, into his office, and surprised them by saying to them, "I am getting old, and this great business is too vast for me to carry alone. You have labored as devotedly for this great iron business as if it had been your own; and now it shall be yours. From this day forward, your salaries shall continue, and you shall also have a fixed per cent of all the profits of the firm." Those three young men (if I remember), Henry Phipps, Henry Frick, and Charles Schwab, went out of that office potential millionaires, and soon were many times millionaires.

That is a picture of Christ and us. He asks us to "abide with him forever," and put heart and soul into His work and the affairs of His kingdom. The fruitfulness and joy and glory He will bestow upon us, only God can know and only eternity can reveal.

### CHRIST'S SECOND ADVENT—A TIME-LY THEME

By C. E. CORNELL

Texts: Acts 1:11; 1 Thes. 4:16, 17.

I. IN RECENT YEARS THERE HAS BEEN REVIVED INTEREST IN BIBLE PROPHECY RELATING TO THE SECOND COMING OF CHRIST

1. Safe and safe statements relative to this important event.
2. That Christ is coming back to earth again is assured. The scriptural statements are emphatic.
3. That we are surely nearer His second coming than the apostles or our fathers.
4. That many of the present Christian world are believing that His coming draweth nigh.

*Illustration:* The significance of the hour is outlined in the following statements:

1. That the present crisis points towards the close of the times of the Gentiles.
2. That the revelation of our Lord may be expected at any moment, when He will be manifested as evidently as to His disciples on the evening of His resurrection.
3. That the completed Church will be translated to be "forever with the Lord."
4. That Israel will be restored to its own land in unbelief, and be afterwards converted by the appearance of Christ on its behalf.
5. That all human schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will then be subject to His rule.
6. That under the reign of Christ there will

be a further great effusion of the Holy Spirit upon all flesh.

7. That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour.

### II. THE JEWS RETURN TO JERUSALEM

1. Will all return?
2. Many undesirable.
3. The Zionist movement.

### III. THE SECOND COMING AND ITS RELATION TO THE INDIVIDUAL

1. Not to scare people.
2. But to inspire to godliness.
3. "Watching"—ourselves, that we keep righteous.
4. The grace of God our only remedy.

### IV. EVERY EFFORT MUST BE PUT FORTH TO SAVE A RUINED RACE

1. Pentecost will inspire to larger faith and results.
2. To larger and more permanent missionary activities.
3. To an intense desire for the salvation of the individual.

### THE ILLUMINED NEW TESTAMENT

By WM. HESLOP

#### MATTHEW, THIRD CHAPTER

1. Repentance (verse 2).
2. Confession (verse 6).
3. Fruits (verse 8).
4. Positive righteousness (verse 10).
5. Baptism with the Holy Ghost and fire (verse 2).

The baptism with the Holy Ghost is one of the many terms used to set forth the second work of grace or "The second blessing" properly so called. The first blessing includes conviction, repentance, faith, regeneration, the witness of the Spirit, etc. The second blessing includes consecration, faith, cleansing, purity, filled with the Spirit, etc. Sinners repent and believe and are born of the Spirit. Believers consecrate and believe and are baptized with the Spirit.

The Baptism with the Spirit is accompanied with power for service. The order is:

- (a) Cleansing.
- (b) Filling.
- (c) Power.

6. Winnowing, verse 12.

7. Heaven, verse 12.

The only alternative is hell.

Note 1. "The Pharisees" means "separated." They were the formalists, ritualists of Christ's day. They were outwardly very religious.

Note 2. "The Sadducees" means "righteous." They were the materialists of Christ's day. They denied the supernatural. They did not believe in miracles, the resurrection, angels or spirits. They were first century higher critics.

3. "O generation of vipers." Here John traces them further back, further than the ape, even to the old serpent the devil. Vipers are deceitful, poisonous, crooked, malicious.

### SERMON SEED

By T. M. ANDERSON

TEXT: *This day is salvation come to this house, for the Son of man is come to seek and to save that which was lost (Luke 19:9, 10).*

In this text we see the purpose of the coming of Jesus Christ; also a concrete evidence and proof of His power to save the lost. The conversion of Zacchaeus furnishes us with this example of the Savior finding and saving a lost man.

Three phases of truth are here seen:

#### I. JESUS CAME TO SEEK THE LOST.

1. This shows the fact that God considers man lost now. Not that he will be lost at some future date; but lost now to God, and hope, and life, as though he were in hell. The only hopeful feature of the case of man is that God has not yet abandoned him: He is seeking him now.
2. In order to seek the lost God came to the place where man is lost—this world. Hence the incarnation of God in the flesh. He became sin for us that we might be made the righteousness of God in Him.
3. The fact of God's seeking the lost of earth. God feels a loss in the loss of man. He seeks a man as one who seeks a goodly pearl, and sacrifices all to obtain it. He seeks to be reconciled to man. He seeks the love of man; his company. He lays siege to the very heart of man to win it for His very own.

#### II. HE CAME TO SAVE THAT WHICH WAS LOST.

1. To save man God must find a solution of the problem of sin. This was found in the death of Jesus. To save man God must break the bonds of sin. He must deliver man from the power and love and indwelling of sin.
2. To save man, He must save not only the man, but all that is possible in man. He must save him to fulfill the purpose for which He created him. Save man to the extent that man will love God with all



his heart. Saved so that he might serve Him in holiness and righteousness before God all the days of his life. Save him so he may praise God. Save him that he may worship God. Save him so God may fully possess him as a treasure unto Himself.

### III. THE SIMPLE CONDITIONS TO BE MET BY THE MAN THAT JESUS FINDS IN ORDER TO BE SAVED, ARE SHOWN IN THE SALVATION OF ZACCHAEUS.

1. Zacchaeus wanted to see Jesus, who He was. Any man who wants to see and know Jesus will get saved. To want Him is the first condition.
2. He found a way to overcome the hindrances to see Jesus. Though small of stature, and hindered by the crowd, yet he determined to see Jesus. Determination that overcomes things is a second condition.
3. He received Jesus joyfully. The Lord made the first move toward this man. He said, "I must abide at thy house." Zacchaeus received Him gladly. Let every sinner feel so toward the Lord; and salvation will come that day.
4. The sincerity of the man was seen in the fact that he made restitution. He made things right. He repented of his past. He had done with a further course of sinning. No man can be saved who does not do as much as this. Jesus always makes such a change in the sinner's life.
5. He gave to others. Thus his salvation became evident by the thought he had for others. Men are saved to serve, both God and others. A saved man becomes the channel through which the Savior pours His love out to others in good deeds.

*TEXT: I will pray the Father, and he will give you another Comforter. I pray for them (John 14:16; 17:9).*

The connection between these two passages is readily seen. In the first Jesus promises to pray for the disciples. In the second He is praying for them. Thus what He promises to do He is now fulfilling. But He does not pray for the Comforter; He prays for the disciples, and the Father answers that prayer by giving the Comforter. Thus we see that the answer of the prayer of Jesus for His disciples is obtained when the Holy Spirit is given. We have only to study the prayer

in order to know what the gift of the Holy Ghost means to the believer. This prayer is the seventeenth of John.

### I. JESUS MENTIONS CERTAIN FACTS CONCERNING THE DISCIPLES WHICH REVEAL THE NECESSARY SPIRITUAL STATE OF THOSE WHO CAN RECEIVE THE HOLY SPIRIT.

1. They received the words of Jesus—repentance and faith.
2. They knew surely that He had come from God—witness within.
3. They believed on Him—trust in Him.
4. They had been separated from the world.
5. They had been kept from sin, so none was lost except Judas (study verses 9, 11, 16).

### II. LET US NOW NOTE THE PRAYER WHICH THE GIFT OF THE HOLY GHOST FULFILLS. IT HAS FOUR PARTS TO IT:

1. "Sanctify them through thy truth." The all-important question of how can one be sanctified is now answered: One is sanctified when the Holy Ghost is given. He is the answer to the prayer, "Sanctify them." He is the Spirit of truth; and He sanctifies them through the truth. Jesus is the Truth. He is the Word of Truth. The Spirit sanctifies the soul through the truth as it is in Jesus.
  - (a) Their sanctification is to be like His (Jesus') sanctification. "I sanctify myself that they might be sanctified" (ver. 19). He was holy by nature. They were to be made holy by grace; in the gift of the Holy Spirit. He was set apart to a holy service. They were to be set apart to a holy service. Both He that sanctifieth and those sanctified were to be one in this respect.
2. Their preservation is to be a work of the Holy Ghost (v. 15). The great question is how can one live holy and keep holy in such an evil world? The answer is, God will keep through His own name by the Holy Ghost those whom He makes holy. The preservation of the children of God is a marvel to all. Yet it is a fact that the Holy Ghost within is greater than the evil world without. He who fails to receive the Holy Spirit must fail to receive the only means of his preservation.
3. The unification of believers is another

work of the Holy Ghost. "That they may be one" (v. 21). This does not unify all believers in their preferences of government, but it does unify them in heart, spirit, purpose, love, hope, and doctrines that are fundamental. The likeness of their unity is that of the godhead, says Jesus. "As thou, Father, art in me, and I in thee, that they also may be one in us." Their union is in Him. They are united to Him as the branch to the vine. They are a part of Him; partakers of His nature and of His life.

4. Their glorification in heaven is another phase of the work of the Holy Ghost. "I will that they be with me where I am" (v. 24). To bring the sons of God to glory, God hath given them the Holy Ghost. Jesus has willed that they be with Him and share in His glory; so the Father answers the prayer of the Son, and gives the Holy Ghost as a pledge and earnest of the honest purpose of the Father to bring His children to share this inheritance. Thus we see how important it is that we receive the Holy Spirit so that all for which Jesus has prayed might become a fact of experience in the heart of the believer, and end in the final blessedness of glorification in heaven.

### SIDELIGHTS ON THE TEXT, OR GEMS FROM GENESIS

By WM. HESLOP

#### CHAPTER THREE

In the first few verses of chapter three of Genesis, the Word of God is questioned, added to, mixed up, altered, contradicted, denied, and rejected.

1. QUESTIONING THE WORD OF GOD. "YEA hath God said?" is the question mark of Satan reminding us of his "IF thou be the Son of God" in Matthew 4:3, 6. Beware of Satan's "Yea" and "If."
2. ADDING TO THE WORD OF GOD. God said, "Of every tree . . . freely eat." Eve added, "Of the fruit." Eve also added, "Neither shall ye touch it." God never mentioned anything about touching it at all.
3. MIXING UP THE WORD OF GOD. God said, "The tree of life was in the midst." Eve said, "The tree of knowledge" was in the midst.

The devil and men are everlastingly questioning, adding to, and mixing up God's Word.

4. ALTERING THE WORD OF GOD. Eve said, "neither shalt thou touch it," and God never said this.
5. CONTRADICTING THE WORD OF GOD. God said, "ye shall surely die." Satan said, "Ye shall not surely die," and thus the Word of God is questioned, added to, mixed up, contradicted and rejected. Satan and Eve are the first so called higher critics.

Notice here a few things about our adversary, the devil.

1. PERSONALITY. This is referred to four times in John 8:44.
2. FALL. Through pride (1 Tim. 3:6).
3. TITLES
  - (a) The Slanderer (Luke 4:3).
  - (b) The Adversary (Mark 1:13).
  - (c) The Tempter (Matt. 4:3).
  - (d) The Prince of this world—he rules it (John 12:31).
  - (e) God of this world (2 Cor. 4:4).
  - (f) Roaring lion (1 Peter 5:8).
  - (g) Angel of light—he deceives (2 Cor. 11:14).
4. CHARACTERISTICS
  - (a) Presumptuous (Job 1:6).
  - (b) Proud (1 Tim. 3:6).
  - (c) Malignant (Job 1:9; etc.).
  - (d) Lying (John 8:44).
  - (e) Subtle (Gen. 3:1).
  - (f) Deceitful (Eph. 6:11).
5. POWER
  - (a) He can blind men (2 Cor. 4:4).
  - (b) He can deceive men (Rev. 20:3).
  - (c) He can sift men (Luke 22:31).
  - (d) He can enslave men (Luke 13:16).
  - (e) He can hinder (1 Thess. 2:18).
6. WISDOM. Shown by the instruments he chose for his work:
  - (a) Adam, who once had fellowship with God (Gen. 2:16-18).
  - (b) David, who was a servant of God (2 Sam. 11:2).
  - (c) Peter, who was an apostle of the Lord (Luke 22:60).
  - (d) Judas, who once followed the Lord (Luke 22:47).
  - (e) Ananias, who was a disciple of the Lord (Acts 5:1-5).

## 7. Doom

- (a) He will be cast out of heaven onto the earth (Rev. 12:9).  
 (b) He will be cast into the bottomless pit (Rev. 20:3).  
 (c) He will be cast into the lake of fire (Rev. 20:10).

## THE BIBLE IS FULL OF QUESTIONS

1. "Adam, where art thou?" (Gen. 3:9).
2. "Who told thee that thou wast naked?" (Gen. 3:11).
3. "What is this that thou hast done?" (Gen. 3:13).
4. "Why art thou wroth?" (Gen. 4:6).
5. "What alleth thee?" (Gen. 21:17).
6. "How long wilt thou refuse to humble thyself?" (Exod. 10:3).
7. "Wherefore do ye spend your money for that which is not bread?" (Isa. 55:2).
8. "Is there anything too hard for me?" (Jer. 32:27).
9. "Who will go?" (Isa. 6:8).
10. "What is that in thine hand?" (Exod. 4:2).
11. "Can these bones live?" (Ezek. 37:3).
12. "How shall we escape?" (Heb. 2:1-3) etc.

## "WHERE ART THOU?"

Adam and Eve, although covered with their own man-made religion of dying fig leaves, afraid and hiding because of shame, fear, guilt, remorse and the accusings of conscience, which is always on God's side, confessing themselves naked although they were covered with green fig leaves, are sought and found by Divinity. Divinity is here seeking humanity.

Man is made for fellowship with God. Sin breaks that fellowship. God is the first to seek its restoration. As the hart pants after the water brook, as the musician longs for his lute, and as the mother longs for her babe, so God longs, pants, yearns after His wayward, wandering sons and daughters.

## INVENTORY

## "Where art thou?"

1. In regard to the Bible.
2. With regard to Christ.
3. With regard to the Holy Ghost.
4. With regard to the wrath of God.
5. With regard to the coming of Christ.

## "Where art THOU?"

1. God thinks about us.
2. God speaks to us.

## 3. God waits for an answer.

## EXCUSES

1. Adam. "The woman whom thou gavest."
2. Eve. "The serpent beguiled me."
3. "I have married a wife and cannot come."
4. "I have bought a yoke of oxen and must needs prove them."
5. "Suffer me first to go and bury my father," etc.

## THE WAR OF THE AGES

"Thy seed . . . her seed." Here is the first promise and first prophecy of the virgin birth. Not the seed of the man but the seed of the woman.

Here is "the war of the ages."

This war can be traced all through Scripture from Genesis to Revelation.

1. Cain and Abel.
2. Ishmael and Isaac.
3. Esau and Jacob.
4. Pharaoh and Moses.
5. Pharaoh and Israel.
6. Amalek and Israel.
7. Saul and David.
8. Athaliah and Joash.
9. Haman and Mordecai.
10. Herod and Christ. Also read Rev. 12, etc.

## SALVATION THROUGH SACRIFICE

"Coats of skins." God's salvation (God's way) in contrast to fig leaves (man's way).

God provided a covering through sacrifice, shedding of blood, pain, suffering, death.

"Coats of skins" plural number.

Undoubtedly God and Adam killed seven little innocent lambs, shed their blood, and thus Adam was saved through the blood of the lamb. **SELAH.**

"The scarlet thread" of sacrifice runs through the whole of Scripture from Genesis to Revelation.

1. The coats of skins.
2. Abel's lamb.
3. The ram offered instead of Isaac.
4. The Passover.
5. The two goats on the great day of atonement, etc.

## THE FALL

1. The test of obedience.
  - (a) Just and reasonable;
  - (b) Simple and plain.
  - (c) Practical and easy.
2. The Fall
  - (a) The serpent.
  - (b) The woman.
  - (c) The hiding.

## 3. The Results

- (a) Fear and shame.
- (b) Arrest and punishment.
- (c) Covering of skins.

## SERMON STUDIES IN HEBREWS

By W. W. CLAY

## III. The Purpose of the Book

In trying to discover the reason why this sermon was preached and written out for the blessing of the Church, we must distinguish between the human and the divine purposes, for these may not be the same. With regard to the book of Hebrews, the evident purpose of the writer was to influence a local church existing at the time the book was written; yet unquestionably the purpose of the Holy Spirit in inspiring its production reached out beyond that time and place to the Church in all the centuries to come. While the purpose of any sermon must be in harmony with the purpose of the Holy Spirit, yet it is blessed to realize that the Spirit may have purposes in that sermon far beyond the vision and plan of the preacher. But since the purpose of the Holy Spirit can only be dimly sensed, if at all, any discussion of purpose must of necessity be confined to the obvious intent of the human author in relation to the local condition of the church for whose benefit he wrote.

Every sermon has back of it a purpose. Even though the preacher may fail to recognize that he has a definite purpose, nevertheless it is there and largely determines the success or failure of the sermon. It may be to lead sinners to repentance; or to lead believers into holiness; or to inspire some other action on the part of his congregation; it may be to feed the flock and establish the saints by the simple exposition of the Word; or it may be to warn against error. The more clearly in the mind of the preacher his purpose is defined, the more efficient his work will be, for the treatment he gives his theme will always be dependent on the purpose back of it. So in the book of Hebrews we shall not be able intelligently to follow out the development of the theme until we grasp the purpose of the author.

The time when this book was written was one of severe testing to Jewish Christians. At the first, nearly all of the converts to Christianity were Jews living in Jewish centers where not only Jewish thought and customs predominated, but where the people were largely controlled by the priests and leaders of the old Jewish church. When the apostles turned their attention to evangelizing the Gentiles, the unbelieving Jews used

this as a fresh excuse to persecute the Church. Paul's ministry to the Gentiles was the excuse for the outcry against him at Jerusalem, as it had been the fear of the Church that it would be (Acts 21:21, 28). Soon the believing Jews had to face one of the greatest tests in the way of persecution that devilish ingenuity could devise. Heretofore, though accepting Jesus and enjoying His salvation they also had been loyal Jews, attending the synagogue services, worshipping at the temple and enjoying its privileges; but now both by the bitterness of their persecutions making it hazardous to do so, and by the express order of Jewish authorities, they were cut off from all these privileges. No longer could they offer sacrifices; no longer could they take part in the passover feast and the other great feasts of the Jews. Even the Jewish sabbath, which most of them observed in addition to the Lord's day, became a day of emptiness since they were banished from the synagogue services. To thus be pushed out into the same class with Gentiles, to be shut away from the religious life of Israel, though one of the best things that could happen for the sake of the cause of true salvation was the sorest trial that they could be asked to undergo. Many to whom the loss of earthly goods would be no temptation to turn away from Christ, would question and hesitate at this. To encourage these persecuted ones to hold fast to Jesus, to keep them from forsaking Christ, to show them how much more they had than those who clung to Judaism, and how much greater were their privileges than those who kept the old order with its sacrifices and ceremonies that were only the shadow of the reality they enjoyed in Christ, seems to be the purpose of the book of Hebrews. So we find it filled with warnings against sin, against neglect of so great a Savior and His great salvation, against wavering, against failure to go on into the fullness of salvation, against backsliding, against apostasy. It is pre-eminently a book of warnings.

In order to appreciate this fully it will be necessary to establish the fact that this sermon was not primarily intended for outbroken sinners, nor Christ-rejecting Jews, nor even for Jews who were consorting with Christians and looking toward becoming Christians and giving some sort of assent to the gospel; but to believers, to those who were genuinely saved, to those who had actually believed on Jesus and by thus believing on His name had become the sons of God. While it is evident that the arguments and expositions of type and antitype were such as would in that day be understood

only by those who were Jews by birth, or by those who had been careful students of the Old Testament scriptures, yet it is also evident that only the ones who were also in grace could appreciate the force of the message or apply it to themselves.

Let us note some passages in Hebrews that establish this fact. In the second chapter, note that the relationship of Jesus to the ones to whom this book was written is *not* spoken of as of Savior and sinner, but of sanctifier and sanctified (v. 11); and the words that refer to the hearers are *not*, as in other places, enemies, aliens, sinners, ungodly, but "sons" (v. 10), "brethren" (vs. 11, 12), "the church" (v. 12), and "children" (v. 13). In chapter three they are addressed as "holy brethren." While the name "brethren" might be applied by a Christian Jew to a non-Christian Jew, yet under no circumstances could a Christ-rejecting or Christ-neglecting Jew be called "holy." Again, notice the sixth verse of the same chapter: "Whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." Here the hearers are spoken of as having a confidence, a term synonymous with faith, and also a hope that brings rejoicing, something that no sinner has or ever can have. They are exhorted, not to believe and obtain a joyful hope, but having these to hold them firm to the end.

Again in the fifth chapter he calls them "babes" (v. 13), and a babe always has life—the word "babe" is never used in the Bible of unsaved people. In the sixth chapter he exhorts them to "go on to perfection, not laying again the foundation of repentance and of faith toward God;" yet if they were not in Christ this foundation would have to be laid; and in the ninth verse of the same chapter he says, "We are persuaded better things of you and things that accompany salvation," a declaration that he regarded them as really saved.

Passing over many other references, look at verses 34 and 35 of the tenth chapter: "For ye . . . took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence." Sinners do not take joyfully the spoiling of their goods, even for the gospel's sake. Neither do they have an inner consciousness of a title to treasure in heaven, such as is declared in the words, "knowing in yourselves," nor do they have any claim on heaven's substance. And in the words, "Cast not away, therefore, your confidence," they are exhorted, not to believe, but, as the word "therefore" implies, because they have

an inner consciousness of an eternal possession already theirs through faith, not to throw this faith away. In the twelfth chapter, nearly every verse bears evidence that it was written for saints, not for sinners: it expressly states that God was dealing with them as with sons, and that chastisement was a proof of their sonship (v. 7); it closes with the declaration that they had received a kingdom that could not be moved (v. 28). And then in the last chapter of the book, in his threefold reference to "them that have the rule over you," he is speaking of them as a part of the Church under the watchcare and guidance of its heaven-sent pastors (ch. 13:7, 17, 24).

We have dwelt much on this fact not alone because it is being contested at the present time, but because it is vital to an understanding of the purpose of the book. Warning to saints and warning to sinners require the use of different methods, an appeal to different motives and an exhortation to different action. The sinner must be urged to believe; the believer, to hold fast his confidence (ch. 10:35). The sinner must be urged to seek deliverance from Satan as his master; the believer, to seek succor when he is tempted (ch. 2:18). The sinner must be exhorted to seek the mercy that will forgive his transgressions; the believer, to seek the mercy that obtains for him help in time of need (ch. 4:16). The sinner must be warned to seek for pardon of sin; the believer, to seek for perfection through sanctification (ch. 10:14).

Having established the fact that the warnings of Hebrews apply primarily to saved people, let us note how the note of warning goes through the entire book. Look at some of the expressions used that are of themselves warnings: "Lest we should let them slip;" "If we neglect;" "Take heed lest . . . in departing from the living God;" "Lest any of you be hardened;" "Fear lest any should come short;" "Lest any man fall;" "If they shall fall away;" "Cast not away;" "If any man draw back;" "Lest any man fail;" and many others. Look, too, at how often the words and expressions that imply the opposite of backsliding and wavering are used, such as steadfast, faithful, firm, hold fast, endured, established, cannot be moved. Then notice how many things are spoken of that Satan uses to cause believers to let go of God: fear of death (ch. 2:15); temptation (ch. 2:18); unbelief (ch. 3); failure to enter God's rest (ch. 4); failure to grow in grace (ch. 5); forsaking the assembling of the saints (ch. 10:25); opposition (ch. 10:32 to 12:5); reproach (ch. 10:33, 11:26, 13:13); chas-

tening (ch. 12); inbred sin (ch. 12:14, 15); lack of love (ch. 13:1-3); unchastity (ch. 13:4); covetousness (ch. 13:5); and false doctrine (ch. 13:9).

On the other hand, consider the incentives that the inspired writer uses to encourage faithfulness: awe and reverence (ch. 1); the suffering of Christ (ch. 2:9, 10, 18); the faithfulness of Moses and of Christ (ch. 3); the compassion and power of our great High Priest (ch. 5 to 7); the costly price of salvation (ch. 8 and 9); divine vengeance (ch. 10); the return of the Lord (ch. 10:37); the example of the saints of other ages (ch. 11 and 12); the gaze of Jesus (ch. 12:2); the love of God (ch. 12:5-13); the imperishable things of eternity (ch. 10:34 and 12:25-28); and the beautiful city "whose builder and maker is God" (ch. 11:10, 16, and 13:14). Even that wonderful eleventh chapter, the greatest treatise on faith ever written, was written to warn and encourage to steadfastness: every hero of faith whose portrait adorns this beautiful art gallery of God was one who was tested to the utmost, yet held fast; while the climax of this chapter in verses 32 to 36 emphasizes not the faith that saved them from sinning, nor faith for achievement, but the faith that kept them saved amidst fiercest trials, and the faith by which they achieved amidst the strongest opposition. Even the beautiful benediction at the very close of the sermon echoes the note both of warning and encouragement.

And how beautifully every word, every sentence, every thought, was adapted to carry out this purpose. The very things that the enemy was using to discourage and defeat them are shown up as incentives to faithfulness. They were shut out from the high priest, but they had a greater one. They were denied the privileges of the temple, but they are pointed to a "greater and more perfect tabernacle, not made with hands" (ch. 9:11). They could not offer at the temple altar, but they are reminded of another altar which was theirs, "whereof they have no right to eat which serve the tabernacle" (ch. 13:10). Though here they had no continuing city and were exiled from Jerusalem, yet there was a better and brighter city for them which was to come (ch. 13:14).

In all this the writer has not neglected the text of his sermon; but out of the text and the development of its theme he brings forth these warnings, as we shall see from a further consideration of the theme of the sermon.

## Outlines and Studies THEME—Trifling with God

Text—Heb. 12:25

1. Everywhere in the world are warning signals—red lights, "Look out" notices, warning bells, waving flags. God has hedged in the way to heaven with warning notices at every danger point. The text is one of these, and one well worth heeding.

2. The text is not a solitary warning, but a summing up of the many warnings of the book of Hebrews. For while this book contains the greatest exposition of the meaning and process of holiness with warning notices at every danger point that was ever given to men, and while it treats of both the positive and negative phases of faith leading up to one of the most glorious climaxes of the Bible, and while it treats of the exaltation of Jesus perhaps more than any other book of the Bible, yet it is pre-eminently a book of warnings. That is why it says so much about Jesus, to show how awful it is to reject Him. That is why it says so much about holiness, to make you afraid to ignore or cast away such a wonderful, blood-bought salvation.

I. A WARNING THAT CAN APPLY TO THE UNSAVED:  
"How shall we escape if we neglect so great salvation?" (Heb. 12:3).

1. This warning is directly related to the text. The highest reason of all for accepting salvation is not in its greatness because of what it does for us—though in this it is superlatively great—but because it "began to be spoken by the Lord" (Heb. 12:3).

2. Since God has spoken in warning not to neglect it, salvation is not only a desirable thing but an indispensable one, and you cannot afford to live unsaved or die unsaved.

3. The saddest thing in a sinner's rejection of Christ lies in the fact that not his sins (though many) nor his wasted years, nor his blighted life, will keep him out of heaven, but this one thing: he neglected Jesus whose salvation would pardon the sins, and cover the record of wasted years, and make anew the life.

II. A WARNING TO THE UNSANCTIFIED.

"Let us therefore fear lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. 4:1).

1. This is as much the voice of God as is the call to repent. His voice always calls to holiness. The sooner you get it the safer for you, and the nearer you are to realizing all the will of God for you.

toward each other (v. 12).

(3). They were to increase in love toward all men, those not of the church (v. 12).

(4). They were to increase in love as Paul was their example ("Even as we do toward you" (v. 12).

c. For establishment in holiness as a preparation for the coming of the Lord (v. 13).

THEME—The Will of God for the Christian.

Text—"For this is the will of God, even your sanctification" (1 Thes. 4:3).

I. "Your" refers

1. To the model church of chapter one.
2. To the well-reported church of chapter three, v. 6.

II. "Sanctification."

Look up various definitions and statements in dictionaries, theologies, and statements of belief of the different denominations.

III. "The Will of God."

The requirement of God as well as a heritage from God.

THEME—Some Practical Results of Sanctification.

Text—1 Thessalonians 4:3-6.

The little word "that" used in these verses refers to "This is the will of God even your sanctification," of v. 3.

I. Personal Cleanliness. "That ye abstain from fornication." v. 3. The word here translated "fornication" is used in other places to embrace all sorts of uncleanness.—A. Clark.

1. This embraces a clean life inwardly as well as outwardly: clean thoughts, clean motives, clean deeds, clean conversation, etc.

2. Note the human element entering here: "That ye abstain." God sanctified in order that we might co-operate with Him in keeping clean.

II. Proper Self-control. "That every one of you should know how to possess his vessel in sanctification and honour" (v. 5). Paul always uses the word "vessel" in reference to the body (see 2 Cor. 4:7, 2 Tim. 2:21).

1. In sanctification the carnal is removed, but the human must be controlled. Paul said, "I keep my body under" (1 Cor. 9:27).

2. Discipline is to be exercised over all the legitimate appetites, passions, and traits

of personality.

III. Proper Respect for the Rights of Others. "That no man go beyond and defraud [overreach, oppress] his brother in any matter" (v. 6).

Sanctification makes one a gentleman, respecting the liberties of others. Liberty must not be confused with license.

THEME—God's Call to His Children.

Text—"For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God" (1 Thes. 4:7, 8).

THEME—Christian Comfort.

Text—"Wherefore comfort one another with these words" (1 Thes. 4:18).

I. Comfort in the Hope of Immortal Life through the Resurrection of Jesus Christ (vs. 13, 14).

II. Comfort from the Fact that All Saints Shall Share Alike (v. 15). The dead saints have lost nothing, but will share in the coming of Christ the same as those living.

III. Comfort in the Coming of Christ as the Fulfillment of Our Hope (vs. 16, 17).

THEME—Children of the Day.

Text—"Ye are all the children of light, and the children of the day" (1 Thes. 5:5).

I. Children of the Day are Looking for the Coming of Christ. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (v. 2).

II. Children of the Day Discern the Signs of the times. "For when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape" (v. 3).

III. Children of the Day are Not of Darkness, but of the Light. Therefore they are

1. Awake, watchful. "Let us not sleep as others, but let us watch and be sober" (v. 6).

2. Have on God's equipment, or armor. "Putting on the breastplate of faith and love; and for an helmet, the hope of salvation" (v. 8).

3. Are assured of salvation. "For God hath . . . appointed us . . . to obtain salvation by our Lord Jesus Christ" (v. 9).

IV. To the Children of the Day Christ is the Same, whether they are Dead or Alive at His Coming. "Whether we wake or sleep, we

should live together with him" (v. 10).

THEME—Practical Christian Duties.

Text—1 Thessalonians 5:12-15.

I. Duties Toward Christian Leaders.

1. Place of these leaders.

(a) To labor among the saints (v. 12).

(b) To have leadership of the church in the Lord (v. 12).

(c) To admonish (Are your advisers—Weymouth; are maintaining discipline Moffatt (v. 12).

2. Our duty toward these Christian leaders.

(a) To know them (v. 12) (To show respect for them—Weymouth).

(b) To esteem them very highly [exceeding highly R. V.] in love for their works sake" (v. 13).

II. Duties Toward Fellow Christians.

1. "Be at peace among yourselves" (v. 13).

2. "Warn [admonish R. V.] the unruly" (disorderly R. V.) (v. 14).

3. "Comfort the feeble-minded" (Encourage the faint hearted R. V.) (v. 14).

4. "Support [lit., prop] the weak" (v. 14).

5. "Be patient [long-suffering R. V.] toward all men" (v. 14).

6. "Do not render evil for evil" (v. 15).

7. Ever follow the good (v. 15). (Always seek opportunities of doing good both to one another and to all the world—Weymouth).

THEME—Standing Orders for Christian Soldiers.

Text—1 Thessalonians 5:16-22.

1. "Rejoice evermore" (v. 16).

2. "Pray without ceasing" (v. 17).

3. "Give continual thanks" (v. 18).

4. "Quench not the Spirit" (v. 19).

5. "Despise not prophesyings" (v. 20).

6. "Prove all things" (v. 21).

7. Shun all evil (Abstain from every form of evil, R. V.) (v. 22).

THEME—Entire Sanctification.

Text—"And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thes. 5:23, 24).

I. A Necessary Prerequisite—Peace with God. "The very God of peace" (The God who gives peace—Weymouth).

II. A Complete Work—"sanctify you wholly" (literally through and through).

III. Sanctification is the Preserving Experience. "And I pray God your whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ."

IV. The Surety of Obtaining this Experience. "Faithful is he that calleth you, who also will do it."

## ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

### The Inner Light

A ship in the middle of the Atlantic ocean is loaded with many miles of telegraph cable to be laid on the bottom of the sea. One end of the cable is fastened at the station on the shore; the steadily moving ship forces the miles of insulated wire to run off yard by yard and mile by mile out of the hold where it has been carefully coiled.

It is very important in laying the cable to know that no break occurs and that no accident severs the communication with the shore station. How is the cable engineer to know at every moment of his progress across the wide ocean that he is connected with the cable station? In a small room in the heart of the ship is a delicate instrument called the mirror galvanometer, responsive to an electric current which comes from the shore station, through the miles of cable under the sea, and then through the great coils of cable in the hold of the ship, into the galvanometer in the testing room. While the cable remains unbroken a pencil of light is thrown from the mirror and falls steadily on a graduated scale on the opposite wall. This light witnesses to the presence of the continuous current, so while the light glows the watchers know that the communication is intact. Every half-hour the spot of light suddenly leaps sidewise and runs around the room, a pre-arranged signal from the shore for confirmation.

In the deep recesses of the soul of a Christian gleams an inner light, fed by the ceaseless current of divine grace. This is a trustworthy witness of our abiding communion with the living God. Wherever we may be borne on the ocean of life, we bear within our believing hearts the sure evidence of our union with Christ in an assurance vouchsafed to us by our heavenly Father.—Rev. George Burlingame in the Expositor.

### Walking as He Walked

The earliest language was picture language. As S. D. Gordon says, it is a great help sometimes to dig down under a word and get the picture. Here



is a man standing on a roadway, earnestly beckoning, and pointing to the road he is in. The Old Testament word for this picture of our word follow is literally *same road*, and the word which Jesus himself used means *in behind*. Follow me, take the same road that I do, get in behind and help in my work—that was what the call of Jesus meant to Andrew and Peter, James and John, and Matthew.

A writer in the Congregationalists talks about how to follow aright. He recalls a company of boys drilling in the open square of a village. With short, crisp commands they were put through their motions by their leader. At last, with a note of impatience in his voice, he cried: "Fellows, quit looking down at your feet! Eyes to the front! Your feet will follow your eyes!"

Our feet do follow our eyes. We look steadily at what is good, and we walk towards it. We fix our eyes on what is wrong, and we find ourselves drawing near it. This is what the Bible means when it bids us run "looking unto Jesus." As we look to Him every day, we come ever nearer to Him, and grow more like Him. Our feet follow our eyes. We ought to walk even as He walked. —Tarbell's "Like Christ."

Says Dr. Louis Albert Banks: "Some of you remember the story which the elder Hawthorne tells of the great stone face up among the New England hills. The boy Ernest, sitting one evening with his mother and looking off at that noble profile, heard for the first time the tradition that there was coming some day a man with the same gracious features, a man who would in his own character embody those graces of personality which would give him a right to such a face. The old legend sank deep into the heart of the boy, and he watched the strange and beautiful face all through the days of his boyhood, and on through youth and middle age, and finally into old age. Three times it had been rumored that the man who would resemble the great stone face was coming, and thrice Ernest had been disappointed. Yet every day of his life, without knowing it, he had been influenced in his conduct and in his thought by that strangely noble stone face outlined against the sky. Again, and again, and again, as the years went on, he had looked with reverence, almost with worship, on the benign features of that rudely chiseled face and thought about the beauty of the character which the man who should resemble it should possess. And all the while he had been trying to do his duty day by day and faithfully fill his little niche in the

common life about him. One day a famous poet came to see him. They went out at the setting of the sun, and Ernest, then an old man, addressed the people, as was his wont, upon some simple but beautiful theme. As the rays of the setting sun fell first on the great stone face and then on Ernest's face, the poet exclaimed, 'Why, Ernest himself is like the great stone face.' So as we live in fellowship with Jesus Christ, bearing the cross with Him, walking with Him daily in service as He goes about doing good, as we study His personality, as we enter into His joy in saving the lost and bringing gladness to the sorrowful heart, keeping ever before us His character as the One altogether lovely, we shall become like Him, and shall enter even here into the realization of that most precious promise of our immortality that there we shall be like Him."

#### A Well of Water Springing Up

On Cape Cod, south of Provincetown, is a very curious spring. It is in the center of a hollow which is fifty feet deep and two hundred feet across. This hollow is perfectly dry except at high tide. Then all at once, cool, sweet, drinkable water wells up from the center of this hollow. The water keeps rising until the crater is full. With the setting of the moon the water recedes and disappears. In a drought, when many wells are empty, it never runs dry. It is as certain as the tide. It must be that the stream that feeds it somewhere in the sand dunes is blocked in some unknown way by the sea. When the sea climbs up the beach at full tide, the spring bubbles up. It is called the Moon Spring.—Expositor.

#### The Irony of Jesus

A more elaborate and more amusing episode is that of the Pharisee's drinking operations. We are shown the man polishing his cup, elaborately and carefully; for he lays great importance on the cleanness of his cup; but he forgets to clean the inside. Most people drink from the inside, but the Pharisee forgets it, dirty as it is, and leaves it untouched. Then he sets about straining what he is going to drink—another elaborate process; he holds a piece of muslin over the cup and pours with care; he pauses—he sees a mosquito; he has caught it in time and flicks it away; he is safe and he will not swallow it. And then, adds Jesus, he swallows a camel. How many of us have ever pictured the process, and the series of sensations, as the long hairy neck slid down the neck of the Pharisee—all that amplitude of loose-hung anatomy—the hump—two humps—both of them slid down—and he never noticed—and the legs—all of

them—with whole outfit of knees and big padded feet. The Pharisee swallowed a camel—and never noticed it (Matt. 23:24, 25). It is the mixture of realism with absurdity that makes the irony and gives it force. Did no one smile as the story was told? Did no one see the scene pictured with his own mind's eye—no one grasp the humor and irony with delight? Could anyone, on the other hand, forget it? A modern teacher would have said, in our jargon, that the Pharisee had no sense of proportion—and no one would have thought the remark worth remembering.—Dr. T. R. Glover.

#### The Justice and Mercy of God

Two men—one of them indifferent to religion, the other an earnest believer in the claims of Christianity upon the human soul—went together to the valley of the Conemaugh after the great disaster that came from the breaking of a dam, in the hope that they might be of use to the sufferers. As they stood looking at the awful field of wreckage, beneath which lay hundreds of ruined homes, and uncounted decaying bodies, the first man said with a shudder:

"And yet you believe in an all-powerful, merciful God. Where is His mercy here?"

"This is man's work, for which he alone is responsible," was the prompt reply. "God made the water and gave it a certain weight. He made earth and gave it a certain force of resistance. He made men and gave them the intellect to understand these inexorable laws of weight and resistance. When men enclose a huge body of water behind a clay wall which they ought to know is too weak to hold it, it is man who is responsible for the result. Every broken law brings its punishment. That is God's justice. But yonder is His mercy."

He pointed to the distance from which on every side streamed relief wagons, and railroad trains laden with help and sympathy from almost every part of the land. "It is only the life of a certain number of bodies which has ended here. But God through this disaster has lifted countless human souls in sympathy and tenderness nearer to His own nature."—The Youth's Companion.

#### Concealed Glory

Forgotten treasures are sometimes brought to light in strange ways. There was an interesting case some time ago in London. In an old church, St. Mary Abchurch, built by Sir Christopher Wren, the architect of St. Paul's, a beautiful ceiling has been discovered, painted by Sir James Thornhill, a famous artist, two hundred years ago.

He it was who first painted the interior of the dome of St. Paul's.

Though an artist of real distinction his work, being chiefly decorative and depending on the durability of the building, has been spoiled by time. It is therefore all the more remarkable to find a good specimen of his work after so long a lapse of years. The beautifully painted ceiling was discovered through the fall of a beam supporting the roof of the church, which let in a ray of light. Now a ring of electric lights has been placed high up in the roof, and visitors can see the lovely work of this artist, work that so long has gone unnoticed. Until that ray of revealing light fell on it, no one suspected its presence.—The Christian Herald.

#### False Lights

St. Paul warns against making shipwreck of faith. And full many a soul is making such a sad end of faith by following false lights and thus running afoul the reefs. Years ago it was the custom of the lawless dwellers on the Bahamas to put false lights along the shore to tempt navigators onto the shoals where their vessels would be pilaged. And Satan is doing that very thing today. What wrecks the devil is making of many dear people who once knew God, but have yielded to the lure of other things and are now in despair, robbed of hope and heaven!

#### TITBITS OF MISSIONARY INFORMATION

By ROY G. CODDING

The China Inland Mission reports 904 baptisms in the months of January to May, 1927.

"Already some missionaries have left Shanghai for Hankow and other points in the interior."

"The British have withdrawn over two-thirds of their military forces from China—a sign that much of the danger to foreigners seems to have passed. The outlook for peace between contending forces is, however, as remote as ever."

A recent conference in Shanghai of 94 delegates, representing 16 denominations (chiefly Presbyterian, Reformed and Congregational) took steps toward the formation of a United Church of Christ in China. It involves over 1,000 churches in 16 provinces—about one-third of the 400,000 Protestants in China.

Newspaper evangelism is winning souls to Christ in Japan.

Abyssinia with some adjacent countries forms one of the largest sections yet untouched by evangelism—chiefly Mohammedan.

"Colporteurs in the Nile valley do not have an easy job. Many of the people cannot read, and of those who can many oppose—Coptic Christians, often, as much as Mohammedans. Great patience, tact and perseverance are needed.

Missions, December number, tells of the return of several Baptist missionaries to their respective stations in China: to Chengtu, West China, "quiet situation, with officials and people friendly." Two men to Hogo, South China, "friendly welcome. Increased attendance in hospitals and schools." Sun Wu Hsien, South China, seemed threatened. Officials fled. "In spite of these things six men baptized, four of them hospital patients." Gingling College, in Nanking, East China, interrupted by the Nanking upheaval, regular college work impossible since last March, "but the Chinese faculty and students that remained are carrying on creditably."

A Salvation Army leper settlement, financed with American gifts to General Booth, will be established on the banks of the Ganges near Benares, India.

"The Chinese Home Missionary Society is planning to send out a new band of missionaries to Yunnan province. . . . It is very gratifying to know that these people have decided to serve Christ and their fellow men in that distant place, well knowing that political upheaval and open banditry are awaiting their coming."—Missionary Review of the World.

A handful of Christians in Tanabu, Japan, asked the Methodist missionary in Hirosaki to give one yen for each yen that they would contribute to build them a church. He doubted their ability, but when he dedicated "the trim, pretty little building" he learned that they had given two to his one.

The fact that the Hindus of higher castes in Western India do not permit those of lower castes to enter their temples—even those of Vithoba, one of the most democratic of their gods and worshiped by many of the "untouchables" in that part of India—is calling forth an angry and widespread protest from the Mahars and other de-

pressed castes. A little over two years ago I was permitted to see something of the beginning of this protest when I attended a big meeting of the Mahars near Buldana, Berar. And a number of years earlier I had found the Kolis (a much higher caste), in the foothills of the Western Ghats, talking revolt from the oppression of the Brahmins. How ripe a time is this in India for aggressive evangelism in the power of the Holy Spirit!

On the front cover of the Missionary Review of the World for December (their jubilee number) is an instructive design which shows by different shadings in true proportions the adherents of the various religions. In the center Protestant Christianity is represented by a cross, 180 million. Its background is a larger cross, of which the lower part, 300 million, is Roman Catholic and the upper, 130 million, is Greek and other Eastern sects. The background of the large cross, from the top down, shows Moslems, 240 million; Hindus, 240 million; Buddhists and Shintoists, 160 million; Confucianists and Taoists, 300 million; Jewish (at the foot of the cross), 15 million; animists and various atheistic groups (at the bottom), 240 million. This shows that all classes of professed Christians taken together, 620 million, are not only the largest, but more than twice the next smaller group.

The increase in the population of the world during the past fifty years is given as about 30%, or from 1,400 million to over 1,800 million, distributed as follows: All Christians, 60%—Protestant 80%; Roman Catholic 50%; Greek 30%. Confucianists and Taoists, decrease of 25%; Hindus, increase of 20%; Moslems, 20% increase (mostly in Africa); Buddhists and Shintoists, 25% increase; animists, atheists, etc., 20% increase. "The strictly pagan or animists have, however, decreased 30% in the last fifty years, so that the increase has come from the growth of atheism in such lands as Russia or the falling away from faith in other countries." The increase of the Jews is estimated at 150%, due to their large birth rate.

"The Christian converts from other religions have grown from about one million to over four million—or a four hundred per cent growth, not including those who have died. The Protestant converts in the mission field were estimated in 1877 to be about 300,000, but today the communicant Protestant church members in those fields number 3,600,000—over a thousand per cent increase. The total adherents to Christian churches in mission fields are estimated at over eight million.

## PRACTICAL

### THE PREACHER HIMSELF

By E. P. ELLYSON

#### III. His Spiritual Culture

A lawyer once came to Jesus with the question, "Master, which is the great commandment of the law?" The answer to this question will indicate man's first and greatest obligation. What will this answer be? Will this commandment pertain to some particular outward action, something special to be done or some great service in the world; will it be some outward performance or show? In answering, "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." Jesus then went a step farther with His answer showing that there is another or additional obligation that is next in order and that these two encompass the whole of man's obligation. He says, "And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:35-40). Here Jesus reduces all the requirements of both the law and the prophets, the whole obligation of man, to a subjective condition that reaches out in two directions, which condition is expressed by the one word "love." Paul, following this lead, tells Timothy in one of his letters, "Now the end of the commandment is charity [love] out of a pure heart, and a good conscience, and of faith unfeigned" (1 Tim. 1:5). Paul locates this love in the heart, the subjective life, and that in a state of purity.

We must not however separate this word love altogether from the outward life of actions and confine it to the subjective life. The love itself is something subjective, but if it is subjectively present it is very sure to manifest itself in outward actions and attitudes. Behind all action is motive and behind attitude is character, and the real value and merit of all is that which is behind it. This, Jesus says, should be love. The thing of first importance is not action, is not service; there must be action and service but first in importance is the character of the person and the motive for that which is done. Unless there is love there is

no real merit, only the love service is the successful and worth while service.

The word underneath our English here is not the common word for love. It is a new word, a New Testament word belonging to Christianity. In the teaching of Jesus there was a new and dominant note; in behind Christian activity and service there was to be a different and deeper experience and motive which called for a new word to express it. The Greek word that is here translated love is *agape*. The common word for love is *filia*, which means natural, human, soulish affection. But this word *agape* belongs to the spirit rather than the soul, it carries with it a meaning deeper than fleshly human affection. It may be a human experience, but it must have in it an element of the divine. "God is love" (1 John 4:8, 16), this *agape* love. And it is this same word that John uses when he says, "Every one that loveth is born of God" and "He that dwelleth in love dwelleth in God, and God in him" (1 John 4:7, 16). And Paul tells us that this love "is the bond of perfectness" (Col. 3:14). This is more than natural human affection, it is not only social, it is moral and religious, it is a large element in the divine image. It is not an attainment, it is a gift of God, a part of the new creation obtained by us through the new birth by the Holy Spirit; it is imparted and infused divine nature and energy impelling to holy devotion and service. Paul explains the Christian life as "the love of Christ constraineth us" (2 Cor. 5:14). This word "constraineth" in the original Greek carries a triple meaning. First, it is to contain and to possess one; second, it is to hold together and restrain one; third, it is to compel or push one out as by force. The Christian life is a life enveloped and possessed by this love, restrained and held together by this love, pushed out into passionate and holy service by this love. What a wonderful life this is! It is the life the successful preacher must have and live.

Paul goes yet further in his analysis of this love. It is this *agape*, this charity-love, that he describes in the following terms: suffereth long, is kind, envieth not, vaunteth not itself, is not puffed up,

doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, never faileth (How much love as thus described do you possess?). He then goes on to say that without this love one is as "sounding brass" or a "tinkling cymbal" and that he is "nothing" and is profited nothing (1 Cor. 13:1-8). In this wonderful description we have love as a state or condition of longsuffering, kindness, humility, patience, forbearance, faith, etc., love as encompassing all of the graces and elements of disposition that belong to the ideal Christian life.

According to this new and summary statement of the law and prophets this love is to be manifested or reach out in two directions. First, it is toward God—"Thou shalt love the Lord thy God," second, it is toward man—"Thou shalt love thy neighbor as thyself." The first of these calls for that subjective experience of salvation and fellowship with God of which we spoke in our first talk, while the second calls for that good disposition of which we spoke in our second talk. Character has to do with what one is himself and his relation to God, while disposition is chiefly related to others to whom he must be rightly disposed and to his estimate of himself. The Christian, and the preacher, must be a representative Christian, must love with this *agape* love—must love God, love himself and love his neighbor as himself.

This obligation to love is most serious, more serious than we usually think. And when we do think of it we are apt to think more as to its manifestation than of love itself, to think more of the outward action than of the inward state. But this love must be first subjective, it must be a deep inward possession, a deep condition of the heart. First the entire subjective life must love God with all of its ability. Then there must be a love of self. I am one of the human race and I am to love all. One cannot have the right love for God and others unless he has a right love for himself. And then there must be a love of the neighbor equal to that of the self—"as thyself."

Not at all to take the loving of God from the first place, but because the preacher's special work is so largely a service to others, let us spend a moment in emphasizing the importance of this side of the obligation. Man is God's creation and He holds him as His sacred property and identifies him closely with Himself as to treatment. Jesus plainly tells us, "Inasmuch as ye have (or have not) done it unto one of the least of these my

brethren ye have (or have not) done it unto me" (Matt. 25:40, 45). The writer to the Hebrews tells us, "God is not unrighteous to forget your work and labor of love which ye have shewed toward his name, in that ye have ministered unto the saints and do minister" (Heb. 6:10). Solomon tells us that "He that hath pity upon the poor lendeth to the Lord" (Prov. 19:17). And Jesus tells us again, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. . . . And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:40, 42), and then utters this terrible warning, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6). In the light of these verses, how do snobishness, highbrow, cold-shoulder, unkindness, neglect of helpfulness and such like things appear? These all are but manifestations of conditions of the heart. Loving God is first, but loving the neighbor as one's self is a very close second and is necessary in the Christian life. There really can be no separating of this love; where it exists there will be both love to God and love to man. "If a man say, I love God and hateth his brother he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen" (1 John 4:20).

The preacher who succeeds must possess and be possessed by this love, and the more of it he has the larger will be his success. Love is capable of enlargement in human experience. In the subjective life of the growing, progressing preacher this love will "abound yet more and more" (Phil. 1:9), and will "increase and abound in love one toward another; and toward all men" (1 Thes. 3:12). But all are not thus abounding. There is the possibility and the danger of love waning instead of increasing. In one of the letters to the seven churches of Asia the charge is very seriously made, "Thou hast lost thy first love (Rev. 2:3), not all love, but the "first love" fervency. This is a marriage figure, the first love is the love of the courtship and the "honeymoon." After the marriage has taken place, and the responsibility of home building and support is realized, there may be less of visiting the ice cream parlor and less of certain knickknacks than in the courtship and honeymoon days, but the successful married life will then have in it no less of real love, no less of

kindness and consideration and the other graces that belong to this life, than before; there will be changes in the form of manifestation but the love will only grow deeper and deeper. But there is a danger of losing this first love. Unless there is a carefulness this fervency of love may be lost. Too often it is lost, sometimes almost unconsciously, through neglect and the pressure of the cares of this life, and unsatisfactory and serious results follow. That estrangement which finally leads to divorce begins with waning love. Where the first love is retained and increases there can never be any such separation. But we are not thinking so much of the married state as of the Church and the Christian life. This church at Ephesus had lost its first love. It possessed many things that were commendable, but for this loss it was judged and must repent or lose its light-holding power.

All backsliding and all loss of spiritual power begin with waning love. Love never stands still, it is always either increasing or waning. In the rush of these days and the strong allure of the world, it is quite easy to lose the fervency of the first love of the newly born Christian life, and the only safety is in increasing love. Probably in the majority of cases there is some experiencing of this loss of the first love. As the tasks increase and become common it is quite easy to lose that first fervency of love for the work with which the preacher was possessed at the beginning. Too many preachers have this experience of waning love and drift into routine professional service. And they are quite sure to have this drift unless special, determined attention is given to spiritual culture; to the increase of this love, to growth in grace. Seeing this danger, it is no wonder that Moses, in his closing address to Israel, exhorted them, "I command thee this day to love thy God" (Deut. 30:16); nor that Joshua in his farewell address, said, "Take heed therefore unto yourselves, that ye love your God" (Josh. 23:11); nor that Paul prayed so earnestly that this love might increase, as in the two cases cited above. There is small hope for the success of the preacher except where there is a continued spirit culture, which insures a growth of grace and of this fervency of love for God and man and increase of passion for and interest in the work.

(to be continued)

"There should be no more relaxation in enforcing prohibition laws than those against robbery and murder."—Standard Underground Cable Company.

## THE GREEK TESTAMENT IN THE LIGHT OF RECENT RESEARCH

By BASIL W. MILLER

### Studies in Textual Criticism (Continued)

IN the former article we have dealt with the original manuscripts of the Greek Testament, this should seem sufficient for our problem. Since there are over 4,000 manuscripts of the Greek Testament at hand, it would seem unnecessary to deal with the versions. But the great importance of the Greek Testament demands that we use every available source for light on the original text. It is estimated that there are between 8,000 and 30,000 manuscript copies of the Latin Vulgate. Should all the manuscripts in Greek of this Testament be destroyed, we would still be able to restore the New Testament from the versions alone. But of course the delicate shades of meanings, the nuances, tenses, voices and particles, which are impossible to translate, would be forever lost.

Christ doubtless spoke the Aramaic for the most part, but He certainly spoke Greek to the mixed multitudes from Philistia and Decapolis. It seems certain that Matthew, as reported by Papias, wrote "The Logia of Jesus" in the Aramaic. The *koine*, or the vernacular Greek, was current around the Mediterranean world. But in much of the Roman world this language had not reached the masses. North Africa knew little Greek; the same is true of Syria, where the Syriac flourished; and of the upper Nile, where would be found the Coptic, which is a modification of the Greek and the old Egyptian. From these sources the first demands came for a translation of the Bible into the vernacular. When the Church became strong in Syria, Egypt and North Africa the people demanded the Bible in their own languages. In using the versions or translations for the purpose of textual criticism or the reconstruction of the original text, there are some difficulties. The Latin has no articles; the Syriac tenses, like all the Semetic languages, are inadequate to render the finely wrought Greek tenses; the Coptic has no voice. There are three primary versions, the Syriac, the Coptic, and the Latin. The principal secondary versions are: the Ethiopic, the Gothic, the Armenian, the Persian, the Arabic.

*The Syriac Versions.* The Aramaic of Palestine was not identical with the Syriac of Syria, but it was closely related to it. Christianity early spread north to Antioch, and when it got further away from the centers where Greek was dominant, there came the demand for a translation into the Syriac.

First among such attempts was that of the *Diatessaron of Titian*, which is a Syriac harmony of our four Gospels, produced at Rome in 170 A. D. This word comes from the Greek *dia tessaron*, by means of four. The type of the text is that of the Western text. It is like the Old Latin more than the Old Syriac. Vogel discusses the relation between the two in *Die Altsyrischen Evangelien in ihrem Verhältniss zu Titian's Diatessaron*.

Second in this list comes the Old Syriac, which versions is thought to have been made around the year 150, and not later than 200. The earliest manuscript of this is the *Sinaitic Syriac*, which possibly belongs to the fourth century. It is still at Sinai in the Monastery of St. Catherine. The most unusual reading from this is concerning the birth of Jesus, which in Greek is *egennesen Iesoun*, "Joseph . . . begat Jesus." Von Soden in his text, from which Moffatt translated his much heralded *New Translation of the New Testament*, uses this. But in an earlier part it speaks of Mary the Virgin. So in reality Von Soden and Moffatt are at error. Other interesting readings are in this: in Matt. 1:25 with Aleph and B it omits "firstborn." Another document which gives the Old Syriac reading is the *Curetonian Syriac*. Le Hir in *l'Etude sur une ancienne version syriaque des l'Evangiles* discusses this at great length.

But the most common of the Syriac is that of the *Peshitta Syriac*. It is this text which appears in Funk and Wagnall's *Hexaglot* (which series of books I find the most helpful of any in my library for the study of the text of the Bible; for the Old Testament it has the Hebrew, the Septuagint, the Latin, the English, the German and the French texts side by side; for the New Testament it substitutes the Syriac for the Hebrew). The word *Peshitta* means simple; it came to be the common or current version, as our Authorized Version or the Latin Vulgate. This name is not found earlier than the ninth century. It is a revision of the Old Syriac just as the Vulgate is a revision made by Jerome of the previous older Latin versions. The type of the text is the Syrian, or the later type. In all there are about 268 manuscript copies of this version. For a student of the New Testament, who deals with the problems of textual criticism, or of exposition of the same, to be ignorant of the Syriac is an error of maximum magnitude. This exists in a translation into English by a Yale scholar by the name of Murdock, which unfortunately is out of print but oftentimes (as was the case with the writer) it can be gotten from second-hand book stores.

*The Egyptian Versions.* These versions are often called Coptic, which is an abbreviation of *Aiguptios*. Many Jews lived in Egypt, especially in Alexandria, and soon Christianity gained there a foothold. Up the Nile was found the Coptic language, a debased language from the ancient Egyptian, written mostly in Greek letters. In the second century this came about and formed a bridge between the Greek and the Egyptian. The dates of these versions are uncertain, but probably between 200 and 250 A. D. There are two outstanding versions of this. The best is the *Sahidic* or *Thebaic*. This is a rough translation, often leaving out many conjunctions, and using Greek words. The text is a mixture between the Neutral and the Western. The *Bohairic* or often called the *Coptic* is the official version of the Coptic Christians. This presents the Greek in a fair manner, though there is no distinction between the participle and the finite verb. There is no passive voice. Unfortunately but few scholars read the Coptic.

*The Latin Versions.* We now come to the versions of the Bible which are most important for the student of the New Testament, either as minister or scholar, and happily this is within the reach of all; since the Latin is studied so much in high school and college, and is easily read. In the African Latin we find fairly well preserved the text of the Old Latin. For it was first in Africa that the New Testament was translated into the Latin. Augustine speaks of *codices Afros*, and Jerome speaks of "*Latinorum interpretum infinita varietas*." Tertullian wrote in Carthage in A. D. 195 to 218, and Monceaux in *Histoire Litteraire de l'Afrique Chretienne* shows that he used Latin translations of many of the books of the New Testament.

Out of the confusion in the Old Latin MSS., both African and European, Pope Damasus (366-384) asked Jerome to make an authoritative version of the Latin Bible. He was a scholar of the first rank and hence well equipped for this task. He used the Old Latin MSS., as well as Greek MSS. At first this translation was strongly attacked as being unorthodox from the standpoint of text, as was that from which the Revised Version was translated. But gradually it came into its own and was finally used as authority. Augustine used this text for the Gospels in his writings. The term Vulgate was used of this translation in 1546 by the Council of Trent. Wordsworth and White have published a critical edition of the Vulgate. Much has been written on the Vulgate. The text

usually found is that of the Clementine Vulgate, which through long use is not the correct text. *Novum Testamentum Domini Nostri Jesu Christi Latine*, by Wordsworth and White, is the best text available. This can be purchased from the Massachusetts Bible Society, Boston, Mass. Price \$1. If one will buy a first year Latin book, and Nunn's *Ecclesiastical Latin*, and Harden's *Dictionary of the Vulgate*, in a month or so the treasures of the Latin Testament will be unlocked to him. As the knowledge of Greek is declining, through seminaries not requiring this for graduation, there is a gradual increase of the study of Latin by the clergy.

*Writings of the Fathers.* But the story of the materials for the regaining of the original text of the New Testament is not yet told. There remain the writings of the Fathers. If all Bibles, of all classes, were entirely blotted out, and also effaced from the memory of men, still it could be rewritten entirely from the quotations of the early Church Fathers. Of the chief Greek writers we name Marcion, Justin Martyr (who wrote during the last of the second century), Irenaeus, Clement of Alexandria, Origen, and Eusebius, who wrote a massive history called, *Historia Ecclesiastica*, and a score of others too numerous to mention. Of the Latin writers there are Tertullian, Jerome and Augustine, all of whom wrote concerning the New Testament and quoted from it. It is in these writings that we locate the references from the Greek Testament, and by means of them many times we are able to decide between two alternative readings.

The article thus far deals with the matter of textual criticism. With this material the scholar must labor to form the best text. All the texts or editions of the Greek Testament thus far produced have come from the materials treated above. But the matter of treating this evidence forms a different, a separate section of the science of restoring the original text. The value of such material is derived in another way. Sometimes one group of manuscripts gives one reading, while another gives a diverse one. Many times several readings must be decided between in the manuscripts. The external evidence has to do with the manuscripts, or groups of manuscripts, that give a certain reading, while internal evidence as to the correct readings deals with the text from the standpoint of the scribe who did the copying. *Transcriptional evidence* treats the problem from the view of the scribe, while *intrinsic* deals with it from the angle of the author of the book.

*Unintentional or accidental errors of the copyist.* Many errors made by the scribe in transmitting the manuscript are purely unintentional. One of the simplest of these was the misreading of the MS. Words were run together entirely, and it was easy to miss a letter or two thus. The similarity between the Greek letters made this easy. With this, words that were alike were often omitted. In 1 John 2:23 this is well illustrated. In the first clause we find *ton patera ekei*, which also forms the ending of the second clause. In many MSS. the second clause does not appear at all; for the scribe would see the last clause and would thus miss the former one.

Errors of the ear also were common. Some scribes copied from dictation and would be easy thus to mistake the sound of the words. The memory was also often faulty. Scribes would hear the words, but memory is treacherous at times, and thus errors crept into the copy. Also a scribe's mode of speech or grammar would affect his copying; the common errors he made in speaking would also at times be found in his manuscript copy.

*Intentional errors.* On the other hand, some errors were intentionally made by the scribe, even though it was done with the sincerest of motives. Many times an official corrector would revise a manuscript before it left the publishing house, or the copying office. In this class would come linguistic or rhetorical changes. Or historical difficulties would be sought to be cleared up, and an error would be made. Or again a passage would be intentionally changed to correspond with another one in another place. Doctrinal corrections were common. On this point Berger in the *Historie de la Vulgate* writes, "La dogmatique elle-meme a sans doute une grande part de responsabilite dans la corruption du texte la Bible Latine" (Dogma without doubt has a great part of responsibility in the corruption of the text of the Latin Bible). This is indeed true of all manuscripts.

*The Canons of Textual Criticism.* Through the ages the scholars in these realms have arrived at the following rules for deciding between the various readings in the several manuscripts: 1. That reading must be preferred which explains the origin of all others. 2. As a rule, the more difficult reading is likely to be the correct rendering. 3. The shorter reading is usually more genuine. Scribes more often added than they omitted words and phrases. 4. The reading characteristic of the author of the book is most liable to be correct. These



canons will aid the student in deciding between various renderings in the manuscripts. If one has a Greek Testament with various readings given at the side, these can be used to good advantage in helping to decide which is correct. The minister who is interested in textual criticism should by all means have Tischendorf, *Novum Testamentum Graece. Editio octava critica maior*. This carries all the various renderings from all the principal manuscripts, versions and the fathers on every word and passage in the New Testament. By use of this book and the several canons for selecting the best readings, and by weighing the evidence of books and groups of manuscripts, one can arrive at a knowledge of the text through his own efforts. This is good practice for the student of the New Testament; it gets him in closer contact with the original manuscripts.

The second class of internal evidence is intrinsic—or a study of the passage under consideration in light of the peculiarities of the author and of the book studied. The golden canon here is: No reading can possibly be original which contradicts the context of the passage or the tenor of the writing. When all passages have been studied in light of internal evidence it is usually found that such attests the truthfulness of correct readings and is enforced by a study of the passage from the standpoint of external evidence. Such a study of the New Testament in the original is worth while for any minister, for it aids him in getting in contact with the original text and deepens his knowledge of the Word.

PITTSBURGH, PA.

### A PASTORAL QUESTIONNAIRE

By A. E. SANNER

(In three parts)

#### PART III

#### WHAT SHALL THE PASTOR DO?

14. If "everything is coming right"? Be on your guard. Be watchful. The devil is a wily foe. This is to be a warfare of battles, so if all seems well now, there will be another battle down the road. You can't successfully work at a spiritual job and keep the goodwill of the devil. Be prepared and ready for the conflict, and do not be trapped into resting at ease in Zion. If the foe seems to be giving you a rest now, it is that he may attack you again from another angle.

15. If he doesn't know what to do? Don't do anything in that particular case. Just wait. Hold steady. Find your bearings, and act when you can decide upon the proper course. The enemy

of your soul and your work would often "rush" you. Often we read of justices in our great courts who take cases "under advisement," and plainly state that after they have had time to properly consider the matter in hand, they will render decision. It isn't often that you have to commit yourself "right now" in a hard case. But suppose decision must be made, and you are in doubt? Then rely upon your best judgment in the case in hand, pray God for guidance, do your best, and render your best.

16. If "everything is going wrong"? Be very careful. Don't say much. Dig up all your patience now, and let her work. Right now is a time you can do an immense amount of good, and send out a great influence by keeping your equilibrium. Do it. When things are thus all wrong, you may feel that some malicious wrongdoer should have a piece of your mind. Keep the pieces, you'll need 'em all together soon. You may be tempted to write a letter when things are topsy-turvy, but don't do it. If you just must write it, all right, write it, but put it in your desk drawer for three days. Don't mail it. After three days, take it out and have a good laugh on yourself at your own expense. Be sure to keep your heart right.

17. If a member falls into a scandalous disgrace? Usually at such a time many become very much excited, and the word goes out that the "church is ruined." Such a sad occurrence does always hurt the cause, but it does not ruin the church necessarily. Sensible people everywhere know that the church stands always against such scandals. When a member thus irretrievably falls, his name must be dropped from the roll of the church, but let the pastor remember that he is to be the friend of all unfortunates, that such an one has yet a soul to be saved, and he and his people should yet do anything in their power to rescue the fallen. At such a time if the pastor can get his people NOT TO TALK and hold steady, all will be surprised by the fact that in a short time the matter is passed and the church is still moving up the road.

18. If a division develops in the church? The pastor must not become a party to it in any way, if there is any honorable way to keep out of it. And by thus doing, he will keep himself where he can be the peacemaker again. He must by all means labor, pray, beseech, weep, to head off the division and heal the wound. Else, "A house divided against itself cannot stand." But concerning division in churches, I must here with bowed head

in shame add, that most divisions are caused by preachers, or permitted by them to be caused over them. Pity. Young preacher, resolve right now to know nothing among the people, save Jesus Christ, and Him crucified.

19. If he is tempted to preach at a woman in his congregation? If he is tempted to hurl invectives at her and bemean her because of her wedding ring, or her dress, or her bobbed hair? Resist temptation. Just a minute, brother, I'm not through. Let's have a vote. Let everyone who has seen that woman helped by being bemeaned, by being compared to the harlots of Paris, by being scoffed and laughed at, by being ridiculed, please stand up. There are none standing up. So there must be a better way. Your church will starve on such preaching, so take the right way. Your regular menu must be gospel milk and meat. If the dress question must be discussed in your public service, don't bemean and be sarcastic, but with kindness, sincerity, sense, reason, and with consideration for the victim of worldliness, state your case. Refuse to be the tool of the devil, by the subtle power of suggestion, to poison the minds of your hearers.

20. Shall he preach against lodges? There will doubtless be a time when it will be proper for the pastor to discuss the lodge question, but that will be infrequently. When a lodge man gets salvation, he will invariably get in trouble about the lodge, and then is your best time to talk on the subject. When he comes to you, you can discuss it with him face to face, and he will listen to you. I saw a thirty-third degree Mason go to the altar once. He was in the meetings only a few times, and got under conviction. This night a sister faced him at the altar and gave him the following instructions. "Brother, do you want to be saved?" He replied, "Yes." Said she, "Then you will have to give up your lodges." He leaned back from the altar and said, "Madam, do you mean to say I will have to give up Masonry to be saved?" She said, "Yes, that's what I mean." He replied, "If that is what it means for me to be saved, then I will never be saved." And he arose from the altar, straightway left the house, and never returned. Better give the Lord a chance to talk to a seeker like that, and in due time as the Spirit leads, if he is willing to walk in the light, he will be saved and gladly give up the lodge and the world.

21. Shall he preach against tobacco? Yes, but there are two ways to preach against tobacco. The wrong way and the right way. The former is the way we have heard so much, of unkind references

to the man who uses it; the latter the way of discussing the intrinsic evil of the weed itself and its injury and its sin, while sympathizing with the man who is enslaved by it. You can help a man if you have his respect and confidence.

### FACTS AND FIGURES

By E. J. FLEMING

The Methodist Protestant is authority for the following figures concerning this industry:

A leading picture corporation has a gross income of a million dollars a week. In the United States the movie investment is \$1,500,000,000. There are 300,000 persons permanently employed and they produce 700 featured pictures yearly. The average weekly attendance at picture theaters is 50,000,000 and they pay yearly for admissions \$500,000,000. The yearly salaries and wages paid at the studios is \$75,000,000. We have 9,000 theaters running from six to seven days a week, 1,500 running four to five days a week and 4,500 running from one to three days a week.

The society reporter for a Chicago paper states that drinking and smoking are growing unpopular. Perhaps this means the beginning of the end for the craze for a legal liquor. What regard for law cannot accomplish, fashion may be able to bring into effect. In any event we hail with pleasure the elimination of these evils.

Large figures along financial lines are always interesting. It is said that a single check for \$146,000,000 was given by a group of financiers for the Dodge automobile property when that purchase was recently made. A dividend of fifty per cent has been declared by the General Motors Company and its net profits were \$83,000,000 for the first six months of last year.

The Woolworth sales were nearly \$253,000,000 in 1926.

The United States Steel Corporation has a share capital of \$1,071,000,000.

Childs' Restaurants served 50,000 meals in 1925 with a gross income of \$27,000,000 (Childs furnishes good eats).

New securities offered for sale in the United States in the first six months of 1926 aggregated more than \$4,000,000,000, and in Great Britain during the same period the amount was less than two-thirds of a billion.

Did you ever consult your Matthew Henry's Commentary for sermon outlines? The following

is very suggestive on the subject "Wealth:"

1. Care in getting.
2. Fear in keeping.
3. Temptation in using.
4. Guilt in abusing.
5. Sorrow in losing.
6. Responsibility in administering.

It will probably take some study to develop the meat on these bones.

An exchange says that the New York Bible Society recently received from the printers 1,000,000 copies of the Bible in twenty-two different languages.

Marshall Field is responsible for the following outline of the elements that enter into success:

"Twelve things to remember—(1) The value of time. (2) The success of perseverance. (3) The pleasure of working. (4) The dignity of simplicity. (5) The worth of character. (6) The power of kindness. (7) The influence of example. (8) The obligation of duty. (9) The wisdom of economy. (10) The virtue of patience. (11) The improvement of talent. (12) The joy of originating."

Last year Bishop Eben S. Johnson, of New York, traveled through Africa walking 1,000 miles unarmed through a trackless country inhabited by cannibals, motored through 2,000 miles of lion infested country where no motor car had ever before traveled. He was one of the bishops of American Methodism.

The Philippine Branch of the American Bible Society states that more than 2,000,000 Bibles are in use throughout the Philippine Islands. It is reported that millions of Filipinos seldom read any other book and that the annual circulation exceeds 125,000 copies, whereas no other book has attained a circulation in excess of 1,000 a year.

According to the report released by the Census Bureau at Washington, the membership of Unitarian churches totaled 60,152 last year with 333 active churches. Massachusetts leads with 159 Unitarian Church organizations.

The following items are of interest:

In the continent of Africa about 12,000 separate languages and dialects are spoken, of which 500 are used in large areas. Christian literature has made a very modest inroad upon this language

mass by producing Christian literature in 243 of these languages. It is said that less than 100 languages can show as many as five books, and only 17 of them are able to claim 25 books.

All real estate operations engaged in by churches are not failures. The Southern Baptist Theological Seminary paid \$14,000 for a certain building site which they recently sold for \$100,000. Another property bought for \$100,000 has increased to three times as much in value.

We are always interested to know what the churches are doing in the interest of the wornout preacher. The United Lutheran Church of America with 3,800 congregations and 900,000 members will begin a drive in February, 1928, to secure \$4,000,000 for the Pension Plan for retired ministers. It is planned to raise this in the four years following.

It is reported by an exchange that forty per cent of the students in colleges and universities in Japan are Christian, while only one-third of one per cent of the population is Christian.

October 25, 1927, marked the dedication of the new Publishing Plant of the Methodist Book Concern at Dobbs Ferry, New York, twenty miles north of New York City. The site of the plant comprises over ten acres which cost \$205,000. The buildings and improvements cost \$1,068,724. The main building is a substantial structure of steel and concrete. The original capital in 1789 consisted of a loan of \$600 received from John Dickens, which has now grown to assets of more than \$8,000,000.

"Pussy-foot" Johnson is authority for the following figures:

"There are over 700,000,000 people in the world whose religion is aggressively for total abstinence: 300,000,000 Moslems, 215,000,000 Hindus, 150,000,000 Buddhists, and the Sikhs Animists and others make up the balance. 'Christian' nations have gone among these people with ships and cannon compelling them to submit to the introduction and encouragement of drink, and after having conquered these races and introduced the drink traffic in every corner of the world, they credit this accomplishment to the 'Christian' civilization."

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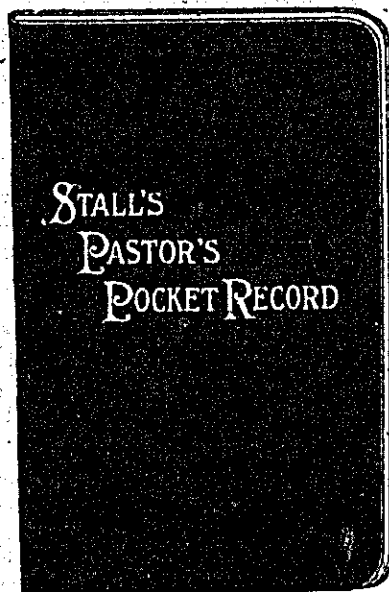
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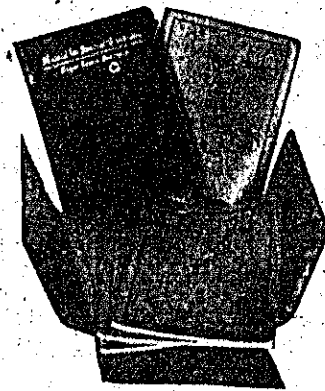
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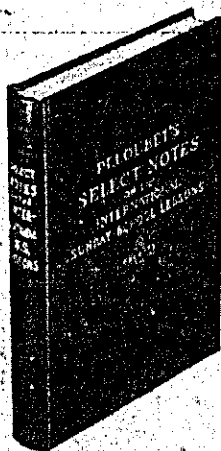
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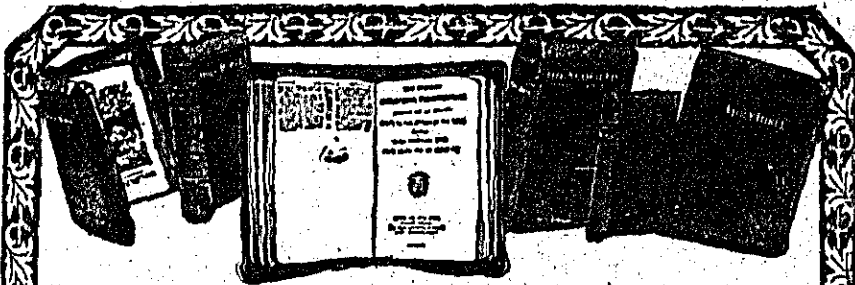
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# The Preacher's Magazine

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J. B. Chapman, Editor

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## THE PREACHER'S UNCONSCIOUS PERSONALITY

**I**N ancient times it was the custom to surround kings and others who were to exercise great power over the thinking and actions of men with great mystery. Of course the purpose was to give the impression of greatness and wisdom and power. But it is now pretty well established that it was the want of worth while qualities that made the precautions necessary. If these great personages had been permitted to mingle with the people the people would have despised them because they possessed so few actually kingly qualities.

And to this day pretentiousness and affectation are guardians of littleness and general want of ability to make good on the plane where ordinary mortals live. A woman went to many stores and offices in a large city, applying for work in every place. Her testimony was that she met with more politeness and consideration in the large department stores and in the offices of the great than she did in small establishments. She found it easier to get an interview with men who were busy and whose time was valuable than with those who had but small use for their time.

Persons who have visited the great have so frequently remarked upon the democracy and approachableness of such that we have just about decided that all who do not have reasons for concealment are like that. Huxley called on Gladstone. When the visit was over Huxley remarked to a friend that Gladstone received him as graciously as though he had been someone great. And at about the same time Gladstone remarked to a friend that Huxley had been as cordial with him as though he were someone great. Neither of these great men seemed to be aware that he himself was great, but was surprised to find himself apparently on a plane with someone who had achieved.

Our own boyhood recollections take us back to our visit to a friend who was in college in the town in which a nationally known preacher lived. And how we thrilled when the friend suggested that he was acquainted with the preacher and that we would call upon him, he being ill in his home. But we were surprised when this poor college student entered the home of the great preacher with much of the bearing of one entering the presence of a well known and much loved friend, and were amazed when our friend presented us as a young preacher and the great man urged us to stay for dinner or else come back for a longer visit in the evening. We had planned to stay but a few minutes and were apparently in much greater hurry than the man whose name was and is a household word throughout a nation. We were just a little doubtful as we walked away, and our friend had to assure us again, by saying, "Yes sir, you have seen one of the greatest living preachers today."

But we have the recollection of another preacher who feigned forgetfulness, and to whom we always had to re-introduce ourselves, and whose motto seemed to be, "You are as big as you think you are, provided you can make others think it also." But he did not fool everybody then and he did not fool anybody long. The time came when it was discovered that there was no real warrant for all the paraphernalia and show and mystery with which he surrounded himself.

But although personality is unconscious, still it can be consciously built up. A careless one



who excused himself by saying, "Oh, I believe in just being myself," was met with this reply: "I believe in just being myself, also, but it keeps me digging like sixty to be that." We despise hypocrisy, but open sin is not the opposite of hypocrisy and sin is made no less sinful by being bold. The opposite of hypocrisy is true holiness of heart and life. We despise snobbishness. But cheap "mixing" is no better. The true attitude is that of proper dignity and genuine friendliness. We despise the attitude of the "know-all." But this is no excuse for ignorance. The proper way is to be informed and then to encourage humility of mind by reminding yourself that the wisest have always thought of themselves, like Newton, as children picking up a few pebbles on the beach, while all the great ocean of knowledge is still unexplored before them.

The preacher is a teacher, and as such he must "know." The preacher is a leader of the people's devotions, and as such he must himself be truly devout. The preacher is a prophet of righteousness, and as such he must be truthful and honest and pure to the very center and core of his being. The preacher is the criterion of the people's zeal for saving souls and as such he must carry a burden for the lost which is both heavy and constant. Superficiality and want of reality anywhere in him will, even though he thinks these things covered, make his personality weak and his influence correspondingly impotent. Of all men the preacher must be truest and most sincere to succeed in his calling.

### ON KEEPING FRESH

HERE is, perhaps, no greater or more important item in the preacher's success than freshness. By this we mean that the preacher must maintain a perennial interest in his work—especially in his preaching. There is no grade of wisdom that can bear the weight of staleness, and no perfection of oratory that can atone for soul weariness in the preacher.

Perhaps we would all do well to check ourselves up now and then with some such questionnaire as the following: Do I still feel that the calling of the preacher is a high compliment to me as a man? Do I still feel the "romance" of my task as I did in the first weeks and months of my work as a preacher? Do I really like to preach? Do I enjoy hearing myself preach? Is what I preach from time to time "new" enough to be interesting to me and yet "old" enough to make me sure that it is true? Am I really alive mentally and emotionally, as well as spiritually (thinking of spirituality as being principal)? Do I feel yet that the work I am doing is fully "worthy" of me, or am I getting "experienced" and dotty?

It will, perhaps, sound presumptuous for me to suggest that the preacher must keep alive and fresh in his personal, devotional life; and yet no one can question that there is danger at this point. A preacher's religion must not become "professional." And then the preacher must be such a careful Bible student that he will continually bring forth out of his treasury of scriptural knowledge things new as well as old. He must be such a reader of books that he will know that he is obtaining the best possible inspiration from others. It has been said that a writer who does not read will soon cease to be read, and we think that a preacher who does not hear (both spoken and written sermons and material which will make sermons) will soon cease to be heard. Of course a preacher can easily become offensive because of an oversupply of "self-appreciation," but even this is scarcely worse than the monotony which comes from want of keenness.

Every preacher should hold himself to a serious and well planned course of reading. He should take, besides his own church organ, as many as two or three official publications of denominations besides his own, and he should take at least one outstanding independent religious weekly. These are not so much to furnish information as to keep the preacher "stirred up." But whether our specific advice is applicable or not, there is one thing certain: every preacher should watch closely for any signs of "thread bare," "tread mill," or whatever it is that a preacher has when he loses his freshness, and he should set in at once on some plan for getting his "greenness" back again; for you know dead things not only do not grow, but ere long they decay.

## DEVOTIONAL

### LETTERS ON PREACHING

By A. M. HILLS

#### XXVII. Illustrations, Sources of

III. It still remains to say some things about the sources of illustrations. We remember that Henry Ward Beecher, in one of his lectures to us students, told us to cultivate the "Homiletic Habit of Mind." He told us, by way of illustration, that whatever he did, whether he studied or read or prayed or played; whether he made pastoral visits, or rode on ferry-boats, or street cars or railroad trains; whether he conversed with strangers or wrote for the press or addressed audiences, everywhere and always he was instinctively gathering truth and illustrations for his pulpit. Everything he heard or saw or felt was a rivulet or brook flowing into his millpond; and whenever he wanted to grind out a sermonic grist, he just pulled the slide and let the grain into the hopper, lifted the gate and let the floods flow. He was an omnivorous reader, and he studied the moral and spiritual life of humanity with a keenly observant vision. He spoke from his own experience when he told us students that we never could preach effectively unless we kept our intellectual pond full.

We think we are not wide of the mark when we say that this is one of the open secrets of the greatness of all great preachers. Indeed it is unthinkable that a lazy man could, by any possibility, become a prince in the pulpit. Just as John D. Rockefeller and Andrew Carnegie and Henry Ford and Judge Gary and Thomas Edison were all men of prodigious energy and tireless industry in their several fields, so must preachers be in theirs, if they, too, achieve the success and worthily fill the place to which God has appointed them.

Now as to that "homiletic habit of mind" which Henry Ward Beecher mentioned, and so well illustrated in his own ministry, we caught the idea and the spirit in our small way, and for fifty years we have been unwilling to read a book or a paper or a pamphlet without a pencil in hand, to mark important passages or truths, or to indicate apt illustrations, or to dash off the suggested outline of a sermon. It has come to be an

inveterate habit, with all the force of an instinct.

We have learned that Joseph Cook, the famous Boston lecturer and noble defender of orthodox Christianity, did the same. Those who have read his matchless Monday Lectures will understand the secret of his tremendous power. He formed his habit sitting at the feet of the great Dr. Parks of Andover and taking notes on his famous theological lectures. As to sources:

1. Of course, the Bible is the chief source. It is a veritable cyclopædia of thrilling biographies. The characters were both moral and immoral. It is possible, then, to see what sin does for a man, a family, a tribe or a nation. By contrast, also, it is possible to learn how righteousness exalteth a nation while sin is a reproach to any people. Any sin, however small an infraction of the principle of eternal righteousness it may seem to be, and whatever advantage it may have promised, always at last turns up on the debtor side of the account, and proves to be a curse rather than a blessing. The Bible accountant never makes a mistake. The entries are spiritually correct. He who has discerning spiritual vision and draws his illustrations from this exhaustless mine of incidents, will be a moral teacher that "needeth not to be ashamed, rightly dividing the Word of truth."

2. Our religious press is teeming with illustrations. Moral observations and religious discussions abound. Facts, statistics, criticisms, spiritual comments on passages of Scripture, quotations from the writings of master minds of other days, personal incidents, observations, and reflections of the great leaders of the living present, all drift into the religious press and make soul food for the multitude, and material for the speaker and teacher, which he can ill afford to neglect.

3. The secular press is not to be neglected. Here there must be lynx-eyed watchfulness as to what you read, and whom you read. There are good papers and bad, good editors and bad, good contributions and bad. But the thoughtful and prayerful preacher can choose his paper with discretion, and learn to cull out the good and sift out the bad, and collect the facts that he

can use, and turn from the false and the sensational and the unclear. In it all, and through it all, he keeps his finger on the moral pulse of his age, and knows the moral drift of his time. He learns what threatening evils he should strike, and what rising good he should assist, and what faltering virtue he should support. He is thus helped to become God's prophet for his own day and generation. He will become a real man down on the earth among his fellowmen, toiling for righteousness, and not an impractical dreamer up in the air of some fool speculation.

4. Personal experiences will furnish a rich field for reflective thought, and usable illustration. This book of experience grows larger and larger as the years pass, and is often of untold value. We have within a week read "A Covenant Keeping God" by Bishop Warne of India, of the Methodist Church, in which he gives an autobiography of his religious life. It is very precious, beneficial alike to children and parents. What lessons he draws from his home and godly parents, and their prayers, and influence upon his life! And what man was ever called of God and reached the ministry without such experiences? As the years multiply and influence widens, personal experiences of the most varied kind increase, which can be judiciously used with happy and telling effect.

5. History is another valuable source of illustrations. Niebuhr, the German historian, tells us that "No nation ever perished save by its sin." And since all human history is but a graveyard of lost civilizations and buried kingdoms and empires, what a field of illustrations historic study will be to the moral teacher. Happy is he who has the spiritual discernment to perceive the laws of cause and effect in the forward march of human affairs. One of the most effective and telling phases in human writing is "God in history." He is there, and always has been. Whatever man may plan or do in the exercise of his wonderful free agency, over all the complex affairs of men is the divine hand, checking, hindering, opposing, helping, guiding, advancing His own holy purpose until "the God of heaven shall set up a kingdom which shall never be destroyed." Critical study and careful observation will show that God has never abdicated His throne; or lost His control of human affairs. And Dean Stanley's observation will often prove true that "Of the three great manifestations of God to man—in nature, in conscience, in the course of human events—God in history will to a large part of mankind be the most persuasive."

6. The common affairs of every-day life afford a multitude of illustrations for him who has eyes to see. Jesus had such eyes—and what use He made of what He had seen! His mother ("a woman") hiding leaven in the meal; his father making ox yokes; the plowman looking back and making crooked furrows; the sower sowing grain broadcast over the stony places; the birds picking up the grains; the fields white for harvest; His mother patching Joseph's pants; the fisherman casting his nets and sorting his fish; the little mustard seed growing into a plant tree large enough to shelter the birds; the shepherd hunting for the lost sheep; the woman sweeping the dirt floor to find the lost coin; the father waiting to welcome home his wandering boy; the hen brooding her chickens in mother love; the prophetic cloud-painting on the evening sky; the beautifully colored lilies; the sparrows fed by the heavenly Father's hand, and then dying, but not without His notice; the bursting wineskins, the worthless salt, thrown into the street; the lamp on the lamp stand; the birds' nests and the holes of the foxes—everything was laid under tribute by infinite wisdom to teach moral and spiritual lessons to men. If the preacher can in such things but approximate the Master, he is imitating the Prince of Orators, "Who spake as never man spake."

7. The sights and scenes and incidents of travel add much more to the preacher's resources. He must be ever wideawake to everything that God throws in his way. "All things come to him who waits." We never traveled for travel's sake—always wishing we might, but never thinking we could—we just plodded on where duty led. But God opened the way, and by His own guiding hand took us over forty-two states and eleven foreign countries, and across the ocean six times. The world expositions, the world famed cathedrals and art galleries; and museums and libraries, the snow crowned mountains, the fertile vales, the roaring cataracts and falls, and far-famed rivers, the great cities and famous monuments and royal and ducal palaces, and the renowned universities have all contributed their portion to build up and instruct one little child of God, and fit him for His work. How unexpectedly beneficent our heavenly Father is!

8. There are the books descriptive of nature and natural history. We have now cyclopedias that make a specialty of giving the fauna and flora of all countries, with remarkable accuracy. Then there are books of natural history, and "The National Geographic Magazine" which im-

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parts knowledge of all peoples and countries under the sun with full page colored illustrations. In these days of printing presses, knowledge is financially cheap; its greatest cost is in the sweat of the brain of him who would acquire it. And we say with redoubled emphasis, a lazy man should resign from the ministry the day before he enters it. It can only yield him the contempt of men and the chastisement of God. Even in old age, he should strive for usefulness and fruitfulness and be "like Mount Hecla, which bears snow on its crest, and fire in its heart."

9. There are also the exhaustless mines of literature. Who can ever fathom their depths? Next after the Bible there is the myriad-minded Shakespeare. Joseph Cook knew how to use him, again and again. I remember he told us once that there must be something in the atonement of Jesus Christ "that could even wash white the little blood-stained hand of Lady Macbeth." Some great preacher called Young the "preachers' poet." There are Milton and Wordsworth and Tennyson and the Brownings and Whittier; and the hymn writers, Watts and Wesley and Fannie Crosby and many others. There are also the great essayists, and novelists, who have pictured the human heart in all its weaknesses and wants and longings, its hopes and fears and aspirations—Macaulay, Carlyle, Dickens, Thackeray, and that mistress of the human heart—George Eliot, and the inimitable John Bunyan, and the noble teacher John Ruskin.

Then there is the vast body of biographical literature of the prophets and martyrs and missionaries and saints of these later centuries. How they toiled and suffered and sacrificed and wrought for the spreading of the gospel, and the extension of Christ's kingdom throughout the wide

world. How God protected them through ten thousand perils, and honored them in ten thousand ways, and made them safe and immortal till their work was done; and then made the blood of the martyrs the seed of the Church for all coming time.

How the stories of such lives shame our littleness and inflame our zeal, and quicken our waning devotion. What illustrations they furnish the preacher as he tries to arouse the lethargic church to becoming enthusiasm in the service of her Lord.

10. There are the revelations of the wisdom and power and love of God that can be drawn from modern science. What wonders the modern telescopes reveal of the infinite wisdom and greatness and glory of the infinite God. What a Being He must be "who filleth the immeasurable heavens, and whom the heaven of heavens cannot contain!" Equally significant and amazing are the revelations of the modern microscope, which leave us bewildered by the care which God has bestowed upon the infinitesimal. Ours is truly an infinite and adorable God!

There is enough real and trustworthy science to fill the soul with awe and praise and worship of the living God! We do not need to launch out into the realm of infidel hypothesis and conjecture and lose our piety, our faith in God, and our souls.

To close, the preacher's realm is vast. His work is multifarious. There is no limit to its opportunities. It can tax all the available resources of the greatest man that lives. It did once use to the limit all the faculties of St. Paul, the kingliest soul of the Christian centuries. Let the greatest of men try it and see.

## HINTS TO FISHERMEN

By C. E. CORNELL

### Facts and Figures of More Than Ordinary Interest

One death in every eleven results from an accident.

One person in every six suffers a spell of sickness each year.

One person in every nine meets with some form of accidental injury each year.

Fifty-seven automobile accidents occur every hour; 1,370 every day; 500,000 every year.

Automobiles kill 22,500 persons each year, which is at the rate of 62 every day.

More than 7,000 persons are killed and 50,000 injured each year as a result of fires; 6,000 drown.

More than 7,000 passengers, trespassers and employees are killed each year in railroad accidents.

One person dies of illness every 30 seconds; 120

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every hour; 2,280 every day; 1,051,200 every year.

One person is accidentally killed every six minutes; 10 every hour; 240 every day; 84,600 every year.

Twenty-three persons are accidentally injured every minute; 1,380 every hour; 33,120 every day; 12,088,800 every year.—*See*.

### Robbing God

The latest statistics show that the United States spends every year for luxuries the enormous sum of FIVE AND A HALF BILLION DOLLARS. Of this, \$1,847,000,000 is spent for tobacco; \$820,000,000 for soft drinks and ice cream; \$934,000,000 for theaters, movies, and similar amusements; \$689,000,000 for candy; \$87,000,000 for chewing-gum; \$453,000,000 for jewelry; \$431,000,000 for sporting goods, toys, etc.; and \$261,000,000 for perfumes and cosmetics.

Let the reader note: these eight items are all either almost useless or positively harmful. We are spending for luxuries about \$50 a person, or \$200 a family every year. From a tenth to a fifth of our average income is thus wasted, or worse than wasted.

How much is the average individual giving for God and the spreading of His gospel? It is not much wonder that mission boards, and philanthropic institutions, as well as schools and colleges, languish and are embarrassed for lack of sufficient funds.

"Will a man rob God? Yet ye have robbed me. But ye say, 'Wherein have we robbed thee? In tithes and offerings'" (Malachi 3:8-12). God will hold this nation responsible for its sinful prodigality.

### Subjects and Texts

The Uncertainty of Life. Prov. 27:1.  
The Shortness of Time. Ps. 39:5.  
A Restful Heart. Heb. 4:9.  
A Reasonable Request. Prov. 23:26.  
Our God Supreme. Isaiah 46:9, 10.  
Suffering Has Its Recompense. Rom. 8:18.  
A Happy Religion. Psalm 68:3.  
The Reward of Patience. James 5:7, 8.  
The Fatality of Speech. Psalm 12:18.  
The Unsearchableness of God. Rom. 11:33.  
The Impregnable Armor. Eph. 6:11.  
A Humble Walk. Micah 6:8.

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### Four Wicked Generations

(Proverbs 30:11-14)

1. "There is a generation that curseth their father, and doth not bless their mother." Meaning those who do not honor, but evil-treat their parents.

2. "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." Meaning those who are self-righteous, who boast of their high morality, boasting how pure they are, but they fall far short of the divine standard.

3. "There is a generation, O how lofty are their eyes! and their eyelids are lifted up." Meaning those who are full of vanity, pride, arrogance, and insolence. A very large class of these.

4. "There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men." Meaning the greedy, cruel, oppressors, especially those who oppress the poor.

### The Function of the Church

At a prayermeeting in our church not long ago, those present fell to discussing the function of the Church. The main points were written down on the blackboard and it was such a helpful meeting that others may find it of value to see what the Church does for us.

Provides a place to worship God.  
Strengthens our faith.  
Edifies the whole life.  
Teaches Christ's standards of Christian behavior.

Gives comfort in times of spiritual need.  
Furnishes a field for Christian service.  
Gives chastisement for sin.  
Provides a school of religious education.  
Nourishes the inner life.  
Exerts a good influence on the community.  
Provides an avenue for social service.  
Provides an avenue for Christian giving.  
Gives continuity to the Christian task.  
Finally completes world evangelization.

—B. R. BARBER.

### Masoretic Notes on Proverbs

The number of verses in the book of Proverbs is 915.

The middle verse, chapter 16:18.

The number of sections, 8.

The Syriac reckons 1,863 verses.

The Arabic concludes thus: "The discipline of

Solomon written out by the friends of Hezekiah, king of Judah, the interpretation of which is extremely difficult, (but) is now completed by the assistance and influence of the Son of God."

—ADAM CLARKE.

### Dividends of Sobriety are Easily Seen

Abstinence from the use of intoxicants is not so modern as the Eighteenth Amendment and the Volstead Act might imply. As a matter of record, these regulations came into being as a result of nearly a century of concerted efforts.

The evils of drunkenness were recognized in official and commercial circles long before prohibition was written into the Constitution and the statute books. An early California historian who was present when General Fremont and his troops reached Monterey, the first detachment of organized American military forces to cross the continent, said in his interesting description of that historic event, with special references to Fremont's men:

"They are allowed no liquor, tea and sugar only; this no doubt accounts for their good conduct; and the discipline, too, is very strict."

Many years ago railroad operators, managers of great industrial concerns and others who employed large numbers of men in skilled activities, began looking upon sobriety as a distinct asset, and they enforced it as best they could.

Another outstanding business man, President Dalton of the Merchant Fleet Corporation, who returned a few weeks ago from an European trip, made this statement:

"I would not approve of again restoring bars on United States ships, even if authorized by law. Prohibition does not retard our bookings, and in many cases passengers with women and children prefer the American ships because there is no drinking at bars and there is no place on the ship that women and children cannot go.

These are unanswerable arguments which the huge volume of wet propaganda constantly in circulation cannot combat.—Editorial, *Pasadena Star News*.

### Sermon Suggestion

(1 Peter 3:8, 9)

1. "Having compassion one of another." Be sympathetic; having feeling for each other; bearing each other's burdens.

2. "Love as brethren." Be lovers of the brethren. Let nothing mar this relationship.

3. "Be pitiful." Tender-hearted; yearn over the distressed and afflicted.

4. "Be courteous." Be friendly-minded; acquire and cultivate a friendly disposition; seek humble-mindedness.

5. "Not rendering evil for evil." Purposing, saying, doing nothing but good; and invariably returning good for evil.

### Asiatic Proverbs

The curious reader will note how many sayings similar to those of Solomon still abound in the East.

"I fear God; and beside Him I fear none, but that man who fears Him not.

He who knows not his Maker cannot know himself.

Godliness is the greatest wisdom, and impiety the greatest of folly.

To sin once is too much; but a thousand acts of devotion toward God are not sufficient to honor Him.

Want of good sense is worse than all the degrees of poverty.

Nothing so effectually hides what we are as silence.

The heart of the fool is in his mouth, and the tongue of the wise man is in his heart.

Visiting your neighbor is no crime; but your visits should not be so often repeated, as to induce him to say, *It is enough*.

Nothing so much resembles flowers planted on a dung-hill, as the good which is done to an ignorant or worthless man.

When the soul is ready to depart, what avails it whether a man die on a throne or in the dust?

As soon as a person takes pleasure in hearing slander, he is to be ranked in the number of slanderers.

One seldom finds that which he seeks, when he searches for it with impatience.

Live not on credit, and you shall live in liberty.

He who relates the faults of others to you, designs to relate yours to them.

The most perfect pleasures in this world are always mingled with some bitterness.

He who has lost shame may bury his heart.

The excellence of many discourses consists in their brevity.

Two things are inseparable from lying; many promises and many excuses.

To have pity on one's enemy, when he is in distress, is the mark of a great soul.

One coat, one house, and one day's food, is enough for you; and should you die at noonday, you will have one half too much.—ADAM CLARKE.

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# HOMILETICAL

## THE GOSPEL OF THE DEVIL

Text—Ye shall not surely die (Genesis 3:4).

DOCTRINE—God will not punish sin in the way He says He will.

### I. WHAT THE DEVIL'S GOSPEL IS

1. He has a gospel.
2. It is an ancient gospel.
3. It is a plausible gospel.
4. It is a lying gospel.

### II. WHAT IT DOES

1. Comforts the wicked.
2. Encourages men in their sins.
3. Keeps men from repentance.

### III. WHAT IT LEADS TO

1. Suspicion of God's character.
2. Transgression of God's law.
3. Dislike of God's presence.

### IV. WHAT IT ENDS IN

1. Separation from God.
2. Shameful nakedness.
3. Irremediable misery.

BELIEVE IT NOT

—Sword and Trowel.

## THE WITNESS OF THE SPIRIT

By C. E. CORNELL

Text—Rom. 8:16.

### I. A NEGLECTED DOCTRINE

1. Cause of a superficial experience

### II. HINDRANCES TO THE WITNESS OF THE SPIRIT

1. Lack of complete surrender.
- Lack of complete consecration.
2. An unforgiving spirit.
3. Paying the price.

### III. THE DIRECT WITNESS OF THE SPIRIT

1. None should stop short of it.
- Wesley—his weighty words.
- See Wesley on "Perfection"—Wood.
2. The assurance of salvation.

## FELLOWSHIP WITH GOD

But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin (1 John 1:7).

Human fellowship may be very beautiful, but it is not adequate. At his heart each man is a lonely soul. At its best, life is a struggle. These two facts impel us to fall back on God; "Thou

hast made us for Thyself, and our hearts are restless until they rest in Thee."

I. Fellowship with God was a living reality with John. It was so real that he dared to use the intimate phrase, "one with another." For him there was a sense of "togetherness." The root idea of fellowship is partnership. There is a desire to share together "all of life."

II. The Condition of Fellowship is, walking in the light as He is in the light. Blessed are the pure in heart for they shall see God. God becomes the Christian's native element. For in Him we live and move and have our being.

III. Our Fellowship Leads to Perpetual Cleansing. And the blood of Jesus Christ His Son cleanseth us from all sin. The power to walk in the light is imparted by the indwelling Christ. Christ crucified only can produce holiness in us. "I live; yet not I but Christ liveth in me," says the Apostle Paul.

The miner comes home from his toil grimy and black with coal-dust, but his eyes are glistening clean. The tear-duct at the back of the eye has fulfilled its function throughout the long day. So Christ keeps on cleansing from all sin.

"I looked to Jesus, and I found

In Him my star, my sun;  
And in that light of life I'll walk  
Till traveling days are done."

—REV. A. J. PERRY.

## THE QUEST-OF LIFE

Again, the kingdom of heaven is like unto a man that is a merchant—man seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it (Matt. 13:45, 46).

### I. WE OUGHT IN THIS LIFE TO SEEK THE NOBLEST

1. The merchant sought for pearls—goodly pearls.
2. What, then, is the noblest thing, the truest life, the most desirable aim?

### II. IN CHRIST WE FIND THE NOBLEST

1. In Christ is the fullness of truth.
2. In Christ is the perfection of beauty.
3. In Christ is the secret of peace.

### III. LET US BE READY TO MAKE EVERY SACRIFICE THAT WE MAY ATTAIN THE NOBLEST

1. Make the surrender.
2. Make the sacrifice.

—REV. W. L. WATKINSON.

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## GOD MEASURING THE CHURCHES

And there was given unto me a reed like unto a rod: and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein (Rev. 11:1).

Interpreters of various schools of theology agree that the allusion in Revelation 11:1 is to the Church, its worship and conduct. God is represented as appraising His people and their worship. The apostle is bidden to discern the spiritual dimensions of the house of God.

I. He measures the area of the temple. Is the Church big enough through Christ to save the world in this generation?

II. He measures the altar. What is the extent of the sacrifice?

III. He measures the worshipers therein. "Lord, is it I?"

IV. Jesus is the true standard of measurement. In Jesus' life the altar was supreme. Can we say: My all is on the altar?

—DR. EDGAR DEWITT JONES.

## TEMPTATION, WHY?

By C. E. CORNELL

(A study in the book of James)

Texts—James 1:12; 1 Cor. 10:13.

### I. A HOLY PERSON CAN BE TEMPTED

1. Adam and Eve were tempted.
2. Christ was severely tempted.
3. Holy men and women now have many temptations.

### II. TEMPTATION MAY ARISE FROM THREE SOURCES

1. Divine: God did tempt Abraham; He permitted false prophets among the Israelites. The Lord's prayer says, "lead us not into temptation."
2. Satan: The devil tempts us, to evil of every sort. He tempted Christ in the wilderness—pride, ambition and distrust.
3. Human: Men are said to tempt the Lord, when they make unreasonable demands and require proofs of the divine presence, power and goodness.

### III. SALVATION AND TEMPTATION

1. Strength to successfully resist temptation.
2. God delivers in the temptation, or removes the cause (occasion) to the temptation (See text).

## PATIENCE

By C. E. CORNELL

(A study in the book of James)

Text—James 1:4.

### I. JAMES—A CHARACTER SKETCH

A holy man, consecrated from his birth. Called James the Just. A man of prayer—knees indurated. Martyred.

A plain, practical preacher, a "free-lance."

### II. PATIENCE

Meaning: "The exercise of sustained endurance and perseverance. The suffering of affliction, toil, provocation and other evils with a positive spirit of fortitude and resignation, or pious acceptance. Longsuffering, meekness, submissiveness."

The natural man impatient.

Grace produces patience.

The word not in the Old Testament.

### III. PATIENCE PERFECTED

The word "perfect" in relation to patience.

The trying of your faith worketh patience. Testing, trying.

Illustration: George W. Evans, disbursing officer of the Department of the Interior of the United States, handled \$385,000,000 during a period of thirty years, without a single error.

### IV. "ENTIRE, WANTING NOTHING"

1. The qualities of grace.
2. Pardon or regeneration.
3. Spiritual development.
4. Experience—entire sanctification

## SERMON SEED

TEXT: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven (Matt. 7:21).

There are three phases of truth here which we shall consider:

I. To enter into the kingdom of heaven. This is the goal to be reached. To enter the kingdom means to share in that joy which shall be the part of those who are saved everlastingly. There is a phase of the kingdom which is entered now when one receives the Holy Ghost, and also a phase of the kingdom which the saints shall enter after the judgment.

Relating to this let us note some further words of Jesus which bear on it.

1. "Enter ye in at the strait gate" (v. 13). To be finally saved one must pass through the strait gate of self-renunciation and death to self; and live by the rule of holiness. Because the gate is strait many choose to go the broad way. In other words, the goal is reached by way of the strait gate.

2. "Beware of false prophets." Beware of any who would divert you through false teachings from that which is essential to be saved in heaven. They will come to you in sheep's clothing. Know them by their fruits.

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3. Be a wise builder, and build upon the rock. A flood is to try you. A storm is to come that will test your very foundation. Beware of the sand which will fail you. Go down to the rock. Christ is that Rock.
- II. The essential thing to be done is the will of God. No one need be in doubt about this as Jesus plainly states this to be the essential thing to be done. The doing of God's will is the strait gate. To divert one from this, false prophets are raised up by the devil. To do God's will is to build on the rock foundation.
  1. There is such a thing as approximating the will of God in the doing, yet not actually doing it. Note it here in Jesus' words.
    - a. Those who evidently depended on good works to save them. They said Lord, Lord. They cast out devils. They prophesied. They did many wonderful works, but were lost despite this fact.
    - b. Then one may retain the life and yet be wanting in the inward state of heart conformity to the will of God. Many will be in judgment whose hearts are backslidden from God; yet they kept up in good works. Preaching, and praying, and working that which is good, may yet be done after the heart has lost the joy of the Lord.
  2. The will of God is revealed in what Jesus was preaching in this discourse. One has only to run through this Sermon of Jesus to find the will of God. He shows in the text that though many that say Lord, Lord, will not enter, yet some who do say Lord, Lord, will enter. The difference will be in whether it is external profession or internal experience. He who does from the heart that which is perfect in the will of God will enter; because he does the will of God from the heart. While some others may perform good works, which good works are the will of God, yet not do them out of the holy heart. They may be workers in iniquity while they work good works. He so reveals this here. Thus every moral precept in this whole sermon of our Lord's must be done by those who are pure in heart in order that it may be done as the will of God. Thus to simplify we note:
    - a. That heart purity is the will of God (5:18).
    - b. That perfection is the will of God (5:48).
    - c. That to seek first the kingdom of God and His righteousness is the will of God. He who does this, and then out of such an experience does good works, is doing the will of God. Such shall surely enter the kingdom of heaven.
- III. The text points to the fearful consequences of not doing the will of God (See verses 22, 23).
  1. Jesus shows that some shall persist in their error and deception until the judgment reveals their true state. They will not hear truth now; nor change from their error in its light.
  2. He shows that this multitude is made up of persons who are familiar with gospel truth. Not a heathen nor a stranger is in this class. These call him Lord. They failed to do His will; and are lost; not because they are ignorant; but because they are unholy. They are workers of iniquity.
  3. They are renounced by the Lord: "I never knew you." They are denounced by the Lord: "Ye that work iniquity." They are dismissed by the Lord: "Depart from me."

TEXT: "Whosoever will, let him take the water of life freely" (Rev. 22:17).

The water of life is free to all; and is within reach of all. It is free because God says "Whosoever." It is within human reach because it is to them that will. If God had placed any other condition some may have been lost, being unable to meet it. If money, land, power, talent, or human effort had been a condition many could never meet such. They have none of these things. Two facts shall engage our attention here:

- I. He that so wills to have the water of life must first be willing to come. To get the will to this point three agencies are employed by the Savior.
  1. The Spirit says come. This is the call of the Holy Ghost in conviction; in the drawings on the heart of the man. The Spirit presses the necessity of coming upon all men. He will aid in every manner necessary to enable the man to so do as he wills to do in coming to Jesus.

2. The bride says come. This is the call of the holy people of the Lord. Their mission is to get men to will to be saved, and then to help them after they so will. This is the human part necessary to get a soul to Jesus. What a great work then is that of the Church in getting sinners to decide to be saved. What a splendid feast the Church should spread before the eyes of the sinner that he may see the good things of God. In this the Church should set such joy and satisfaction before the world that men of the world will desire it above all else.
3. "Let him that heareth say, Come." This evidently applies to all who are ordained of God and called of God to the special work of the ministry. They hear from God the message to tell the sinners. They have God's mind to reveal to them, the very thing that will do most to influence the will to turn. The same word may not be spoken to all in the same manner. God wants those who have ears to hear Him, to get His word for the sinner. This keeps a minister fresh. He has the right word in due season.
4. Then "Let him that is athirst, come." Here, then, is the chief incentive to precipitate the decision of the will. The desire for the water of life. The Spirit, the bride, the hearer, can invite; but the seeker must have a desire like a thirst. He must have a desire that can find no satisfaction in a substitute. He must want the water of life so as to give up all other things that he may obtain it. This desire must make the seeker come as one who is athirst will come to a place where thirst may be satisfied.
- II. "Let him take the water of life freely." Please note that it is one thing to come; it is another act of the will to take. One cannot take until he has come first. To try to get saved or to take salvation without due separation from all is to presume rather than to believe.
  1. One must take it by faith. Faith must be an act of the will that now takes the offered blessings. It is faith that is active; it takes. It appropriates what is provided. The water is there for him that that will take it. Such do not feel its satisfaction until they take it by faith. No

need to cry now for it, nor to further desire it; simply take it as one would take a drink.

2. There is a promised help from the Lord in the word "let." It is not only spoken to the will of the thirsty one that has come; but it is spoken to all hindering forces that at this crisis moment are opposing the seeker. God says to those forces, "You let him take the water of life freely." Doubting devils must give way to God's command. God will stimulate the faith of those praying for such a seeker so that they may aid in the last act of the will to take.

### ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

#### Lincoln a Man of Prayer

Abraham Lincoln made clear for all men and all nations the distinction between believing that God is on our side and making sure that we are on God's side. Convinced of that, he claimed God's guidance and God's over-ruling interposition with a faith whose high serenity is among our precious national inheritances. Perhaps that faith is nowhere better shown than in a conversation between President Lincoln and the wounded General Sickles, just after the battle of Gettysburg. General Rushling has preserved for us the whole conversation with the vivid accuracy of a close witness. He tells how Lincoln answered a question about his suspense during the battle by saying: "I did not think much about it. It did not trouble me."

"Why, how was that, Mr. President? We were told up there that you people down here were a good deal worried about Gettysburg?" said Sickles.

"Yes, some of us were rattled a little. Seward was. Stanton was. Welles was. And they went so far as to order a gunboat up here from Fortress Monroe, and to put some of the government archives aboard, and wanted me to go on board, too. But I told them no, I wasn't going on board any gunboat, and that I had no fears of Gettysburg."

"Why, how was that, Mr. President? It seems extraordinary."

"Well, I will tell you." There was a pause. Then he said: "In the very pinch of the campaign up there, when everything seemed to be going wrong—when Baltimore was threatened, Phil-

adelphia menaced, and Washington in great danger—when I had done everything I could to support General Meade, raking and scraping together all the soldiers I could find, and there was nothing else I could do—almost despairing of things—I went into my room one morning and locked the door and got down on my knees and prayed Almighty God for victory at Gettysburg. I told Him our war was His war, that our cause was His cause, but that we could not stand another Fredericksburg or Chancellorsville. And I then and there made a solemn vow with Him, that if He would stand by you boys at Gettysburg, I would stand by Him. And I don't know how it was—I can't explain it—it is not for me to say—I am not much of a meeting man—but as I wrestled with my Maker in prayer—wrestled hard like Jacob of old—after a while a sweet comfort crept into my soul that Almighty God had taken the whole business there into His hands, and that things would come out all right at Gettysburg."—M. S. Stover.

#### The Witness of Faith

Speaking of the assurance which the entire commitment of the soul to God brings, Dr. Keen says:

Not long since a gentleman, a comparative stranger to me, but who had reasonable evidence of my integrity, said to me: "I have been owing a gentleman in the town in which you live, seventy-five dollars. I want to pay it, but cannot leave my home to do so. Will you take the money to him?" I said: "I will." He handed me the amount. When I took it, I saw an expression of relief come to his face, and he felt an evident satisfaction which showed that he counted his debt paid. He had committed to me the work of canceling the note held against him. He knew I would do it. It was in effect to him the payment of his debt. The burden was off his mind; he felt that his business integrity for fidelity in meeting his claims was vindicated. His conscious commitment to me of this business brought him the rest which the witness of faith always insures.

He got clear of concern for its payment several hours before it was paid, because I took the care of its payment off him, which I could not have done if he had not confided in my word of promise to him. So, when the soul commits the concern of its salvation unto Him who is able to save unto the uttermost, then it begins to take up the triumphant shout which the witness of faith always inspires.

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"Hallelujah; 'tis done: I believe on the Son; I am saved by the blood of the crucified One." **When a Man Needs God**

Says a recent writer: "An English friend who was in the thick of the bad business on the Flanders front tells me that one night behind the lines he had to listen to an astronomer sent out by the British War Office to tell the men about the stars, their constellations, and relative positions, so that soldiers lost at night might guide themselves by the heavens. My friend was frankly bored. Astronomy seemed to him an alien and abstruse affair with no bearing on the mud and death with which they were concerned. One night, however, reconnoitering in No Man's Land, his men were discovered by the enemy, were fired upon, became confused, ran at random, lay down, and then tried to creep home. But where was home? Then my friend remembered the stars. He desperately needed them. In dismay he saw by means of them that his men had been creeping toward the enemy. The stars he says, were very real to him that night when he got his last man safely back." So will it be with a great many men who are bored with church, God, prayer, and the like. When they do need them they will need them desperately.

#### Wait Patiently for Him

I remember once going to Switzerland with the special purpose of seeing the Matterhorn. I had long wished to see it, but alas! when the ambition seemed likely to be realized, the weather was not propitious. Day after day I went out of my hotel in the morning, only to see the mountain swathed in cloud. Sometimes as I looked at the giant precipices rising up into their mist-clad summit the old prayer of Moses would come to my mind—"Show me thy glory."

And at last the mountain seemed to answer my prayer. It showed me its glory. One morning as I went out to my accustomed prospect, the mountain stood revealed. The stark pyramid stood forth from its surrounding snow, amid the eternal silences of the blue Alpine sky, beautiful in the morning light.

So, if we wait long enough for God to reveal Himself, He will come to us; He will show us His glory. "Then shall ye seek me and find me, when ye seek me with all your heart." The clouds of doubt and ignorance will flee away. God will reveal Himself to us in His glory. And what is the glory of God? "The glory of God"

is "the face of Jesus Christ."—W. MACKINTOSH MACKAY.

#### Loyalty to the Death

Jesus calls on His friends to share His interest in men and women, and He has the gift of communicating His capacity of being interested in the most ordinary. When He promises to make His followers "fishers of men," some of them think at once of whale fisheries. But an episode like that, when He saw the crowds as sheep without a shepherd, as a harvest ready to be reaped, and asked His disciples to pray the Lord of the harvest to send laborers into His harvest, points to more commonplace tasks, to duties which stir the imagination less and call for more of purpose. "For us," said John Robinson of Leyden, "to ask anything at the hands of the Lord, which withal we do not offer ourselves ready instruments to effect and to bring to pass, is to tempt God's power and to abuse His goodness." Friendship with Jesus has to carry a man to the point of feeling with Thomas in the Fourth Gospel that, if the whole enterprise is a failure, he will "go and die with Him"; and it involves less tragic ministries. The friends of Jesus have been equal to both.—T. R. GLOVER.

#### The Enduring Christ

Chaplain Thomas Tiplady tells about a church in a little French village which had been knocked to pieces by German shells. "I had walked," he says, "round three parts of the church and was looking at the rubbish on the floor, when suddenly something caught my attention, and I looked up. The sight startled me, for somehow it had escaped me as I had glanced round the church on entering from the other side. There before me stood a large wooden cross fastened against the wall, and bearing, nailed upon it, a life-sized figure of the Savior. It stood intact—the one thing in the church undamaged and untouched. The altar had gone, the saints had gone, the roof and the windows had gone, the chairs had gone—all had gone save Jesus only. The worshipers had fled, but He remained. The church was in ruins about Him, but He was untouched. It was an awesome sight amid that scene of desolation. Amid the fiery blast of bullets He had remained with arms outstretched interceding with God for a ruined world. And no bullet had touched Him. There was not a mark on His body. The priest, when he had seen the warning finger writing upon the wall, had taken away the church treasures, but, with sure religious instinct, he had left the crucifix, which he revered most of all.

He would not touch that. Christ would be His own protector and bear the full blast of the world's malignity in His own strength. He needed not the poor device of man. And amid the awful hail of shells and falling masonry nothing touched Him."

#### This Miraculous World

Some have rejected the Christian religion because they could not understand its mysteries and its miracles. I passed through a period of skepticism when I was in college, but I have seen outside of the Bible so many things more marvelous than anything recorded in Holy Writ that its mysteries no longer disturb me. Is it impossible that a multitude could have been fed with a few loaves and fishes? Every spring when the sun melts the ice and drives away the snow, vegetation springs up and not a few thousand but hundreds of millions are fed with the products of the soil. And how many of those who eat understand the chemistry of the vegetable? I plant some seeds myself in the springtime—lettuce seed, melon seed, various kinds of seed. The earth grows warm beneath the rays of the sun; the seeds burst forth and send their little roots down into the ground and their tiny leaves up into the air. And, drawing their sustenance from the same soil and the same atmosphere, these vegetables finally mature and when I go to gather them, I find that they differ in size, in shape, in flavor, in coloring, in everything. But I like them and eat them although I do not understand the mystery of their growth. Did you ever raise a radish? You put a small black seed into the black soil and in a little while you return to the garden and find the full grown radish. The top is green, the body white and the skin a delicate red or pink. What mysterious power reaches out and gathers from the ground the particles which give it form and size and color? Whose is the invisible brush that transfers to the root, growing in darkness, the hues of the summer sunset? If we were to refuse to eat any thing until we could understand the mystery of its creation, we would die of starvation—but mystery never bothers us in the dining room, it is only in the church that it causes us to hesitate.—W. J. BRYAN.

#### SERMON STUDIES IN HEBREWS

By W. W. CLAY

##### 1. The Key to the Book

The divine inspiration of the Bible is nowhere more apparent than in the inter-relation of its several books. How incomplete the Bible would

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be without having as its beginning the book of Genesis with its backward look into the ageless past and its revelation of that which science can never discover, the very beginning of things. How unfinished it would be not to have as its final word the book of Revelation, God's telescope through which we may look into the ages to come and see as if happening now the things which shall be hereafter, a fitting climax and ending for a God-breathed, divinely inerrant Book. What an inestimable loss it would be not to have the book of Acts with its clear-cut delineation of the pentecostal church in the fullness and purity of the baptism of the Holy Ghost. There is no book of the Bible that is superfluous, or that does not bear a definite relation to the rest, or that does not carry its peculiar message not only for the time and place for which it was first written but for all succeeding generations.

There is no book of which this is more true than of the book of Hebrews. How rich it is in divine utterance. What a wealth of spiritual treasure it has yielded to those that have explored its depths. How many sparkling gems of holy truth are scattered throughout its pages. How sublime are the words that tell of the exalted deity of the Son of God. What a wonderful message on faith is found in the eleventh chapter, bringing blessing and inspiration to the saints of every age and generation. What illuminating statements about every phase of Christian life and doctrine are found everywhere in the book.

Yet to many readers the book lacks interest because it seems difficult to understand. Its plan is not readily apparent, and the purpose for which it was originally written seems obscure. Few, if any, are the connecting links of biography or history or concrete relationship between the writer and those to whom it was addressed. It refers very little to concrete acts of wrong-doing, but deals largely with abstract truth, with the spiritual rather than the personal phases of salvation. So the mind feels instinctively for the unity of plan and purpose as indispensable to a proper comprehension of the book, and because such a unity is not readily sensed fails to appreciate fully its wonderful message.

Nor is it alone by the ordinary reader that the book has been pronounced difficult. The analyses of this book differ more widely than those of any other part of the Bible, with the possible exception of the book of Revelation. Some analyze it by the use of the word "better."

Some take it to be only for the purpose of comparing Christ's priesthood with the Aaronic priesthood. Yet very few who analyze it profess to find any unity of plan or purpose in it. The analysis of the Scofield Bible is a fair example. Its analysis is:

I. The great salvation, chapters 1 and 2, except the first four verses of chapter 2 which are called parenthetical.

II. The rest of God, chapters 3 and 4. The whole of this division is regarded as parenthetical.

III. Our great high priest, chapters 5, 6, 7, and the first six verses of chapter 8. Of this, from chapter 5:11 to 6:12 is called parenthetical.

IV. The new covenant better than the old, chapter 8:6 to the close of chapter 10, with the last ten verses of this division classed as parenthetical.

V. The superiority of the faith way, chapter 11.

VI. The worship and walk of the believer-priest, chapters 12 and 13, with the last eight verses of the book classed as its conclusion.

Notice how these topics fail to connect up into any semblance of unity, while exactly one-fourth of the book is called parenthetical, that is, a digression of the writer to subjects irrelevant to the main topic, whatever that was supposed to be. Now some books of the Bible do change from one subject to another entirely different, but they are letters written to churches and individuals and find their unity in the interest of the church or individual to whom they are addressed. Yet it is a remarkable thing, if this book is not a unified treatise, having a distinctive purpose and developing its theme by constructive argument, that its individual paragraphs are the most logical of any book of the Bible, and so systematically arranged as to make them sermons in embryo. The preacher who delights in textual sermons will find the book of Hebrews a mine of sermon outlines.

It will help us to a better understanding of the book if we determine the class of Bible books to which it belongs. Surely it is not history or biography or poetry or prophecy. It is usually classed as an epistle, yet the usual distinguishing marks of an epistle are conspicuously absent. It is not addressed to anyone; it begins with no personal greeting, nor salutation to a church. Nor can it be supposed that there was once such a beginning that has since been lost in transcribing. Had this happened the loss would be conspicuous, just as it would if the beginning of any other book of the Bible had been lost. The

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opening words of the other epistles are not only an address and a salutation, but an introduction to what follows and intimately connected with it, and their loss would leave the book markedly incomplete. But none of them has a more sublime and complete introduction than Hebrews. Not another word is needed to make this introduction a perfect door to the beautiful structure beyond it. Then again, this book lacks the constantly recurring personal touches that characterize other epistles. There is no mention of the problem of any particular church. There is no mention of individuals, either in censure or praise. The request for prayer for himself, the mention of Timothy's release, and the announcement of his coming to visit the ones for whom the book was written, are the only personal touches, but even these are at the very close after the sermon is over and benediction ready to be pronounced.

Indeed the book closes just as if the writer might previously have written them a letter in which he had talked fully of all their problems relating to conduct. In support of this supposition some have conjectured that this book was an enclosure sent with the epistle to the Galatians to the church. There is in favor of this view that the epistle of the Galatians has at its beginning the formal salutation of an epistle, but lacks the usual extended greetings at the end, as if the writer was not through with his message; and moreover the purpose that seems most prominent in the book of Hebrews is one that would be applicable to such a church as the book of Galatians portrays. Yet it is hardly probable that such a wonderful piece of news as the release of Paul's young protege, Timothy, who was beloved not only by the writer but by the church to which the book of Hebrews was written (Heb. 13:25), would be forgotten by the writer. Rather then would it be probable that whether written to the Galatians or to some other church or individual another letter had previously been written to them and that in the brief time that had elapsed since the sending of that letter, Timothy had been freed, and although the writer was not writing an epistle now, he added to it this bit of news so important and joyful both to him and to them.

Moreover there is in the book of Hebrews itself a sentence that lends strong probability to this view. In Heb. 13:22 we read: "And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words." This last expression, "A letter in few

words," cannot refer to Hebrews, for if we call it a letter it is one of the longest in the Bible. Do not these words rather refer to another, a true letter, written and sent before this message was written but "a word of exhortation."

And this inspired characterization of this book, "a word of exhortation," gives us the clue to its real nature. It is an exhortation based on the utterances of God found in the Old Testament, and quoted by the author in his exhortation. More than that, it is a sermon, divinely inspired; a marvelous exposition of a passage of Old Testament Scripture; a sermon that more truly than any other part of the Bible deserves the name of sermon, with a text that is one of the outstanding texts of the Bible and a homiletical treatment of this text that is unsurpassed in sermon literature. There is an outstanding purpose, a theme that is kept prominent, a definite outline, a climatic progression of thought, and a frequent application ending with a mighty climax of appealing persuasion. Here then is a sermon that is a model in every way, so that it is not irreverent to say that to give us an inspired example of the way God would have his ministers preach may be one reason why he inspired its utterance and transcription.

Recognizing then that it is a sermon, let us reverently study it to discover its text, its purpose, and its theme; and as we do so the things that seem divergent and unrelated will gradually appear in their true light as component parts of one great whole.

#### Outlines and Studies

TEXT—Heb. 10:19-25

THEME—A Sanctified Life

1. A two-fold significance to this paragraph. It is a plain description of the way into the holiest, of God's method or plan whereby we may seek Him for our sanctification. But in addition, it is a complete delineation of the life itself. The Bible reveals a close parallel between entering any phase of salvation and continuing there. "As ye have received Christ Jesus the Lord, so walk ye in him" (Col. 2:6).

2. Describe a blue-print. No structure erected until some master mind has planned its smallest details and put them on a blueprint for others to follow in their building. The text God's blue-print of a sanctified life.

I. Our Experience, "into the holiest." Ex-

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perience fundamental to life. Explain tabernacle structure—inner chamber called "holiest of all" (ch. 9:3), a type of the experience of holiness. Three characteristics of this experience here suggested.

1. An epochal experience—"enter into." Not by growth or evolution but by boldly entering. Nothing to do but, by "letting go" in consecration and "letting God" in faith, to enter in.

2. A supernatural experience—"by a new and living way," not the way of vain effort or conscious striving.

3. A blood-bought holiness, "through the veil, that is to say, his flesh." Hence it must be ever a gift, and all we can do is to meet the conditions of the giver and receive it from His hand (Acts 2:38).

II. Our Encouragement, "having an high priest over the house of God."

1. Who understands us (ch. 4:15).

2. Who bears the cleansing blood in His hands (ch. 9:11, 12).

3. Who intercedes for us (ch. 7:25).

4. Who puts our prayers through, and gives us the answer to them (ch. 4:16).

III. Our Attitude (verses 22 and 23).

1. "Let us draw near." Impossible to keep sanctified without living close to Jesus. The song, "Nearer, still nearer," an appropriate sentiment for every sanctified soul.

2. "With a true heart." The Holy Ghost will not abide in the heart, no matter what wonderful blessings that heart may previously have received, unless the heart remains absolutely true and sincere.

3. "In full assurance of faith." A holy life will be a faith life.

4. "Sprinkled—washed." Holiness means a life whose inner conscience and outer activities are constantly cleansed by the blood of Jesus and the Word of God (Eph. 5:26).

5. "Without wavering," both in our faith toward God and in the "profession of our faith."

IV. Our Spiritual Home, "the assembling of yourselves together."

1. A home is a place of shelter, of residence, of activity; of the centering of our interests. So is always the church, "the assembling of yourselves together," to the one who would abide "in the holiest."

2. "Forsake not," implies attendance, co-operation, support. Neither radio nor religious papers a substitute.

3. "As the manner of some is." Keeping

Christians away from church a favorite scheme of the devil, both then and now. It quenches the fire of the believer, robs him of his interest, starves his soul, and keeps him from hearing the messages God gives on such occasions. It weakens the church and keeps away those who are unsaved. Holiness draws you near not only to God but to one another. Hence there logically follows the next great thought.

V. Our Unity, "one another."

1. Mutual care—"consider one another."

2. Mutual love—"provoking one another unto love."

3. Mutual help—"exhorting one another," not criticizing, but cheering and encouraging.

VI. Our Hope, "the day approaching."

1. Looking—"ye see." An attitude of constant watchfulness and readiness.

2. Expecting—"the day," when Christ shall be revealed, a day of translation for us, of tribulation for those left behind, of final conflict, of millennial glory.

3. Anticipating—"approaching." Joyful recognition of the fulfillment of prophecy, of signs that betoken that His coming draweth nigh.

VII. Our Security, "for he is faithful that promised."

1. The sanctified life ensphered by the promises of God, and each promise is an expression of His faithfulness. Stepping out on the promises we enter this holy life; standing on the promises, we are kept there.

2. Each point in the text has a definite relation to our maintaining a sanctified experience. Yet, after all, these but keep us in the hand of the One with whom we dwell "in the holiest," so that our safety after all depends upon His faithfulness. So if we keep our experience "unspotted from the world," stay under the blood, maintain sincerity of heart, live in a spiritual church, manifest nothing but love and fellowship for all other Christians, and keep in joyful readiness for Christ's return, over our lives will hang, like the shekinah cloud over the tabernacle, the faithfulness of God, keeping us filled with His glory and making our inmost heart the true inner tabernacle, the holiest of all.

Text—"Nevertheless afterward" (Heb. 12:11).

THEME—Chastening.

I. Its nature.

1. A rebuke (v. 5)—hindering things; that come into our lives to rebuke our negligence, our slothfulness, our willfulness, our failure in carrying

out the task He entrusted us with, our lack of fullness of character, our lack of achieving faith.

2. Scourging (v. 6)—painful things; "not joyous, but grievous" (v. 11).

3. Training (v. 11)—"exercised"—difficult things. An allusion to the training undergone by athletes.

II. Its encouragement.

1. Of our sonship (v. 7).

2. Of God's love for us as His children (v. 6).

3. Of God's control of our lives, shaping us for something good in the future (vs. 10, 11).

III. Its consequences.

1. Spiritual gain, strength, blessing—"our profit" (v. 10).

2. Christ likeness—"partakers of his holiness" (v. 10). A more perfect inner character.

3. Increased fruitfulness, "peaceable fruits of righteousness" (v. 11). A great outflow of the divine in our lives.

\* (This copy was misplaced in our files and should have appeared in the January number. Those wishing to keep the order in this series will please notice that the installment which appeared in the January issue was supposed to follow this one—Editor.)

## DEPARTMENT OF SUGGESTIONS

By D. S. CORLETT

A Series of Sermon Suggestions on the book of 1 Timothy.

THEME—The End of the Commandment.

Text—"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned" (1 Timothy 1:5).

I. The End of the Commandment is Love. "Love is the fulfilling of the law" (Rom. 13:10).

II. Heart Purity is demanded as a prerequisite to this love.

III. Keeping a Good Conscience is necessary to maintaining a Pure Heart.

IV. Unfeigned Faith keeps us in contact with God who makes this love, pure heart, and good conscience possible.

THEME—The Greatest Known Truth.

Text—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Timothy 1:15).

I. The Great Fact Stated.

"Christ Jesus came into the world to save sinners."

Note—

1. Christ Jesus came—He was in existence before He came (2 Cor. 8:9).

2. He came into this world—this world of sin, misery and greatest need.

3. He came into this world to save sinners—sinners such as Paul, declares himself to have been (v. 13), a blasphemer, a persecutor, injurious, and an unbeliever.

II. This is a Faithful Saying, i. e., a reliable statement.

Paul argued from personal experience: since Christ Jesus had saved him, the chief of sinners, He surely would save others, as shown in verse 16.

III. This Truth is Worthy of all Acceptance.

1. Worthy of being accepted by all men—it meets the needs of all.

2. Worthy of being accepted by all of man, the entire man.

THEME—The Christian as a Citizen.

Text—1 Timothy 2:1-3.

I. As a Christian he should pray for all men. "Supplication, prayer, intercessions, and giving of thanks be made for all men" (v. 1).

II. As a Christian Citizen he is commanded to pray for his country and its rulers in particular: "For kings and all that are in authority" (v. 2).

III. As a Christian Citizen he should live peaceably, godly, and honestly in this life (v. 2).

IV. As a faithful Christian Citizen he finds favor with God. Being faithful in our duties as citizens here is acceptable to God (v. 3). The greater always includes the lesser, i. e., if we are good citizens of God's kingdom we are likewise good citizens of the country here.

THEME—The One Mediator.

Text—"For there is one God, and one mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time" (1 Timothy 2:5, 6).

I. There is One God, unapproachable by man, eternally just and separate from sin.

II. There is Man, a sinner and unable of himself to approach and please God.

III. There is One Mediator, the God-man, Christ Jesus, who brings the offended God and sinful man together.

IV. There is one Ground of this Mediatorship. "Who gave himself a ransom for all" (v. 6).

THEME—Becoming Christian Behavior.

Text—1 Timothy 2:8-10.

I. To Pray Everywhere. In behavior doing



nothing that would hinder us from praying everywhere:

- II. Consistent in our Living and Dealing with men. "Lifting up holy hands," etc.
- III. By Becoming Adornment.
  1. Their outward Adornment to be marked by
    - a. Modesty—"modest apparel."
    - b. Simplicity—"not with broidered hair, or gold, or pearls."
    - c. Economy—"or costly array."
  2. Positively, to manifest godliness "with good works" (v. 10).

#### THEME—What is the Church?

*Text*—"The house of God, which is the church of the living God, the pillar and ground of the truth" (1 Timothy 3:15).

- I. The Church is "the House of God," used frequently to mean the temple of God.
- II. The Church (*ecclesia*, the called out ones), of the Living God.
- III. The Pillar and ground of the Truth.
 

"The pillar and bulwark of the truth."—Moffat version.

"The pillar and foundation-stone of truth."—Weymouth version.

#### THEME—The Mystery of Godliness, or Six Great Facts.

*Text*—"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Timothy 3:16).

- I. "God, Manifested in the Flesh," the incarnation of Christ.
- II. "God . . . justified in the Spirit." "Vindicated by the Spirit."—Moffat. "Had his claims justified by the Spirit."—Weymouth.
 

"These two statements exhibit a contrast between the two aspects of the life of Christ. In the one condition or sphere (the flesh) He was hated, persecuted, and murdered. In the other (the Spirit) He was triumphantly vindicated."—Vincent.
- III. "God . . . Seen of Angels."
- IV. "God . . . preached unto the Gentiles."
- V. "God . . . Believed on in the World."
- VI. "God . . . Received up into Glory."

#### THEME—Spiritual Athletics.

*Text*—"Exercise thyself rather unto godliness" (1 Timothy 4:7).

#### THEME—The Profit of Godliness.

*Text*—"But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Timothy 4:8).

#### THEME—Samples of Godliness.

*Text*—"Let no man despise thy youth; but be thou an example of the believer, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Timothy 4:12).

#### THEME—The Emptiness of Worldly Pleasure.

*Text*—"She that liveth in pleasure is dead while she liveth." (1 Timothy 5:6).

#### THEME—Worse Than an Unbeliever.

*Text*—"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Timothy 5:8).

#### THEME—Gain and Godliness.

*Text*—"Supposing that gain is godliness" (1 Timothy 6:5).

"But godliness with contentment is great gain" (1 Timothy 6:6).

- I. A Popular Error Refuted.
  1. "Supposing that gain is godliness" (v. 5). There is quite a popular idea abroad that wealth is a mark of success and divine favor (this is true even in our day); and that poverty or the lack of wealth is a mark of failure. This Paul refutes.
  2. "Supposing that godliness is a way of gain" (R. V.), which is equally an error. They would make godliness a means of livelihood. That is, they would desire to profit materially and gain financially by their profession of godliness. This implies that their sole purpose in professing godliness was material gain. How false the heart of man is!
- II. Godliness Itself is Gain, not a means of obtaining gain. The gain of godliness cannot be measured by wealth or material substances. Its wealth is within—in the peace of conscience, the happiness of heart, the presence of the Lord, in being good.
- III. Godliness plus Contentment is Great Gain. Greater than godliness alone, this is God's true wealth.
  1. The worthlessness of the popular con-

ception of wealth in the light of the eternal world is shown (v. 7).

2. How to be content is shown in verse 8.

#### THEME—A Popular but Poisonous Root.

*Text*—"For the love of money is the root of all evil" (1 Timothy 6:10).

#### THEME—The Man of God.

*Text*—1 Timothy 6:11, 12.

- I. The Man of God Flees Worldly Things.
 

Such things are condemned in verses three to ten.
- II. The Man of God Follows after Righteousness, etc. (v. 11).
 

It is to be noted that there are no spectacular things even hinted at as being necessary to the life of a man of God; but to the contrary the humble and ordinary graces are stressed.
- III. The Man of God Fights the Good Fight of Faith.
- IV. The Man of God Lays Hold of Eternal Life.

#### THEME—The Truly Rich.

*Text*—1 Timothy 6:17-19.

The truly rich:

1. Are the Humble—"not highminded."
2. Trust in the living God, not in the uncertainty of riches.
3. They do good.
4. They are rich in good works.
5. Are faithful stewards. "Ready to distribute"—impart to the poor, "willing to communicate"—they personally share in the pleasure imparted by the gift.
6. Are laying up treasures above (v. 19).

#### Prayermeeting Suggestions

##### MAIN THEME—Visiting Homes with Jesus.

- I. In the Home of a Disciple (Mark 1:29-34).
- II. In the Home of Friends (Luke 10:38-42).
- III. In the Home of a Sinner (Luke 19:1-28).
- IV. In the Home of Sorrow (John 11:1-36).

##### MAIN THEME—Jesus in the Home of Pharisees.

- I. The Broken Alabaster Box (Luke 7:36-50).
- II. Weighty Matters Overlooked (Luke 11:37-54).
- III. At Breakfast With a Pharisee (Luke 14:1-24).

##### MAIN THEME—Conversations of Jesus with Individuals.

- I. Jesus and Nicodemus (John 3:1-21).
- II. Jesus and the Woman of Samaria (John 4:5-42).
- III. Jesus and the Questioning Lawyer (Luke 10:25-37).
- IV. Jesus and the Rich Young Ruler (Mark 10:17-31).

##### MAIN THEME—Interviews of Jesus.

- I. With the Greeks (John 12:20-50).
- II. With the Chief Priests (Matt. 21:23—22:14).
- III. With the Herodians (Mark 12:13-17).
- IV. With the Sadducees (Luke 20:27-40).

##### MAIN THEME—Little Journeys With Jesus in John's Gospel.

- I. To the Marriage Feast (John 2:1-11).
- II. A Second Visit to Cana (John 4:46-54).
- III. Through Bethesda Porches (John 5:1-47).
- IV. In the Temple Courts (John 8:1-11).
- V. Doing Good by the Wayside (John 9:1-41).
- VI. Visiting the Feast with Jesus (John 10:22-39).

##### MAIN THEME—Little Journeys With Jesus in Luke's Gospel.

- I. With Jesus at the Lake Side (Luke 5:1-11).
- II. With Jesus in Capernaum (Luke 7:1-10).
- III. With Jesus in the City of Nain (Luke 7:11-23).
- IV. A Visit to the Tombs of Gadara (Luke 8:26-39).
- V. With Jesus in the Place of Prayer (Luke 11:1-13).

##### MAIN THEME—Little Journeys With Jesus in Matthew's Gospel.

- I. Journeying Through the Corn Fields (Matt. 12:1-8).
- II. With Jesus in a Storm (Matt. 14:22-36).
- III. Journeying Through Caesarea Philippi (Matt. 16:13-28).
- IV. With Jesus on the Mountain (Matt. 17:1-13).
- V. With Jesus in the Valley (Matt. 17:14-23).
- VI. Journeying toward Jerusalem (Matt. 20:17-28).

##### MAIN THEME—Attending Church With Jesus.

- I. In the Synagogue at Nazareth (Luke 4:16-30).
- II. In the Synagogue at Capernaum (Mark 1:21-28).

III. With Jesus in an Unbelieving Church (Mark 6:1-6).

IV. The Daughter of Abraham healed on the Sabbath. (Luke 13:10-21).

### TIDBITS OF MISSIONARY INFORMATION

#### Argentina—Imaginary Difficulties

An elderly lady after hearing the gospel a few times expressed herself as being much pleased, but she said, "What am I to do? At my age how can I be dipped in a tank of water?" She had heard of some who had been baptized by immersion. The supposed difficulty was soon cleared up by one of the lady members.

A man made a profession and was very regular in attendance for some time and then quit coming, when visited and invited to come he said it was impossible for him to follow the gospel, because he had horses and he had to feed them on Sundays, and that day had to be observed as a day of rest.

Some of the people at one of the outstations were at the point of accepting the gospel; when someone reminded them that to do so would mean to leave home and family and travel from place to place as the mission workers did. They gave this as a reason for not accepting the truth.

An Argentine worker from another society, who lives and labors in the country towns where his twelve-year-old boy had never seen a street car, made a visit to the city. He was offered a chance ticket by one of the conductors and although his conscience condemned trafficking in chances he bought one, thinking that it was compulsory for all who rode on the cars.

#### Real Difficulties

Although there are many imaginary difficulties which arise, there are many real difficulties to be overcome, and some are not easy to conquer.

What will my people think of me? My friends will all cut me if I accept this religion. "*Que diran la gente*" (what the people say), has much more force here than in the United States.

Wicked, overhearing, unbelieving and often brutal drunken husbands. And it may be on the other side for some times the wife is the hinderer. One of the recent converts has had to suffer because his wife left him when he accepted the gospel, and took their only child with her and will not let him see his child. Until now he has held true to the gospel.

In some cases the worldly unsaved children are the hindrance, and at times it is the worldly

ambition of the parents for the children that hinders.

My business, my employer requires me to work on Sunday.

Matrimonial tangles. Men with more than one wife, have left a wife in some other country, come here and married another woman, and perchance she has a husband in some other country. Some men with two wives here in the so-called cultured city of Buenos Aires. It often happens that No. 2 has more attraction than No. 1. What will the children of No. 2 do if she is abandoned? No. 1 has a hard time, as most of the salary goes to No. 2. It is often the case that the other party is unwilling to marry although they have lived together for years. In many cases it could not be done according to law as one of the parties has a living lawful companion. The Argentine has no divorce law which permits remarriage.

These are some of the real difficulties with which many have to contend. How true the words of our Lord, "Many shall seek to enter therein and shall not be able."

#### Items from the Missionary Review of the World

The Protestant Youth Movement of the Philippines is endeavoring to reach at least 50 per cent of the students in the high schools and colleges of the Philippines with a vital, evangelical message by the close of the year 1928.

A Christian commercial school for women has recently been started in Japan.

Rev. Paul Kanamori, recently returned to Japan from a three-year trip around the world, writes: "The native Japanese church organized by the Oriental Society, under the superintendency of my dear friend, Rev. J. Nakada, has at present 149 churches scattered all over the country, sufficiently large in number and strong in spirit to carry out my 'Million-Soul-Saving Campaign' in Japan. Perhaps some might say that my ambition is too wild, and that I am aiming at an impossibility, but I do not think so."

"Communist literature is banned through the post office in China at present. The Communists therefore counterfeited the wrappers of the Religious Tract Society and sent out their propaganda under the aegis of a Christian concern. This was discovered, with the result that the

R. T. S. had 5,000 packages of their own publications confiscated. It naturally gave the R. T. S. a bad name. . . . The Communists found that in a certain gospel in Mandarin a chapter began and ended at the beginning and end of page five. They bought up these gospels, extracted this chapter, and put in a chapter of pure Communism. To anyone knowing nothing about the contents of the gospel it appears that Christ preached this doctrine and that it is contained in the Bible."

A Baptist young woman missionary in a large city in West China recently met a young man in the street who thus addressed her: "Do you believe Jesus is living today, and do you believe He has a message that can help my country and my people in this present hour?" He continued speaking and she learned that he was an officer in the Anti-Christian Society of that city. Since attending the meetings he had become convinced that they did not know much about the very things they were opposing. He said they were led into the movement by outsiders. But he had become curious to know more about Jesus and the lives of His followers. "There must be some power in a religion," he said, "that brings you from your country across the sea and helps you to live here even against opposition. I want to know more about that power your Jesus gives. May I come to see you in your home and learn the truths of His message?"

A Hindu holding an important government position asked Rev. Charles B. Hill, D. D., of Ajmer, Rajputana, India, "What do you think will have happened to Hinduism fifty years from now?" Not having met him previously, Dr. Hill replied cautiously, "I presume Hinduism will reform herself from within, as she has done before, and thus adapt herself to the new conditions." To this he replied, "I beg to differ with you. Fifty years hence Hinduism will be practically extinct." "Why are you so pessimistic?" asked Dr. Hill. His answer was that Hinduism could never survive the light which science was giving to the world. "Moreover," he said, "every succeeding year finds Hinduism more powerless."

Absolute religious liberty in Turkey is guaranteed by the Constitution of the Republic. This does not mean that the people as a whole approve this provision, nor that they would regard such a

provision in case some Turk decided to become a Christian. The sentiment toward toleration is, however, forming rapidly, and several Turks have recently accepted Christian baptism, and openly professed their faith in Christ.

A law has recently been put into force in Ecuador which prohibits the entrance of ministers of religion of any denomination. This new law further provides that the religious bodies already in the country shall not take any fresh steps to extend their work. This drastic measure will necessarily restrict seriously the growth of evangelical work.

"That missionary work will never again be what it was in China seems a safe guess," is the idea of a recent Christian visitor to China. A missionary in North China recently wrote, "I feel extremely sorry for those missionaries who feel that because they have left their stations the work will now go to ruin." How many missionaries actually do feel that way we do not know. But both these quotations, to our mind, view the situation from the wrong angle. A speaker at the recent Institute of Pacific Relations said that the old name "missionary" is outworn; we need a new one. That suggests a new angle of vision. Instead, therefore, of asking, "What has happened to 'mission' work in China?" we should ask, "What about *Christian* work there?" Viewed from this angle one can say with confidence that instead of having gone to ruin it promises to be yet greater than it ever was. Missionary work has, in the main, been shunted onto a siding. In some places all Christian work may have stopped, though we find it hard to locate many such places. Much of it has, of course, been disturbed and dislocated and there has naturally been considerable loss of momentum and efficiency. Yet of sixteen Christian colleges eleven are open. . . . The following statement from a missionary who has been through the thick of the worst of the revolution sums up the situation: "Missionaries almost unanimously report Christian work going forward under the direction of the local Chinese leaders." Christian work has been shocked but it has not stopped! It has fallen more fully upon Chinese shoulders and become more the concern of Chinese hearts and minds than ever before. In this regard the revolution has really pushed Christian work forward.—*Editorial in the Chinese Recorder of November, 1927.*

# PRACTICAL

## THE PREACHER HIMSELF

By E. P. ELLYSON

### III. His Spiritual Culture (continued)

There are conditions of spirit culture that govern in the maintenance and growth of the spiritual life that may be stated as laws and that are as fixed and must as necessarily be complied with to secure the results as do the laws that govern in the material and vegetable and animal realms. No one expects a good crop of grain or fruit without giving a proper amount of time and the right kind of work to it. When the farmer wants to raise a crop of corn he plows and harrows and plants and cultivates; and when he wants a better crop he improves his seed and fertilizes the soil; when the husbandman wants a good crop of apples he digs about and trims and sprays the trees. Men have given much study and labor to the improvement of both vegetable and animal life, and as they have labored according to the governing laws they have been rewarded and the results have been astonishing. It requires time and thought and labor also for the physical and mental culture of man. But by careful conformity to the laws of physical health and growth, by exercise and diet and cleanliness, men have developed fine physical form and strength and have kept themselves fit even unto old age, and some have even recovered themselves from disease and weakness. Science and art, mental strength and skill for execution are attained by attention and labor. There is the buying of books and the paying of tuition and the hard study and practice, but success is the result of conformity to these laws. The same may be said relative to the requirements for the carrying on of a successful business or the putting over of a church program. In no sphere is there any ground to expect success except as there is a striving lawfully. If we are to succeed along any line there must be attention, determination, time, effort, and often financial outlay. But we seem to expect spiritual culture without care or effort—that it will in some way be accomplished on the side while we are doing everything else. But should we expect this at less cost than other things?

It is too often the case that the preacher feels that he *must* preach good, strong, logical sermons; that he *must* successfully put over the church program; that he *must* do very many things. But he feels no *must* as to spiritual culture; he forgets the peculiarity of his work, that no sermon can be really good and no church program can really succeed except as it has behind it a true man, or men, of genuine Christian experience and spiritual power which are the result of salvation and spirit culture. Pushed on by this feeling of *must* strong effort is put forth along the line of the felt *must*, and the absence of the feeling of *must* relative to spirit culture leads to the neglect of this culture and a working on at the task with weakening spiritual power and dull tools. This neglect, this failure of subjective spirit development through spirit culture, is responsible for much of the weakness of the Church and its small success and influence in the world; too many preachers are working with very dull tools and small spiritual strength. There is a great tendency after one has received salvation to neglect spirit culture; having received forgiveness and cleansing we are too indifferent to spiritual strength and to strength of character and disposition.

Spiritual culture, the strengthening of the inner man, the building of that strong character and good disposition so necessary to the preacher's success, will cost something. The laws of spirit culture must be conformed to if the results are to be attained. "If a man also strive for masteries, yet is he not crowned except he strive lawfully" (2 Tim. 2:5). But when the requirements of these laws of the spirit are met the results are as certain—even much more so if such can be—than those of physical and mental culture. Spiritual culture requires personal attention, determination, effort and time; it is a personal matter. Without this determined attention "the care of this life," the care of the home and church and business with the rush and strain of the age, will result in one's being "overcharged" (Luke 21:34) and will take one away from this culture and consume all of his time and effort with other things, and there will be weakness where there should be strength.

It may sound advanced and superior for the preacher to say that he has arrived at a stage in grace where he no longer needs to give thought to himself, to his being personally blessed and helped, that his sole passion and effort now is for others and the work of the church and that in thus helping others and getting them blessed he gets his blessing and development and does not need to give any special attention to his own subjective condition. If this is his actual practice he is gaining but little spiritual strength, and he is probably deceiving himself and may be going backward rather than forward. It is true that one will be personally helped as he helps others and this is a part of the compensation, but no service for others can ever take the place of personal culture, no study of the Bible for sermons can take the place of Bible study for personal spiritual food, no work for or praying with others can take the place of personal communion with the Lord. A first necessary law of spiritual culture is personal devotion.

Probably there is no greater source of weakness in the modern church than at this point of personal devotion. Society is now so organized, the strain for a livelihood is such, the rush and demands of the age are so extreme, that no time or disposition is left for devotion. The family altar is almost past history and public devotion is without much seriousness and individual devotion is neglected. The writer once attended a session of the United States congress and was present at the opening. When the gavel came down the chaplain at once began his prayer, but there were few present to hear it; those who should have been present were in the building, in the lobby and committee rooms, but not in the hall of meeting. When the "amen" was said they began filing in from every door. We have seen a number of similar scenes in connection with General Assemblies, District Assemblies and conventions—small attendance at the devotional services. The atmosphere of this age is that of business, service, activity, performance, entertainment and pleasure rather than devotion, "lovers of pleasure more than lovers of God" (2 Tim. 3:4).

The preacher is a man, as human as other men, an heir to human nature with its weakness, subject to the same temptations, and has the same fight against the world and the flesh and the devil that all good men have. He has a bit larger incentive to goodness and some larger opportunities, but these only add to the severity of the contest. As with others, so with him, there may be the tempta-

tion to indulgence or to make a show or to engage in other activities "on the side" to increase his finances—to sell insurance or real estate or to become a promoter or lecturer—or to give too much time to others and to the formal activities of the church and thus neglect his devotion. But if he is to succeed he must take himself in hand at this point. He, with Paul, will need to "keep under" his "body" with its calls and ambitions, lest having preached to others he himself be a castaway (1 Cor. 9:27). It is to be feared that there are some of these castaways struggling on in the ministry scarcely knowing what is wrong with them. They may be very active but their first love is lost and except they make a change soon they may be without hope.

The preacher will find this task of spirit culture no easier than other people. There will be many things to interfere and keep him from it. But the preacher who would succeed should have as the most inviolable part of his daily program a period for personal devotion. It need not always be a long extended period, but it should be a regular daily period. At this time, when he reads the Bible, he should largely forget the sermon and the needs of other people and of the church, and read for personal application and help. When he prays he should give attention to personal needs and to personal communion and fellowship with God. This should be a time of real spiritual feeding, culture and strengthening. There is a time to prepare the sermon, and a time to pray for others, but there must also be a time for personal devotion.

It "takes time to be holy" and to be "strengthened with might by his Spirit in the inner man" (Eph. 3:16). We give hours to our temporal work and receive our wages, to our business and make a profit, to our physical and mental culture and gain strength, to our pleasures and have enjoyment, to our church work and attain to some success; and we cannot expect to gain the spirit culture results unless we give time to it. If there is to be a strong character and good disposition there must be time given for devotion, and that devotion must be sincere and genuine. The preacher must feed upon the Word—not just read it. Jesus said, "The words that I speak unto you, they are spirit, and they are life" (John 6:63), they are different from other words. The Bible is different from all other books. It can give spiritual life and strength just as material food goes into physical strength. The preacher must eat these words, he must digest and assimilate them and turn them into spiritual

blood and bone and muscle and nerve. It takes time to eat correctly. A nervous and hasty meal with the food poorly masticated makes for indigestion and ruined health. Beware of too much dependence upon this praying and communing on the run. And the hurried devotion time, with its push of something else to do clamoring for attention and harassing one during the few moments of feeble effort at devotion, will be more likely to result in a spiritual dyspepsia than in spiritual health and strength. Real devotion requires time, meditation and concentration. Happy that preacher who has formed well this habit of devotion in his earlier years! It becomes more and more difficult to form it with the years.

For the best results this devotion must be frequent or constant. One cannot eat enough at any one meal to last him very long, and there must be the fresh supply of food if there is growth and strength. It is a temptation to the preacher, after he has become somewhat accustomed to his work and has made some success, to become self-confident and think he now knows how and no longer needs the help of the earlier years. This leads him to grow careless and gradually to neglect his devotion and dependence. He may keep up the outward activities with a semblance of success, but he is spiritually weakening and his real work is failing. There are preachers whose present influence is largely the result of their past reputation, and of their human personality; and if a true analysis were made they would be found to possess but small spiritual strength and unction, and that which remains is growing smaller all the time, and the result of their work would be found to be largely but human improvement with nothing spiritual being done. This matter of spiritual experience, of salvation and spirit culture, of spiritual growth and strength and results, is most serious. In the midst of much talk about it, and sometimes profession of it, it may be much neglected and largely missed. We must not be deceived by appearances and substitutes. The frequent and regular devotion time correctly used is as necessary to the spiritual life and results as the meal time with food properly eaten is to the body. One may live with irregular meals hastily eaten, but he cannot live and serve the best or for a long time. Too many preachers are using up their strength faster than they are receiving the new supply, they are not careful as to their spiritual feeding.

But it is not simply a time of devotion that is needed; the spirit of devotion and dependence and trust must characterize the entire daily life and

be present in every activity. The special time of devotion will lose its interest and power over the life and become very formal and legalistic unless its influence and spirit is extended to cover the entirety of the life. The spirit of all of the life must be devotional and reverent and dependent. There must be the trusting and praying "without ceasing" (1 Thes. 5:17). No matter how much or how little there is to be done, how hard or how easy the task, it must be undertaken only in a spirit of dependence upon God for help, in partnership with Him. The spirit of devotion must accompany all, and the times of special devotion should be frequent.

We urge you now to give attention to devotion, to communion, to personal Bible study, to meditation, to spiritual reading and conversation, to feeding your spirit life, to taking the needed time for the culture of your spirit and the building and strengthening your character and the forming of a good disposition. You can have success in service only in proportion as these things are done; for you are no stronger than you are strong spiritually. Physical and mental excellency are very desirable, but spiritual strength is necessary. You must give attention to this spirit feeding in order to maintain and increase your spiritual, your subjective, Christian life, which is the source of your power.

We do not know the secret life of anyone, neither can we fully know it, for we can look only on the outward appearance; God alone sees the heart as it really is, so we must not judge. But we will risk expressing our fear that there is a woeful neglect of this devotion among present day preachers, and that this is the reason for the spiritual weakness and the loss of unction. And sometimes we are trying to make up for this and hide the weakness by extra activity and by contention over minor details and by criticism and dogmatism. "Back to a time of devotion" might not be an out-of-place slogan for some. Only the sweetness and the strength of the real Christian life will avail.

But devotion is not the only law of spirit culture; food, or the continued fresh supply of the constituent elements, is not the only requisite of growth; there must also be exercise. Much food without a proper amount of exercise will produce indigestion and dyspepsia. We have discovered that for mental culture, for the most successful education work, there must be both impression and expression in the process, and both are now important parts of the educational method. Spirit

culture requires the same. There must be expression and exercise as well as devotion and feeding.

A number of years ago one who signed his name as Brother Lawrence, wrote a very helpful book giving it the very suggestive title, "The Practice of the Presence of God." We have a theory and a profession of the presence of God, we say He is everywhere, that He is with us and that He is in us, but how largely is this a matter of real consciousness with us? Is it a real fact, or is it more of a theory? We are conscious of things and of other persons, but are we really conscious of God? We are all too little acquainted with God. After being born of the flesh, as babes in the flesh we had to learn to know, to recognize and adjust ourselves to things and persons about us. And most of this came by experience and practice; our life came by birth but our knowledge and adjustment came largely by the exercising of our faculties. And the more we practiced or exercised relative to these things the more clearly and fully they became matters of knowledge and consciousness. Just so there is a learning and fixing in consciousness of the things of the spirit as they are practiced, as we exercise relative to them. As the presence of God is practiced, as it is recognized and made practical in the daily life, it becomes a more and more clear fact in consciousness. We may get acquainted, and then more and better acquainted with God, in much the same way as we get acquainted with men by association and practice of their presence.

The preacher must know God, and the better acquainted with God he becomes the clearer and fuller God is revealed and known in his consciousness, the larger his possibility of success. Paul prayed with deep feeling, "That I may know him" (Phil. 3:10). The preacher, of all men, should practice the presence of God in all of his life and service. God should be as real to his spirit as are natural things to his soul. Because we have not given the time and attention to this practice we do not know God as it is our privilege to know Him, hence we do not have the spiritual power and inspiration for our work that we might. There should be more taking heed to thyself at this point, the growing acquaintance with God.

The presence of God is not the only thing that must be practiced, this is not the only exercising that must be done for spirit culture. The command is not alone to love God; there must also be neighbor love, and this calls for the growth of the social graces and the forming and strengthening of a good disposition. This growth and strength

calls for exercise. We have too long and too largely had the idea that as a result of sanctification we are handed a ready-made character and disposition all corrected and matured, and we have all soon been sorely disappointed in this, and some have become discouraged and others doubting because of this discovery. As to the moral condition there is a very gracious work of purifying and removal of sin and, incoming of the Holy Spirit as an immediate result of sanctification, but there remains very much land yet to be possessed along the line of character building and disposition shaping that is to come as a result of spirit culture; there is much to be accomplished through learning and growth. Paul says of himself, "I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11). This degree of contentment was attained by him, he says, through a process of learning in his daily experiences, by practice he learned this lesson more and more. Again he says, "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:16). He gave attention to the practice of correct actions and attitudes toward both God and man, such as would keep his conscience clear and keen. In the Hebrew letter mention is made of those who "have their senses exercised to discern both good and evil" (Heb. 5:14); also of the "peaceable fruits of righteousness" being the yield "unto them which are exercised thereby" (by chastising, Heb. 12:10). In the letter to Timothy we are exhorted, "Exercise thyself rather unto godliness. For bodily exercise profiteth little." There is some little physical and personal benefit from physical exercise, but there is much greater benefit from exercise unto godliness, for "godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come" (1 Tim. 4:8). Great things are possible through this spiritual exercise and culture, and this is necessary for the preacher's larger success.

In common with all other persons, the preacher is some short in all of the graces, in some more than in others, and it may be in certain of them he is very light. His heredity also has given him some undesirable traits, and these have been intensified and others formed by his early environment. But this need not cause him to be discouraged, for this shortness of the graces and these undesirable traits may largely be overcome by the proper effort. Each of the graces may be increased by exercise. There is not a grace but that will respond to culture; and by resisting and



failing to practice undesirable traits they may be destroyed. There is no telling what any individual preacher may become if only he will work at the task faithfully and lawfully. The possibilities of spirit development are even greater than those of physical and mental development. "Therefore thou art inexcusable, O man, whosoever thou art," and for whatsoever thou art, except as thou put forth faithful effort to be what thou shouldest be. May God give to thee a great and strong passion for great manliness.

This spirit culture requires both negative and positive work. As has been said, we all have faults, undesirable habits and dispositions that are more or less hindering, which are already formed and a part of us, and these must be so far as possible eliminated or corrected. This is the negative work. New habits must be formed, those that we possess that are desirable must be strengthened, the graces must be developed and the disposition must be trained. This is the positive work. Both of these things must be done, one phase cannot succeed without the other. But how shall they be done?

A first thing in this spirit culture is knowledge. One must know what there is in his disposition that is hindering, and what is helpful to his influence and efficiency; and the same of his habits and methods. And it is not always easy to really "know thyself," and "to see ourselves as others see us." We may be quite ignorant of our real selves and as to how hindering and unpleasant are some of our characteristics. And there are those who seem not to want to know this, or at least they make no sincere effort to find out. This is a great mistake. We may learn much by observation, by attending to our own feelings and thoughts and the attitude others take toward us. It never pays to be indifferent or independent relative to any emotions that we may have or any thinking that may not be just right. To "nip things in the bud" and stop them before they come to action is the safe way. Neither does it pay to be indifferent or independent relative to the way we are affecting others and the way they receive us. We should notice when we offend or repel or fail to influence for good, and discover if possible the cause. Intuition and conscience will help some at this point. But happy that preacher who has a wife or a friend who can help him without fault finding or fussing at him, and happy the preacher who can receive such help without becoming sensitive or discouraged. The Holy Spirit of course will be the great teacher here as every-

where if we will listen to Him. If one really wants to know, he may know.

Knowing brings responsibility and calls for action. Sometimes we know better than we do. Not always are we willing to acknowledge our faults. This is our undoing. It is as we confess and forsake that we overcome. Too often we are conscious of a fault but continue to practice it with no effort to overcome it, we encourage it rather than resist it. We know we talk too much and say harsh, cutting and unkind things, but we do not try to destroy the disposition of talkativeness and unkindness within us; we know that we do not love our neighbor as ourselves, that we lack sympathy and interest, and are selfish, but we do not try to overcome our disposition of coldness and pride and selfishness. When we look into the glass our experience is as James describes, "beholdeth himself and goeth away and straightway forgetteth what manner of man he was" (Jas. 1:24).

The negative rule for this phase of spirit culture is, Every disagreeable and hindering disposition must be disapproved, must not be yielded to or practiced, must be resisted and overcome. Each time a fault is given way to willingly that fault is thereby strengthened and its hold upon one is deepened. There are certain undesirable things in one's disposition that cannot be done away with instantly, but by taking this attitude of disapproval and resistance toward them their hold will be gradually broken, and often they will finally be eliminated. This effort to overcome, this attitude of resistance, is absolutely essential to spirit culture. Through sanctification sin may be instantly eradicated, but let no one be deceived into thinking that this is the end of the eliminating business. There yet remains much of human weakness, impairment, fault, incorrect habits and disposition which must be dealt with, and so far as possible and as rapidly as possible overcome. We are all of us too careless and slow here, and some are even criminally indifferent, and the result is spiritual inefficiency. Conformity to this negative law of spirit culture is no easy task, it will require determination and strong will, but it must be done if there is to be that strength of character and that good disposition that must be the possession of the successful preacher.

The positive side of this spirit culture is the cultivating, the growth and strengthening, of the graces and the good traits of disposition. This also requires time and purposeful effort. This may be accomplished in connection with daily

activities and devotion, but not without care and purpose. All of the graces are capable of culture, the love toward the neighbor as well as the love toward God may be made to "abound more and more." It may be that certain of the graces may now be scarcely observable in the preacher's life, but the seed of all grace is there in the new spiritual life the result of the new birth, and it may be cultivated; by practicing that which one has it will be increased. Some elements of the desired disposition may seem rather foreign to his present nature, but by culture and practice these elements may be developed and strengthened. By exercising the graces, by giving them place and encouragement in the heart, by practicing them, they will be increased. By practicing love we may come to possess more love. There may be much which to us is unlovely, but for the success of the work it may be that this should be loved. By being willing and by practicing love in this direction more love will come and we may learn to love that which has been to us unlovely, we may love even an enemy. In the same way the sorrowful disposition may become more and more cheerful, the pessimistic disposition more and more optimistic, the unsympathetic disposition more and more sympathetic, the bashful disposition more and more at ease with people. In like manner kindness may be made to grow, brotherly love to increase, patience to enlarge, and all of the graces to develop. By a careful and determined effort the preacher may do very much toward shaping and strengthening his own disposition and thereby increase his usefulness.

You will not understand us to be saying that the preacher can accomplish all of this needed spirit culture by attention and practice, that is, by his own unaided human effort; that is impossible. The personal effort is absolutely necessary, it is an essential part of the law of spirit culture, but it is not all. Another part of this law is that "we are laborers together with God; ye are God's husbandry, ye are God's building" (1 Cor. 3:9). The desired results are only made possible by co-operation with God. But this co-operation is always assured when the conditions—the laws—are complied with. It is hopeless however to expect the help of God when the person is careless as to these conditions. No blame can ever be attached to the divine side, any fault is always traceable to the human failure. Any preacher who will do his part will find God working with him in this building.

We are aware that the demands upon the

preacher are very great, that he who has an ambition to succeed seems to need to do much more than he can do, that the calls are more than he can fill and his hours are packed full to the overflowing. The temptations are great, and because of the strenuousness of the conditions many are yielding and neglecting this spirit culture for other and less important things. But we insist upon it that this is a very great mistake and leads to a loss of time and final failure. It will be a saving of time if time is taken for this culture, and the work will be easier when this time is taken, and only then can the real work be successfully done. "If the iron be blunt, and he do not whet the edge, then must he put to more strength" (Eccl. 10:10). And dull tools mean botch work. A plane is to smooth with, but if the blade is dull it may make the board rougher, it may do the very opposite thing to that desired. Sharp tools are necessary to successful and easy work. Tools that are used become dulled by that use, and must be sharpened frequently and it always pays a workman to give proper time to sharpening. The successful preacher must keep himself in spiritual fitness, clear in experience, strong in character and good in disposition. This is only possible by the frequent sharpening and careful attention to spirit culture.

Preacher, take heed to thyself, to the culture of thy subjective life. What gracious fellowship, what richness of character, and what splendid disposition is possible to you! And God expects this of you as well as your service. And your service will mean nothing without this. Do not think for a moment that God will be pleased with any service you may perform when the fellowship with Him is neglected and you are not growing in your own life. Do not deceive yourself with any apparent outward success when the inward life is not succeeding.

Shall we again before closing spend a little time in prayer, first a moment of silent prayer, then a number of short volunteer prayers? Let us talk earnestly with the Lord about this matter of our character and disposition.

It is easier to spoil a picture than to paint one, to pluck a flower than to put it back on the stem, to demolish a statue rather than release it from its imprisonment in the marble.

It is easier to build temples than to be temples of the Holy Ghost.

## THE GREEK TESTAMENT IN THE LIGHT OF RECENT RESEARCH

By BASIL W. MILLER

### Textual Criticism Continued

**A**FTER one has gained a thorough knowledge of the materials of textual criticism, the most essential part is the application of this knowledge to the different renderings in the several manuscripts. The praxis of textual criticism is necessary in arriving at the true text of the New Testament. When one has applied the principles of intrinsic evidence to the case at hand then comes the use of external evidence. External evidence is by far more important than internal. The use of internal evidence is dangerous and precarious, for it is difficult to single out the true reading from the counterfeit. Before one can reach a sane conclusion as to the correct reading it is necessary to see what the manuscripts have to say. The use of this evidence through the mass of documents is the problem.

*Steps in the use of external evidence:* 1. The crudest form of criticism rests its conclusions upon the foundation of the largest number of documents. This was the method employed by many defenders of the *Textus Receptus*. On almost any rendering this can poll almost a majority of minuscules and even of uncials. But as a matter of fact most of these documents are late ones. A few of the fourth century will give us a better text by far than a large number from the eleventh century. It is clear then that it is wholly unreliable to count manuscripts.

2. Nor is the oldest manuscript and its renderings always the best. Lachmann employed this canon with force. He used only manuscripts from the fifth century and earlier. But even a manuscript from the fifth century may be copied from another of the same age, while one from the seventh century may be copied from one of the third or the second century. It is not after all the number of years that the document is separated from the original autograph, but the number of copyings, that constitutes its value.

3. The age of the text is by far more important. Tregelles had the honor of advancing this canon which he called the canon of comparative criticism. This is really the scientific method and the one that can be safely relied upon. A list of readings is made from dated sources, known to be ancient, like the versions, and quotations from the fathers. Each manuscript can then be tested by this list. If a manuscript contains a considerable portion of these readings, which on

transcriptional grounds are authenticated, it is demonstrated to contain an old text. If a manuscript fails to contain these readings, and presents instead variants which according to transcriptional probability appear to have grown out of them, then the text may be assumed to be late. The early type of text is presumably of more value than a later one. But it often happens that the oldest documents differ among themselves, as when Aleph and D read *ouk* and B and W read *oupo* in John 7:8. As a matter of fact the Western type of text which can be traced to the second century has numerous glaring errors. So it is necessary to go a step farther.

4. After one has applied such canons to each separate document there remains the study of groups of documents. A group of manuscripts represent an older document from which all were copied. A group may be true to the original in one section while at another it may contain errors. This is because possibly different manuscripts were copied rather than the scribe sticking to one manuscript. The binary group of Aleph and B is the best throughout the entire New Testament. On the other hand Aleph and D are suspicious if B is absent. In the Apocalypse the binary group AC is the best, but not so in the Gospels. In Paul's Epistles B-C is a bad group, while B-D is a good group. In the forming of the text of Wescott and Hort they tested each binary group in this slow and laborious manner. Though it is a difficult way, there is no other by which the true text may be derived. Still there are not true groups, for they all fall short in some part. The evidence of single documents is not sufficient nor is that of a group of documents.

5. The evidence of classes or families of documents. The evidence from classes or families is the modern weapon for reaching the true or the best text. It is the Genealogical Method. A group is any given number of documents that one cares to consider. The selection may be made in any manner. But by study it is found that a number of documents ally themselves together, and it is argued that a community of readings affirm a community of origin. All documents then that have similar renderings are grouped as a class or family. In this way one document may be as good as a thousand. For if a thousand have identical readings, and one differs, it is evident that the thousand were from one source, and in reality we have but two manuscripts to reckon with. Suppose then we had ten documents, and they divide themselves into three groups, in

reality we have only three documents. If two of these groups agree ordinarily against one they are correct unless mixture has confused the origin. As was stated in an earlier article there are four great classes of manuscripts or families. These are the Syrian (the a text), the Neutral text (the b), the Alexandrian (the c text), and the Western (the d text). These names represent actual genealogical relations that are shown in the manuscripts themselves. Proof of this is given by Hort in his *Introduction* with great skill, and it has stood the test of time in formulating the best text of the Greek Testament.

6. Relation of the classes to each other. The latest and the least trustworthy is the Syrian. This is shown by the fact that the Syrian readings are supported only by the late fathers. No early fathers give them. It is also shown that this class often follows the three other pre-Syrian texts, now one and now the other. If a reading occurs only in the Syrian class and is rejected by the other classes it is wrong. The Alexandrian class usually agrees with the Neutral and sometimes with the Western also. Only occasionally does the Alexandrian class go against the Neutral. The Syrian class stands alone, and there are no purely Syrian readings earlier than the fourth century or the late third. The Neutral and the Western texts agree only in the autographs or the original renderings. At the bottom the real test is between the Neutral and the Western. When they disagree one has to weigh the one against the other. In the origin of the readings first of course came the autograph, then the Western, and the lost ancestor of both the Neutral and the Alexandrian, from which these two came, the Neutral standing alone, while the Alexandrian is mixed with the Western, and last the Syrian, the mixture of all.

7. Recognizing the classes. The practical side of the procedure is recognizing the classes. When one turns to Tischendorf's work, referred to in preceding articles, he does not find the genealogical classifications. The praxis of criticism has to be learned by actual use. The simplest plan is to look first for the Syrian class. This is supported by late uncials, by late versions, and by late fathers who often quote a passage in different ways. The point is that this class has no early testimony at all. The next thing to do is to find the Western class. This can be easily located by finding the manuscript D, for this one is Western. Then with this one will find the African Latin and the Old Syriac, and if in the Gospels, perhaps Tertullian, Irenaeus, and Cyprian. Often other

documents agree with these, such as the Vulgate, and the European Latin. This class of documents was used extensively in the second century in both the east and the west. It shows more variations and corruptions than any other.

After this one should locate the Neutral class. B is the most frequent representative of this class. Along with this one will usually find Aleph, and W, and often the Buhairic Version and Origin. The Alexandrian class is left for the last. Nearly always this appears with the last two named.

8. Weighing the evidence by classes. The principles of internal evidence can be applied to classes as well as to single documents. The readings supported by each class are tested by transcriptional and by intrinsic evidence to give the worth of the class. By this no one class is always wrong or right. The Syrian class is competently exact, and is free from the gross faults of the Western, and was well suited for popular use. But it is a mere revision of the text and not a pure copy of the same. The Western class is the most corrupt of all in existence. It shows additions, interpolations, and assimilations. The age when this was dominant did not care for exactitude or accuracy. The Alexandrian class shows scholarly corrections in form, syntax and petty modifications. The Neutral class is the authentic text according to Wescott and Hort, except in Western non-interpolations, which readings they consider of great worth.

9. The proper procedure. The following plan is suggested for the student in deriving the text himself by use of Tischendorf's classical work:

(1) See clearly whether or not the documents give two or more readings on the point at issue.

(2) First use the external evidence. Get this by classes. Find what they have to say and reach a tentative conclusion as to the correct rendering. Get the evidence of groups. This is independent of classes but it is confirmatory and is worth noting. Then note the evidence of single documents.

(3) Finally appeal to the internal evidence. First look at the transcriptional evidence: What would influence a scribe here? Which reading most easily accounts for the other? The reading that puzzles the scribe is most likely to be correct. Finally appeal to the intrinsic evidence. Usually these two agree.

Too much time and attention cannot be given by the minister to the study of the text of the Greek Testament. We are living in an age when even the foundations of the faith are being

removed. In the leading schools it is declared that scholarship is agreed that the evidence is lacking that God inspired the Bible, and that a study of the original text assures us that it is man-made and not God-inspired. But the deeper one delves into the original languages the surer is the basis of his faith. The rock is impregnable; the foundation is sure; the more one tries to remove our rock-foundation of faith the deeper becomes the conviction that the Word is God-breathed. There is nought in the study of the New Testament that does not confirm our faith in its inspiration and in its infallibility. From the score of scholarship we have nothing to fear. The greatest scholars have been Christians who have affirmed their faith in the divine origin of the Bible.

PITTSBURGH, PA.

### THE PREACHER AND HIS HEALTH

By DR. C. E. HARDY

#### That Hour Before Preaching

FEW preachers are aware of the value of that hour before preaching as regards their health and the proper delivery of their message. Be it far from me to instruct the preacher how to prepare a sermon or to deliver the same, as my part here is dealing with his health, but I must say that there is a physical preparation which is necessary for the best delivery of the sermon.

It is a very bad habit for the minister to eat a large meal just before going into the pulpit. If he is to eat a full meal it should be eaten at least one and a half to two hours before preaching. However it is well to eat a small amount of easily digested food before preaching. We are imposing upon the physical man when we demand that he digest a meal and at the same time take care of the other demands which are placed upon him at the time of the delivery of the sermon. If the minister undertakes to deliver a message at the time that the blood is surcharged with digested food which of necessity must flow to the brain to meet its demands, he will then find that his thinking is difficult and there is trouble in making his statements clear. All that is necessary to illustrate this is to call the reader's attention to occasions in his own life, when he found that just after eating a heavy meal he became sleepy or drowsy and the brain refused to work. This was due to the blood having a greater supply of digested food than was needed to meet the demands of the body. This over supply became to a certain degree a poison. Then

further when the blood is taken away from the stomach at the time it is needed to digest the food, the result is food not properly digested. The over-worked system after preaching is not able to handle this condition—the results sooner or later are so-called "indigestion." In some cases it may cause what is commonly called acute indigestion, which some time may produce death.

The hour before preaching should be one of complete relaxation. The entire nervous system should be normal. There is enough strain on the heart during the preaching hour under ordinary conditions, but to enter the pulpit with a heart which has been overworked by nervous tension and then place upon it the extra work during the preaching hour will certainly produce bad results in years to come. The individual must be as near normal in every way as possible. Many preachers have found that they have failed in their message, or at least it seemed to them that they did not get the results they desired, and were ready to place the blame upon the people, claiming that they lacked in prayer, or right living, or there was a golden wedge, or Babylonish garment hidden, when it may have been due to their failure to be at their best mentally and nervously. Happy is that person who has learned to completely relax. May I say just here there is but one way that I know to learn to relax, and that is by practice. Simply because you did not relax the first time is no proof that you cannot.

An intensely nervous or mentally perplexed individual is in an abnormal condition; if this is allowed to exist his life may be shortened by several years. Any extreme nervous and mental condition affects all the glands of the body, and there are certain glands which under these conditions do not function properly. Any physician knows that a nervous mother does not produce the proper food for the nursing baby. All public speakers know very well at the beginning of their public speaking that they suffered painfully with a dry mouth, which was due to the nervous excitement stopping the salivary glands in their secretion. This serves to show the effect of the nervous system upon the glands at the time of excitement. All the glands of the body have certain functions to perform in order that the body and mind may be normal, so the lack of proper secretion, or the over secretion, have their bearing upon the health of the individual. Avail yourself of every opportunity you may have to lie down part, if not all, of the hour before

preaching. In this way you will help to quiet the nerves.

It would be well to take a short, brisk walk before preaching. If you cannot take the walk then get before some open window, or some place where you can get fresh air, and inhale and exhale deeply several times. In doing this you have drawn into the lungs oxygen in large quantities and have expelled a large amount of carbon dioxide; this purifies the blood. You then have pure blood during that hour of intense physical and mental strain.

If you feel you must have water do not wait until you get into the pulpit, but drink plenty of water before the preaching hour. This may make you perspire, but just rest assured that that is one of the needful things. You will not so easily get over heated, and besides it will help to eliminate the poisons which may have accumulated. Of course it is known by the reader that to drink ice water before and during and even soon after preaching is in most cases dangerous. In fact, it is best for all public speakers and singers to leave off ice water altogether.

Remember that the delivery of your sermon depends more than you realize upon your physical condition. We have too often placed stress altogether upon educational requirements, until we have felt that all that is necessary to make a good preacher is a thorough education. The literary training has its place, but is not all. Some men have accomplished a great deal and have made a great success with diseased and deformed bodies, but just think what they might have accomplished with well bodies. No man can be at his best without having his physical condition up to par.

To be master of self certainly has its bearing upon being master of the subject. No man can have full control of self unless his physical condition is normal. That hour before preaching is of inestimable value for your future health and successful ministry.

### FACTS AND FIGURES

By E. J. FLEMING

Commander Evangeline Booth and the Salvation Army ought to be able to speak with authority on the drink question. The Salvation Army report in thirty cities says concerning the influence of prohibition that "Homes are better furnished, children are better clothed, wives and families get the income."

We quote the following from the Presbyterian: The Bible contains two great elements: the

truth revealed by the Holy Spirit through chosen men, and the personal presence of Jesus Christ, who came down from heaven to declare God and His will in His own person. Without these there is no truly moral life, no faith, no hope, no love, no knowledge of God. The Bible is translated into 850 languages, exceeding that of any other book. It has the largest circulation of any publication in the world or in history. Its circulation today is nearly ten million. In one hundred and ten years it has had a circulation of 174,121,599.

It is always interesting to know why employees get "fired". The following from the Retail Public Ledger is interesting:

One of the largest department stores in New York recently tabulated their "firing records" for the past twelve months, with the following results:

- 30 per cent of employees were dismissed for lack of industry.
- 20 per cent failed to follow instructions.
- 12 per cent were lacking in tact and courtesy.
- 8 per cent failed in sticking qualities.
- 7 per cent would not, or could not, learn their goods.
- 7 per cent would not cope with customer's objections.
- 4 per cent went stale.
- 5 per cent failed because of miscellaneous causes.

It is not always known that there are two Kansas Cities, adjacent to each other but one in Missouri and the other in Kansas. It is reported that Kansas City, Kansas, has the largest attendance at weekday schools of religious education of any city in the world. The enrollment this year is more than 12,000, which is one-half of the number enrolled in the city schools. The schools are held once a week in seventy-six churches of the city and employ 500 specially trained teachers.

The Jews have recently launched a "Back-to-Soil" fund to which six Chicago Jews subscribed the first \$250,000 in a drive for \$7,000,000. This money is to be used in constructive relief work among the Jews of Europe and will also bear a part of the expenditures of the Zionist movement in Palestine.

The Board of Pensions of the Presbyterian Church in the United States of America recently received from its campaign committee the sum of \$3,400,000 as a part of the \$15,000,000 pledged for pension purposes under the leadership of Will T. Hayes. Mr. Hayes says that the Presbyterian Church is the first organization in America to start the custom of paying pensions, even inaugurate

ating its policy before the United States Government did. The denomination has about 2,000 pensioners.

The Methodist Board of Foreign Missions has ten conferences in China with 126,616 Chinese church members. It has 730 missionaries assigned to China. There are more than 2,000 Chinese pastors serving its churches. The Sunday schools number 1,589 with 112,000 pupils. Last year 5,300 adults and 2,700 children were baptized. The annual native contributions to the church work increased \$7,600 even in the midst of revolution, famine and flood.

The Mission Herald published a statement recently which said that there are 7,000 white missionaries laboring in Africa.

Captain Richmond P. Hobson states that the number of drug addicts in the world today is five times as large as the number of persons held in slavery in any period in the history of mankind.

A carefully planned study of the reasons for world service giving and non-giving within the Methodist denomination has recently been completed. Replies were received from 241 givers and 232 non-givers. Notice the following tabulation of the replies.

#### CONTRIBUTORS

Believe in missions as personal obligation ..	57
Response to Christ's command .....	51
Glad to give. Regard it as privilege .....	38
Part of duty as a church member .....	32
Feel they have to. Pastor says it is necessary, etc. ....	22
Believe it to be a good cause .....	9
Selfish (felt they would gain) .....	6
Great need .....	5
Miscellaneous .....	11

#### NON-CONTRIBUTORS

Selfish reasons, local church and community first .....	76
Cannot afford .....	64
Believes there is mismanagement of funds ..	27
Don't believe in it .....	23
Don't understand .....	18
Just careless .....	9
Pay through W. F. M. S. ....	7
Other obligations—too many calls .....	5
Gave to Centenary—that's enough .....	3

232

The Y. M. C. A. Year Book states that there are 989,534 members of this organization in the United States and Canada. The last annual gain was 41,014, of whom 24,900 were men and 16,114 were boys.

It is reported that Pope Pius XI of the Roman Catholic Church has personally contributed \$100,000 to be used for the relief of the flood sufferers in the Mississippi Valley. The fund was distributed by a committee of Roman Catholic bishops having jurisdiction in the flood areas.

It was recently reported that \$700,000 had been subscribed to the total of \$5,000,000 for the purpose of building the Bryan Memorial University which has been projected at Dayton, Tennessee. Just a few days before Mr. Bryan died he stated that he purposed to contribute \$50,000 to the fund.

The following is taken from an exchange:

The statistical review of the Japan religious bureau states that out of 65,000,000 inhabitants of Japan there are 48,000,000 Buddhists and 17,000,000 Shintoists, and 210,000 adult Christians. However, although but thirty-two one hundredths of one per cent of the population are Christian, the students in colleges and universities are 40 per cent Christian.

It is reported that the governor of the Federal District in Mexico (Mexico City and suburbs) has ordered closed more than 100 saloons and eating houses where intoxicating drinks are served. The program of Temperance education, of the Loyal Temperance Legion of the Woman's Christian Temperance Union proposes to get 1,000,000 children to sign total abstinence pledges promising not to drink, smoke or swear.

The Institute of Social and Religious Research has made careful and scientific surveys covering every section of the country from which the following is had:

Only one-fifth of the rural population of America goes to church.  
Two-fifths of all rural churches are standing still or losing ground.  
Seven out of ten rural churches have only a fraction of a pastor each.  
One-third of all rural ministers must work at some other occupation in order to make a living.  
One-fourth of all rural churches have no Sunday school.

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