

— The —
Preacher's Magazine

VOL. II NO. 12

DECEMBER, 1927

WHOLE NO. 24



Christmas Belle

I heard the bells on Christmas Day
Their old, familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good-will to men!

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

He Giveth More Grace

A collection of editorials by Dr. J. B. Chapman selected from the Herald of Holiness. It is a common occurrence for us to receive letters from subscribers urging us to reprint certain editorials that appear in the paper. Some have been reprinted in tract form but we have recognized a demand, quite general, for Dr. Chapman's outstanding editorials in permanent form—hence this new volume, just off the press, HE GIVETH MORE GRACE. In this book we offer fifty of these editorials.

The book is of heavy, cream tinted paper and is bound in attractive imitation leather cardboard. The page size is 8 x 10 inches, approximately the size of the Herald of Holiness. This volume is unusually attractive and striking in appearance. We anticipate for it an enthusiastic reception both outside as well as in our own denomination.

We can think of nothing more suitable to give as a Christmas gift to those whom you would like to interest in the doctrines of our church and the attitude that we take on different questions of interest to the religious world.

This volume will be worth many times its price if kept in a convenient place and used for daily or Sunday devotional reading.

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Emmanuel

By P. F. Bresee, D. D.

A Christmas sermon and an address by Dr. Bresee. It is especially fitting that the two should be combined in one booklet. If thousands who observe Christmas as a holiday could be induced to seriously read this sermon and address they would be brought face to face with the fact that without the Savior there would be no Christmas and that without the Christ of God there can be no Christianity. Every true Christian who reads this book will be inspired with its beautiful eloquent message.

Not only on account of its message but because of its attractiveness, is this book especially appropriate for a Christmas gift. It is bound in blue cardboard and the cover design of burnished gold. Printed on heavy, buff colored paper.

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A liberal discount to pastors and others who wish to order in quantities to sell or to use as Christmas gifts.

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

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 2

DECEMBER, 1927

NUMBER 12

THE PREACHER'S LANGUAGE AND EMPHASIS

NO ONE will disagree when we say that the preacher's language should be chaste, but it may not be always easy to arrive at a definition of the word chaste. Our own notion is that the preacher's language should not be offensive to the ears of the pure and the innocent in his congregation, and that, if it is, he is losing more than he is gaining by his "denunciations" of sin.

It is even yet doubtful whether innocence has any better defense in the majority of lives than innocence itself. I know it is said that "To be forewarned is to be forearmed," but my own observation is that especially with the "sins of the flesh" the best way to be pure is to think pure thoughts. And we all know that the bulwarks of moral defense are largely broken down by too much contact even with adverse thoughts of sin.

I have gone to hear preachers who not only used language which was offensive to pure ears, but who dealt with adultery and other such sins in such a manner as to make one feel that they are practically universal; and in such an atmosphere some at least are practically bound to conclude that such sins must not be so bad after all.

It is better, especially in a mixed audience, and when there are young people and children present, to take the attitude that some sins are so horrible that it is a shame to speak of them. This is frequently the strongest way to reprove sin, and it is certainly the best way to guard the young against it.

I think likely the majority of "purity" talks do more harm than good, especially when given before mixed audiences; and "life stories" which recite the sordid details of a sinful life in language which borders on the crude ought to be ruled out of the Christian pulpit. So powerful is the force of suggestion that the Apostle Paul exhorts us to look for things that are just and holy and praiseworthy and pure and to "Think on these things."

Why might not a preacher emphasize purity and goodness and virtue and grace, and by this very emphasis make their opposites despicable? This is really our method regarding truth—it is not often that a preacher feels called upon to denounce skepticism, he usually preaches faith—why may it not be also the proper method regarding morality?

I have heard that preachers have been known to use slang and rough language in order to get attention, but this is undoubtedly an error. The preacher must not only excite and stir, he must instruct and lead, and no preacher should consciously and intentionally use language or manifest a spirit that he would not commend in his hearers.

We are not pleading for sanctimoniousness or stiltedness. But when the preacher is natural and "human" he ought still to be high-minded and clean and polished and sane and possessed of proper restraint. I am thinking now of my own children, as well as the children of others, and I must frankly say that I do want them to wait upon the ministry of a preacher whose subject matter will make them wiser in malice and more acquainted with the coarse ways of wickedness. I want them to be guarded and protected against the insidiousness of sin's close approach, and I want them to think of the preacher as an example "in word, in conversation, in purity," as well as an exponent of sound doctrine and good morals.

THE PREACHER'S MAGAZINE APPRECIATED

E. R. Cole, pastor of a United Brethren church in West Virginia, renewing his subscription, writes, "I like the Magazine very much. Two outlines I could use were worth the price of the Magazine for the year."

This is a good example of preacher appreciation, and it is also illustrative of our idea of the help the Magazine should give. If there have been two outlines during the year that have been found adapted to your need, then we are encouraged and believe you should be pleased. And it is thus with the suggestions, the illustrations, the editorials, and with everything the Magazine contains.

The editor has been a preacher now for nearly twenty-seven years and knows from experience that sources for the preacher are not many. I know they tell you to read the newspapers and other current publications; and they tell you to read history and philosophy and theology, but The Preacher's Magazine is designed to offer direct and immediate help, either in the form of terse information or practical suggestions.

We appreciate the almost one hundred per cent renewal which came from our last year's subscribers. But a highly specialized magazine like this has but a limited field upon which to work, and our subscribers who find the magazine helpful can do their brother preachers a favor by showing them a copy of it, and they can do us a favor by encouraging them to send us their subscriptions. We plan to improve all the time, anyway, but we can do more improving with more subscriptions, you know.

HAS YOUR SUBSCRIPTION EXPIRED?

Many subscriptions to the Preacher's Magazine expire with this issue. If that is true in your case, will you not send your renewal promptly? If it isn't convenient to send a remittance with your letter, just tell us to keep the magazine coming to be paid for later on.

And, how about recommending the magazine to other preachers? Ministers of other denominations in your city would appreciate such a periodical. Tell them about it.

THE NEW VOLUME OF THE PREACHER'S MAGAZINE

This issue completes the second volume of THE PREACHER'S MAGAZINE. It is not just easy to give a prospectus of the new volume, as we are all the time planning new things which we believe will be useful to the preacher. But, any way, A. M. Hills will come right on with his wonderful series of "Letters on Preaching." C. E. Cornell will be on hand every month with his remarkable "Hints to Fishermen." D. S. Corlett will have his "Department of Suggestions." Glenn Gould will continue to furnish "Illustrative Material." B. W. Miller will have more to say on "The Preacher and the New Testament." R. G. Coddling will bring the freshest "Missionary Tit-Bits" he can find. P. H. Lunn will lead us "Here and There Among Books." E. J. Fleming will furnish "Facts and Figures" of a quotable nature. And we hope C. E. Hardy will find time to complete his talks on "The Preacher's Health." W. W. Clay's homiletical work in the book of Hebrews is to be a feature of that department, and there will be an abundance of other outlines every month. These features are enough to guarantee that the Magazine will be good another year; for they are really the backbone of the publication. But we have learned a little of the preacher's wants during our two years of experience, and plan to profit by this knowledge and to make the Magazine better all the time. We are counting on you, Mr. Preacher, to stay with us and help us. Do not disappoint us, but send in your renewal right away, and induce a brother preacher to subscribe, if you can.

DEVOTIONAL

LETTERS ON PREACHING

By A. M. HILLS

XXV. The Argument

In nearly every sermon there is occasion for some course of reasoning or process of argumentation. The very statement of the text may suggest great lines of thought and far reaching conclusions or very important inferences and deductions. St. Paul was the great preacher of the first century and he was the master theologian and reasoner.

Historians of American Christianity record that in the closing years of the eighteenth century, when the ideas that lay at the root of the French revolution were popular in young America, our colleges went over to infidelity en masse. In Yale, founded by the Puritans to educate a ministry for the new country, there were in 1798 only two undergraduates who were willing to be counted as Christians and members of the college church. The heroes of the undergraduates were Voltaire, Diderot and the other infidels who had reasoned God out of existence. The Yankee youths thought it was smart to name themselves after the infidels of the past and parade their opposition to Christianity and their atheism. It was the same at Harvard and Princeton and the other colleges of the day.

At that time the elder Timothy Dwight was called to the presidency of Yale. With his master intellect he grappled with that flippant, conceited, superficial atheism, and preached a series of mighty sermons in defense of the gospel and the truths of Christianity. In a few years that shallow infidelity was hiding its head in shame. Seventy years later in that same Yale there were hundreds of Christian students; and one hundred of us were studying for the ministry under another Timothy Dwight, grandson of the former, himself also a giant reasoner and mighty man of God.

Still later our American society was drugged into stupefaction or spiritual despair by the teachings of Calvinism. God wanted the chains of false doctrines broken, and raised up Finney, an intellectual giant and mighty logician. He challenged the creeds and the theological errors of

his day and shook the sleeping churches and society to their very foundations, and brought on the greatest revivals the world had ever seen. The lawyers of a city bar requested of him a series of lectures on the foundations of Christian faith. He granted their request and lectured with such acumen that the judge and all the lawyers were converted. Lawyers, like Finney, when they become converted and thoroughly Christian, make great preachers because they know how to reason. Only this week we picked up by accident a book just from the press by Rev. Cortland Meyers, D. D., LL. D., on "How Do You Know?" A very few minutes of examination showed that it was a masterful defense of the Christian faith against the infidel errors of the day.

1. It all shows how profoundly important it is for preachers to be skilled in the art of reasoning. The man who has it will command the attention and respect of his hearers. We listened recently just once to Dr. Meyers in the First Baptist church of Pasadena, and came away feeling that we had been in the presence of a man of God who knew how to defend "the truth once delivered unto the saints."

1. There is an orderly plan and arrangement in such a sermon. The immortal young Scotch preacher, Robert Murray McCheyne said that "When a student he despised the rules for sermon making which he received in the seminary; but when he got into the active ministry he found that nothing was more needful for making a sermon memorable and impressive than a logical arrangement" (Memoir p. 29).

2. A sermon that grips the intellect must have some well-defined, divine truth in it. And it must be stated in such a clear and lucid way that it will get possession of the minds of the audience. God's thoughts concerning man are lofty and elevating, and profoundly important. There is enough in any of them to arrest attention, arouse the feelings, move the will and capture the heart. It is the preacher's business to get so enthused and possessed by them that his preaching will be forever lifted above "vapid exhortation and featureless commonplace."

3. There are great questions in theology which have been in dispute for centuries. The man who has no distinct opinion on the subject and nothing to proclaim is a marvel of mental lethargy, utterly unfit to be a preacher, because he has nothing to preach. Such questions are the following:

1. Is Christ God-man, or only man?
2. Did He come to make atonement for sin, or not?
3. Did He die for all, or only for an elect few?
4. Is it possible for all, or only for a few, to be saved?
5. Was this death a provisory substitute for the penalty of all human sin, or did He bear the actual penalty of the sins of the elect alone?
6. Did He rise from the dead and ascend to heaven, or does He still sleep in a Judean sepulchre?
7. Is man saved by repentance and faith in the atoning Savior alone, or by his own good works?
8. Is the Bible from God or of men?
9. Is it authoritative, or not?
10. Is the future punishment of the wicked eternal? Or is it not?
11. Can man be saved to the uttermost, or is sin a necessity?

These and many other great questions divide the thinking of the Christian world. The preacher cannot roost on the fence, refusing to take sides. He must have an opinion, and must be able to defend it in clear, logical and lucid language, so that others shall know or learn the truth.

These questions that were supposed to have been settled long ago, are all coming up afresh in this time of theological defection and nebulous thinking, and agnosticism and modernism and infidelity. There is a satanic fashion on hand just now to believe just as little as possible of gospel truth, and not to be at all certain about that little. Only this afternoon (August 17, 1927), a godly soul-winning preacher told me that this spring he sat in a church audience and heard a Methodist L. L. D. read the story of Christ's resurrection and closed by saying, "Thus endeth the reading of the legend of the resurrection of Christ." Such blatant infidelity is more common in classroom and pulpit than multitudes of Christian people are aware of.

Blessed are the preachers who have had a salvation experience, and have kept it. Blessed are the ambassadors of Christ who not only have the gospel in their minds, but also in their hearts and

lives. Thrice blessed are they who not only thus know it, but can and do proclaim it to others, in all its fullness, with the Holy Ghost power sent down from heaven. Great is their reward. These are they that win souls and lift society heavenward. Their names shall live after them and be held in everlasting remembrance. It is not the doubters but the men of faith who move the world and rule the ages.

II. However, to the preachers who have trained and logical minds, and the ability for successful discussion and perhaps a liking for it, it may be well to suggest—

1. Not to indulge in it to excess. It may become very tedious to the congregation. A very strong and large and wealthy congregation in Cincinnati, Ohio, called a very scholarly man and clear thinker to be their pastor. They congratulated themselves on their pulpit acquisition. But every Sunday he came to the pulpit and had for his theme some new error or ism which he proceeded to learnedly analyze, dissect, tear to tatters and annihilate. In six months he emptied his church and banished his audience. That probably was not the only church that has had such an experience.

2. The preacher must not forget that he is a voice-proclaiming, like John the Baptist, a message from God to men. Positive truth is more potent than vanquished error to build up either an individual or a congregation.

3. The end of all preaching is to turn men from sin to righteousness and from the power of Satan to God. Paul said, "Knowing, therefore, the terror of the Lord, we persuade men." The purpose of preaching has not been realized, nor the end reached, until Satan has been defeated and Christ has won trophies of grace. Arguments, therefore, should not be made for the sake of gaining decisions but for the sake of gaining souls.

4. It would follow, then, that questions or doctrines neither called in question nor doubted, need not be debated. Indeed, one of the best ways of building up the faith of a congregation is by assuming the truth of all the great eternal verities, not by discussing the doubts and unbeliefs.

In a well-ordered Christian home, a Bible reading, devout, Bible-revering family, with an altar at which the voice of prayer ascends night and morning and the life corresponds, the inmates are likely to have faith, which will remain unshaken.

5. Dr. Pattison makes a remark that is too

good not to be repeated here. "Learn to test your preaching by examining its effects. To be admired, wondered at (flattered, praised), followed, on account of our powers of argument (oratory) or any other mere intellectual gifts, is not the preacher's true aim. Be satisfied with no result which would not have satisfied Jesus himself when He was on earth. Transient popularity called only for tears from Him, and it was to the people of the one little city which never failed to welcome Him that He addressed His weightiest woes, because they believed not."

If some of our big preachers and popular pastors should examine the results of their ministry every few months prayerfully, is it not possible that there might be some painful surprises? Let them ask—

1. How many have been converted under my preaching?

2. How many have been sanctified?

3. How many have left the world and joined the church?

4. Are my members becoming more unworldly and more spiritually minded?

5. Are they becoming more benevolent and generous in their offerings to home and foreign missions? Do they support more generously and gladly all the other enterprises of the Redeemer's kingdom?

6. Are they more considerate and fraternal and affectionate in their Christian conduct toward each other?

7. Are they more conscientiously upright in business, and more Christian in speech and Christ-like in behavior and conversation? What a test this would be of the preacher and his sermons, and the influence of his life!

III. A word may be spoken about the form that argument may take, such as—

1. Argument from Testimony, such as a lawyer might make concerning (a) The deity of Christ, (b) His resurrection, (c) Divine origin of Bible, (d) Evidences of Christianity.

2. Argument from analogy for our own immortality. It may be frankly admitted that analogy absolutely proves nothing. But it makes truths immensely probable. All we know about life and being is immensely, overwhelmingly, in favor of the veracity of the first chapter of Genesis.

3. The Argument from Cause and Effect. Granted the truth of our intuitions of God, what would such a Being do? What kind of a universe would He make? What kind of moral

beings would He make? And how would He govern them?

4. The Argument from Effect to Cause. The world is here, the universe is here, how did it come to be? Ten thousand times ten thousand manifestations of plan and wisdom and skill and intricate execution. A man is playing the fool with his own mind, who says, "It just happened." "It evolved." A man might just as well say, the watch in his pocket, pocket and all, did not have a personal designer and maker, "It just evolved." A moral universe here of moral persons and no personal, moral God! Bah! The intellectual and moral idiot a man makes of himself who in his carnal hatred of God argues Him out of existence. Ernest Hackle said, "There is no room for God in the universe." Poor intellectual fool. Just as God says, "The fool hath said in his heart there is no God." Can the silly fool himself believe it? Personally, I doubt it.

5. Argument from experience. The official infidel Jews could put up a great argument against the man born blind, to whom Jesus had given sight. But the poor man could say, "One thing I know, whereas I was blind, now I see." He clung to the experience and won the debate.

Of all the fools outside of hell, it seems to me the biggest is the man who has once had a good religious experience, has been saved from sin, and known the Holy Spirit, and then allows a mouthy infidel to talk him out of it, get him to admit that it was a delusion! I very much fear this often amounts to "a blaspheming of the Holy Spirit that hath never forgiveness!"

What abundance of room for argument in the Christian ministry!

PASADENA, CALIF.

Prophecy in Fiction

For an example of prophecy in fiction see a stanza in Tennyson's "Locksley Hall."

"For I dipt into the future, as far as human eye could see,

Saw the vision of the world, and all the wonder that would be;

Saw the heavens filled with commerce, argosies of magic sails,

Pilots of the purple twilight, dropping down with costly bales;

Heard the heavens filled with shouting, and there rain'd a ghastly dew

From the nations' airy navies grappling in the central blue."

HINTS TO FISHERMEN

By C. E. CORNELL

The Twenty-Third Psalm in American Indian Sign Language

The Great Father above a Shepherd Chief is, I am His, and with Him I want not.

He throws out to me a rope, and the name of the rope is Love, and He draws me, and He draws me, and He draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is wonderful.

Some time, it may be very soon, it may be longer, it may be a long, long time, He will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is in there between those mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all-through this life will be satisfied. Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean upon.

He spreads a table before me with all kinds of food. He puts His hand upon my head and all the "tired" is gone. My cup He fills until it runs over.

What I tell you is true, I lie not. These roads that are "away ahead" will stay with me through this life, and afterward I will go to live in the "Big Teepee" and sit down with the Shepherd Chief forever.—*Selected.*

My Company

I have read, said Mr. Spurgeon, of one who dreamed a dream when in great distress of mind about religion. He thought he stood in the outer court of heaven, and he saw a glorious host marching up, singing sweet hymns, and bearing the banners of victory; and they passed by him through the gate, and when they vanished he heard in the distance sweet strains of music.

"Who are they?" he asked.

"They are the goodly fellowship of the prophets, who have gone to be with God."

And he heaved a deep sigh as he said: "Alas! I am not one of them, and never shall be, and I cannot enter there."

By and by there came another band equally lovely in appearance, and equally triumphant, and robed in white. They passed within the por-

tais, and again were shouts of welcome heard within.

"Who are they?"

"They are the goodly fellowship of the apostles."

"Alas!" he said, "I belong not to that fellowship, and I cannot enter there."

He still waited and lingered in the hope that he might yet go in; but the next multitude did not encourage him, for they were the noble army of martyrs. He could not go with them, nor wave their palm branches. He waited still and saw that the next was a company of godly ministers and officers of Christian churches; but he could not go with them. At last, as he walked, he saw a larger host than all the rest put together, marching and singing most melodiously, and in front walked the woman that was a sinner and the thief that died upon the cross hard by the Savior; and he looked long, and he saw there such as Manasseh and the like, and when they entered he could see who they were, and he thought:

"There will be no shouting about them."

But to his astonishment it seemed as if all heaven was rent with seven-fold shouts as they passed in. And the angels said to him:

"These are they that are mighty sinners, saved by mighty grace."

And then he said:

"Blessed be God! I can go with them."

And so he awoke.

A List of Excellent Books

Dr. S. Parkes Cadman says of that distinguished preacher, Dr. W. L. Watkinson: "He is one of the few great preachers of the world. Science, art, fiction, poetry, psychology, philosophy, and essays have been collected by him and unified for clerical service."

Dr. Watkinson was also a keen, rational interpreter of the Scriptures. The writer had the pleasure of hearing Dr. Watkinson at the Methodist General Conference held at Cleveland, Ohio, in the year 1896. He was the fraternal delegate from English Methodism. I have never forgotten the spontaneous flow of his ready and sublime eloquence. His magic words were like "apples of gold in pictures of silver."

Dr. Watkinson is the author of many choice

books; one or all of which ought to be in the preacher's library. I give a brief list of these books that can be secured through the Nazarene Publishing House for \$1 each.

The Moral Paradoxes of St. Paul.

Life's Unexpected Issues.

The Fatal Barter.

The Duty of Imperial Thinking.

The Bane and the Antidote.

The Supreme Conquest.

Frugality in the Spiritual Life.

The Blind Spot.

The Education of the Heart.

The Gates of Dawn.

The Shepherd of the Sea.

Preacher Spear Points

Do not "holler" so loudly that your words cannot be distinguished, nor speak so low that you cannot be heard.

The people desire to hear your climaxes especially, do not get them off with a stage whisper.

Avoid preaching to the platform or the few seats in front of you; the man on the back seat wants to hear you too.

If you find yourself preaching in a "high key" change the key, as sameness of tone becomes very monotonous.

Don't scold your faithful people; they do not need it. Commend them. Reach the "stayaways" at home.

If you are led to preach on hell, do not preach with severity or vehemence, but with tears.

Perfect love in tone is needed by not a few preachers. Love has attractiveness; harshness repels.

Never look discouraged, never act discouraged, never speak discouragingly—the disease is catching.

"Many a preacher fails to strike fire, because he has a cord of books in his head and an ice plant in his heart."

If your hair is everlastingly falling over your eyes and about your nose, it is quite clear that you need to see a barber.

"Just a few words in closing," and then preach another half-hour or thereabouts, will lose the attention of the average audience.

Preachers should study carefully how to articulate distinctly. Many public speakers seem to be indifferent as to whether they reach their hearers or not. They do not seem to try to project their voices into the auditorium; they distort sounds and accumulate eccentricities of speech and

manner. They make themselves difficult to hear. Avoid this.

The preachers we had long ago
Were not so fine and grand;
They took "degrees" a-hauling logs
And clearing up the land:

But when one of them rose to preach,
I tell you we could smell
The fragrant flowers of heaven
And the stifling smoke of hell.

"I don't mind your preaching from a paper," said John McNeil, "if you can put it across. But many a preacher is like the young preacher, I heard of who supplied a certain pulpit and preached from a paper. At the conclusion of the sermon he was talking with an old lady. He was fishing for a compliment, and he caught the fish. 'How did you like my sermon?' said he. 'I didn't like it at all,' she replied. 'In the first place ye read it; in the second place ye didn't read it well, and in the third place, it wasn't worth reading.'"

A preacher was asked to pray at a national political convention. The distinguished divine prayed with such fervent eloquence, eulogizing in extravagant language a well-known political aspirant for the presidency, that at the close of the prayer the delegates clapped their hands and shouted, "More prayer! More prayer!" The preacher who prays to men will not get an answer from God.

Two Bugs

There was once
A man waterin' his flowers
With a sprinklin' pot,
An' two little bugs
Heard the drops fallin'
An' one said to the other,
"We're lost—there's a flood."
Some folks is jest like
Them little bugs—
Ez soon ez they are hit
With a drop or two of misfortune
They set up a hollerin'
That they're done for.
What they should do
Is to holst up
Their spiritual umbrels,
An' they wouldn't get wet
At all.

—HARVEY HAMLIN.

Some Helpful Preacher Qualifications

- Seek to be deeply spiritual.
- Be a man of importunate prayer.
- Reading and studying the Bible above every other book.
- Make your circumstances, don't let circumstances make you.
- Preach for souls, not for popularity.
- Be an example of promptness, never late.
- Meet your engagements a little ahead of time.
- Shake hands with your people. Greet the poor as cheerily as the rich.
- Recognize the children; pat them on the head. Call them by name.
- Do not betray your weakness by publicly announcing it.
- When the "old barrel" is empty, make yourself prepare one or two new sermons each week.
- Find time to read, study and pray in secret.
- Never advertise your unpreparedness. The people will find it out.

Bulletin Board Slogans

- The poor can be rich—in the things of God.
- Not a few individuals "talk away" the little religion they have.
- There is always a plenty of money when the folks desire to make a trip.
- Any form of worldliness weakens Christian character.
- The "movies" seem to be moving toward Sodom.
- Great men are not always wise.
- Too much "chin music" is never healthful.
- True character will survive the attacks of hell.
- Christianity furnishes the most supreme satisfaction.
- A toothache is distressing and painful, but a heartache is worse.
- It is far better to beg bread in this world, than to beg water in hell.
- God's choicest blessings are showered upon the faithful.
- Hell is full of the wicked who might have been in heaven.

For the Sunday Stay-at-Homes

Have the following advertisement set up in two columns, twelve point type, and print in your local paper. It will make an instant appeal. Rev. J. Elmer Larson of Mosher Memorial Chapel, Omaha, Nebraska, tried it with good success.

- Don't stay away because it rains. That would not keep you from your business.
- Don't stay away because company came, bring them.
- Don't let the Sunday paper keep you; we have something better.
- Don't stay away because you are rich; we can help you to cure that.
- Don't stay away because you are poor; there is a free seat for you.
- Don't stay at home from laziness; idle men tempt the devil.
- Don't stay away because the church is imperfect; should you find and join the perfect church, its perfection would cease.
- Don't stay away because it isn't your denomination; same excuse would keep you out of heaven.
- Don't stay away because you do not need the church; it isn't so. If you must look at the dirt six days, take one to examine the clouds.
- Don't stay away because the church does not need you; never did the church need more and better men.

- Don't stay away because you know more than the preacher; God has something to say to you worth hearing.
- Don't stay away because it's hard to get ready; make it a matter of conscience and not of convenience.
- Don't stay away because you are not needed; the stay-at-home citizens lose the election.
- Don't stay away because there are plenty here; there are a thousand million non-church goers in the world; you are responsible for one.
- Don't stay away because of the children; the boy and girl who eat at your table should sit next to you in the church.
- Don't stay away for any reason except one you can conscientiously give your Maker.
- And bring the babies with you, our pastor likes 'em.

A Nation-Wide Bible Reading Program
"A Chapter a Day Keeps the Tempter Away"
 Characteristics peculiar to the Gospel according to St. Luke:

- I. Luke's Gospel in contents is the most peculiar in details, the most historical in order, and the most complete in character of them all. Renan declared Luke "the most beautiful book in the world."

II. LUKE IS CALLED THE FIRST CHRISTIAN HYMNOLOGIST. HE ALONE GIVES THE FIVE GREAT HYMNS:

- a. The *Ava Maria*, or the Angel's Salutation to the Virgin Mary, 1:28-33.
- b. The *Magnificat*, or Song of Mary, 1:46-55.
- c. The *Benedictus*, or Song of Zacharias, 1:68-79.
- d. The *Gloria in Excelsis*, or Song of the Angels, 2:14.
- e. The *Nunc Dimittis*, or Song of Simeon, 2:29-32.

"It was but fitting and perfectly natural that the gospel that heaven had been so long a time preparing should break upon the world amid the harmonies of music."

III. LUKE IS THE LONGEST OF THE FOUR GOSPELS.

In it are found some sections not recorded in the other three:

- a. The Perean ministry.
- b. The journey through Samaria.
- c. The visit to Martha and Mary.
- d. The visit to the house of Zachaeus.
- e. The mission of the seventy and their return.
- f. Of the forty parables recorded in Matthew, Mark and Luke, twenty-seven are found in Luke, and seventeen of the twenty-seven are in Luke alone.
- g. Seven miracles are recorded in Luke alone.
- h. In the garden of Gethsemane, Luke alone tells of the strengthening angel, and that Jesus sweat great drops of blood.
- i. The healing the ear of the servant of the high priest.
- j. Christ's prayer on the cross for His enemies.
- k. His promise of Paradise to the penitent thief.
- l. The last words uttered on the cross.
- m. The appearance of Christ after the resurrection to Peter.

IV. LUKE'S GOSPEL IS SUPREMELY JOYOUS AND HAPPY

- a. To Zacharias—"Thou shalt have joy and gladness."
- b. Shepherds with flocks—"I bring you good tidings of great joy which shall be to all people."
- c. The seventy disciples returned with joy.
- d. The shepherd recovers his sheep and returns with joy.

e. Angels in heaven rejoice over one sinner that repenteth.

f. Friends asked to rejoice over lost piece of silver coin.

V. LUKE'S LANGUAGE IS COLORED BY HIS MEDICAL TRAINING

He portrays Jesus as the Great Physician, healer of bodies, as well as souls of men.

Of the seven miracles recorded by Luke alone, five are miracles of physical healing.

Wall Card Used in China

The famous Christian General Feng, of China, has prepared a wall chart for his soldiers which they post on their barrack walls as his message to them, as follows:

1. Have strong faith in God, and keep His promises always before your eyes.
2. Be clean and honest in all your doings. His eyes are watching you.
3. Love your comrades. Your good example may bring them to Christ.
4. Show your patience and leniency towards poor and infirm men and women, children and old people.
5. Study your Bible, and pray to Him who sees you in your secret place.
6. Obey with all your heart the commands of your superiors.
7. Bear fruit as one who is attached to the vine, which is Christ.

Would not such a set of rules be helpful on your own wall, reminding you of some duties which are easily forgotten?—The Messenger.

Distributing Currents Within

Astronomers suffer much from the inaccuracy of the images viewed in their telescopes in consequence of the disturbances in the atmosphere, common even in clear weather. Hence observatories have been established at stations where the atmosphere is calm and little disturbed by currents. But on investigation Professor Langley, of Washington, discovered that a good deal of the perturbation of telescopic images arises from currents within the telescope itself. The first important matter, therefore, if the astronomer would see clearly, is that he wholly eliminate the disturbance within the tube itself. Living as we do in a world where there is so much outside us to mar our spiritual vision, the first essential thing is nevertheless that we free ourselves from the disturbing currents within—the moods, tempers, and sympathies which vex and falsely bias the soul.—DR. W. L. WATKINSON.

HOMILETICAL

SERMON OUTLINE

By A. M. HILTS

THEME—Prayer.

Text—"Therefore, I say unto you, whatsoever things ye desire when ye pray, believe that ye receive them and ye shall have them" (Mark 11:24). R. V. "Therefore I say unto you, all things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them." "If we ask anything according to his will he heareth us" (1 John 5:14).

Jesus said much about prayer. He evidently wanted to have a praying church, and princes in prayer.

I. Notice the elements of true prayer:

1. Desire. "Whatsoever things ye desire" (A. V.). What a power there is in desire. Desire for knowledge makes a student, and ultimately a scholar. Desire for pleasure makes a prodigal. An intense desire for riches makes an industrious wealth-seeker and is likely to lead to wealth. So in spiritual things, a holy desire is the soul of prayer. David: "One thing have I desired of the Lord: that will I seek after" (Psalm 27:4). The early disciples earnestly desired the Holy Spirit and asked for Him for ten days, and Pentecost followed.

2. Expressed desire becomes prayer. A lazy, unexpressed, unmentioned "wish" scarcely rises to the lofty level of prayer. Blind Bartimaeus cried out for the mercy of Jesus, and would not be hushed into nice behavior. A soul crying definitely and persistently to God for salvation will find a willing Christ. A church praying earnestly will bring things to pass.

3. We must pray "in the Spirit" (Jude 20). "If we ask anything according to his will, he heareth us." Scripture must be interpreted in harmony with Scripture. The Lord does not promise to give everything we may ask in our foolishness. We might ask for a thousand things, any one of which would be our ruin. It is the Spirit-led prayers, in-harmony with the sweet will of the all-wise God, and for His glory, and the spread of His kingdom, that He can promise to answer.

4. It is to be "a prayer of faith." Faith is confidence in God's character and trust in God's Word. "Believe that ye receive them" (R. V. "Have received them"). Now, already; without any postponement, without waiting for any feel-

ing, or evidence, or witness of the Spirit. God will attend to all these things. It is ours to believe and leave results with God. Abram believed and waited years for the result—the promised son. "It was counted to him for righteousness." Nothing shook his faith in the certainty of that future event. God wants us to believe now for present deliverance from all sin, i. e., for sanctification.

II. Such praying in faith makes it proper for God to do what otherwise He might not be able to do. "Ye shall have them." What God wants us to have now—our own holiness, we can have immediately. What He wants us to have in the distant future, we may have the sure pledge of now, and wait in faith.

So God called Abraham to go out into a country which he should after receive for an inheritance. By faith he, and his son and grandsons and great-grandsons "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them and confessed that they were pilgrims and strangers on the earth" (Hebrews 11:8-13).

God has immeasurably great things ahead promised us, for which we are to labor and pray and wait.

III. God wants us to pray, for our own sakes. Jesus often asked people what they wanted. He knew, but He wanted them to be blessed by the asking. It was a divinely made condition of getting the blessing. "If we ask anything according to his will he heareth us" (1 Thess. 4:3). "And if we know that he heareth us, whatsoever we ask, we know that we have the petitions which we desired of Him (1 John 5:14, 15).

GOD IN BUSINESS

Texts—Rom. 12:17; Prov. 3:6; 2 Chron. 26:5.

I. INTRODUCTION AND EXPOSITION OF ROMANS 12:17.

1. Take thought in advance.
2. Both family and business.

II. BUSINESS THAT MIGHT BE QUESTIONABLE AND BUSINESS THAT IS STRICTLY HONEST AND LEGITIMATE

1. Speculation—its danger.
2. Large profits—beware.
3. Personal influence—regard it.

III. GOD IN BUSINESS

1. Does God help in our temporal affairs? He does.
2. Business failures. Why?

Illustration: Ninety-five per cent of those who start in business fail.

3. How to succeed. "Diligent in business, fervent in spirit, serving the Lord,"
- What holiness of heart and life will do. What is prosperity? There is many a poor rich man.

RESURRECTION GLORY

By C. E. CORNELL

Text—1 Cor. 15:49; Phil. 3:21.

I. THE GLOOM OF A CHRISTLESS SEPULCHRE

1. The eternal shadow.
2. No hope for mankind.

II. THE MYSTERY OF THE RESURRECTION

Mystery all about us.

1. The human body.
2. The mind, its operations.
3. Water and air.
4. The natural world.

How shall our bodies be changed?

Where was Christ during the three days before His resurrection?

Suggestive: The place of departed spirits.

Illustration: Chrysostom—the rebuilding or repairing of a house.

III. THE RESURRECTION OF THE SINNER ANALOGOUS TO RESURRECTION GLORY

1. A mystery—God does it.
3. The witness of the Spirit to the fact.
2. Eternal life imparted.

IV. ENTIRE SANCTIFICATION OR BURSTING THE GRAVE

1. The emancipation of the soul.
2. The hope and added assurance of the resurrection.
3. The life triumphant.

Illustration: The rose of Jericho flourishes where other plants die.

Something in us—in the midst of life's environments, trials, the devil doing his worst, still holds on to God.

In Death triumphant: *Illustration:* Christmas Evans the saintly Welch preacher said when he was dying, "Good-by, drive on."

THE COURAGE NEEDED

By C. E. CORNELL

TEXT: Deut. 20:3, 4. Read Esther 4:13-17.

I. TYPES OF COURAGE AS INDICATED THROUGHOUT THE BIBLE

- A lion, Prov. 28:1; 2 Sam. 17:10.
- A goodly horse in the battle, Zeck. 10:3.
- A soldier brave and fearless, Deut. 25.

A fenced city, and iron pillars, and brazen walls, Jer. 1:18.

Setting the face like a lion, 1 Chron. 12:8. Setting the face like flint, Isa. 57.

Setting the face like adamant, "harder than flint," Ezek. 3:9.

Valiant for truth, Jer. 9:3; Heb. 11:34. Not ashamed, Rom. 1:16; 2 Tim. 1:8; 1 Pet. 4:16.

Not afraid, nor dismayed, nor confounded. In nothing terrified, Phil. 1:20-28; 2 Pet. 1:5. "Add to your faith virtue"—Christian manliness or courage.

"Duties are ours, results are God's."

"Be of good courage." It is important to observe that this or some similar charge was given to many chief ministers and leaders of the Church at the commencement of their work: Moses, Joshua, Solomon, Jeremiah, Ezekiel, the twelve apostles, the seventy, and St. Paul. The exhortation is, "be strong."

II. THE COURAGE NEEDED

The greater part of courage needed in the world today is not of the heroic kind. Courage may be displayed in every-day life as well as on historic fields of action.

The Common Need

1. Courage to be honest.
2. Courage to resist temptation.
3. Courage to speak the truth.
4. Courage to live honestly within our means and not dishonestly on the means of others.
5. Courage to be what we really are, and not pretend to be what we are not.
6. Courage to resist the world, the flesh and the devil.
7. Courage to live holy.

SERMON OUTLINE

By A. M. HILLS

THEME—Getting Our Inheritance.

Text—"Every place that the sole of your foot shall tread upon, to you have I given it" (Joshua 1:3).

God makes ample and unlimited provision for the spiritual inheritance of man. It is almost as true of our physical inheritance. The ocean waited ages for a Columbus to cross it. Steam was waiting ages for the boy Watts to harness it to service. The sky was full of electricity through all time, waiting for Franklin's kite and Edison's genius. The air was always carrying the birds, and hinting to man the secret of flight, for millenniums waiting for Wright and his wooden wings. And so on endlessly! God made man the lord of the earth; but he must conquer the kingdom for himself.

So in the spiritual realm. God provides for us, and expects of us endless growth and achieve-

ment. But it must come by our endeavor. The Israelites had whatever they put their feet on as conquerors. Whatever they dared, they did, whatever they understood; they accomplished. If they did not try to drive out a nation it remained to be a thorn and a curse. God designed they should have the country from the Mediterranean sea to the Euphrates, and from Egypt to Asia Minor. They never got it all because they never tried. They spared the Philistines. The good and evil lived side by side, and in the course of long centuries the evil triumphed, and Israel became idolatrous, and went down. Now notice

I. God gives us all we will have of spiritual conquest.

1. If you want regenerating grace, you can have it (John 1:12, 13, 3:16).

2. If you hunger and thirst after righteousness you shall be filled (Matthew 5:6). There is no lack of any good thing to them that trust in Him.

3. If you want to be sanctified, "it is God's will" (1 Thess. 4:3). He calls you to it and will do it (1 Thess. 4:7; 5:23-25). Jesus baptizes with the Spirit to purify your heart (Acts 15:8, 9). You can be as holy as you will.

4. If you want power and a fruitful life, you can have that (Acts 1:8).

II. There are conditions of getting possession.

1. Be strong and of a good courage (Joshua 1:6, 7). The devil will never give up his territory without a struggle. Hence fight and overcome.

2. Obey God. "Turn not to the right hand or left" (Joshua 1:7). "Thine ears shall hear a word behind thee saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isaiah 30:21).

3. Seek the baptism with the Holy Spirit (Matthew 3:11).

4. Let God have complete ownership of you to use you as He will.

Paul got the greatest heritage of Christian usefulness of the Christian ages because he could say of God, "Whose I am and whom I serve" (Acts 27:23). Old General Booth, when asked the secret of his great usefulness, replied, "Other men have had more talents; but God has had every inch of me."

GREAT TEXTS OF THE BIBLE

By BASIL W. MULLER

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God" (Isa. 43:2, 3). *Theme, Our Refuge Through Flood and Fire.*

"And they sang a new song" (Rev. 5:9). *Theme, The New Song of the Redeemed.*

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint" (Isa. 40:31). *Theme, Sunlit Heights of Grace.*

"Jesus Christ, the same yesterday, today and forever" (Heb. 13:8). *Theme, The Unchanging Christ for a Changing World.*

"It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). *Theme, Sinners in the Hands of the Living God.*

"What will a man give in exchange for his soul?" (Matt. 17:26). *Theme, Man's Soul—Brighter than a Star, Outshining the Sun, Outweighing the Universe.*

"For the great day of his wrath is come, and who shall be able to stand?" (Rev. 7:17). *Theme, The Tragedy of the Ages.*

"Joy that is unspeakable and full of glory" (1 Pet. 1:8). *Theme, Joy Unspeakable.*

"This is the victory that overcometh the world; even our faith" (1 Jno. 5:4). (Read also Rev. 2:7; 11, 17; 3:5, 12, 21). *Theme, Crusading for Christ.*

"... God . . . giveth songs in the night" (Job 35:10). *Theme, Songs in the Night (one of Spurgeon's famous texts).*

"If Christ be not risen, then is our preaching vain" (1 Cor. 15:14). *Theme, The Keynote of the Gospel.*

"Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13). *Theme, Spiritual Strength.*

"Our sufficiency is of God" (2 Cor. 3:5). *Theme, God Our Sufficiency.*

"While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. 4:18). *Theme, The Superiority of Things Eternal.*

"Workers together with him" (2 Cor. 6:1). *Theme, Partners with God.*

"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). *Theme, Spiritual Progress.*

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever

things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). *Theme*, Paul's Prescription for Right Thinking.

THE PRAYER OF JESUS—JOHN 17

By R. J. SMELTZER

Jesus prayed for

- I. Christian Preservation (v. 11).
- II. Christian Purification (v. 17).
- III. Christian Unification (vs. 21, 22).
- IV. Christian Glorification (v. 24).

SERMON SEED

By T. M. ANDERSON

TEXT: "This spake he of the Spirit, which they that believed on him should receive" (John 7:39).

Three things are apparent from the context regarding this truth:

I. The coming of the Holy Spirit depended upon the merits of Christ's sacrifice. John says, "The Holy Ghost was not yet given; because that Jesus was not yet glorified." For Jesus to be glorified meant His crucifixion, resurrection, and ascension to the right hand of God (see Acts 2:33). It is important to emphasize this fact because the gift of the Spirit is in the atonement, and is necessary to salvation; and not a mere privilege of the believer. The Spirit was not yet given, nor could be given, until Jesus paid the price in His coming with His blood.

II. The Spirit is promised to them that believe on Him. Let it be understood that such a gift is only to believers. Such as have saving faith in Jesus; also have faith for the gift of the Spirit. Jesus gives some marks of true believers here that show who can receive the Spirit:

1. If any man thirst (verse 37). Note that the gift of the Spirit is to such as thirst. A want of the Spirit is felt like unto a want of water. Those who have no such desire for the Spirit are not true believers. Their thirst is evidence of normal spiritual life. Those who slake their thirst at the fountains of the world are in no condition to receive the Spirit.

2. "Let him come to me and drink." Here we see that the thirsty believer is confronted with a crisis. He must come unto Jesus for the Spirit. As the sinner must come to Jesus for forgiveness, so must the believer come for the Spirit. There

is a separating of self from persons and things involved in the coming.

III. The indwelling Spirit becomes the source of rivers of living water.

1. "Out of his inmost parts shall flow rivers of living water." Here, then, the Spirit dwells in the inmost part of man. He cleanses the heart from sin and dwells in the cleansed temple. He is underneath, and back of all the issues of life. Faith, courage, patience, love, ambitions, all have their being in the inmost part. Hence they are cleansed and sanctified by the indwelling Spirit.

2. Rivers of life-giving waters flow out of the Spirit-filled. Surely there should be no drought, or want of a revival, where such persons live. Streams break out in the desert. It is made to blossom as the rose.

(a) A river of power flows out of the Spirit-filled person. Power to combat evil. Power to aid souls to salvation. Power to carry on the work of God against opposition. Power to encourage the weak and fainting. A river of power.

(b) A river of love will flow out of the Spirit-filled person. The Scriptures speak of "abounding love." This is love at flood stage as a river. It covers all infirmities and failures. It covers a multitude of sins. It flows into the home life, the business life, the social life, the church life. All the trees of the graces of the Spirit grow along its course.

(c) A river of faith will flow from the Spirit-filled soul. Who of us has not been blessed by the eleventh chapter of Hebrews? Such a river of faith can be started from any man full of the Holy Ghost. The same triumphs of faith are possible now; the facts of which ever abide to bless the lives of others.

Every fruit of the Spirit: gentleness, meekness, temperance, longsuffering, etc., may become rivers of life in the world.

TEXTS "Who then can be saved?" (Matt. 19:15).

This question was out of the amazement of the disciples who heard Jesus dealing with a seeker after eternal life. Jesus had made the young ruler face issues on which hung life or death. So great sacrifice was the young man to make, and so great the miracle to be worked in order to save him, that the question came as from one most discouraged in the hope of salvation. But it is not hopeless as we shall see.

"Who Then Can be Saved?"

1. Any person that will meet God-given conditions without hesitation, without evading truth and will properly confess and surrender to God.

2. Any person can be saved who wants eternal life more than anything pertaining to this present life. Those who fix their eyes on the eternal and let go of the temporal will surely get salvation.

3. To be saved one must renounce all dependence on anything else but Jesus Christ. This young man had morality. He had kept the law without blame. To this time he had hoped it would save him; but finding he yet had a lack, he must get help from Jesus or die unsaved. Creed and good works are unable to save a soul. It is not what we do that saves us; it is what He does that saves us.

4. To be saved one must separate himself from all and make a consecration of himself to God. "Go sell that thou hast." Dispose of things that hold you in their power. It was because of his possessions that he went away sorrowful. The disciples had forsaken all to follow Jesus. They were saved, while this man, having an equal chance was probably lost, all because he refused to give up things. I do not believe that we may infer from this scripture that one cannot have possessions and be saved; but we do believe that it is necessary to give up all possessions and become as a beggar before God can save us. At this point many refuse to meet the conditions.

5. "If thou wilt be perfect." If thou wilt be perfected, then be willing to die to self and things. A necessary condition of eternal life is to die to things and all that they can bring us. This kind of perfection is a part of salvation. Will you pay the price? Remember it is one thing to give up things, and quite another thing to have a death to self. Do not stop at the point of consecration that yields up things; go on to perfection and death to self.

6. He will be saved who calls on God to help him do the impossible. With God's help it will be possible to make such a sacrifice; to meet such conditions, and to go through the eye of the needle. God can put a camel through the eye of the needle; and He can work a miracle in a soul that will put him into the narrow way.

DEPARTMENT OF SUGGESTIONS

By D. S. CORLETT

Sermon subjects gathered from the church page of one issue of the Kansas City Star.

Overcoming the World

A Grain of Mustard Seed

Paul's Estimate of Death

The Measure of Blessing

The Spiritual Parenthood

Why I Believe in the Bible as the Word of God

Sacrificing Christ

Joy in Trial

Lovest Thou Me?

The Wedding Garment

God's Call and Man's Answer

Organized Unbelief

The Great Question

Life's Choices

An House of Prayer or What?

Grieving the Spirit

Christian Culture

The Good Samaritan

The World's Greatest Mistake

The Passion of God for the Souls of Men

Christianity's Overflow

Loyalty to Christ

Living with Christ

The Needed Revival

The Happy Man

The Heresy of Cain

Modern Plagues

Wealth, Poverty, Crumbs

The First Shedding of Blood

The Undiscovered Christ

Adorning the Gospel

What I Believe and Why

One pastor (Dr. I. M. Hargett) preaches on the following themes for a week's revival services:

Three Necessities for a Revival

Atheism—Its Cause and Cure

A Roadside Altar

What I Believe

Does Prayer Make Any Difference?

Christ's Mission to Our World

Christian Experience in the Light of Modern Science

Christmas

THEME—The Measureless Christmas Gift.

Text—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

THEME—Bringing Our Gifts to Christ.

Text—"And when they had opened their treasures, they presented unto him gifts; gold; and frankincense, and myrrh" (Matt. 2:11).

THEME—How Men Received the First Gospel Message.

Text—"The shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us" (Luke 2:15).

THEME—How the Shepherds Celebrated Christmas.

Text—Luke 2:15-20.

- I. They came with haste (v. 16).
- II. They found . . . the babe (v. 16).
- III. They saw, and were convinced (v. 17).
- IV. They published the good news (v. 17).
- V. They returned glorifying God (v. 20).

THEME—The Wonders of Christmas.

- I. The Wonder of the Miraculous Conception.
"That which is conceived in her is of the Holy Ghost" (Matt. 1:20).
- II. The Wonder of the Incarnation.
"Behold, a virgin shall . . . bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23).
- III. The Wonder of Redemption.
"Behold, I bring you good tidings of great joy, . . . For unto you is born this day . . . a Saviour, which is Christ the Lord" (Luke 2:10, 11).

New Year's Day—Watch Night

THEME—A Timely Exhortation.

Text—"Redeeming the time, because the days are evil" (Eph. 5:16).

THEME—The New Year, a Door of Opportunity.

Text—"Behold, I have set before thee an open door, and no man can shut it" (Rev. 3:8).

THEME—The Challenge of the New Year.

Text—"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

THEME—Life's Story Book.

Text—"We spend our years as a tale that is told" (Psalm 90:9).

THEME—How to Have a Prosperous New Year.

Text—"But seek ye first the kingdom of God,

and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

THEME—Facing the New Year with Confidence.

Text—"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself" (Matt. 6:34).

THEME—Daily Strength for the New Year.

Text—"As thy days, so shall thy strength be" (Deut. 33:25).

SERMON STUDIES IN HEBREWS

By W. W. CLAY

II. The Text

The key that will unlock the Book of Hebrews, and open to our understanding a proper conception of its purpose and meaning, is the recognition of the fact that it is not an epistle, but a sermon. That such is the case will be more firmly established if we can find the text of this sermon.

For every sermon must, in order to be a sermon, have a text. This may be a single statement of God's Word; it may be a paragraph or other connected portion of the Scriptures; or it may be an assembly of various scriptures from different parts of the Bible; yet unless the sermon has some form of text, and uses this text not as a starting point, nor as moral backing to some intellectual project outside of divine truth, but as an inspired utterance to be explained and enforced, it is not a true sermon.

Have you ever listened to a sermon when the preacher purposely reserved the reading of his text till the very last? Or were you ever so late at church that the minister had already begun his sermon? In either case, unless you could determine from the thread of the discourse what portion of God's Word was the foundation for the sermon, you missed the force of much that was said. Happy is the church that is privileged to listen to a preacher who expounds God's Word, who takes a text from the Scriptures and so explains it, focuses other truth upon it and keeps it so prominent that though people enter after the sermon has begun, or though he may have reserved the formal reading of the text till the end of the sermon, they soon recognize just what has been used for the text. Such preaching is not popular everywhere. Even some people in the more spiritual churches have the soda-water habit—they prefer fizz to food. Foam may have its use in refreshing one at times, but it is a

poor substitute for milk and meat. The preacher whose stock in trade consists of brilliant verbiage, elaborately delineated illustrations, or glowing conglomerations of striking metaphors, may attract large audiences and even persuade many souls to seek pardon and the fullness of the Spirit, but he will fall in a marked degree to build up Christian character or to make stalwart Christians, and his ministry will be marked by a constant weakness and backsliding of his converts.

In the book of Hebrews, while the text of this sermon is not reserved until the last nor formally stated at the beginning, yet it is easily apparent to the one who conceives of the book as a sermon and sets out to look for the text. Looking at the many quotations in the book from the Old Testament Scriptures, there is one that not only is referred to oftener than any other, but is the center around which all the other quotations cluster, the first verse of the one hundred tenth Psalm: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Let us note some of the places where this scripture is in evidence.

First of all, the very first sentence of the book, that wonderful introduction that is an epitome of the whole sermon, ends with a direct reference to this text in the words, "sat down on the right hand of the Majesty on high" (ch. 1:3). Then looking at the significant fact that the text represents the Father speaking to the Son—"The Lord said unto my Lord"—the writer gives other instances in which the Father spoke to Christ (verses 5, 8 and 10), comparing this with what God has said of the angels, and then quotes the text verbatim in verse 13 as the climax of all the Father has spoken to the Son: "But to which of the angels said he at any time, Sit on my right hand until I make thine enemies thy footstool?" Note too how the first two chapters follow the natural divisions of this text. The first chapter relates entirely to the first part of the sentence spoken by the Father to the Son, "Sit thou at my right hand." The theme of the second chapter, however, is based on the latter part of this sentence, "until I make thine enemies thy footstool." Note the significant words with which he begins this division (ch. 2:5): "For unto the angels hath he not put in subjection the world to come, whereof we speak." It is evident that the words, "whereof we speak," refer not to the expression "the world to come," for not a paragraph of his discussion is devoted to a discussion of the world to

come, but to the words, "put in subjection," words that open up the latter part of his text, and with which he links the text with another scripture (Psalm 8:4-6) containing these words and shedding light upon this part of the text. See how he keeps to this theme in the verses that follow, concluding in verses 9, 14 and 15, with the greatest victory of all: "That through death he might destroy him that had the power of death . . . and deliver them who through fear of death were all their lifetime subject to bondage."

Then near the close of his sermon there is another direct quotation of this text from Psalm 110:1—in chapter 10, verses 12 and 13: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." And all the way through the book there are direct allusions to the text, such as, "crowned" (2:9); "that is passed into the heavens" (4:14); "the throne of grace" (4:16); "within the veil, whither the forerunner is for us entered, even Jesus" (6:19, 20); "the Son, who is consecrated forevermore" (7:28); "who is set on the right hand of the throne of the Majesty in the heavens" (8:1); "to appear in the presence of God" (9:24); "and is set down at the right hand of the throne of God" (12:2); "him that speaketh from heaven" (12:25).

Note too how the inspired writer does not take the text out of its connection but uses the whole of the one hundred tenth Psalm to bring out the theme and illuminate the first verse. The fifth, sixth and seventh chapters of Hebrews are based upon the fourth verse of this Psalm: "The Lord hath sworn and will not repent, Thou art a priest forever after the order of Melchisedek." In fact many of the telling points of the book of Hebrews are to be found in the suggestions of that Psalm: the exaltation of Jesus (v. 2); the beauty of holiness (v. 3); the oath of the Father (v. 4); the priesthood of Christ (v. 4); the day of God's wrath (v. 5); Christ the judge, and the judgment (v. 6); Christ's humiliation (v. 7); and His power to save to the uttermost (v. 7). All these cluster around and center in the text, the first verse of this Psalm.

Nor is this text an insignificant one, though it is not often used by preachers of this age. The Bible puts an emphasis upon it that marks it as one of the important passages of the Old Testament. When the Pharisees tried to entrap Jesus, after He had met their question as to which was

the first and great commandment, He called their attention to the depth of spiritual meaning in this very passage, saying to them, "How then doth David . . . call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" (Matt. 22:43-45). Then, too, when in that mockery of a trial he stood before them and spoke to them for the last time in this life, His final words to them were the echo of this text, "Hereafter shall ye see the Son of man sitting on the right hand of power" (Matt. 26:64). The fact that both of these incidents were recorded not only by Matthew but also by Mark and Luke is an attestation of their value as regarded by the Spirit of inspiration. Then there is an inspired record of the fulfillment of the text in the closing words of Mark's Gospel; inspired necessarily, for only God could give the knowledge of such a fact: "He was received up into heaven and sat on the right hand of God." Peter on the day of Pentecost closed his sermon with this text as a climax (Acts 2:33-36). Paul refers to it at least three times: in Romans 8:36, in Ephesians 1:20, and in Colossians 3:1. Knowing Peter's familiarity with this passage as shown by his use of it in his sermon at Pentecost, we are not surprised to find him referring to it in his epistle: "Jesus Christ, who is gone into heaven, and is on the right hand of God; angels, and authorities and powers being made subject unto him" (1 Peter 3:22). And was not this scripture the last text that filled the mind of the martyr Stephen as he caught sight of the glorified Jesus, and shouted out its fulfillment?

These frequent references show how fundamental this text was considered by the Holy Spirit of inspiration. It is not then to be wondered at that He has also given us a whole book devoted to the exposition of His divine truth. If God regards it of such importance, it surely will be profitable for us, His ministers, to preach at least occasionally from this many-sided revelation of the heavenly ministry of the exalted Savior, and to give close scrutiny to this heaven-given exposition of this text.

Outlines

THE EXALTED JESUS, Heb. 1:3

1. When at His ascension Jesus went up before the wondering gaze of His disciples and was hidden from their sight by the cloud, angels said He was taken up into heaven. But this was not so much a revelation of His new position and ministry as it was an announcement that He had

gone back to the abode of the Father and would no longer be with His followers in bodily presence. But when on the day of Pentecost the Holy Ghost fell upon the waiting disciples, among the many other things He brought to them was a realization of Christ's new place and activity. Hear Peter declare, in Acts 2:33, "Therefore being by the right hand of God exalted;" and in Acts 5:31, "Him hath God exalted . . . to be a Prince and a Saviour."

2. In beginning the book of Acts, the writer says of His gospel, the book of Luke, that it was a "treatise of all that Jesus began both to do and teach," implying that the work of Jesus in teaching and accomplishment was unfinished, and was being continued, though in a different manner altogether. Just what this new and heavenly ministry of Jesus was—His place, His position, His power, His honor, His activity, His qualification—is revealed to us in this opening sentence of the book of Hebrews.

I. The Exalted Relationship of Jesus at the Father's Right Hand.

1. He is deity, "the express image of his person." How God defends and enforces throughout this whole chapter this truth. In v. 8, "But unto the Son he saith, Thy throne, O God," a text that Pastor Russell did not dare face and one which in all his blasphemous writings against the deity of Christ he never tries to refute. And as if on purpose to destroy Russellism's dictum that Christ was the highest order of angel, how the divine author shows that the Father spoke to Christ things which were never spoken to or of any angel (ch. 1:5, 8, 10, 13). Yet more is revealed here than the fact of His deity. In His earthly ministry, though He was as much deity as when He was exalted, yet the sphere of His ministry was through His humanity, and only at times did the fire of His deity flash forth to astonish both friend and foe. But in His exalted place at God's right hand, though He is still clothed with resurrected and glorified humanity, the same body we shall have, yet the sphere of His activity is through His deity.

2. He is "the brightness of his glory." Through Him stream to earth all the revelation of the glory of the Godhead, so that as we have Christ in us, He reveals to us His glory and on us rests "the spirit of glory and of God" (1 Peter 4:14).

3. He is the Son of God—"by his Son." Just as He was subject to the Father in His earthly ministry, so is He in the heavenly—"whom he

bath appointed." He still abides in the love of the Father.

II. The Exalted Inheritance of Jesus at the Father's Right Hand.

1. All things — "whom he hath appointed heir of all things." Heir of worlds; of angels; of humanity; of power; of glory.

2. A name — "he hath by inheritance obtained a more excellent name." The "name which is above every name" (Phil. 2:9). A name that breathes of unparalleled love, of undying devotion, of astonishing sacrifice, of glorious leadership, of perfect salvation.

III. The Exalted Work of Jesus at God's Right Hand.

1. The divine Partner. "Upholding all things by the word of his power." Carrying on the affairs of the universe with the Father.

2. The divine Prime Minister. "At the right hand of God," the place reserved by earthly kings for their prime minister. Jesus is the divine representative — "hath in these last days spoken to us by his Son." Through the Holy Ghost sent forth by Christ we have the Word of God, and conviction to hearts, and the witness of the Spirit, God's divine voice to us.

3. The divine Lamb of God — "By himself, purged our sins." No one but He could do it, no other offering can avail for us or be acceptable to the Father.

4. The divine Mediator. The administration of salvation, "purged our sins." Not only was the Lamb on Calvary, but now applies the blood to each heart.

5. The divine Leader, our Moses (Heb. 3:1-6). He "sat down" — took charge of His Church, assumed His office and began His work. He intercedes for us (Rom. 8:34), accompanies us (Matt. 28:20) and works with us (Mark 16:20).

V. Conclusion.

1. Christ at God's right hand is our personal Savior. Waiting to save, ready to hear, ready to touch the heart and life with His blood and transform it by His power.

2. Christ at God's right hand is our constant partner in the work of winning souls, "workers together with him" (2 Cor. 6:1). He alone sends conviction, applies the blood, writes the name in His book of life, cleanses the heart, sheds forth the Holy Ghost upon those to whom we minister.

3. Christ at God's right hand is our wonderful champion. "Upholding all things by the word of his power," he upholds us, takes our part, keeps us.

4. Christ at God's right hand is our only hope of salvation — "them that come unto God by him" (Heb. 7:25). The sinner who rejects Christ is rejecting not one of earth's heroes, but the divine Mediator through whom alone men may come into loving relationship with God. How serious, how foolish, how dangerous, to "turn away from him that speaketh from heaven;" nay, "we shall not escape" (Heb. 12:25).

A PERFECT SAVIOR AND HIS PERFECT SALVATION Heb. 10:14, and context

1. The word "perfect" a stumbling block to many when used in respect to salvation. But in fact nowhere else can we find real perfection. The things of every-day life that we term perfect are only relatively so — none but what could be better. But there are two things that are absolutely perfect. Christ as Savior is so perfect that we can conceive of no improvement. So also is the salvation He brings, otherwise He would not be a perfect Savior.

2. Let us notice several particulars of these two perfections as revealed in the text.

I. The Perfect Expiation of His Death.

1. A perfect offering (v. 10). Jesus took the body that the Father had prepared for Him (v. 5), thus becoming both God and man, and offered Himself, an offering that in contrast to the burnt offerings of the law pleased God (v. 6, 8), an offering that could sanctify man because it met the approval of the will of God (v. 10).

2. A perfect atonement — "once for all." No need of another death on His part, for this death fully atoned; could do all that needed to be done, could atone for the worst sin, and for the greatest sinner. "One sacrifice for sins forever" made it possible that He could "perfect them forever" (vs. 12, 14).

II. The Perfect Exaltation of His Person — "sat down on the right hand of God."

1. A change of relationship toward the Father. No longer the sin-bearer but the divine spokesman at the right hand of God.

2. A change of relationship toward men. No longer earth's poorest citizen. No longer subject to the limitations of earth in His mortal body. No longer where men can subject Him to shame or suffering. Still He loves the sinner, and His own (John 13:1), but it is from the Father's right hand that He calls sinners to repentance and applies the blood.

III. The Perfect Exhibition of His Power to Save.

"Perfecting forever them that are sanctified."

This portrays sanctification as the perfection of Christ's salvation.

1. It is perfect in that it is the full expression of the will of God for man (v. 10).

2. It is perfect in that it is the crowning gift of the atonement (v. 10).

3. It is perfect in that it touches the whole personality of man. There is a holy mastery of the emotional and volitional part of man—"I will put my laws into their hearts" (v. 16); and there is a control of the intellectual nature, guiding us into divine truth, lining us up with it, quickening our mental grasp of the way of salvation, making us love to study and look into the will of God—"and in their minds will I write them" (v. 16).

4. Sanctification is also perfect because it is placed within the realm of our consciousness—"whereof the Holy Ghost also is a witness unto us" (v. 15).

IV. The Perfect Expectation of His Triumph.

"From henceforth expecting till his enemies shall be made his foolstool" (v. 13).

1. Every enemy—carnality in the heart, sin in the life, death and its sting, the devil now and hereafter.

2. Completely destroyed—carnality eradicated, sin blotted out and purged, death conquered and destroyed, the devil vanquished and chained forever. Sin is a conquered foe; and where Christ will find a man who will believe Him and implicitly obey Him, there can be no defeat.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Remember the Sabbath Day

The Twentieth Century says, "Why not work seven days if we can produce more?" and attempts by means of electric currents and other physical tests to measure the nervous efficiency of a group of young men through a long series of days. Dr. E. G. Martin, of the Harvard Medical School, reports the result:

There was an unmistakable tendency for the sensitiveness to be at its highest at the beginning of the week and to sink steadily from day to day until its end, reaching the lowest point on Saturday. With the return of Monday, following the break in the routine afforded by the Sunday recess, the sensitiveness was back at its former high point. The repose of a single night, following a day of toil, does not afford complete restoration of the impaired nervous tissues. The longer period furnished by the Sunday recess gives, under

ordinary conditions, the extra time needed for the expulsion of accumulated fatigue products and the recovery of efficiency. Evidently "the Ten Commandments will not budge."—*Christian Advocate*.

He Died for Me

Some time after the Civil War, Henry Ward Beecher visited the Soldiers' Cemetery at Nashville. "Here," he says, "I observed a man planting a flower over a grave. I approached him and asked if his son were buried there. 'No.' 'A relative?' 'No.' 'Whose memory then do you cherish?' I ventured to ask. After delaying a moment, and putting down a small board he had in his hand, he replied, 'Well, I will tell you. When the war broke out I lived in Illinois. I wanted to enlist, but I was poor, and a large family of children depended upon me for their daily bread. Finally, as the war continued, I was drafted. No draft money was given me; I was unable to procure a substitute; and made up my mind to go. After I had got everything in readiness and was just going to report for duty at the conscription camp, a young man whom I had known, came up to me and said, 'You have a large family which your wife cannot support while you are gone. I will go for you.' In the battle of Chickamauga, the poor fellow was dangerously wounded, and he, along with others, was taken back to a hospital at Nashville. After a lingering illness he died and was buried here. Ever since hearing of his death I have been desirous of coming to Nashville and seeing that his remains were properly buried. Having saved sufficient funds I came on yesterday, and here today found the poor fellow's grave. On completing his story the man took up the small board and inserted it at the foot of the grave. Turning to look at it, I saw this simple inscription, and nothing more: 'He died for me.'"

No Man Having Put His Hand to the Plow

Says Dr. Jowett: "I think of James Gilmore. I think of the wild far-stretching field to which he addressed his unaccompanied life. Get the size of the field. Mongolia stretches from the Sea of Japan on the east to Turkestan on the west, a distance of three thousand miles, and from the southern boundary of Asiatic Russia to the great wall of China, a distance of nine hundred miles. Into that mighty field put down a single man and let him attempt single-handed the heavy work of evangelizing it for Christ. Again, I say, 'What a field!' and again I say, 'What a plowman!' And he plowed away, and in unthinkable loneliness.

'My eyes have filled with tears frequently these last few days in spite of myself! Oh, the intense loneliness of Christ's life! He bore it! O Jesus, let me follow in Thy steps.' In after days was there much to cheer him in the furrow he had cut? 'In the shape of converts I have seen no results. I have not, as far as I am aware, seen anyone who even wanted to be a Christian.' He writes again: 'Oh, if things would only move! How then? Did he turn back? Oh, no, he never looked back! He found his sufficiency in his Savior, and he died in the furrow. In one of his last letters to his brother he wrote, 'In Jesus is all fullness. Supply yourself from Him. Heaven's bread, brother, Hurrah!' I know of no more cheering word in missionary literature than this Hurrah!' from this much-worn plowman, cutting his day's furrow in the tremendous field of Mongolla."

Because of His Impertunity

Mr. Moody used to illustrate praying in earnest by this story: His little boy was playing around the room one day, when he said, "Papa, I want a drink." His father took no notice of him and soon the boy said again, "Papa, I want a drink." The boy still kept on playing and his father kept on reading. By and by the boy left his toys, came and put his hand on his father's knees, and looking up into his face, said very earnestly: "Papa, I am very thirsty; I must have a drink." "Then," said Mr. Moody, "I got him some water very quickly. I saw that he meant what he said."

The Ninety and Nine

Mr. Sankey found the words of this beautiful song in a paper which he purchased to read on the train going from Glasgow to Edinburgh, hoping that it would give news from home. When he saw that the paper was chiefly filled with Henry Ward Beecher's sermons, he threw it down, for he was tired of sermons just then, having heard three a day for nine months in his tour with Mr. Moody. After a while he picked up the paper and the words of the now famous hymn caught his eyes. He cut them out and laid them away in a scrapbook which he always carried with him.

The second day of the meetings in Edinburgh Mr. Moody and Dr. Horatius Bonar both talked about the "Good Shepherd," and then Mr. Sankey was called upon to sing an appropriate solo. "I could have sung the Twenty-third Psalm," said Mr. Sankey, "but that had been sung twice already in that meeting. Like an inspiration came the thought, 'Sing the hymn you found in the

paper, the hymn without a tune.'" He opened his old scrapbook, and with everyone in that great hall awaiting his song, breathed a silent prayer for help. "Then," he says, "I laid my hands on the keys of the little organ and struck a chord in A flat, and the first strains of the hymn floated through the hall. Then it suddenly dawned upon me, 'Can I repeat the same notes for the other verses?' Naturally the same notes came, and by the time I had reached the fifth and last verse, I had learned the tune, the same one, in every respect, that has been used now for more than a quarter of a century."

The Friend of Sinners

When Sir James Simpson, the discoverer of chloroform and one of the greatest scientists of Scotland, was asked what he considered his greatest discovery, he replied: "The greatest discovery I ever made is that I am a great sinner, and that Jesus Christ is a great Savior."

Service as a Mark of Greatness

After the inauguration of his successor, ex-president John Quincy Adams returned to his home in Quincy. At the next town meeting the moderator said, "Whom will you have for hog reeve?" A wag, by way of a joke, responded, "I nominate John Quincy Adams!" The nomination was seconded, and the ex-president arose and said: "My fellow townsmen, from the beginning of my public life it has been one of my cherished principles to serve my fellow citizens in any capacity to which they may elect me. If elected to this office I will serve to the best of my ability." He was elected, and thereafter he faithfully impounded all stray swine, sheep, cattle and horses. Encouraged by this speech of the ex-president, the voters of his district next nominated and elected him as their representative, and for seventeen years—until death released him—John Quincy Adams served his nation in this capacity. To his special credit is recorded his advocacy of the right of petition regarding the slavery agitation (seconded by Abraham Lincoln) in a speech outlining a method by which a President in time of civil war could emancipate the slaves (the method President Lincoln followed).

A New Creature

Christmas Evans, the great Welsh preacher, describes the homecoming of the demoniac that Jesus healed. He tells how the children, looking through the windows of the house, see a man coming up the road, and they say, "Mother, Father's coming," and the mother springs to the

window to look, then runs to the door and closes it, saying, "Children, keep still, your father is a maniac." And then they close every door and window, and the children, looking through the chinks of the window, say, "Mother, it is not father. Father used to come bounding up the way, this man is walking. Father used to come shrieking, this man is coming quietly." And the mother says, "Keep still. It might be your father." You can almost hear their hearts beating, when there is a hand on the latch, and it does not yield. Finally, there is a rap at the door, but they do not answer. Then they hear a voice they have not heard in years. It was the voice she had heard when he asked her to be his bride. It was the voice he used when God gave them their first child. They hear him saying, "Mary, open the door. Let me come in. I have seen Jesus." Christmas Evans says she springs to the door and throws it open, and when he comes in he brings heaven with him. This is not a fanciful story. It is a picture. There must be a change in our living if other people are to know we are Christians. — Dr. J. Wilbur Chapman, in "Revival Sermons."

TITBITS OF MISSIONARY INFORMATION

By ROY G. CODDING

Mexico and Argentina are both seeking to rid themselves of the gambling evil.

In Germany home missions and foreign agencies are taking up their tasks once more.

"The greatest argument for evangelical missions in Guatemala," says the Rev. Edward M. Haymaker, D. D., (in the Missionary Review of the World) "is the changed life of the average convert."

The Japanese government is showing its approval of industrial training in Korea. . . . Girls trained in our industrial schools are much in demand for wives as more companionable and capable.—Mrs. R. G. Vance in the Missionary Review of the World.

With about 60 per cent of her population illiterate, Chile has a law for compulsory education, but no adequate provision for its enforcement. She has an excellent climate, yet the highest rate of infant mortality of any country in the world. Chile needs above everything else a knowledge of

the gospel of Jesus Christ in its purity, and she is now open as never before to receive that message.—Rev. C. M. Spiving in All the World.

Marshal Feng Yu—Hsiang of China

Known as the Christian General: Did he turn from the faith to Bolshevism, as the newspapers have been telling us? Is he returning to the faith? Both these questions are answered in the affirmative by Charles H. Coates, now in England, who has been writing from Shanghai for some time under the nom de plume "Jonathan Blunt." His articles in the Sunday School Times of October 29, November 5 and 12 are the authority for the following.

You will remember that after Marshal Chiang Kai-shek (Kai-shek) of the southern or Nationalist army turned the northern army at Shanghai and repudiated the Russian dictation issuing from Jacob Borodin and others at Hankow, he was told by those Russian dictators to give up his command. He refused to do so, and though he has since resigned, yet his influence has done more than we then dreamed. "There is also the welcome news that Marshal Feng Yu-hsiang's disillusionment of Communism, long prayed for, has come at length."

For years missionaries in China have made effective use, particularly among the many illiterate, of slogans and cartoons. Then commercial interests were furthered by these means. Then the Red propagandists made most effective use of them. "The Russian grip on Chinese policy has been most adroitly accommodated to the views, idiosyncracies and weaknesses of each main group or cult of native opinion. Its appeal to the heathen mob consisted of the coarsest blasphemy against Christ in its posters and cartoons. Its offer to the military barons was the practical one of arms, supplies and organization of propaganda. To the politicians, wherever possible, it is willing still to pay a regular subsidy. Even with sincere Christian public men, such as Feng Yu-hsiang, it was not outdone—it offered such, by the incredible route of native Christian student members of the Nationalist party, educated in pro-Nationalist missionary universities, the most specious arguments to prove that Bolshevism is a necessary and integral part of Christianity, and that Lenin and his disciple, Sun Yat-sen, were paragons of Christian attainment. Private native Christians, however, were confronted with the unmasked threat of brutal repression if they refused to serve pro-Russian Nationalist policy."

The "Three Principles of the People," proposed and expounded by the late Sun Yat-sen, briefly put, are: (1) The equality of China with other nations, (2) The right of all Chinese to representation in their own government (effective as yet only on paper), (3) Economic equality, which is Sun Yat-sen's Chinese version of radical Communism. "Though Communism is now disowned by most Chinese, the memory of Sun Yat-sen, who died the humble disciple of Lenin, has been so carefully aureoled before the nation that the Three Principles as labels, cannot now be disowned."

"Last January the Manifesto of the Wuhan branch of the China Continuation Committee startled the world of missions by its emphatic espousal of the Three Principles. . . . The psychology behind the Manifesto can best be described in the words of a sympathetic eyewitness: 'The meeting was evidently presided over by the Reds, and not by the missionaries, although a bishop had conducted the opening devotions. The Chinese Christians who signed the Manifesto did so under the most manifest duress from the extremists whom the foreigners had desired to hold in check. The terrorists who were in charge of the meeting gave the Christians the option of life or death, and the latter therefore should not be condemned for their action.'"

"While Feng still had his headquarters in Shensi Province, before his recent conference with Chiang Kai-shih which resulted in his change of view, it was clear from his own proclamations that the position of himself and his following was pro-Communist. . . . Shortly after announcing them, however, Feng advanced with his army into Honan Province, and conferred with the representatives of the Wuhan Red Government at Chengchow. This occasion marked, for Feng, the last phase of several years' detachment from the world at large, spent in North China and in Russia, during which Red influence had had its way with him. The Wuhan representatives expressed themselves as satisfied with their conference with him. But immediately afterward, in the third week in June, Feng met the late dictator of the rival Nanking government, Chiang-Kai-shih, at the neighboring city of Hsuehchowfu, who related to him the real results of the Communist regime as tried out in mid-China, and disclosed the amazing ramifications of Borodin's subterranean death grip upon the various military headquarters.

"The result was immediate. In the very moment that the Wuhan representatives were announcing the closer co-operation with Feng secured by them, the two generals, in a joint manifesto, announced the results of the Hsuehchowfu Conference, reaffirming indeed, for the sake of continuity, their allegiance to the Three Principles of the People, but demonstrating their new orientation toward the third term of that triad, economic equality, by demanding the ruthless suppression of Communism between the Yangtze river and the Yellow river, and requiring of Wuhan the dismissal of Borodin. That is, Feng's sincere response to fresh light was instant and complete."

"The writer has frequently been asked, How, supposing Marshal Feng to be a sincere Christian, could he ever have favored Sovietism? In reply, let the reader place himself in Feng's place during the last few years, if he would understand. That is, let him divest himself of the long education daily received from an enlightened English press on the subject of Russian Bolshevism, remembering that the Christian general, in the far distances of inland China, has always been cut off from free contact with the world's news; that during the years when the great world outside was forming inexorable (and even then differing) conclusions about Bolshevism by open reports of its deadly fruits, he was able to gather his impressions only through a corrupt Chinese press largely subsidized from Russia; above all, that numbers of Chinese Christian leaders, better educated than he, and even some missionaries and university preceptors, were advising him that Bolshevism was a good and Christian system, toward which China ought to work as a veritable Canaan of promise—these things considered, his Bolshevist persuasions hitherto have not been strange. His very sincerity and true desire for China's weal led him to advocate what he considered a beneficial and Christian system. The Soviets took care that his conducted tour in Russia did not undecieve him. But the very first contact with reality in his own country disillusioned him."

"Marshal Feng's still sincere attachment to Christianity, his continued endeavor to avoid civil strife and international complications, his present emergence to light on the subject of Communism, and his desire to follow his Lord in everything—these remain our encouragement to continue in fervent prayer on his behalf."

PRACTICAL

THE GREEK TESTAMENT IN THE LIGHT OF RECENT RESEARCH

By BASIL W. MILLER

Studies in Textual Criticism

For the student who desires to do original research in the text of the New Testament, a knowledge of textual criticism is of absolute necessity. This includes training in the technique, and the necessary skill in the use of the materials of this science. Unfortunately there are no original autographic manuscripts of the New Testament, so all we can do in arriving at the true text of inspiration is to study the existing manuscripts in the light of textual criticism, and thus arrive at what approximates the text of the original. At the present time there is no text which is perfect. Here and there in the Greek texts of the several editors, since the time of the formation of the *Textus Receptus*, back in the days of Erasmus, and the King James translators in 1611, down to the most recent attempt at forming the true text of Von Soden in 1914, differences as to exact phraseology, though slight, have found their way into the several texts. Though the best text to use in the original Greek is that of Westcott and Hort, next to this comes that of Tischendorf, from which Dr. Godby translated his famous New Testament. One is almost forced to say that from the standpoint of the original manuscripts used in forming the *Textus Receptus*, this is the least useful in this science of textual criticism. For there was no early text in manuscript form whatsoever used when this was prepared by Erasmus.

In this connection it is well for the minister to know something about the several critical editions of the New Testament in the original. If one will turn back to the third article of this series on "The Making of the Greek Testament" he will find something that went to the formation of the text from which the King James Version was translated. Since that time many great scholars of the church have devoted their lives to perfecting the text in the original Testament. After Erasmus had prepared the text which became the *Textus Receptus*, from this Stephanus, in connection with an old manuscript, Codex Bezae, formed

his text. This was the first New Testament to give our verse divisions. Next came the text of Beza, followed by Elzevir's edition in the preface of which is found "*Textum ergo habet nunc ab omnibus receptum*," from which we get our phrase *Textus Receptus*. From this time, during the first of the seventeenth century, this text has held sway. The best modern edition of this is that of Nestle, with some critical apparatus. In 1734 Bengel published this famous text because, as Robertson said, "he could not then publish a text of his own. Neither the publisher nor the public would have stood for it." The writings of Bengel on "The Gnomon of the New Testament" should be in the library of every preacher.

During the nineteenth century a more critical text began to appear which made use of the newer discoveries of manuscripts, writings of the fathers, and of the versions of the original Greek Testament. Lachmann, Tregelles, and Alford carried the true text farther. Alford's commentary on the Greek Testament was a classic in that field for a half a century and is still of great value to the student of the original. The great scholar of this time was Tischendorf, who by his discovery of the Sinaitic Manuscript in an old convent on Mt. Sinai, revolutionized the science of textual criticism. His *Novum Testamentum Graece, Editio octava critica major* remains the critical apparatus without an equal for the minister who would make a study of the text of the New Testament. Unhappily this was written back about 1870 and since that time many new texts, in manuscript form, have been unearthed, and this should be brought down to date by some modern student who loves the Bible. Gregory had spent a lifetime in preparing for this task, and had written the *Prolegomena* to Tischendorf's work, and was ready to make the final analysis of all the new manuscripts and add this information, when during the war, as an old man of seventy, in defense of his country he was shot down. So now for another generation the world will have to wait for this much needed book.

The next step forward in this line was taken by two Englishmen, Westcott and Hort, that have ed-

ited by far the safest, truest, and most scholarly text of the New Testament. Since that time others have worked on this problem but no great additions have been made. Von Soden in 1913 published his *Griechisches Neues Testament (Text mit Kurzem Apparat)*. It is from this that Moffat translated his much heralded New Testament. Suffice it to say that the errors that one finds herein are sufficient to condemn Von Soden's text as erroneous in his additions and eliminations from that of Wescott and Hort.

We now come to the basis of textual criticism since this preliminary work is completed. Since there are no autographic manuscripts of the New Testament we have to rely on the sources at hand in regaining the true text. The only primary source is that of the Greek manuscripts bearing the Greek Testament. The secondary witnesses or sources are the translations into the various languages during the early centuries. Finally the citations of the text by the early Fathers are employed to restore the text.

There are four distinct types of manuscript texts. The first is the Syrian, a late class represented by only late manuscripts, and a reading appearing by itself which is wholly wrong. The next is the Neutral Class, which represents the best general text. Then comes the Western Class represented by the manuscript termed D, the old Latin and the Old Syriac Versions; and finally there is the Alexandrian, which is not extensively found. There are also two general types of valuable manuscripts, the uncials, written in large, hand-printed letters, during the earlier centuries of the Christian era, and hence the most reliable; and the cursive manuscripts, written in a running hand, and usually of a later date. The first type of writing was used exclusively up until the fourth or fifth century, and slowly the cursive hand began to appear. But it did not supersede the first form until about the ninth or tenth century. By means of this principle the dates of the manuscripts are located somewhat.

In all there are over 4,083 different manuscripts, fragments of the New Testament in the original. On the papyri have been found fourteen of these; the uncials number about 170; the cursives or minuscules, 2,320 and the lectionaries about 1,570. The last are a form of reading lessons prepared for the use of the pupils in the early Church schools. There are also over 8,000 manuscripts of the Latin Vulgate, and at least 1,000 for the other early versions. This makes a total for the Greek

Testament of over 13,000 in all. Besides this, much of the New Testament can be produced or reproduced from the quotations of the early Christian writers. There are no other ancient books with such a wealth of manuscript evidence as this.

It is well in this connection to say something about the notation of the Greek manuscripts, so that one can follow through Tischendorf's critical apparatus. Capital letters are employed for all the uncial manuscripts. At first the Roman letters were used from A to Z, then the Greek letters that differ from the Roman were employed. For the minuscules Arabic numbers are employed. For the papyri manuscripts an old English P is used along with numbers. Very few of the New Testament manuscripts include all the parts of it. The Sinaitic manuscript, which Tischendorf named by use of the first Hebrew letter, Alef, contains all of the New Testament. This is the only uncial with it all and but few of the minuscules contain it in its entirety. The reason for this is possibly that in the roll form of the ancient book the entire New Testament would make the roll too large for use. It was after the codex had supplanted the roll in the fourth century that we begin to find the entire New Testament in one copy. In the main the papyri fragments corroborate the Neutral text. Savary discusses this in *Les papyrus grecs et la critique textuelle du Nouveau Testament*.

Constantine ordered fifty Greek Bibles from Eusebius, Bishop of Caesarea, for the churches in Constantinople. It is thought by some that the Sinaitic and B are two of these fifty, though the actual copying was done in Egypt, or by Egyptian scribes. It is not an easy matter to locate the date of a manuscript, but the science of palaeography has worked out a scheme by the means of styles of writing whereby we are able to date fairly accurately manuscripts. For a discussion of this subject see Kenyon, *Palaeography of Greek Papyri*.

There are six uncials of great importance with which all should be familiar. These are B, Alef, A, C, D, W. All others are of secondary importance in comparison with these.

B (*Codex Vaticanus*). In the Vatican Library in Rome. This is probably the oldest and best of the fourth century. It originally contained all the Greek Bible, but has lost certain sections of the Old Testament, and has lost Hebrews after the tenth chapter, and the rest of the New Testa-

ment, the Pastoral Epistles, Philemon, and the Apocalypse. It contains three columns to the page with forty-two lines to the column. The pages are square and of fine vellum. A good photographic copy is now accessible for all scholars. B in the Gospels is the best representative of the Neutral class.

Alef (*Codex Sinaiticus*). In St. Petersburg. From the fourth century also, dated about 375 A. D. It is a mixed text, now Neutral, now Western, and occasionally the Alexandrian text occurs. It has four columns to the page with forty-eight lines.

A (*Codex Alexandrinus*). Fifth century. It is in the British Museum. Contains most of the New Testament. It is on thin vellum. This is the first codex to be used by modern scholars in forming their editions. A photographic copy of this is also available to scholars.

C (*Codex Ephraemi Rescriptus*). In Paris. Date about the fifth century. Apparently written in Egypt. It contains fragments of all books in the New Testament except 2 Thessalonians and 2 John. It is a *palimpsest*, that is, the manuscript was first used for the New Testament, then that was scraped off and a copy of sermons was written on it. By the use of chemicals the first copy is restored again. Robertson writes, "It is not the only time that sermons have covered up the Bible, alas." The text is also mixed, Neutral, Syrian, Alexandrian.

D (*Codex Bezae*). Sixth or fifth century, at Cambridge, England. Contains only the Gospels and Acts. It was used to some extent by Beza in 1581. It is the earliest form of the Western text. On the left page appears the Greek text, and on the right is found the Latin text.

W (*Washington Codex*). The date of this is uncertain, and it is found in Washington. It was found in 1906 in Egypt. A photographic copy of it has been made for study. It is a parchment of 187 pages. The Gospels appear in the Western order (Matthew, John, Luke, Mark). This is the only outstanding manuscript copy which gives the longer ending of Mark's Gospel, after 16:14.

In the matter of textual criticism the use of minuscules is not of great value, unless they are the result of being copied from an uncial manuscript much earlier than any we now have. After the tenth century the minuscule superceded the uncial codex.

A word is necessary concerning the different marks used in manuscripts. The early man-

uscripts did not have the words separated as in our writing, but they all ran together. The oldest B had no capital letters, no divisions between words, no punctuation, no breathings, and no accents. But Alef has capital letters in the margins for the beginning of paragraphs. Accents did not occur until the eighth century. Eusebian Canons are indices or tables (*kanones*) for the sections in the Gospels. In Matthew there were 355 sections, Mark had 233, Luke 342, and John 232. *Stichometry* was a system used to mark every fiftieth line (*stichos*). This was a fixed unit of measurement employed for paying the scribe. The usual system gives 2,600 measuring lines for Matthew. Our modern chapter divisions were invented in 1228 by Langton. He applied them first to the Vulgate and gradually they found their way into the Greek. Stephanus, in 1551, while riding on a horse from Paris to Lyons made our verse divisions. Robertson says that it seems that the horse bumped the pen at the wrong place!

PITTSBURGH, PA.

THE PREACHER HIMSELF

II. His Character and Disposition

By E. P. ELLYSON

There are two very distinct phases of the subjective life, and a study of the preacher himself must take account of both of these phases. The fact of these phases has been much overlooked and neglected in our thinking and teaching, and this has been much to our disadvantage and sometimes to our very great hindrance. Failing to see these two phases we have sometimes misunderstood ourselves and our Christian experience and this has resulted in some confusion and failure. The two phases may be referred to as (1) the Christian experience of relation to God and (2) the personal state or condition. The first of these has to do with the forgiveness of sin, the cleansing from sin, the new birth of the Spirit, the coming of the Spirit and the fellowship with God; that which we usually speak of as religion. The second of these has to do with the personal character and disposition, what the person is and how he is disposed toward others, the personal moral condition. Other religions may give attention alone to religion, but Christianity is more than a religion, it is religion and morality combined. Christianity is not only man restored to fellowship with God but it is also man's character and disposition made right. Of the first phase, the Christian experience, we spoke in our

first talk; of the second phase, the character and disposition, we are to speak now.

Jesus refers to the two phases of the subjective Christian life when He gives the first great commandment as, "Thou shalt love the Lord thy God;" and the second one as, "Thou shalt love thy neighbour as thyself" (Matt. 22:37, 39). But in these two commandments He brings both phases together in the use of the one word "love" for both of them. We must be very careful to thus hold these simply as phases of the one Christian life, they cannot be divorced from each other. There can be no reception of any Christian experience except as there is an agreement that the character and disposition shall be made right and Christ-like; the surrender and consecration that are prerequisite to Christian experience include this task, and the entering into the Christian experience immediately affects the character and disposition. The Christian life is not a life that is separate from the individual life, a life that is received from somewhere else and implanted within to dwell there separate from, but in fellowship with, the individual. There is a sense in which it is two lives dwelling together, but in a very real sense it is much more than this; it is the infusion of divine life, the assimilation of the divine nature, with the individual personality, so that the individual person really becomes a Christian. Peter refers to this as the human personality becoming "a partaker of the divine nature" (2 Peter 1:4). The Christian life is, in a more limited and a somewhat different sense than was the case with Jesus in His earth-life, an incarnation, a union of the human and divine; Jesus was divine, we may be partakers of the divine nature. We are not only to have Christ within but we are to be Christ-like in character and disposition.

Forgiveness, cleansing, the new birth, the baptism with the Holy Spirit, the coming of the Holy Spirit and the beginning of fellowship with God are instantaneous but the intensifying and enlarging of the Christian experience and the building of the character and shaping of the disposition are progressive. The beginning basal character, the human nature with certain family traits, is the result of heredity but from this beginning the character is built and the disposition is formed by culture, by education, by training, by practice. At first it is the result of environment and the influence of other persons—parents and others with whom the child comes in contact, but soon he comes into a consciousness of his

own powers and by the action of his own will becomes largely responsible for this development. As a result of the Eden fall there has come to us, up through our heredity, a state of sin or pollution of nature, and from our environment and our choices before our conversion habits, traits of character and disposition have been formed that have not all been what they should. Sanctification cleanses the nature of this pollution but there is much of character and disposition correction and building that must be done after this. We have too largely overlooked this in our thinking about the Christian life.

This phase of the Christian life of which we are now speaking is not only progressive, it is co-operative. No true character can be built by man alone. This is a work of God and man. "We are laborers together with God," and the place of work is, "Ye are God's husbandry," or farm upon which He wishes to raise a crop of the graces, and "ye are God's building" (1 Cor. 3:9). This world seems to have been made and arranged for man, and God's great world business is, in co-operation with men, the building of manhood and womanhood. All of the other work of the world is incidental to this, and the preacher is the collaborator with God in this work. But in order to help others he must first co-operate with God in the building of his own life. The success of the preacher depends not alone upon his having a clear Christian experience but also upon this Christian culture work of character building and disposition shaping. What he is in character and disposition will make or mar his work. Because of this importance Paul instructs Timothy, the young preacher, "Follow after righteousness, godliness, faith, love, patience, meekness" (1 Timothy 6:11), and "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (2 Timothy 2:22).

Character and disposition, with their culture, are facts of and a work in the subjective life, Christian manhood and womanhood are built within. Just as the body is made up of different members and the mind or soul has its different faculties, so also is the subjective spirit character made up of different elements and the disposition of different traits, and these elements and traits are to be corrected and developed. Paul in another of his letters gives us a splendid list of graces or fruits which are elements of a correct Christian character. "But the fruit of the Spirit

is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). And in another letter he exhorts us relative to our disposition to "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful" (Col. 3:12-15). In the letters we are using as a basis for our talks Paul tells Timothy that "the end of the commandment is charity (love) out of a pure heart, and of a good conscience, and of faith unfeigned" (1 Timothy 1:5). Then he directs his description directly to the preacher, the overseer of the flock, and says, "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house how shall he take care of the church of God?" (1 Timothy 3:2-5).

Here we have a description of the ideal character and disposition, the elements that make up real manliness and womanliness. (Paul also mentions a goodly number of the elements that belong to a character that is not right if you desire to look these things up.) In your thinking go back now over this list of elements and traits of the ideal person and see how you line up. Have you ever stopped to give yourself a wholesome examination, to give your character a candid analysis, to see just what your disposition is like? A little honest introspection occasionally will help and will contribute to your success, it may enable you to correct some hurtful things in your disposition and keep you from taking on things that would be hindering. Paul exhorts us to "examine yourselves" (2 Cor. 13:5), and we should obey. As we go over this list slowly let us look into this mirror and see how much of our own picture we may find and how much there may be there that we are not like. Listen very thoughtfully. Love. Joy. Peace. Longsuffering. Gentleness. Goodness. Faith. Meekness. Temperance. Patience. Charity. Kindness. Compassion (bowels of

mercy). Humility. Forgiveness. Thankfulness. Purity. Good conscience. Taking each of these separately, how much of each can you find in your life? The answer will reveal to you something of the secret of your success or failure.

Paul exhorts Timothy, "Thou therefore, my son, be strong in the grace that is in Christ Jesus" (2 Timothy 2:1). The preacher, of all persons, must be right and strong in character and good in disposition, his success depends more largely upon this than we often think. There is a secret influence of the personality that goes forth with the words and actions that is what it is because of what the person is and the character and strength of character is reflected by this influence. Not alone from the mind, but "out of the abundance of the heart the mouth speaketh" (Matthew 12:34). The heart is the innermost part, it is this subjective spirit nature or life. Only that which is in the heart can come out of the heart. If it be an evil heart there will be an accompanying evil influence, for "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man" (Mark 7:21-23). The overt acts may not be committed, but if these things are within as a part of the character they will affect the influence and behavior. Are we free from all of these in our inner spirit?

If the heart be holy then the accompanying influence will be holy, for "A good man out of the good treasure of the heart bringeth forth good things" (Matthew 12:35). If then we want good things, good influence, and successful service we must have good character and disposition. Sometimes a good sermon is spoiled by the spirit manifested in its delivery or some outcropping of an unfortunate disposition soon afterward. The remedy for this is to correct the disposition.

The successful preacher must not only receive the initial Christian experience and have a clear fellowship with God, but there must be the "purifying their hearts by faith" (Acts 15:9), followed by the building and strengthening of the character, there must be a continuous culture of the Christian life within increasing and strengthening the graces and the right traits of character and disposition, so that the right influence may go forth as strongly as possible. The preacher must have a strength of the Christian graces sufficient for the task and a certain reserve of power in his

subjective life or he will labor in vain no matter how hard he may work. Even though there may be forgiveness, and cleansing, and fellowship; there can be no successful ministry where there is no strength of character and disposition, where there is no manliness or womanliness. It is not enough to have love, there must be a culture of love so that "your love may abound yet more and more" (Phil. 1:9). It is not enough to have joy, it is expected that we shall have "great joy" (Luke 2:10), "Exceeding great joy" (Matthew 2:20), "Joy unspeakable and full of glory" (1 Peter 1:8); it is not enough that we have peace, but "grace and peace be multiplied unto you" (2 Peter 2:1) and "peace and love be multiplied" (Jude 2); it is not enough that we should be holy, we must continually be "perfecting holiness in the fear of the Lord" (2 Cor. 7:1). All Christian life must grow if it is to be maintained, and this growth is imperative for the preacher's success. Power comes more from what the preacher is than from what he says and does, from his increase of the graces more than from his increase of skill or of tact.

The secrets of success, the secrets of spiritual power and influence and accomplishment are first to be found in the subjective presence of the Holy Spirit and personal character. The District Assembly examines the candidate for the ministry as to his preaching ability; his use of English; his knowledge of history, his pastoral efficiency, which are matters of no little importance; some attention is paid, or at least should be, to his social qualities and physical fitness; inquiry is made as to his soundness of doctrine and Christian experience, whether or not he has been converted and sanctified, and he must report on this at each District Assembly; this is a test that is more severe than is usually given by many of the churches, but even with this there is a tendency to pass over the disposition rather carelessly. It may be difficult to make this a matter of formal examination, but it should have a large place in the individual's own thinking and call for a careful taking heed, for much of the preacher's success or failure turns at last on his disposition. It sometimes occurs that the disposition neutralizes the fineness of talent and the enthusiasm of effort and the good intentions, and brings all to nought. In spite of their fine preaching ability and strong administrative capacity there are preachers who are wanted no longer than it requires to find out their dispositions, while there are others who are

quite moderate in ability but are ever in demand.

It is altogether possible that some may have hindering things in their dispositions and not know it; they may think their disposition is all right and be in much confusion as to their lack of success. This disposition has been a gradual growth with them, they have become accustomed to it and satisfied with it, and cannot think of its being objectionable to others; to see ourselves as others see us is rather difficult. There are others who are aware of some unfortunateness in their dispositions but are independent; they say it is their own disposition and no one else's business. It may in one sense be no one else's business, but it affects others and destroys the influence. Such independence forbids success. Others there are who despair of their disposition, they take it as a matter of heredity and early environment and think it cannot now be helped. Wherever there is such thinking the unfortunate dispositions will be fed and increased rather than conquered. It is too bad when one feeds his own faults. It is true that heredity and early environment have much to do with disposition, and many persons who are severely criticized should the rather be pitied and helped. But we must not forget the power of the will and assisting divine grace in the shaping and developing of disposition. In earliest childhood we were the creatures of heredity and environment entirely, but gradually we came into control of powers which gave us a considerable free mastery of ourselves and we are not alone the result of heredity and environment but also of our own free choice; we are to some considerable degree what we have made ourselves; and with divine help we can somewhat remake ourselves. It is true that we cannot entirely overcome the effects of heredity, and it is not in all things desirable that we should; neither can we overcome all the effects of early environment nor the habits then formed, usually there are some of these that are good and should remain; but there is always something, and often very much, that is ours from both of these that is undesirable and hindering and we shall always be somewhat the sufferer for this. But the case is by no means hopeless, there is much in the way of correction that may be accomplished by divine grace and the right use of our own powers. We may be cleansed from all the pollution of sin through sanctification, and we may overcome much that is hindering in the disposition, and may do much reshaping of the disposition after the divine pat-

tera by culture; we may drop off much of that which is undesirable and take on that which will be helpful and useful. The preacher who succeeds must not only be sanctified, but must give attention to this dropping off and taking on, to spiritual culture, to growth in grace and the shaping of a good disposition.

The task of spiritual culture is not an easy one. Here is one of the places where it may be true that "the spirit indeed is willing but the flesh is weak" (Matthew 26:41). And the preacher is a man as other men, he has the same fight with the world, the flesh, and the devil to which the human race is heir; he feels the pull of temptation, gets tired and lonesome, he has human desires, and there is much to overcome in order that this task be properly accomplished. Satan is also opposed to this culture, even though he has not succeeded in preventing your conversion or sanctification he still continues the fight and will prevent spirit development just as far as is possible for him to do so; he will seek to fill the time and interest with other things, so there will be no time for this, and will divert the attention from the spiritual to the mental and physical, from the moral and eternal to the material and temporal. Also interest in others and in the work may overpower the Spirit's leading, and the helping of others may be allowed to cause one to neglect his own spirit culture and by this allow the wrong disposition to be formed and the character to be weakened; or we may give more attention to correcting our English and our mannerisms than to the correcting and training of our dispositions; or we may be more concerned about improving our health than of improving our disposition. Spirit culture will require time and purposeful, intelligently directed effort, and the preacher must find this time and make this effort. We say that the spiritual is the most important, but often we act as if it were least, it seems easiest to neglect this spirit culture for other things. This must be overcome. Now just for a moment let us seriously ask a few questions. Are you inclined to be pessimistic, censorious, melancholy, morose, or are you optimistic and cheerful? Have you a tendency to be harsh, cold, unkind or are you gentle, tender, sympathetic, affectionate, and kind? Do you manifest self-assertiveness, pride, snobbishness, boastfulness, pomposity; or are you humble and considerate of others? Are you light, giddy, fussy, shallow, fickle; or are you sober, thoughtful, solid and dependable? Are you evasive, sneaking, slippery, exaggerative, or are you

open and frank? Are you little, narrow, envious, sensitive, or are you manly or womanly? There are men who are not manly, women who are not womanly. Christianity is manliness and womanliness. If you find yourself lacking and not what you should be in character and disposition we have no unkind word for you, we are all more or less lacking and there is not much room for one to criticize another. While it is true you are largely to blame for what you now are, yet it is too late now to go back and come up again. There is no use "Crying over spilled milk," it is spilled now. But we are ready to blame you if you remain as you are, if you do not try to be better. The spiritual life is just as capable of growth and of being strengthened as is the physical body or the mind. We are all more or less familiar with the results of physical culture, the care and exercise of the different members of the body. By this means men keep themselves fit and strong but by neglecting it physical disability comes on unnecessarily with the years. We know also something of mental culture and its results. When one receives spiritual life the seeds or roots of the Christian graces are implanted in the heart, but these are to be cultivated that they may grow into the character and disposition desired. Peter strongly exhorts us to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). And he tells us that there should be a process of addition going on within where character is built. "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance, and to temperance patience; and to patience godliness, and to godliness brotherly kindness; and to brotherly kindness charity" (2 Peter 1:5-8), and that this addition may sometimes be speeded up to multiplication, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" (2 Peter 1:2). Can you picture a character made up of these elements, and all of them growing symmetrically and forming a splendid disposition which is being manifested in the outward life? This is the ideal, developing, successful Christian life, "for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter 1:8).

The divine law of reproduction is, every plant and tree "yielding fruit after his kind, whose seed is in itself upon the earth" (Genesis 1:11). The kind of tree determines the kind of fruit, and the kind of fruit reveals the kind of tree. "Do men

gather grapes of thorns, or figs of thistles?" (Matthew 7:16). The answer is, "No." We can depend upon it that the apple tree will bear apples, and apples only. But the culture of the tree will have very much to do with the size, shape, color and flavor of the apple. The uncared for apple tree, the tree that is not trimmed, sprayed and digged about, will bring forth apples, but these will be small and sour and pale and of poor flavor. Such apples are not greatly to be desired and command but small, if any, price upon the market. There is but small excuse for the production of such apples, for, by proper cultivation, the splendid and desirable fruit may be produced; we may have good and marketable apples if we but pay the price of proper cultivation. Just so it is with men. It is necessary that one shall be a Christian in order to bear the fruit of the Spirit, but there is yet a great difference in the character of this fruit as borne by different Christians.

Suppose you now try to bring before your mind's vision the picture of a fine, large, well cultured, symmetrically developed apple tree with its beautiful, bright green leaves and the limbs all bending down under the weight of many large, shining, luscious apples. Can you not see it standing there? Is it not a splendid sight? This is a symbol or illustration of a splendid, cultured Christian manhood with all of these beautiful graces of the Spirit in the process of development in his life. The sweet singer of Israel puts it this way, "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psalm 1:3). There is *nothing* more to be desired, more wonderful, more beautiful than this in all the world. Can you find such a tree of character with its fruit growing within you? This must be the case of the preacher if he is to succeed.

When a tree is shaken, or when the club is thrown into it, there falls from it just the kind of fruit that is growing upon it. When the time of ingathering comes the yield can only be that kind of fruit which has been grown on the tree. The fruit reveals the kind of tree and the amount of culture it has received. Jesus said, "Ye shall know them by their fruit" (Matthew 7:16). If the preacher is to find a market for his service, if he is to be successful and helpful to the people, he must give attention to self-culture that he may have that character and disposition which will yield marketable service. It is useless for the preacher to complain at the people for their atti-

tude toward him or for not calling for him more largely, for not desiring his services or to hear him preach, even though the fruit may be of the right variety, if it is small and sour and of poor flavor. Sometimes the preacher finds fault with the people when the fault is entirely his own. It is useless for him to think he can neglect to "take heed" to himself, that he can neglect his preparation of spirit culture, and succeed; he cannot put forth the service unless he grows the fruit.

The preacher who would have a ministry of any large usefulness must cultivate a disposition of compassion, tenderness, gentleness. This is not softness, or compromise or cowardice, it calls for no lack of firmness, but it is free from harshness and lack of sympathy. This is one of the outstanding characteristics of the disposition of Jesus. Often it is said that He had compassion on the people or on a certain individual. The preacher who is to succeed must have a genuine sympathy for people, he must love folks, be tender-hearted and have such feelings as will lead him to be gentle in his dealings with them. He may be firm, but to be abusive, rough or harsh is his undoing. If you are lacking in this compassion it is a weakness and you should overcome it by cultivating and developing this Christ-like characteristic.

Humility is another essential element of disposition for a ministry of any large success. In his Roman letter Paul exhorts, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Romans 12:3). This is not self-abasement, a lack of proper confidence in self, an underestimation of what God can do through one, but it excludes all pride and pomposity and disrespect of others. The root from which this word humility comes means, "on the ground level." The preacher is due a certain respect from the people, but his pulpit must be no exalted throne and he must not consider himself as belonging to a special aristocracy; he must stay on the ground level where he can be helpful. Humility is a very beautiful and most needful element in a preacher's disposition. Its absence will mean inefficiency, and it may mean failure.

Patience, self-control, and longsuffering are most desirable elements as a part of the preacher's disposition. There will be many things to annoy and vex him, but if he shows impatience and his sufferance is short he will weaken his character,

destroy his influence and hinder his usefulness. How often has an impatient word or act spoiled the influence of a good sermon. If the preacher is to succeed largely he must have a power of restraint, a control of impulses, that will react with patience and kindness to the treatment of others; he must not be easily excited and never resentful when excited. This virtue belongs to the character of God. He is "longsuffering to usward" (2 Peter 3:9), and we must be the same to others to be like Him.

Equally essential with the foregoing are optimism, cheerfulness and courage. A discouraged preacher, one who can see *nothing* but the bad and no hope of making anything better, that is always gloomy over the situation, that can see only evil motives in everything, is *fussy* over every little thing that doesn't suit his notion, that can see no chance to build, is already defeated and already a failure. We recently read of a man who ceased going to church because the services so depressed him, they were so much like a funeral, the preacher's voice and looks indicated a time of gloom. We could not blame him much. But Jesus came to bring "glad tidings of great joy." There must be no irreverence, no giddiness, no passing lightly over serious problems and difficulties, no false coloring of conditions; but there must be a faith in God that will give hope, and make one cheerful and courageous. The gloomy, pessimistic, cowardly, preacher cannot succeed. Gloom is easily cultivated, but this must not be done. There is plenty to discourage one who looks in the direction of discouragement, but there is much to encourage one if he will look in the opposite direction. The outlook the preacher has upon life and his attitude toward conditions will have much to do with his success or failure. The successful preacher cannot be discouraged, he must be cheerful; as discouragement and gloom come and are yielded to success flees away. Paul's exhortation is "Rejoice evermore" (1 Thes. 5:16), and "Rejoice in the Lord alway; and again I say, Rejoice" (Phil. 4:4). The word "joy" is found sixty-two times in the New Testament, and the words "rejoice, rejoicing, rejoiceth" seventy-six times. And in the Old Testament we are told, "the joy of the Lord is your strength" (Neh. 8:10).

The preacher's disposition should also have in it fairness, broadness, impartiality; he must be able to look on all sides of a question and be able to rise above his mere likes and dislikes and special friendships, and deal justly. To have pets, to

show prejudice, to ride a hobby, to be narrow, will be his ruin. There is a broadness that spreads out to thin it has no positive convictions and stands for nothing in particular, but it is not this to which we refer. There is a narrowness which is little, and critical, and fussy, and short sighted, and unprogressive; this must be put away. The preacher must ring true and refuse to compromise, but be open to truth; he must be broad and wholesome minded; he must meet people and problems with fairness and impartiality; and unprejudiced. But he can only do this as he builds the spirit of fairness into his disposition.

The preacher that succeeds will have a disposition that is appreciative and thankful. The preacher who was presented a nice shoulder of meat by one of his members at butchering time and responded, "Shoulder is good but ham is better." probably got neither shoulder nor ham next butchering time. We all like to be appreciated and to be thanked for any kind deeds we do. If we are to do unto others as we would be done by we shall have to be appreciative and thankful. There may be a lip thankfulness that is not sincere, real appreciation and thankfulness are subjective conditions, a state of mind and heart. He that expects to have friends must be friendly, he who would be appreciated must be appreciative. And "this is the will of God in Christ Jesus concerning" us that we should "in everything give thanks" (Phil. 5:18). The word "thankful" occurs sixty-nine times in the New Testament, it is one of the cardinal elements in a good disposition.

Some may be more and some may be less lacking along this line, but I am quite sure none of us are all that we should be for persons who have been Christians as long as we have been and for those who have been preaching as long as we have. No doubt the complaint made against Joshua and the children of Israel after they had been in the land for some time would be quite applicable to us. It is one thing to be in Canaan and have a right to the land and quite another to have actual personal possessions in the land. Joshua and Israel had crossed the Jordan and had been wonderfully helped in conquering the land. No man had been able to stand before them. First the central part, then the southern and then the northern kingdoms had fallen before them, but after their victories they were slow to enter their possessions. "Now Joshua was old and stricken in years; and the Lord said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed"

(Joshua 13:1). And a bit later "Joshua said unto the children of Israel, How long are ye slack to go up to possess the land which the Lord God of your fathers hath given you?" (Joshua 18:3). We have a wonderful "inheritance among them which are sanctified" (Acts 26:18), great possessions of grace and possibilities of character and disposition, but we have been slack in our taking possession, have been slow and neglectful as to our spirit culture, and there remaineth very much land to be possessed that is our right and is a possibility through culture. There are heights and depths and lengths and breadths of love and joy and peace and kindness and other graces and traits that yet await us.

Preachers, if we are to succeed more largely we must give more attention to our characters and dispositions and to this culture. I am sometimes afraid that in the midst of our effort to "put over" a church program and discover the best of methods, even as holiness people, we may miss the real heart and spirit of our Christianity and our great objective and miss the fullness of personal experience and the strength of personal character and richness of personal disposition that should be our personal possession. It seems sometimes that we are working with a Christmas tree and trying to decorate it with wax flowers and hang wax fruit upon it, calling the fruit by the

same name, rather than having a real tree bearing real fruit. As yet we have learned so little of largeness and greatness and goodness of manhood, we are yet so small; we have learned so little how to love each other and treat each other with respect and kindness; we have learned so little how to bear one another's burdens, to carry the burden for the lost and the passion to help others; we have been such slow learners.

In our first service together we were thinking about the preacher's Christian experience; in this service we have been thinking about the preacher's character and disposition; in our next service we shall think about the methods of spirit culture. But before we leave this service shall we not pray together? Let us now pray, "Search me (not someone else), O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me" (Psalm 139:23, 24); search me as to my heart, my thoughts and my inner ways or disposition. We are doing much preaching and pastoral visiting, planning programs and working to carry them out, and are very busy here and there, but what about the personal disposition? Let us now spend these closing moments in earnest prayer. And should God speak to you about any lack along this line will you not promise Him to do better from this time forward?



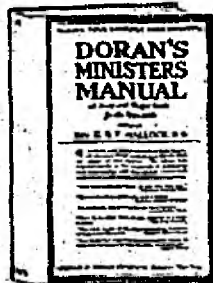
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