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**Preacher's Magazine**

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WHOLE NO. 25



**Peter Cartwright**

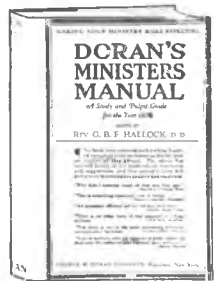
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## PETER CARTWRIGHT

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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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## HOW MAY THE PULPIT RETAIN ITS POWER?

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

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

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

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

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

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

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

## WHAT OF THE CHURCH YEAR?

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

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

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

# DEVOTIONAL

## LETTERS ON PREACHING

By A. M. HILLS

### XXVI. Illustrations

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

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

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

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

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

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

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

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

II. Notice the different kinds of illustrations.

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

"Lord, thou hast been our dwelling place

In all generations.

Before the mountains were brought forth,

Or ever thou hadst formed the earth and the world,

Even *from* everlasting to everlasting, thou art God."

it was sublimity of thought and poetry of expression, and eloquence itself. When David wrote

"He that dwelleth in the secret place of the Most

High

Shall abide under the shadow of the Almighty.

\* \* \*

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

And from the deadly pestilence.

He will cover thee with his pinions.

And under his wings shalt thou take refuge."

the single words were thrilling pictures of God's love and care.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

# HINTS TO FISHERMEN

By C. E. CORNELL

## Ram's Horn Sermons

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Words of Wisdom from Washington

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

Peace with all the world is my sincere wish.

Observe good faith and justice toward all nations.

The Constitution is the guide which I never can abandon.

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

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

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

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

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

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

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

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

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

## The Holy Spirit is the Conservator of Orthodoxy

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

#### **A Very Remarkable Prayer**

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

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

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

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

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

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

#### Those Terrible Children of Ours

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

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

#### Apostasy

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

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

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

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

#### Little Sparks

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

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

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

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

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

"Killing time" is murderous business.

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

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

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

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

# HOMILETICAL

## BIBLE EXAMPLES OF ACHIEVING FAITH

By W. B. WALKER

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

TEXARKANA, TEXAS

### ABIDING IN CHRIST

By A. M. HILLS

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

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

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

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

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

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

V. And, wonder of wonders! He divulges the

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

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

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

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

By C. E. CORNELL

*Texts:* Acts 1:11; 1 Th. s. 4:16, 17.

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

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

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

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

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

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

#### II. THE JEWS RETURN TO JERUSALEM

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

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

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

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

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

### THE ILLUMINED NEW TESTAMENT

By WM. HESLOP

#### MATTHEW, THIRD CHAPTER

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

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

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

- (a) Cleansing.
  - (b) Filling.
  - (c) Power.
6. Winnowing, verse 12.
  7. Heaven, verse 12.

The only alternative is hell.

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

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

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

### SERMON SEED

By T. M. ANDERSON

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

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

Three phases of truth are here seen:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## SIDELIGHTS ON THE TEXT, OR GEMS FROM GENESIS

By WM. HESLOP

### CHAPTER THREE

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

#### 1. QUESTIONING THE WORD OF GOD.

"YEA hath God said?" is the question mark of Satan reminding us of his

"IF thou be the Son of God" in Matthew 4:3, 6. Beware of Satan's "Yea" and "If."

#### 2. ADDING TO THE WORD OF GOD.

God said, "Of every tree . . . freely eat."

Eve added, "Of the fruit."

Eve also added, "Neither shall ye touch it." God never mentioned anything about touching it at all.

#### 3. MIXING UP THE WORD OF GOD.

God said, "The tree of life was in the midst."

Eve said, "The tree of knowledge" was in the midst.

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

#### 4. ALTERING THE WORD OF GOD.

Eve said, "neither shalt thou touch it," and God never said this.

#### 5. CONTRADICTING THE WORD OF GOD.

God said, "ye shall surely die."

Satan said, "Ye shall *not* surely die," and thus the Word of God is questioned, added to, mixed up, contradicted and rejected. Satan and Eve are the first so called higher critics.

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

#### 1. PERSONALITY

This is referred to four times in John 8:44.

#### 2. FALL *to*

Through pride (1 Tim. 3:6).

#### 3. TITLES

(a) The Slanderer (Luke 4:3).

(b) The Adversary (Mark 1:13).

(c) The Tempter (Matt. 4:3).

(d) The Prince of this world—he rules it (John 12:31).

(e) God of this world (2 Cor. 4:4).

(f) Roaring lion (1 Peter 5:8).

(g) Angel of light—he deceives (2 Cor. 11:14).

#### 4. CHARACTERISTICS

(a) Presumptuous (Job 1:6).

(b) Proud (1 Tim. 3:6).

(c) Malignant (Job 1:9, etc.).

(d) Lying (John 8:44).

(e) Subtle (Gen. 3:1).

(f) Deceitful (Eph. 6:11).

#### 5. POWER

(a) He can blind men (2 Cor. 4:4).

(b) He can deceive men (Rev. 20:3).

(c) He can sift men (Luke 22:31).

(d) He can enslave men (Luke 13:16).

(e) He can hinder (1 Thess. 2:18).

#### 6. WISDOM

Shown by the instruments he chose for his work:

(a) Adam, who once had fellowship with God (Gen. 2:16-18).

(b) David, who was a servant of God (2 Sam. 11:2).

(c) Peter, who was an apostle of the Lord (Luke 22:60).

(d) Judas, who once followed the Lord (Luke 22:47).

(e) Ananias, who was a disciple of the Lord (Acts 5:1-5).

## 7. DOOM

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

## THE BIBLE IS FULL OF QUESTIONS

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

## "WHERE ART THOU?"

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

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

## INVENTORY

"Where art thou?"

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

"Where art THOU?"

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

3. God waits for an answer.

## EXCUSES

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

## THE WAR OF THE AGES

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

Here is "the war of the ages."

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

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

## SALVATION THROUGH SACRIFICE

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

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

"Coats of skins" plural number.

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

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

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

## THE FALL

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



## 3. The Results

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

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**SERMON STUDIES IN HEBREWS**

By W. W. CLAY

**III. The Purpose of the Book**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### Outlines and Studies THEME—Trifling with God

*Text*—Heb. 12:25

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

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

#### I. A WARNING THAT CAN APPLY TO THE UNSAVED:

"How shall we escape if we neglect so great salvation?" (Heb. 12:3).

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

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

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

#### II. A WARNING TO THE UNSANCTIFIED.

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

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

2. There is danger in neglect. Just as in type there was loss through the failure to enter into God's rest, spoken of in this chapter, so in the holiness of which this was a type. This passage (ch. 4:1) might be paraphrased: "You ought to be scared if you are not sanctified wholly."

3. How are you seeking it? Like seeking a lost child? Like looking for a lost roll of banknotes?

### III. WARNINGS TO SAINTS.

1. Against unbelief (Heb. 3:8).

2. Against not progressing in the things of God (Heb. 5:11-14). Reading holiness literature, studying the Word, faithfulness to the place where the saints assemble (Heb. 10:25).

3. Against wavering when chastened (Heb. 12:15); failure to recognize God's hand in the sorrow and trouble that come.

### IV. WARNING AGAINST BACKSLIDING (Heb. 6:4 and 10:26).

1. Look at the enormity of such a sin. See what you throw aside: heavenly light, the supreme gift of heaven, fellowship with the Holy Ghost, the promises of God, the powers of the world to come (Heb. 6:4).

2. Look at the awfulness of it: putting your heel on the covenant-blood, tearing open afresh the wounds of Jesus, rendering Him once more a reproach through your unfaithfulness, and spitefully treating the gracious Spirit (Heb. 10:29).

3. Look at the blame of it: a willful isn (Heb. 10:26). No one to blame but yourself.

4. Look at the foolishness of it: nothing but darkness and destruction to go back to (Heb. 10:39).

### V. GOD'S WARNINGS ARE NOT THREATS:

They are a loving call to escape from things that are certain to come. There are some things from which "we shall not escape" (text).

1. You will not escape a fearful deathbed. No God, no hope, nothing but regret, remorse and hopeless darkness.

2. You will not escape the judgment. How sad for the sinner at the judgment, but how inexpressibly sad for a backslider.

"How sad it would be, if when Thou shouldst call," etc.

THEME—His Reproach

Text—Heb. 13:13

1. These words the climax of a galaxy of truth. The announcement that Jesus can sanctify, not angels but people; the emphasis on the blood; the recognition of His vicarious suffering. Yet these are but the approach to the fact that it was "without the gate."

2. Call attention to the reference in v. 11 to the sin-offering. Not burned on the altar amid the reverence of the worshipers or the tears of joyous offerers as were the burnt-offering and thank-offering, but outside the camp, away from men, in a spot that by this burning became unclean. Then follows the injunction to us to recognize that even as Christ on the cross was a reproach, and the crucified Christ has ever since been a reproach, we too must bear the reproach for Him.

### I. THE REPROACH OF CHRIST

1. Foretold (Isa. 53:3 and 51:6).

2. Fulfilled: born in a despised place; lived in a despised town; lived among the lowly; lived in poverty; associated with sinners; talked to outcasts. Never tried to act great or get the applause of the world. In His death: mocked by soldiers, scoffed at by spectators, forsaken by friends, condemned to disgraceful death.

3. This scorn and reproach not accidental; it was an inexorable result of sin's heritage and antagonism and depravity.

### II. WE ARE CALLED TO BEAR HIS REPROACH.

1. Jesus foretold it (Luke 6:22).

2. The early Church experienced it (1 Cor. 4:9. Heb. 10:33).

3. If we follow His steps, it will lead us through the same reproach (1 Pet. 2:21). "Follow his steps . . . reviled . . . suffered."

### III. THE OCCASION FOR THIS REPROACH.

1. It is the reproach of lowliness and humility.

2. It is the reproach of a spotless life. A life that reflects Jesus may be secretly respected but nevertheless it is an open rebuke to others.

3. It is the reproach of disassociation with the world's sin and sinful pleasures (1 Pet. 4:3, 4).

4. It is the reproach of the cross (Gal. 5:11).

### IV. THE BLESSINGS OF CHRIST'S REPROACH. Note the injunction, "Let us go." Why be so eager to court it? Why choose it?

1. The path of reproach is the only way that leads to heaven (2 Tim. 3:12).

2. The path of reproach is the only way that leads to holiness. Note the "therefore" in the text which links the fact of reproach with the statement in the preceding verse that it was to sanctify us that He suffered "without the camp."

3. The path of reproach is a pathway of joy and blessing (1 Pet. 4:14, "Happy are ye." Acts 5:41. Heb. 11:26).

4. The path of reproach is a pathway of blessed fellowship with Christ. "Let us go forth therefore unto him" (Phil. 3:10).

## DEPARTMENT OF SUGGESTIONS

By D. S. CORLETT

**A Series of Sermon Suggestions on the First Epistle to the Thessalonians**

THEME—A Trinity that Triumphs.

*Text*—"Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father" (1 Thes. 1:3).

- I. A Work of Faith.  
Manifested in verse 9, by "turning from idols."
- II. A Labor of Love.  
Manifested in verse 9, by "to serve the living and true God."
- III. A Patience in Hope.  
Manifested in verse 10, by, "to wait for his Son from heaven, . . . even Jesus."

THEME—A Model Church.

*Text*—1 Thessalonians 1:5-8.

- I. The Model Pastor.
  1. Is a gospel preacher ("Our gospel." v. 5).
  2. Is filled with the Holy Ghost (preached "in power and in the Holy Ghost." v. 5).
  3. Is a conscientious liver ("Ye know what manner of men we were among you for your sake." v. 5).
- II. The Model Church—Individually.
  1. They are good followers.
    - (a) Of the pastor.
    - (b) Of the Lord.
  2. They are believers ("Received the word." v. 6).
  3. They are joyful in affliction ("In much affliction, with joy in the Holy Ghost." v. 6).
- III. The Model Church—Collectively.
  1. They were patterns to other churches ("So that ye were ensamples [types, patterns, models] to all that believe in Macedonia and Achaia." v. 7).
  2. They were clear witnesses for Christ ("For from you sounded out, [as the clear blast of a trumpet] the word of the Lord." v. 8).
  3. They had renowned faith ("Also in every place your faith to Godward is spread abroad." v. 8).

THEME—What is a Christian?

*Text*—"How ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven" (1 Thes. 1:9, 10).

- I. A Christian is a New Person.

1. He has turned from his old life ("Turned to God from idols." v. 9).
2. Has experienced a wonderful deliverance ("Which delivered us from the wrath to come." v. 10).

- II. A Christian Renders Service to God. "To serve the living and true God" (v. 9).
- III. A Christian Lives Conscientiously, and Joyfully Awaits Christ's Return. "To wait for his Son from heaven, whom he raised from the dead, even Jesus" (v. 10).

THEME—High Christian Standards.

*Text*—1 Thessalonians 2:1-7.

A Christian Should

- I. Be bold to live and speak for Christ. "We were bold in our God to speak unto you the gospel of God" (v. 2).
- II. Please God rather than men. "Not as pleasing men, but God" (v. 4). "Nor of men sought we glory" (v. 6).
- III. Be inwardly sincere—free from
  1. Deceit, uncleanness, and guile (v. 3).
  2. Not using flattering words nor a cloak of covetousness (v. 5).
- IV. Be devoted to other Christians. We were among you, even as a nurse cherisheth her children" (v. 7).

THEME—An Earnest Prayer.

*Text*—1 Thessalonians 3:10-13.

- I. The Nature of the Prayer. "Night and day praying exceedingly" [with intense earnestness—Weymouth] (v. 10).
- II. The Purpose of the Prayer.
  1. For personal contacts ("That we might see your face." v. 10. "Our Lord Jesus Christ direct our way to you." v. 11).
  2. For Spiritual Benefits.
    - a. "Might perfect that which is lacking in your faith" (v. 10). "Perfect" means literally "to harmonize the entire man." The same word is used in Matt. 4:21, "Mending their nets;" in Gal. 6:1, "restore such an one;" in 1 Cor. 1:10, "perfectly joined together." His prayer was for them to be mended—restored—perfectly joined together—entirely harmonized.
    - b. For increasing and abounding love (v. 12).
      - (1). This is a work of the Lord "The Lord make you to increase".
      - (2). They were to increase in love

toward each other (v. 12).

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

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

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

THEME—The Will of God for the Christian.

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

I. "Your" refers

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

II. "Sanctification."

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

III. "The Will of God."

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

THEME—Some Practical Results of Sanctification.

*Text*—1 Thessalonians 4:3-6.

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

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

1. This embraces a clean life inwardly as well as outwardly: clean thoughts, clean motives, clean deeds, clean conversation, etc.
2. Note the human element entering here: "That ye abstain." God sanctified in order that we might co-operate with Him in keeping clean.

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

1. In sanctification the carnal is removed, but the human must be controlled. Paul said, "I keep my body under" (1 Cor. 9:27).
2. Discipline is to be exercised over all the legitimate appetites, passions, and traits

of personality.

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

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

THEME—God's Call to His Children.

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

THEME—Christian Comfort.

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

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

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

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

THEME—Children of the Day.

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

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

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

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

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

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

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

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

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

THEME—Practical Christian Duties.

Text—1 Thessalonians 5:12-15.

I. Duties Toward Christian Leaders.

1. Place of these leaders.
  - (a) To labor among the saints (v. 12).
  - (b) To have leadership of the church in the Lord (v. 12).
  - (c) To admonish (Are your advisers—Weymouth; are maintaining discipline Moffatt (v. 12).
2. Our duty toward these Christian leaders.
  - a) To know them (v. 12) (To show respect for them—Weymouth).
  - (b) "To esteem them very highly [exceeding highly R. V.] in love for their works sake" (v. 13).

II. Duties Toward Fellow Christians.

1. "Be at peace among yourselves" (v. 13).
2. "Warn [admonish R. V.] the unruly" (disorderly R. V.) (v. 14).
3. "Comfort the feeble-minded" (Encourage the faint hearted R. V.) (v. 14).
4. "Support [lit., prop] the weak" (v. 14).
5. "Be patient [long-suffering R. V.] toward all men" (v. 14).
6. "Do not render evil for evil" (v. 15).
7. Ever follow the good (v. 15). (Always seek opportunities of doing good both to one another and to all the world—Weymouth).

THEME—Standing Orders for Christian Soldiers.

Text—1 Thessalonians 5:16-22.

1. "Rejoice evermore" (v. 16).
2. "Pray without ceasing" (v. 17).
3. "Give continual thanks (v. 18).
4. "Quench not the Spirit" (v. 19).
5. "Despise not prophesyings" (v. 20).
6. "Prove all things" (v. 21).
7. Shun all evil (Abstain from every form of evil, R. V.) (v. 22).

THEME—Entire Sanctification.

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

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

- II. A Complete Work—"sanctify you wholly" (literally through and through).
- III. Sanctification is the Preserving Experience. "And I pray God your whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ."
- IV. The Surety of Obtaining this Experience. "Faithful is he that calleth you, who also will do it."

## ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

### The Inner Light

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

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

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

### Walking as He Walked

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

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

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

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

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

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

#### **A Well of Water Springing Up**

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

#### **The Irony of Jesus**

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



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

### The Justice and Mercy of God

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

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

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

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

### Concealed Glory

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

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

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

### False Lights

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

### TITBITS OF MISSIONARY INFORMATION

By ROY G. CODDING

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

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

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

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

Newspaper evangelism is winning souls to Christ in Japan

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

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

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

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

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

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

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

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

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

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

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

# PRACTICAL

## THE PREACHER HIMSELF

By E. P. ELLYSON

### III. His Spiritual Culture

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

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

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

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

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

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

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

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

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

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

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

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

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

(to be continued)

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

## THE GREEK TESTAMENT IN THE LIGHT OF RECENT RESEARCH

By BASIL W. MILLER

### Studies in Textual Criticism (Continued)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PITTSBURGH, PA.

## A PASTORAL QUESTIONNAIRE

By A. E. SANNER

(In three parts)

### PART III

#### WHAT SHALL THE PASTOR DO?

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

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

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

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

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

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



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

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

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

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

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

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## FACTS AND FIGURES

By E. J. FLEMING

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

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

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

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

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

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

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

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

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

is very suggestive on the subject "Wealth:"

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

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

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

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

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

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

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

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

The following items are of interest:

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

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

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

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

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

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

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

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

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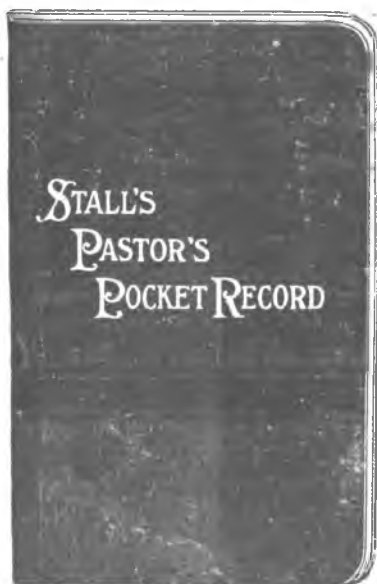
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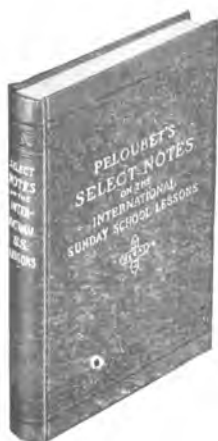
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