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William Booth

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Specimen of type

and fallowdeer, and fatted fowl.
24 For he had dominion over all
the region on this side the river,
from Tiph'-säh even to Az'-zäh,
over ^hall the kings on this side the

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The Preacher's Magazine

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

J. B. Chapman, *Editor*

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VOLUME 3

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THE PREACHER'S UNCONSCIOUS PERSONALITY

IN 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

THERE 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 a 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 doty?

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 sermon 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 cyclopedia 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 unclean. 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 speciality 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-

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

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.—*Sel.*

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. Psal. 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.

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." Being 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.

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.

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 doeth 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.

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 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 (5:8).
 - 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 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:

“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 swarthed 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

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

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 sermonic 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-

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 conscientious 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 brodered 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, overbearing, 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 shouldst 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 both 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

AFTER 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 174,121,590.

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 week-day 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 inaugur-

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 ..	67
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

241

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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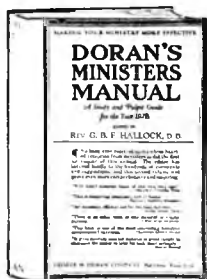
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