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WHOLE NO. 20



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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

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ADAM CLARKE

Adam Clarke was one of the prominent preachers of pioneer Methodism, a contemporary of John Wesley. Today, he is known throughout the Christian world as the author of Clarke's Commentaries on the Bible. These Commentaries, by the way, represent twenty-seven years of arduous toil. He mastered twenty languages and was a thorough scholar, venturing into practically every branch of learning. Under Wesley's direction he was led to devote his life to preaching the gospel and was sent to what was called the Bradford circuit embracing twenty-three appointments. Clarke was unusually active and accomplished as much as several ordinary men. The secret of his useful life is found in a letter to a young acquaintance: "The grand secret is to save time. Spend none needlessly. Keep from all unnecessary company. Never be without a praying heart, and have as often as possible a book in your hand."

After John Wesley's death Adam Clarke was elected President three times. His extreme modesty caused him to accept with great reluctance. In the year of 1832 this great scholar, eloquent preacher and learned commentator went to his reward at about seventy years of age.

THE JOY OF THE TASK

THERE are some callings in which a man may succeed while holding an aversion for his work, but the ministry is not one of them. The most useful ministers are those who are enamored of their work until they are inseparable from it. The man who preaches just for convenience's sake and with whom the ministry is just "one way to serve his day and generation" is largely disqualified for his task. And a preacher who is blue and discouraged and fault-finding is a failure. The preacher must be a channel of spiritual inspiration, a means of staying others for the disagreeable tasks of life, and if he is indifferent in his own spirit he will fail.

Yesterday I heard a preacher who is in the eighty-third year of his life and the fifty-seventh of his ministry. He preaches with the vigor and positiveness of a man in his prime, and while the unction and blessing of God was upon him yesterday, he exclaimed, "I love to preach, I am glad I am a preacher. I am sorry for Henry Ford who seems to be called to be a millionaire." And the people who heard him knew that he really felt this way about his work and calling.

There are inconveniences about the preacher's calling, there is no doubt about that. But there are also many immunities and privileges. And if the preacher must dwell upon one or the other of these, why shall he not rather think of the latter? But what are conveniences and inconveniences, immunities and impositions compared with the joy of saving a soul and building a life? And the preacher has the best opportunity of anyone to go directly at the main task. The doctor, lawyer, merchant or teacher must go indirectly in his quest for souls, but the preacher goes directly. And if the preacher is sincere in his profession that "one soul is more valuable than the whole world," then the joy of his calling should be full and constant.

The preacher who is "doing very well under the circumstances," is not really doing very well at all: otherwise he would not be "under the circumstances," but on top of them. It is every preacher's bounden obligation to keep a good state of grace on hand, and to "encourage himself in the Lord," so that his optimism will be religious and genuine and contagious. There is specific application of the promises to "the overcomer" in the preacher's life and calling. And there is no place where the words, "The joy of the Lord is your strength," have fuller meaning than when

applied to the work of visiting the sick, comforting the bereaved, encouraging the faltering, warning the erring and preaching the gospel of full salvation—all specific services involved in the preacher's task.

HAVE COURAGE TO PERSIST

THE one supreme objective of the evangelical preacher is to win souls to God. He wants to strengthen the faith of believers and train his converts for Christian service, but amidst it all he wants to win souls. And according to our observations there is no quality of a human sort which the soul winner needs more than that of persistence.

Just take the matter of the regular altar call: we know some great preachers who shock the people with their tremendous messages and then conclude their invitation before the people have time to recover and act upon their conviction. We know other preachers who are in the mediocre class, but who nevertheless are successful soul winners. And about the only human quality that enters into their success above the other is that of persistence. They just will not accept defeat. They will not quit until results come.

One preacher of our acquaintance declares that he has often preached for half an hour and then called seekers and exhorted for a full hour. And that preacher is a soul winner. Sometimes he has had no seekers at all during the first ten or fifteen minutes of his invitation, but he has exhorted and prayed and stirred himself and others out to do personal work and in half or three-quarters of an hour has had his altar well filled.

Personally, I frequently get more help from the study of the methods of the successful soul winner than I do from his preaching. I mean by this that while the truth he preaches is familiar to me, his methods of securing results instruct me in the very matter in which I need help the most.

And little as you might think it, it takes more grace and more tact and more personality to make a successful exhortation than it does to preach a good sermon. There are many more good preachers than there are successful exhorters. But usually any earnest preacher could be a good exhorter if he would give himself fully to it and would hold on to the effort with the determination to win.

SHALL THE PASTOR HOLD HIS OWN REVIVALS?

There are arguments on both sides of the question, "Shall the pastor hold his own revival?" and the pastor should consider these and make his decisions, not on general principles, but as an instance of particularized judgment.

In the first place, there is no question but that it draws a pastor and his people closer together when the pastor can hold a successful revival in his own church. On the other hand, a failure, when the pastor is the leader, is more hurtful than when there is an evangelist who can share the blame. There is no question but that the pastor's soul saving abilities are quickened and developed when he is the leader of his own revival. On the other hand, the pastor is likely to set a pace for himself in the revival that he will not be able to maintain in the regular course of the year and then some may criticize him on the ground that he is failing and losing his unction and fervor.

Some pastors always have an evangelist, others always hold their own revivals. But we think either of these plans is a mistake. Better have an evangelist sometimes and hold your own revivals sometimes. Do not be enslaved to either method. Consider the immediate situation as fully as you can and adopt the plan best suited. I know one preacher who in a five year pastorate held two revivals in his own church, and this morning he told me he liked the plan and expected to hold a revival sometime in his present charge, although he seems to be in no great hurry about the matter. Perhaps he will wait for the idea to develop and ripen among his people.

DEVOTIONAL

LETTERS ON PREACHING

By A. M. HILLS

XX Parts of a Sermon—The Conclusion, Continued

DR. JOHN A. KERN in his noble "Lectures on Homiletics" writes: "Had I occasion to revise all my old sermons, I should wish to give attention chiefly to their conclusions. Here the defects seem to be the gravest, the missed opportunities most numerous. And I have almost always found the sermon handed me for criticism to be similarly defective. Now if, in the act of delivering the sermon, a more forcible conclusion than the one prepared be suggested, make use of it unhesitatingly. Hold yourself free to modify, or even dismiss altogether, what you have already in hand. But have a conclusion; and let it be premeditated. It should be the freest part of the whole sermon; but for this very reason it must be carefully prepared" (Page 344).

Such words from such a master of the art of preaching ought to make a profound impression on anyone young in the ministry, or on anyone who expects to enter it. Let no one, however gifted by nature, be so conceited as to think that he needs no teaching, no instruction, no suggestions from anybody. Exactly the opposite is true. The more gifts God has conferred upon a person, the more important it is that those faculties should be trained, lest the noble treasures should be partially wasted by misuse.

There are manifest reasons why very gifted men often fail of great efficiency and large usefulness in the pulpit. It is quite possible that one reason may be a failure of these truly talented preachers to grip the consciences and move the wills of their audiences by the conclusion of their sermons.

We may say, here, the great thought of the final appeal may be anticipated and partially distributed along through the different parts of the entire sermon and then be summarized at the end with accumulated power.

A young preacher preached in London to a vast congregation on "The Great Day of Atonement."

A trained and thoughtful mind listened to him, and thirty years afterward wrote: "I distinctly remember carrying away the increaseable impression of power that could not be explained, and refused to be measured, power shown in lucid statement, vivid picturing, pungent appeal and red-hot earnestness. . . . The Levitical sacrifices were as real as though offered but yesterday, and their meaning as clear and indisputable as the shining of the August sun; and yet the center of interest was not in the Jewish offerings, but in the needs of the soul. And besides them, the preacher saw nothing except Christ as God's sure remedy for sin. Not for a moment did he lose the grip of his hearer, or forget the listening soul and the present God." What a virile preacher young Spurgeon must have been to make such an impression upon a cultured auditor. And we may be sure at the end he hurled a veritable thunderbolt of truth at the hearts of his audience.

All this is wise sacred oratory. It is dealing with an audience as if you had a passion for their souls, and you were preaching to them as you will wish you had when you come to stand before them at the bar of God.

There are many kinds of appeal that can be made in perfect harmony with the text.

1. One could preach from any one of a multitude of texts about the mercy or mercies of God, as for example: (1) "Have mercy upon me, O God, according to thy loving kindness, according to the multitude of thy tender mercies, blot out my transgressions" (Psalm 51:1). (2) "Who crowneth thee with loving kindness and tender mercies" (Psalm 103:4). There is a multitude of such texts. After preaching a sermon from one of them, then do as St. Paul did: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Rom. 12:1).

2. One can preach about the awful perils of breaking the law of God, and the sure judgments that will follow unless they are cancelled and covered by the atoning blood. After this great subject has been set forth, then a conclusion can

be made as St. Paul did, "Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5:11). And what a persuasive appeal it would be—one that would appall the heart of a guilty Felix, and make his knees smite together.

That is what the great Jonathan Edwards did, when he preached on "Sinners in the hands of an angry God!" and made his conclusions so vivid, that his hearers grasped the seats and threw their arms around the pillars that supported the gallery of the church lest they should slip into hell! No wonder a spiritual awakening was started that swept over the English speaking world.

3. You can preach on the goodness of God and there is super-abounding material for such a sermon. You can preach till your hearers will think, "O that men would praise the Lord for His goodness and for His wonderful works to the children of men!" Then appeal to them as Paul did: "Despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance, but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works . . .—wrath and indignation, tribulation and anguish upon every soul of man that worketh evil" (Rom. 2:4-9, R. V.).

It is perfectly evident that St. Paul knew how to draw a legitimate conclusion, or make an appropriate appeal vitally related to the subject of discourse. In them all, there was manifest a passion for souls and an unswerving purpose, either to build up saints in the likeness of Christ, or to rescue sinners from a yawning hell.

We may all take lessons from this master preacher. He seemed never to forget what he was in the pulpit for, and what was the great end of his profession. When the Prince of apostles and preachers addressed sinners it was, "Behold now is the acceptable time." "I beseech you as in Christ's stead, be ye reconciled to God!" When he preached to Christians he held up "Christ in you the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." The conversion of sinners! the sanctification of believers! The two themes never neglected or forgotten.

We are just now passing through a period when too often contemptible infidels are occupying the chairs in the theological "cemeteries," and are training young preachers to believe in nothing

but a monkey ancestry. And so we have a multitude of pulpiteers in our churches who believe in nothing to speak of. They do not believe either in the personality of God or the devil; either in sin, sinners, or salvation. They take the crown of deity from the brow of Christ and reduce Him to the level of a deluded half-insane bastard, denying His miracles, His atonement, His resurrection and ascension. They scout morals as a passing fashion. Their chief employment is to play the part of a pulpit dude and fawn upon Mr. and Mrs. Money-bags and their charming daughters, for the thrift that follows fawning. Their object of worship, like that of the Orientals, is their monkey-ancestry, whom they greatly resemble. "Ye hypocrites, how can ye escape the damnation of hell!" "Whose damnation is just!"

I do not write for these. It would be useless—a waste of ink. But, to the manly souls still left in the ministry who do desire to win souls, we say, "Study the masters, and see how they concluded their sermons."

Here is the conclusion of Spurgeon's sermon on James 4:14: "The thought of death will be one of two things to us; it will be a ghost to haunt us if we remain out of Christ, unreconciled to God and unrenewed in heart. To godless and Christless persons, death will be the king of terrors in prospect and in reality. Ungodly men cannot think of being called away. This morning they feel very uncomfortable while I am treating upon this troublesome subject. I hope they will not soon recover their composure, but will remain uncomfortable till they yield to divine love, and trust in the living Savior. Death is an awful thing to those who have their all in this world. If they could but live here forever, they would be at peace; but it cannot be so. God will not give men an immortality in this life, to spend in disregarding Him. They must die. They may put Christ far from them, but they cannot put death far from them; they may avoid the cross, but they cannot avoid the grave.

"The ungodly may frown upon death because death frowns upon him. Death is the skeleton in his closet; it is the spectre at the foot of his bed; it is the canker of his fairest joy. I would not like to be in such a position. Count me down all the red gold that could buy this round world, yet would I not accept it if I must live in fear of death.

"But death will become another thing to you if you are renewed in heart. To a Christian it is an angel beckoning him onward and upward. It

were not worth while to live on earth if this life were not to be crowned by death; I mean by leaving this world to go unto the Father. We are not of those who voyage the sea of this life for the sake of it. We ask not forever to sail over this rough ocean; we long for land. It is our delight to think of the port ahead; our joy to see the snowwhite cliffs of our heavenly Albion. We do not desire to live here always. Why should we? Banished from God, liable to sin, subject to temptation, vexed with infirmities, struggling with corruptions. O Lord, what wait we for?

"Believers have everything to gain by dying. 'To die is gain.' We shall lose nothing which will be a loss to us. If one should take from us a jewel, but should give us another a thousand times its value, we should not regret the exchange. We lose this life, let it be such a jewel as you like, but we win the life to come, which is infinitely more precious. Beloved, instead of fearing death, we would be willing rather to depart and be with Christ which is far better. Why should we be unwilling to be glorified? Our departing day is our marriage day. Oh! that the bells would ring it in! It is our homecoming from the school where we have been in training here below. Why are the minutes so slow, the years so long? Let the holidays, the holy days, come soon, when we shall be at home in the Father's house. It doth not yet appear what we shall be, but it very soon will appear, and it will be no mere appearing—it will be real joy and lasting pleasure, solid, substantial, eternal, like the God who has prepared it for us from of old. It is a blessed thing to be able to go through the world thanking God for this life, but blessing Him yet more that it will land us at His right hand. Death is thus stripped of all dread; the curse is turned into a blessing. At the thought of it I feel ready to join in that rough but sweet verse:

*'Since Jesus is mine, I'll not fear undressing,
But gladly put off these garments of clay;
To die in the Lord is a covenant blessing
Since Jesus to glory through death led the way.'*

"God grant us so to live and die that we may live to die no more, for Christ's sake. Amen."

Spurgeon knew how to close a sermon.

Here is an ending of one of Torrey's sermons. "One night in Chicago, in the Pacific Garden Mission, there came in a poor fellow, a complete

physical and moral wreck. He had been in a railroad accident and was a total cripple, helpless on both feet, dragging himself along on crutches. For fourteen years he had been a victim of whisky and alcohol in all its forms, and of opium as well. He was an opium fiend, and an alcoholic fiend. My friend, Colonel Clark, spoke to him and told him the gospel of Jesus Christ, but he refused to believe. But on LaSalle Street, one of our busiest commercial streets, next day Colonel Clark saw this same man dragging himself along on his crutches, and as he got to the entrance of an alleyway Colonel Clark drew him into the alley and said to him, "My friend, Jesus has power to save you," and after talking to him a while, there and then the man got down as best he could on his crutches beside the strong man of God, and put his trust in Jesus Christ. And when that man came out of that alley, he came out a child of God and he is today a preacher of the gospel.

"Thank God for a gospel that can save anybody. You cannot find me a man in all London that Jesus Christ has not power to save if he will only believe on Him. Put your confidence in Him. Will you believe on the Lord Jesus Christ tonight?"

This latter is an appeal by illustration. It was the favorite method of Moody, and the same can be said of Brother Torrey. These men are masters of the art of winning souls, and their methods are by no means to be under-rated or despised. Illustrations from life may be so used as to quicken the imagination, stir the feelings and move the will to holy choice, which is the desired end.

Even Jesus had a conclusion to His sermon on the mount which was skilfully designed to bring men to repentance and life. Just here is where multitudes of ministers utterly fail.

AN EFFICIENT CHURCH

Emphasizes the following:

- Devotional Atmosphere
- Evangelistic Passion
- Sacrificial Life
- Fraternal Sympathy
- Social Outreach
- Missionary Spirit
- Educational Ideals

HINTS TO FISHERMEN

By C. E. CORNELL

HINTS TO FISHERMEN

Rev. Frederick Palladino, D. D., Boston, Mass., suggests the following subjects for Sunday evening sermons:

Is Religion Good for Anything?
 What is the Best Religion?
 The Practical Problem of Religion.
 Religion in the Future.
 How may I Become Religious?
 Pure Religion.
 The Gospel of Encouragement.
 Willing to Live.
 Higher Aims in Life.
 A Super-Human Gospel.
 Vindication by Experience.
 A Deserved Rebuke.
 Action or Creed.
 Racial Complex Eliminated.
 Fallen from Grace.
 Who is a Backslider?
 The Drive of Impulse.
 When a Man Goes Wrong.
 Is God Mocked?
 After All!

A PRAYER

Great God, make me Thy lyre,
 Tune thou my strings
 For only true and vital things,
 Touch me with zest and fire.
 Let me be strung so low
 That I can voice all sorrow,
 So loud, that I can shout of Victory,
 So strong, that I can tell of Love,
 So high, that I can touch
 The mountains, trees, and sky.

And let my last song be
 Played on tense strings,
 Undulled and free,
 That I, at last, may praise
 A never ageing hymn of praise.

—JOAN O. HARVEY.

A BISHOP EXAMINES HIMSELF

The Churchman says: "September 26, 1626, saw the death of a bishop whose prayers and devotions have been a source of encouragement and

comfort to Christians through these three hundred years that have passed. This was Lancelot Andrewes, successively Bishop of Chichester, Ely and Winchester. One of his 'self examinations' reads, in part:

"Do I pray, if not seven times, as David, yet at least thrice, as Daniel?

"If not, as Solomon, at length, yet shortly, as the publican?

"If not, like Christ, the whole night, at least for one hour?

"If not in sackcloth, at least not in purple and fine linen?

"If not on the ground and in ashes, at least not in my bed?

"Do I give, if not as Zaccheus four-fold, at least, as the law commands, with the fifth part added? (Lev. 5: 16.)

"If not as the rich, yet as the widow?

"If not above my power, yet up to my power?"

GOD'S IDEA FOR HIS CHURCH

"That ye speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10).

1. "Speak the same thing." Unity of mind, the cross of Christ uppermost.

2. "No divisions." No schism.

3. "Perfectly joined together." No disharmony, perfect tune.

4. "The same mind." An interior mental state, seeing "eye to eye."

5. "The same judgment." Exterior *purpose*, as exhibited in action and practice.

6. How wonderfully suggestive and beautiful. This is God's idea for His real Church. I fear, that many fall short of it.

THE GLORIOUS SECRET

Rev. A. B. Simpson tells of his experience. He says: "The Apostle Paul tells us that there is a secret, a great secret which was hidden from ages and generations (Col. 1:26), which the world was seeking after in vain, which wise men from the east hoped they might find, and God says it 'is now made manifest to his saints;' and Paul

went though the world just to tell it to those that were able to receive it; and that simple secret is just this: 'Christ in you the hope of glory.'

"The word 'mystery' means secret; this is the great secret. And I tell you today, nay, I can give you, if you will take it from Him, not from me—I can give you a secret which has been to me, oh, so wonderful! Years ago I came to Him burdened with guilt and fear; I tried that simple secret, and it took away all my fear and sin. Years passed on, and I found sin overcoming me and my temptations too strong for me. I came to Him a second time, and He whispered to me, '*Christ in you*' and I had victory, rest and blessing.

"Then the body broke away in every sort of way. I had always worked hard, and from the age of fourteen I studied and labored and spared no strength. I took charge of a large congregation at the age of twenty-one; I broke down utterly half a dozen times and at last my constitution was worn out. Many times I feared I should drop dead in my pulpit. I could not ascend any height without a sense of suffocation, because of a broken-down heart and exhausted nervous system. I heard of the Lord's healing, but I struggled against it. I was afraid of it. I had been taught in theological seminaries that the age of the supernatural was past, and I could not go back from my early training. My head was in my way; but at last when I was brought to attend 'the funeral of my dogmatics,' as Mr. Schrenck says, the Lord whispered to me the little secret, 'Christ in you;' and from that hour I received *Him* for my body as I had done for my soul. I was made so strong and well that work has been a perfect delight. For years I have spent my summer holiday in the hot city of New York, preaching and working amongst the masses, as I never did before; besides the work of our home and college and an immense mass of literary work and much besides. But the Lord did not merely remove my sufferings. It was more than simple healing. He so gave me Himself that I lost the painful consciousness of physical organs. That is the best of the health He gives. I thank the Lord that He keeps me from all morbid, physical consciousness and a body that is the object of anxious care, and gives a simple life that is a delight and a service for the Master, that is a rest and joy."

FAITH IN BIBLE VITAL TO THE NATION

The foundations of American society and government rest so much on the teachings of the Bible that "it would be difficult to support them if faith in these teachings should cease to be practically universal in our country."

This is the sentiment of President Coolidge, expressed in a letter to a Washington churchman. Mr. Coolidge deplores the fact that at times it appears as though a "popular familiarity with the Scriptures is not as great at the present time as it has been in the past in American life."

The spiritual and literary values of the Bible are extolled by Mr. Coolidge in such lofty expression of sentiment, that his words are quoted herewith as a conspicuous example of high appreciation of the Holy Book:

Everyone who has given the matter any thought knows of the great literary value of the Bible and the broad culture, aside from its religious aspect, that comes from a general familiarity with it. Although it has been the subject of most careful and painstaking study for hundreds of years, its most thorough students find in it a constant revelation of new thoughts and new ideals which minister to the spiritual nature of the race. It would be difficult to conceive of any kind of religious instruction which omitted to place its main emphasis on the precepts of this great book. It has been the source of inspiration and comfort to those who have had the privilege of coming into contact with it, and wherever it goes it raises the whole standard of human relationship.

This is an eloquent, forceful tribute to the Book of books. It is well that the President of the United States—the highest public official in the republic—thus should bear testimony to his faith in the Bible and to its essentiality in preserving the best in government and in social relations in this land. The verity of Mr. Coolidge's observations about the Bible and its influence is patent to all.—Editorial in the *Star-News*, Pasadena, Calif. -

THE PREACHER'S WASTEBASKET

Every well-regulated preacher's study has a wastebasket. The wastebasket is an essential, but while this is so, it is not the part of wisdom to throw *everything* into the wastebasket. To the wide-awake pastor, there is much mail of importance, that from a cursory glance, does not look *very* important. It is wisdom on the part of the preacher to carefully read all mail with a view to information, instruction, and to store up in the mind illustrative material for future use.

We have known of a number of preachers to hastily look through the mail, and anything that appeared cheap, an advertisement, or an appeal, to "fire" it into the stove or the wastebasket. This is an unfortunate habit. It is better to read all mail carefully, and it is still better to thoughtfully and promptly answer all mail, even though the letter may require some effort to furnish statistics and the like. The writer has made a practice,—over a period of forty years— to read all mail and of thoughtfully answering all that required an answer. This practice has brought much useful information and great blessing, besides showing a degree of courtesy. The time spent to do this has been considerable, but withal, it has been worth all its cost of time, strength and money.

The average preacher is "pestered" with all kinds of appeals. Advertisements of bookcases, filing cabinets, typewriters, duplicators, second-hand books, second-hand clothing, but not often a wastebasket. Then there is the appeal for money to assist worthy projects. The writer, when in the pastorate, has received as many as 75 separate appeals for money in one year. One cannot respond to many of these without facing financial bankruptcy. But they ought not to be ruthlessly and impatiently thrown into the wastebasket; if you cannot do more, read the appeal, and then say God bless the faithful people who are trying to advance the kingdom of God. It costs little to put up a heart-felt prayer.

The preachers in general, are considered "easy marks" and very gullible by sharpers who prey on the public. These men sell stocks, of various kinds, oil stocks, rubber stock, copper stock, and a thousand and one other investments—offering as much as 500 per cent profit on the investment of some money. It looks good to the preacher, and he nibbles, then bites, and then he is hooked. All of these schemes can be read, rejected and shunned. Any business propositions that offer exorbitant profits are almost certain to be "humbugs." These ought to be read, but put into the wastebasket and then burned. There are legitimate business propositions, but the preacher,—if he is successful—must say, "This one thing I do, I must preach the gospel, that is my job." To engage in speculative schemes is almost sure to wreck the preacher. The desire to "get rich quick," must be crucified, despite our poverty. The wastebasket is the garbage-can for these wild-cat schemes.

Literature cleverly worded, skillfully phrased, beautifully illustrated and handsomely printed

is the proverbial heritage of the preacher. Book offers—most entrancing,—“just the book you need,—the great book that you cannot possibly get on without, is now offered you at a remarkably low price;—only 500 copies left;—hurry if you desire a copy. Just sign the dotted line and put your check in for \$1, the remainder to be paid in monthly installments; you'll never feel it.” But where to get the initial dollar is the rub. Neither are subsequent dollars in sight.

Very often the preacher will receive plain white envelopes with seductive suggestions for lightening his mental tasks: "Helps for Busy Pastors;" "Pointed Sermons for Every Occasion;" "Practical Illustrative Sermons;"—so much per dozen. Such material can be properly classified as "Helps for Lazy Preachers." A preacher who is too lazy to study and read good books, has missed his calling. A recent writer has said: "The only items that make for sermonic success are books that require more than one reading, the story of adventure in many lands, missionary annals, and Christian biography—a few volumes that demand midnight oil and much of the noontide sun. And with these should go a stirring around among the people, feeling the pulse-beat of Main Street and the heart-throb of the common people from suburb to suburb—and moments of devotion and quiet talks with God. Canned homilies are not welcome—for the preacher or the congregation. We are not echoes but heralds." Put the "canned" sermons in the wastebasket.

It might be profitable for the preacher to dig down deep in his "Old Barrel" and resurrect a number of dusty, musty, antiquated discourses, and lay them carefully on the edge of the table where an accidental push will land them in the wastebasket. This class of sermons belongs there. The modern pastor, to make himself effective must *study*, *meditate*, and *pray*. Explore the unexplored depths of truth; keep an active mind open to the great spiritual and intellectual themes of the world. Originality is a scarce article; most of us are imitators. Give the people something juicy, fresh, solid, telling. There may be a few pearls in the "barrel" that can be exhibited to advantage, but most of the "barrel" stuff belongs in the wastebasket.

But there are some things that should be kept out of the wastebasket. Do not "fire" the "official" calls, especially those of Foreign Missions. They embody the heart cry of those, who, amidst peril and loneliness represent us on the

fields. No official call is made without an absolute necessity. The very heart of our men is often put into these appeals; to throw them into the wastebasket is nothing less than ruthless, if not criminal. Keep them out of the wastebasket and cheerfully and heartily respond, whether little or much. Our representatives—the godly missionaries—are doing heroic work. There are not so many of them, but they are heroes. The things that they are doing cannot be told in a tabloid item or a squib. Read the “New Acts of the Apostles,” let your very nature absorb their courage and spirit; read their heart cry to us at home—comfortable, well-fed, and surrounded by our families, while they live on a scant salary, in uncomfortable quarters, with lizards, scorpions, centipedes and snakes, besides, superstitious and wicked, degraded men and women everywhere. Keep their agonizing heart cry out of the wastebasket.

Then there are hospitals, jungle schools, and numerous wayside philanthropies. The Mission to the Lepers, The American Bible Society, all these accomplishing stupendous things in the name of our adorable Lord. City Missions, Homes for unfortunate girls and women,—these who furnish the inspiring statistics of the kingdom of God on earth. When their leaflets and circulars and booklets and tracts come to your table, do not *glance* over them, but *read them*, or file them away for future reference. They come from devious routes and painstaking efforts; they are freighted with the utmost importance; they cost money and effort—get the valuable knowledge they contain to your people; they need it to put them in substantial sympathy with heroic Christian service. The wastebasket for trash, but not for *gold*.

PARAGRAPHS FOR PARENTS

“I doubt if any reward in the world is as great as that enjoyed by parents who have successfully trained children. There are multitudes of such parents—men and women who have taught their children both *not* to do and to *do*, both to be and not to be. For, contrary to mere theorist, training demands both the negative and positive. *Yes* and *No* are great words and when used wisely are a mighty instrument for character building.”

“I find that most delinquent and wayward children and youth are without home training and have inadequate religious instruction or none at all.”

“The vast majority of those who had good

parents, true homes and genuine religious instruction stand the test. Those who in the early teens made a conscious decision to live as Christians and kept the decision alive have stood the test in overwhelming numbers.”

“When I hear the question, ‘But what can you do about it?’ I know that there is no adequate answer without religion. How to get our youth into vital contact with it presents a challenge as great and as worthy of high endeavor and deep devotion as that which in the past met the searchers of the heavens.”

—MARGARET SLATTER in *The Christian Herald*.

OBEDIENCE ABSOLUTELY NECESSARY FOR THE BUILDING OF STERLING CHARACTER

“The best lesson that a boy can learn at home, that a pupil can learn at school, or that a collegian can learn at college is the lesson of obedience, respect for constituted authority. It counts for more in the upbuilding of character than acquaintance with the spelling book or familiarity with the classics, the sciences or the philosophies. The spirit of obedience is the material of character, and character is capital, while scholarship is only an implement to be put at the service of capital.”—DR. CHARLES H. PARKHURST.

THE BOOMERANG!

A piece of money, gold, all gold,
 An “eagle” met a common cent;
 And strutting snobbishly about,
 Boasted everywhere it went!
 It bragged of its intrinsic worth,
 Its value in the market-place,
 Of prominence on wedding days,
 And of its bright, attractive face!
 (Could it have read the penny’s thought,
 It would have turned entirely “blue.”
 The penny saw a “yellow” thing
 From heart to rim, and that all through!)
 Proud, peacock-like, it put on airs,
 Assuming such superior birth;
 And strutted just as dandies do
 Who think they own the whole big earth!
 The modest cent both saw and heard,
 And smarted under such abuse;
 Then used its hard-hit Indian head
 And said, “Aw, brother, what’s the use?
 You may be worth far more than I,
 But I do much you never do;
 I’m popular, please put that down,
 While few acquaint themselves with you!
 And what is more, I’m better too!
 A million witnesses can swear
 I and my kind all go to church;
 But who has ever seen you there?”

—REV. WILLIAM WOOD.

HOMILETICAL

THE UTMOST SAVIOR

By A. M. HILLS

TEXT: "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (Hebrews 7:25. R. V.).

The epistle to the Hebrews is a long drawn out comparison between the Jewish and the Christian dispensation. Its purpose was to lead the Jews to stop rejecting Christ and Christianity. It teaches:

1. Christ was greater than Moses. Chapter 3.
2. Greater than Joshua. Chapter 4.
3. Greater than Aaron. Chapter 5.
4. Greater than Abraham. Chapters 6 and 7.

Chapter 7:17. Other priests changed by death. Christ was a priest forever.

Verse 23. Other priests were many: Christ's priesthood was unchangeable.

Verses 26 and 27. Other priests had to offer sacrifices for their own sins; Christ was holy, harmless, undefiled, separate from sinners, etc.

Verse 27. They offered daily sacrifices. He gave Himself once for all.

Verse 28. They had infirmities. "He was the Son, perfected forevermore."

Chapter 9:12. They shed the blood of lambs and bulls and goats. He shed His own precious blood that "cleanseth from all sin."

Verses 12, 24, 25. They entered the holy place once every year with the blood of others. He "once in the end of the world, with His own blood, entered into heaven itself, now to appear in the presence of God for us," "to put away sin."

Chapter 9:9 and 10:1. Their sacrifices never could make the worshiper perfect and his conscience clean. But our eternal High Priest and Savior "is able to save to the uttermost" (7:25). "For by one offering he hath perfected forever them that are sanctified" (10:14). No greater, more perfect or more complete Savior could be desired.

I. CONSIDER THIS UTMOST SALVATION.

The words for "utmost" in the Greek, are very significant. They mean to save "entirely," "completely," "perfectly," "forever," "to the end of every possible need." Wesley interprets thus: "Able to save from all the guilt, power and consequences of sin." Adam Clarke: "Able to save in the most perfect manner, so that nothing shall be wanting to complete the salvation." "Able to save" to all

intents, degrees and purposes; and always, and in and through all times, places, and circumstances; this seems to be the particular meaning because of what follows, "He ever liveth to make intercession for them." Delitzsch says: "It means perfectly, completely, to the end, in every way, in all respects. Every need is done away." Hallelujah. What a Savior. Such a salvation must mean:

1. Exemption from the ultimate penalty of actual sins. "Jesus who delivereth us from the wrath to come" (1 Thes. 1:10).
2. Salvation from any more sinning. "He was manifested to take away sins." "Whosoever abideth in him sinneth not" (1 John 3:5, 6).
3. From the guilt of sin. "There is therefore no condemnation to them that are in Christ Jesus" (Romans 8:1).
4. Salvation from the defilement of sin (Titus 3:5 and Rev. 7:14).
5. Salvation from the power of sin (Romans 6:14).
6. Salvation from "the sin-principle"—that carnality that causes all other sins. "Being made free from 'the sin-principle' ye became servants of righteousness" (Romans 6:18). "Being made free from the 'sin-principle' and become servants to God, ye have your fruit unto sanctification, and the end, eternal life." "The blood of Jesus Christ cleanseth us from all sin" (1 John 1:7).

II. WHY IS CHRIST ABLE TO DO THIS?

1. Because He is the infinite Son of God. "Thy throne, O God, endureth forever" (Hebrews 1:8; Romans 9:5).
2. Jesus said: "All power is given unto me in heaven and in earth" (Matthew 28:18). Then He has all the power there is, and if He can save from any sin, He can save from all sin. Moreover, if He cannot save us, we being willing, from all sin now, what reason have we to believe that He can ever save us in any other world?
3. He made a perfect and complete atonement. "His blood cleanseth us from all sin" (1 John 1:7). "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9, R. V.).
4. Because "He ever liveth to make intercession for us" and to baptize us with the

Holy Spirit and fire, to burn the dross of sin from our hearts and fill us with the Spirit (Hebrews 7:25, Mal. 3:3, Matthew 3:11). A drop or two of quicksilver poured upon a silver or gold coin will be quickly absorbed by it. The quicksilver will spoil the shine and the ring of the coin, and destroy its value. It takes a high degree of heat to expel the quicksilver. So it takes the fire of the Holy Spirit to cleanse and restore the heart.

III. WHO CAN HAVE THIS GREAT SALVATION:

"Them that draw nigh unto God through him." Then, reader, throw away all self-righteousness; cease trusting in all other help and "Come." It implies unconditional obedience, and a surrendered life. Only faith in the all-prevailing name of Jesus can obtain the prize.

In a Kansas town there was a revival in a Methodist church. Among the converts were "Drunken Jim" and his two daughters. They all joined the church on probation. The saloon men would get around Jim and get him drunk. He would cry and repent and beg the church to hold on to him. He would promise to be a man, but he seemingly could not stand. His two beautiful daughters graduated from the high school and were called "Drunken Jim's daughters." He drank on, wasted his fortune and was on the borders of delirium tremens.

Brother Rhodes went to the town with a little tent to hold a holiness meeting. One night the meeting had closed and every light was out but one. Poor Jim came forward, half drunk and said: "Mr. Preacher, did you say that God could sanctify a man and take the appetite for sin all out of him?" "Yes sir, brother, it is true." "Then," said Jim, "you have got a seeker on your hands right now." They gathered around him and prayed all night, and prayed him sober and to God. He begged the Christians not to leave him. He was all unstrung and on the borders of delirium, and his nerves were clamoring for drink. The doctor and health officers came and tried to take him away and give him drink. Jim cried, "Go away and leave me with these holiness people. You never helped me." They watched him and prayed for him for three days until he was sanctified, and the vile appetites were gone. He became a miracle of grace, and a mighty Christian worker, and an ornament to the community.

This is the kind of salvation this poor world needs, and a million people can testify that "Christ can save to the uttermost all that come unto God by him."

THE BRAZEN SERPENT

By ARTHUR F. INGLER

Text: John 3:14, 15.

- I. OCCASION OF THE BRAZEN SERPENT.
 - 1. Israelites bitten by fiery serpents,—(See Numbers 21:6).
 - 2. Fiery Serpents defined:
 - (a) Color,—like fire.
 - (b) Bite,—produced burning pains.
 - 3. Confession of the Israelites' sins,—speaking against Moses and Jehovah.
 - 4. Serpent's bite likened unto sin and its results.
- II. OCCASION OF CHRIST'S BEING LIFTED UP.
 - 1. All men are bitten by sin and are rebels.
 - 2. Sin defined.
 - 3. Man's only hope,—to confess and forsake sin.
 - 4. Acceptance of the remedy (blood of Jesus) by faith.
- III. RESULTS OF OBEYING MOSES.
 - 1. They looked and lived and were saved from physical death.
 - 2. They left the infested region and journeyed toward Canaan.
 - 3. They reached the promised land and possessed it,—their inheritance.
- IV. RESULTS OF LOOKING TO JESUS CHRIST.
 - 1. Forgiveness of past sins and delivered from sin's power.
 - 2. Leave old associations and "go on unto perfection"—our spiritual Canaan.
 - 3. All Christians should enter into spiritual rest—"the rest that remaineth to the people of God."
 - 4. Insured against eternal death by receiving eternal life (John 5:24).

THE DIGNITY OF SONSHIP

By C. E. CORNELL

TEXT: 1 John 3:1-4.

- I. THE STATEMENT OF THE NICOLAITANS.

"The Nicolaitans taught that the regenerate man might so *know God* as to deliver his material body over to all licentious indulgence and yet remain pure. Our apostle now declares that to be anti-Christianity." True regeneration is not salvation *in sin*, but salvation *from sin*. We are regenerated as children of nature, we are regenerated as children of God, the beginning of spiritual life.
- II. "BEHOLD! . . . MANNER OF LOVE."

Love peculiar to the Christian. God's love in the heart.
- III. SONSHIP A SIMILAR TERM TO REGENERATION.
 - 1. Sonship as a relationship of security. Paul at Corinth: "For I am with thee and no man shall set on thee to hurt thee" (Acts 18:10).

2. Sonship as a relationship of maintenance—means of support. God said to the children of Israel: "The eternal God is thy refuge, and underneath are the *everlasting arms*" (Deut. 33:27).
 3. Sonship as a relationship of confidence. "It is God that girdeth me with strength and maketh my way perfect" (Psa. 18:32).
"What time I am afraid I will trust in thee" (Psa. 56:3).
 4. Sonship as a relationship of pleasure. "Therefore with joy shall ye draw water out of the wells of salvation" (Isa. 12:3).
"That your joy might be full" (John 15:11).
 5. Sonship as a relationship of hope.
- IV. "EVERY MAN . . . PURIFIETH HIMSELF."
1. Has a hatred for sin.
 2. Has a love for holiness.
- V. HEART PURITY.
1. Pleases God.
 2. Preserves humility and simplicity.
- Illustration:* James Russell Lowell's poem, "Dara."
3. Preserves in danger.
 4. Exalts the deliverer.
- Illustration:* Dr. Grenfell, the Congregational missionary, laboring in Labrador. Many times in imminent peril of losing his life, but miraculously delivered.
- VI. AN IMMEDIATE INHERITANCE.
1. The danger of delay.
 2. The joy of immediate acceptance.

SIDE LIGHTS ON THE TEXT, OR, GEMS FROM GENESIS

By WILLIAM HESLOP

Genesis is a name taken from the Greek: It means "beginning" "generation."

It contains over two thousand years of history. Written by Moses, it is the seed book of the Bible.

Divisions: 1. Creation, 2. Fall, 3. Flood, 4. Babel, 5. Abraham, 6. Isaac, 7. Jacob, 8. Joseph.

Genesis begins with holiness . . . "In the beginning God." Then comes the fact of sin . . . "Void and darkness." Then we have the work of the Holy Spirit, . . . "The Spirit of God moved or brooded." This is followed by the "Word of God," . . . "And God said."

Thus we have holiness, sin, the work of the Holy Ghost, and the Word of God.

The Holy Ghost and the Word of God produce

I. CONVICTION, "Let there be light."

Light and the gospel compared:

1. Both came from God.
2. God is light and the gospel is light.
3. Both dispel darkness.
4. Glorious and yet simple.
5. Both are pure and wholesome.

II. SEPARATION. "God divided the light from the darkness."

III. RESURRECTION. "Let the dry land appear," and at once the earth shoots up out of the dark waters of death, and when light comes to the sinner and this is followed by separation then we too shoot up into "newness of life," for "ye must be born again."

IV. FRUITFULNESS. "Let the earth bring forth fruit." The fruit of the Spirit is love, joy, peace, etc."

V. SHINING. "Lights to shine." "Let your light so shine." "Ye are the light of the world."

VI. MAN. "Man in our image . . . our likeness." God begins everything, everywhere, everytime in holiness and it is His plan and His purpose through the work of the Holy Spirit and the Word to bring everything back to holiness.

The Image of God in man. Adam was like God.

1. In being a spirit. God is spirit. God breathed into him His own breath or Spirit.

2. In being perfect and holy. "His work is perfect."

VII. DOMINION. "Be fruitful and multiply and replenish the earth . . . and subdue . . . and have dominion." From conviction to holiness and on to dominion. "If we suffer we shall also reign."

God first came down to create and then to save.

God spake in creation but suffered in saving.

God made man by breathing into the dust.

He saved him by His blood.

Death blows in Genesis One and Two:

1. Death blow to Atheism. "In the beginning God."

2. Death blow to Evolution. "God created."

3. Death blow to Christian Science. "The earth . . . dry land . . . seas." i. e., matter.

4. Death blow to Roman Catholicism (celibacy). "It is not good for man to be alone."

5. Death blow to Socialism (state ownership). "Therefore shall a man leave . . . and cleave . . . they shall be one flesh."

6. Death blow to Unitarianism. "God . . . the Spirit of God . . . the Word of God . . . US . . . OUR image.

7. Death blow to Mormonism and Polygamy. "Cleave unto his wife," not wives.

8. Death blow to divorcement. "CLEAVE unto his wife." Christ allows divorce only in the case of uncleanness or adultery. All other divorces are of the devil and will land people in trouble here and doom hereafter.

Consider Adam and Eve.

1. Their primeval purity and blessedness.

2. Their temptation and fall.

3. Their arrest and punishment.
 - (a) Sorrow.
 - (b) Sweat.
4. Their expulsion from Eden.
5. God provided covering (skins instead of fig leaves).

Genesis and Geology.

Geology agrees with Genesis: (1) In giving vegetation first place in creation. (2) In giving fish and fowl the second place in creation. (3) In giving vertebrate animals the third place in creation. (4) In giving man the fourth place and last in creation. (5) Geology knows nothing of the countless centuries that some accord to man. There is no authenticated specimen of prehistoric man known to science.

GENESIS AND BIOLOGY.

Says a modern scientist dealing with the study of biology: "The whole field of the microscope is crowded with moving bodies that incessantly shoot backwards and forwards, or twirl and spin in ceaseless activity. Whence comes all this active life? It was there that the theory of spontaneous generation took its last stand; it was here that it took its most desperate resistance, here also it has been most signally defeated. Science now reiterates the dictum that there can be no life without antecedent life. Life involves a creator.

THE CLEANSING OF THE LEPER

By ARTHUR F. INGLER

TEXT: Lev. 13, 14:1-32.

INTRODUCTION:

Leprosy is used in Scripture to typify sin, especially indwelling sin. It brings out clearly sin's terrible and destructive nature. To show us how terrible it is, God gives us two long chapters in the Old Testament, besides many shorter passages, and in these He pictures and describes its subtle nature and ruinous effects. We do well to give close and undivided attention to a rehearsal of the facts.

Leprosy is deepseated in man, not only in his head where it appears but in the heart, the fountain of his affections. Out of the heart spring the issues of life. As leprosy ruined the body so sin ruins the soul, making the life barren and unfruitful. It is like the bitter spring at Jericho whose waters had polluted and ruined the land.

Sin, like leprosy, afflicts the *person* himself as well as the *garments* he wears and the *house* he lives in. These aptly suggest spirit, soul and body—and all are provided with a cleansing and a strict command given thereto concerning each.

1. The inner person, of the heart.
 2. The outer garments, of the life.
 3. The common house, of our daily associations.
- (Let us look at the disease and the cure.)

I. THE CHARACTER OF THE DISEASE.—"IT IS A PLAGUE OF LEPROSY." Vs. 2.

1. It makes its victim unclean. Vs. 3.

One spot was enough to make him utterly unclean. Sin is such an awful thing that to offend God in one point is to be guilty of all. Gal. 3:10; Rom. 3:23. All men are lepers for all have the inheritance of sin, all are diseased, all need a cure.

In this passage, if the disease was only skin deep it was not reckoned uncleanness. Infirmities are not sins but weaknesses which we have inherited because of the sins of our forefathers, which may be a lifelong handicap. (Cite examples of infirmities.) But we are dealing with a disease that can be cured and the remedy is at hand. Notice in verse four the slowness of the priest to condemn the supposed victim. He was quarantined to await developments.

2. It brings judgment. Vss. 8, 44. There was no appeal from the decision of the priest. No man can cure leprosy by *absent treatment*, and no man can cure himself from sin by thinking he doesn't have it.

3. It brings separation. Vs. 46. So long as he is a leper he cannot have communion with God or His people. See Eph. 2:12, 13. In order to save the lepers, Christ went outside the camp and died with one on each side of Him.

II. THE DISEASE MUST BE CONFESSED. There were four things by which a leper was known, and which reveal the true character of a sinner before God.

1. His clothes were rent. This indicated misery and nakedness. How evident was this condition in Adam and Eve after they had sinned and had hid themselves! "Men love darkness rather than light [they seek the hiding places] because their deeds are evil."

2. His head was bare. He was defenseless, and exposed to the burning sun. The sinner has no defense before an offended God. His deeds will be made manifest to all.

3. His lip was covered. Indicating that his breath was polluted, and his mouth was stopped so far as self-justification was concerned. However much he may have boasted in other days of his morality and good works, he now has nothing to say for the law has put him outside the camp.

4. His cry was "UNCLEAN." The priest pronounced him unclean. He believed him and confessed to the truth. He accepted his condemnation and took his proper place. This is the great lesson that is so hard for humanity to learn. Some men will not acknowledge their true condition and, so long as they do so, there is no hope of their recovery.

III. THE MANNER OF RESTORATION. As the leprosy shows the sin, so the way of restoration reveals the divine method of salvation. Note the various acts:

1. *Outgoing* of the priest. Lev. 14:3. The leper cannot come in, so the mediator must go out.

The sinner is blind and cannot find his way back to God. Jesus Christ, our great High Priest, went forth to seek the lost sheep.

2. An offering made. Vss. 4, 5, 6. Christ came out from the Father, then gave Himself a ransom for all. The killing of the one bird, and the dipping of the other in its blood, and letting it fly to the heavens is sublimely typical of Christ's death and resurrection, and of His ascending into heaven by His own blood. Indeed it was a new and living way.

3. Sprinkling of the blood. Vs. 7. The leper must come into personal contact with the sacrifice made for him. The blood sprinkled by the priest signifies that the application of Christ's death to the sinner is God's work. He who imputed our sins to Christ can alone impute and impart righteousness to us.

4. Word of the priest. He alone who pronounced the leper unclean can now pronounce him clean. It is God that condemns and it is God who justifies. The sinner that repents and believes receives the *witness of the Spirit* that God accepts him.

5. Personal Cleansing. Vs. 8. The cleansing of Jesus' blood leads us to put away all filthiness of the flesh and spirit. Those justified before God by faith should justify themselves before men by their works.

6. Restoration. "After that he shall come into the camp." After what? After the sprinkling of the blood, the washing, and the shaving. (John 1:7.) The final restoration ceremonial took place on the eighth day,—the day symbolic of the new creation,—2 Cor. 5:17.

7. Consecration. Vss. 14-18. The blood and the oil put upon the ear, hand, and foot betoken redemption and consecration. After the blood of atonement (the work of Christ) comes the oil of anointing (the work of the Holy Ghost). That which was bought by the blood is now claimed by the Holy Ghost. The rest of the oil was put upon his head, indicating that the cleansed one shall also have the poured-out Spirit upon him.

Our ears, hands and feet,—in fact the whole man, must have the anointing that abideth if he would stay cleansed from sin and be always at his best in the King's service. Cleansing is the negative side of entire sanctification while the anointing is the positive side. "Have ye received the Holy Ghost since ye believed?" (Acts 19:2).

SERMON SEED

By T. M. ANDERSON

Text: *Let us draw near with a true heart in full assurance of faith* (Heb. 10:22).

I. Let us consider the objective. What is it to which we are exhorted to draw near? To this answers are difficult to find. Some

have supposed that death was meant. Others that it was the throne of grace. Others that it was God. The context shows me that it is the Judgment that the apostle has in mind. At the conclusion of his exhortations in verses 23-25 he mentions the Approaching Day. We are warned of sinning willfully in verse 26, and shown the terrible-ness of judgment in verses 27-31. Thus we find what fitness is necessary to pass the judgment of God. Also to be among those who look for Him to appear the second time (9:28). Yet it can be urged that there are in the text the proper qualifications to meet death, to approach the throne of grace in prayer, and to be a true worshiper of God.

II. Let us see the grounds for the full assurance of faith.

1. The will of God which Jesus came to fulfil (verse 7). In this we see that God has willed that man might be holy. "By the which will we are sanctified" (Ver. 10).

Thus faith can be fully assured that holiness is the will of God.

2. The sacrifice of Jesus has provided the remedy for sin. By the offering of the body of Jesus we are sanctified. By one offering he hath perfected forever them that are sanctified.

We have boldness to enter into the holiest by the blood of Jesus. By a new and living way. Thus faith has full assurance in His atonement (Verses 10, 14, 19, 20).

3. We have the witness of the Holy Ghost to the covenant that God was to make (Verses 16-18).

III. To draw nigh in the full assurance of faith is to experience that which we see to be the grounds of faith.

1. "A true heart in the full assurance of faith." That is a heart that is made true or pure by appropriating by faith all which God has provided, and willed. In this we pass from the provisional to the experiential. What is provided must become actual in experience of heart.

2. This true heart experience is one where the heart is "sprinkled from the evil" conscience. That is, it is purged from all conscious sense of evil. Such a worshiper has no more consciousness of sin.

Sin has no more place in him. Under stress and trial and divers temptations he has no stir or conscious sense of sin within. He is purged of all.

3. A true heart is one that experiences what the new covenant promised. He has put his laws in their hearts. He has written the min their minds. They have no more sins of broken laws to be remembered. They are forgiven of all their past offenses; and by the unwritten law they do no more evil for which to be forgiven. There is no more offering for sin. By the one offering he has perfected forever them that are sanctified. This does not mean that one cannot sin again. Rather it means that one should not sin again. Provision is made not only to cleanse and forgive, but to keep clean the soul that forgiveness need never be sought.

IV. Let us note the manner of keeping in such a state.

1. We have an high priest over the house of God (Ver. 21). There must be a continual looking unto Jesus for aid. He must save us to the uttermost extent of our earthly life. Look to Him in prayer, in faith, in love, and in hope daily.
2. Heed the exhortations for practical living.
 - (a) Let us hold fast our profession without wavering, or doubting. Let not faith be hindered by doubt. Yield not under any trial, but hold your profession steadfast unto the end.
 - (b) Let us consider one another to provoke unto love and good works. Let no one fail to aid the other brother. Let not any thing cause a break between each other.
 - (c) Do not forsake the assembling of yourselves together. Be diligent to attend the preaching of the Word. Do not stay away from the place of worship because of persecution or for pleasures of another sort.

TEXT: *I will give you rest. And ye shall find rest unto your souls* (Matt. 11: 28, 29).

The great truth of Soul Rest is here separated into its two phases:

- I. The first is a resting of the weary and heavy

laden soul. The sinner is thus burdened and enslaved in sin. To obtain this phase of rest several things are necessary.

1. The sinner must feel his weariness and heavy burden to such an extent that he desires to unload all and be free. Tired not only in sin but tired of sin. A desire to have done with it. A disgust with it such as the prodigal felt. So long as the load and labor of sin afford pleasure, the sinner sees nothing better. But when it piles up until it wearies but does not compensate, and it burdens, but does not grow lighter with the passing days, one who can feel this is ripe for relief.
2. The sinner must come unto Him.
 - (a) Let the sinner come with his sin to Him. Be not foolish enough to think you must rid yourself of sin before coming. Jesus wants the job of taking away the sins of the sinner. He will remove the load.
 - (b) Let the sinner come by the route of repentance. Show sorrow in God's sight for sin. Contrition of heart.
 - (c) Let such as come restore to every man that he has sinned against. Let him right himself with men. Let his coming be over the route that John Baptist preached. That was the way to Jesus for the sinner.
- II. The second phase of this rest is that of the rest found for the soul which has come to Him and received rest from his burden and bondage of sin. It is then something different than rest from the weariness of the load of sins.
 1. It involves a second crisis. "Take my yoke upon you." In place of the load of sin, one takes the yoke of Christ. To be yoked with Christ involves a union of purpose, of heart-oneness, and a separation from all other yokes or ties to things and persons. Two thus yoked have all things common. To find rest this union with Him must be taken. This crisis must be met. But He tells us that His yoke is easy, and His burden is light. His love and Presence make it thus.
 2. "And learn of me" (The word learner is the same as *disciple*). He said and be *discipled* of me. Thus the element of

this rest is that of having Christ reveal Himself to the soul. Rest is not found in doing nothing. Persons who have nothing to do are the most restless souls. The restlessness of hell is because the damned have their characters fixed so they cannot do anything but suffer. But rest comes from doing that and knowing that by revelation which ever enlarges life. It is a change of the mind from the activities of sin to the restfulness of holiness, the normal state of the soul

- (a) What we are to learn of Him is here shown. "I am meek and lowly in heart." Jesus sums Himself up in these two virtues. In fact when He has been analyzed these two heart virtues are the essence of His nature. Now to learn this heart of Christ means not merely to know about it; it means to experience it; to obtain it as a heart experience, thus to "so learn Christ." Every revealed virtue of Christ is a possible experience of a redeemed soul.
- (b) Let us consider His heart of meekness. The essential of meekness is a resigned will. A will resigned to suffer, to toil, to endure, to be mistreated and falsely accused. A will so resigned to God that He could entrust you with the earth as an inheritance, yet you would possess it only to the glory of God. Put all the resignation in the will of Jesus to the will of God and man and you have His meekness.
- (c) Let us consider His lowliness. His humility. He, our Lord and Master, had never a show of selfish pride. Thus to learn His lowly heart is to die to pride, the root of the self life. Need I say more? This second crisis involves the death of the self will, and the death of the self-pride. To be as free from these as was Jesus. And you shall find rest unto your souls. When self-will and pride are gone there goes with them all that causes restlessness of soul.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

The Tide of God's Grace

The Bay of Fundy tide presses up the Annapolis Valley. It floods those vast stretches of brown mud; it lifts the vessel from its cradle in the clay and whispers to it—as the incoming tide laps along its keel—the call of the deep. It presses far inland up every creek and vale, giving to the landscape new outlook and increased beauty; it deposits that mineral treasure that has made the dykelands of our Evangeline country famous for production. Everywhere it comes on its gracious ministry; everywhere but where men have built dykes to keep it out. The trouble with the Christian world of our day is that we have built too many dykes against the all-permeating Spirit of God.—A. L. HUDDLESTON.

Buying Up the Opportunity

When William Duncan was a young man he gave himself for the missionary cause. When the time came for him to begin his work, the missionary board sent him to a little Indian village in Alaska called Metlactla. It was a sore disappointment to him, for this village was the most unlikely place. The Indians were low and ignorant, a miserable, dirty tribe. After William Duncan had labored there for forty years, Dr. Charles R. Brown visited the place and found "every Indian family in its own house, with all decent appointments of home life. You will find a bank, a co-operative store, a sawmill, a box factory, a salmon cannery owned and operated by these Indians engaged in profitable industry. You will find a school where Indian boys and girls are taught to read and write, to think and live. You will find a church where an Indian clergyman is preaching the gospel of eternal life, and an Indian musician, once a medicine man, beating a tom-tom, is now playing a pipe organ, while a congregation of Indians sing the great hymns of the church to the praise of Almighty God." And this all came about because William Duncan overcame his initial disappointment, and did his best in the place God saw fit to put him.

Vicarious Suffering

There was a great religious and military leader in the Caucasus by the name of Schamyl, who died in 1871. Bribery and corruption were so bad among his followers that, in order to stop it, he gave a command that whoever should be guilty would be punished with a hundred lashes. A culprit was brought before him. It was his own mother. Schamyl shut himself up in his

tent for two days, fasting and praying. He came out pale and haggard. He called his followers together and had his mother brought before him, and told the soldier to lay on the lashes. Five cruel blows were laid on when Schamyl called "Halt!" He had his mother removed. In her place he knelt, and gave strict command to the soldier, under pain of penalty, not to diminish the blows, but to lay on the ninety-five remaining blows as severe as usual. Many in the crowd when they saw the bleeding back of their master, cried, "How merciful!" while some cried, "How just!" He was both. But what of that guilty mother? Was she punished? She *did* receive five cruel blows, but was it anything like as cruel as seeing her punishment laid on her son? Everyone of the remaining ninety-five blows went across her heart, and she carried those heart wounds till her death. From this the followers of Schamyl caught a vision of how deeply just their master was. He would not change his laws and lightly forgive, but he did something better; he saved the integrity of his laws and yet saved the guilty. He could not lightly forgive—he was too inherently just for that; nor could he refuse to save his mother—he was too inherently loving for that. In the cross God is both just and merciful—so just that the penitent soul is punished with a punishment more severe than any other: the pain of having wounded love. But he is so merciful that the penitent soul is set free, he goes through life with a song, with an abiding joy; he is forgiven, saved.—E. STANLEY JONES.

Those Difficult Words

At one of the meetings for Christian workers (during the first Northfield Conference) Mr. Moody presented a very high ideal for the ministry, and spoke severely of those who failed in their sacred calling. His words were very pointed, and a young theologian who was present winced, and spoke out ingenuously:

"Mr. Moody, I don't see any such ministers as you describe." It was a frank and outspoken remonstrance, but not rude. Quick as a flash came the retort:

"You are a young man yet; you will see many of them. Tarry in Jericho until your beard be grown."

The reply was unjust and it hurt, yet there was too much life in the meeting for stopping. In writing of the scene, a friend says:

"It went on with a clear sense that the evangelist had dropped a little from his standard of

loving courtesy to his guests. He could have ignored it; the tide of his eloquence was full. Yet the most eloquent was to come. In my heart has ever since been written a memory which brings moisture into my eyes yet, and ranks itself unquestionably as the greatest thing I ever saw Moody do.

"'Friends,' he said, 'I answered my dear young friend over there very foolishly as I began this meeting. I ask God to forgive me and I ask the forgiveness of my brother.' And straightway he walked over to him and took him by the hand. That meeting needed no aftermeeting. It was dramatically and spiritually made perfect. The man of iron will proved that he had mastered the hardest words of all earth's languages, 'I am sorry.'"—*Selected.*

Spurgeon's Conversion

C. H. Spurgeon, the great London preacher, was a seeker after God for years before he found Him. So great was his agony of conviction that he resolved to visit every place of worship in the town where he lived in the hoped that he might hear something that would help him out of his trouble. Yet all the sermons he heard left him in deeper darkness.

"At last," he relates, "one snowy day—it snowed so much I could not go to the place I had determined to go to, and I was obliged to stop on the road, and it was a blessed stop to me—I found rather an obscure street and turned down a court and there was a little chapel. I wanted to go somewhere, but I did not know this place. It was the Primitive Methodists' chapel. I had heard of these people from many, and how they sang so loudly that they made people's heads ache; but that did not matter. I wanted to know how I might be saved, and if they made my head ache ever so much, I did not care. So, sitting down, the service went on, but no minister came. At last a very thin looking man came into the pulpit and opened his Bible and read these words: 'Look unto me, and be ye saved, all the ends of the earth.' Just setting his eyes upon me, as if he knew me all by heart, he said, 'Young man, you are in trouble.' Well, I was, sure enough. Says he, 'You will never get out of it unless you look to Christ.' And then lifting up his hands he cried out, as only I think a Primitive Methodist could do, 'Look, look, look! It is only look,' said he. I saw at once the way of salvation. Oh, how I did leap for joy at that moment. I know not what else he said—I did not

take much notice of it—I was so possessed with that one thought. Like as when the brazen serpent was lifted up, they only looked and were healed. I had been waiting to do fifty things, but when I heard this word, 'Look,' what a charming word it seemed to me. Oh, I looked until I could almost have looked my eyes away, and in heaven I will look on still in my joy unutterable.

"I now think I am bound never to preach a sermon without preaching to sinners. I do think that a minister who can preach a sermon without addressing sinners does not know how to preach."

Answered Prayer

In the year 1872 Mr. Moody, the famous evangelist, went to England, but with no thought of conducting meetings. He hoped to rest and to sit at the feet of some of England's great preachers. But God had ordered otherwise, for one day at the close of the service in the Old Bailey prayer-meeting, the Rev. Mr. Lessey, pastor of a church in the north of London, asked him to preach for him the next Sabbath. Mr. Moody consented.

As related by his biographer, "The morning service seemed very dead and cold. The people did not show much interest, and he felt that it had been a morning lost. But at the next service, which was at half-past six in the evening, it seemed while he was preaching as if the atmosphere was charged with the Spirit of God. There came a hush upon all the people, and a quick response to his words, though he had not been much in prayer that day and could not understand it.

"When he had finished preaching he asked all who would like to become Christians to rise, that he might pray for them. People rose all over the house until it seemed as if the whole audience was getting up.

"M. Moody said to himself: 'These people don't understand me. They don't know what I mean when I ask them to rise.' He had never seen such results before, and did not know what to make of it, so he put the test again.

"Now," he said, 'all of you who want to become Christians just step into the inquiry-room.' They went in and crowded the room so that they had to take in extra chairs to seat them all. The minister was surprised and so was Mr. Moody. Neither had expected such a blessing. They had not realized that God can save by hundreds and thousands as well as by ones and twos.

"When Mr. Moody again asked those who really wanted to become Christians to rise, the whole audience got up. He did not even then know what to do, so he told all who were really in earnest to meet the pastor there the next night.

"The next day he went over to Dublin, but on Tuesday morning received a dispatch urging him to return, saying there were more inquirers on Monday than on Sunday. He went back and held meetings for ten days, and four hundred were taken into that church.

"After some time what was perhaps the secret of this marvelous manifestation of the Spirit's working was revealed. There were two sisters belonging to that church. One was strong, the other was bed-ridden. One day as the sick woman was bemoaning her condition the thought came to her that she could at least pray and she began to pray God to revive her church. Day and night her prayer went up to God.

"One day she read in a paper an account of some meetings Mr. Moody had held in America and, though she did not know him, she began to pray that God would send him to her church. On the Sunday morning Mr. Moody preached, her sister went home and said: "Who do you think preached this morning?"

"She suggested the names of several with whom her pastor was in the habit of exchanging. Finally her sister told her, 'It was Mr. Moody, from America.' 'I know what that means,' cried the sick woman; 'God has heard my prayers.'

"Mr. Moody believed that it was this revival that carried him back to England the next year."

DEPARTMENT OF SUGGESTIONS

By D. S. CORLETT

Last month we presented a series of suggested topics from the book of Galatians. We are presenting this month a series from the book of Ephesians.

THEME—Our Possessions in Christ.

Exposition of Ephesians 1: 4-13.

- I. We are chosen in Him to be holy. Vs. 4.
- II. In Him we have redemption. Vs. 7.
 1. The Forgiveness of Sins.
 2. Through the Riches of His Grace.
- III. In Him we have obtained an inheritance. Vs. 11.
- IV. In Him we have trusted. Vs. 13.
- V. In Him we are sealed by the Holy Spirit. Vs. 13.

THEME—Spiritual Enlightenment.

Text—Ephesians 1: 18, 19.

- I. To know the hope of His calling.
- II. To know the riches of His inheritance in the saints.
- III. To know the exceeding greatness of His power.

THEME—Dead in Sins.

Text—Ephesians 2: 1-3.

- I. One dead in sins walks according to the course of this world. Vs. 2.
 1. Thus ruled by the prince of the power of the air.
 2. Is possessed of the spirit of disobedience.
- II. One dead in sins fulfills the desires of the flesh and mind. Vs. 3, f. c.
 1. In his conversation or behavior.
 2. By obeying sinful lusts.
- III. One dead in sins is by nature the child of wrath. Vs. 3, l. c.

THEME—How Men Are Saved.

Text—Ephesians 2: 5-9.

- I. Regenerated—quicken from the death of sins. Vs. 5.
- II. Raised up to communion with Christ. Vs. 6.
- III. Saved, not by works—lest any should boast. Vs. 9.
- IV. Saved, by grace—so all must trust. Vs. 8.

THEME—Reconciled by the Cross.

Text—"And that he might reconcile both unto God in one body by the cross." Ephesians 2:16.

A careful study of the context will reveal a series of contrasts.

- I. By nature we were aliens from the commonwealth of Israel. Vs. 12. Through the cross we are brought nigh to God. Vs. 13.
- II. By nature we were strangers to the covenant of promise. Vs. 12. Through the cross we are reconciled to God. Vs. 16.
- III. By nature we have no hope and are without God in the world. Vs. 12. Through the cross we have access to the Father. Vs. 18.

THEME—The Temple of God.

Text—Ephesians 2: 19-22.

- I. Jesus the chief corner stone of the temple. Vs. 20.
- II. The foundation, God's revelation to the prophets and apostles. Vs. 20.
- III. The temple a holy communion.

"Fellow citizens with the saints." Vs. 19.

IV. A living, progressive institution.

"Groweth unto a holy temple in the Lord." Vs. 21.

V. The purpose of the temple.

"An habitation of God through the Spirit." Vs. 22.

THEME—Spiritual Re-enforcement.

Text—"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Ephesians 3: 16.

THEME—The Indwelling Christ.

Text—"That Christ may dwell in your heart by faith." Ephesians 3: 17.

- I. Christ's indwelling made possible through faith. Vs. 17, f. c.
- II. Christ's indwelling establishes one.

"Rooted and grounded in love." Vs. 17, l. c.
- III. Christ's indwelling enlarges one's vision.

"That ye may be able to comprehend with all saints," etc. Vs. 18.
- IV. Christ's indwelling reveals the mysteries of the love of God.

"To know the love of Christ which passeth knowledge." Vs. 19, f. c.
- V. Christ's indwelling gives access to the fullness of God.

"That ye may be filled with all the fullness of God." Vs. 19, l. c.

THEME—How God Answers Prayer.

Text—"Now unto him that is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us." Ephesians 3: 20.

TITBITS OF MISSIONARY INFORMATION

PERU

By D. H. WALWORTH

Peru has a total population of about 5,000,000 inhabitants, but this is hardly more than an estimate, it may be a million more, because the savage tribes have never been counted. These all must look to the Church of the Nazarene for "holiness, without which no man shall see the Lord."

The Church of the Nazarene in Peru has taken the responsibility for the evangelizing of some 600,000 souls plus—a great unknown quantity of Aguaruna Indians.

The northern boundary line of our mission territory in Peru begins at the Pacific ocean and follows the Peruvian-Ecuadorian frontier to an unknown point beyond our present mission among the Aguaruna Indians. The southern boundary begins at the Pacific ocean at Malabrigo and follows clear political boundary lines to the Marañon River and Bellavista near Jaen, thence theoretically as the crow flies to Barranca on the Marañon river. The two boundary lines have never been joined. Future boundaries on our

The mission house at Pomara for work among the Aguaruna Indians is built native style, being a long, oval-shaped house of huge dimensions with an immense thatched roof. To "go out into the front yard" one must descend a steep bluff about twenty feet. And if you leave by way of the "front gate" you must step into a dugout canoe, because the "front fence" is the Marañon river.

Some of the applicants for entrance into the Nazarene Bible School in Monsefu, Peru, cannot write and can scarcely read, yet no one can doubt their call to the ministry. Our grammar school had to be closed and has not yet been reopened because of lack of money to pay the support of the needed teachers and students.

In the great Evangelical Congress in Montevideo it was revealed that Peru is the most Roman Catholic and most difficult nation to evangelize in all Latin America. The climate is very hard on all foreigners. A wise general always masses troops at the difficult points along the battle line. Our field in Peru should never have less than twelve missionaries on the field and two on furlough at any time.

An eight-day Annual Native Assembly has been held for the past eight years in Mosefu, Peru. It is intensively evangelistic, and hundreds attend, especially in the night services. In the beginning plans were made for the gradual training of the natives for the time when they would have their regular annual district assemblies for the handling of the business of the Church of the Nazarene in Peru. Last year the brethren elected their own district treasurer and district secretary, thus effecting a better organization.

The last comparative report of all our mission fields shows that the Peruvian workers distributed more tracts and other good literature, in-

cluding the Word of God, than any other of our mission fields. The seed has been sown, the harvest is white, where are the reapers? Mighty

AS SEEN BY ONE OF OUR MISSIONARIES AT THE FRONT

By ROGER S. WINANS

Some fifteen years ago a Nazarene preacher moved to one of the southwestern states for the sake of his wife's health. He found a few people who were hungry for holiness, or already had the experience. A revival, a church organization, and a cheap tabernacle on rented lots in the center of the town was the outcome of his efforts. This pastor held, like many others, that he was doing missionary work just as truly as any missionary in Africa or China, and that therefore he was really entitled to missionary money from Headquarters, but that owing to the arbitrary rulings of missionary leaders he could not secure the desired finances. The only remedy was to keep the attention of his membership centered as much as possible on the urgent local needs, and send in to Headquarters as little money as possible. The second pastor to this little flock held the same theory but in a modified form.

One of the more spiritual members of the church ventured the following explanation of the situation: "If our pastors were more enthusiastic about foreign missions we would be more enthusiastic about their support, and as a result the church would prosper financially. The false impression which has been created that our preachers are stingy or selfish has created stinginess and selfishness in the membership."

This little church continues to exist to this present day, but has never prospered.

In one of our districts it was my privilege to act as messenger boy and errand runner for one of our faithful pastors for a short time, making trips to a nearby village where there were prospects of bringing about a church organization. Before the time came to pitch the tent and hold the meeting I was gone, and never made the acquaintance of a single member of the congregation. My interest in this little group led me to look up their standing in the minutes of their district assembly last year. Small membership, fair support for pastor and district superintendent, but not one cent for foreign missions or the general interests of the church. Did I make a mistake in acting as messenger boy for that good pastor?

PRACTICAL

THE GREEK NEW TESTAMENT IN THE LIGHT OF RECENT RESEARCH

By BASIL W. MILLER

Studies in the Gospel of John

Before we make a study of the picture of Christ as presented in the Greek Testament, it is necessary to devote some time to the Gospels by John and Mark. We have shown that a knowledge of Luke's writings in the original, instead of weakening our belief in the trustworthiness of the New Testament, strengthens it. Once critics dared assert that if one knew this work in the original Greek, superior scholarship forced him to deny the authenticity of his statements. No longer is such a position tenable. Two problems now face us: that of John's Gospel, more especially establishing its authorship and something as to the date of its formation, and a brief study of Mark's Gospel in light of recent knowledge. After these are solved, then we can go as the critic affirms with a scientific belief in the doctrines concerning Christ and the supernatural. If Mark and John stand the scientific tests of modern scholarship, as Luke does, then the affirmations of the Gospels concerning Christ, and the divine origin of Christianity must be accepted.

The Fourth Gospel challenges our interest from every point of view. It is a masterful work of art, and as some have said, "It is the supreme literary work of the world." Robertson writes, "It has the dramatic quality of Shakespeare, the simplicity of Homer, the profundity of Job. There are only thirty pages of it, but it tells us more of Jesus than the Synoptic Gospels and all other books in the world. The vocabulary is limited and the Greek is simple, though accurate, vernacular *Koine*, while it breathes a Hebrew soul. It is the Holy of holies of religious books." This is the evaluation of the Gospel of all ages and for all Christians by the greatest New Testament Greek scholar of our century.

The external evidence as to the authorship of the Gospel is much stronger than it once was. Irenæus in his letter to Florinus (about A. D. 100) tells of his being a disciple of Polycarp, and of "the accounts which he gave of his intercourse

with John and others who had seen the Lord." Polycarp was martyred A. D. 155, and was a Christian follower of Christ for eighty-six years, and a personal follower of John the Apostle, as he says. He was not simply alive when John wrote the Gospel, but in his epistle quotes the First Epistle of John. Irenæus quotes the Fourth Gospel one hundred times, and credits it to the Apostle John. He also accepts the other three Gospels as those according to Matthew, Mark and Luke. Theophilus of Antioch (about A. D. 180) in his three books to Autolyuc, a heathen, quotes John by name as one of the apostles. So also Clement of Alexandria, head of the catechetical school there from A. D. 189 onward, quotes the four Gospels over four hundred times, and cites John's Gospel by name. Going back to Asia the evidence is still stronger. The *Diatessaron* of Titian is a blended harmony of the Gospels, and it begins with the first verse of the fourth Gospel and closes with the epilogue of this Gospel. The date cannot be later than A. D. 160 or 170. This shows that the Gospel of John has general acceptance by this time. Lightfoot and Zahn, the English and the German scholars of the past century, have proved the genuineness of the seven shorter Epistles of Ignatius. The date of these is A. D. 109-116. Zahn writes; "This dependence of Ignatius upon John has been used as an argument against the genuineness of the Ignatian letters." This but shows the influence of the Gospel on Ignatius writing at this early age. Hence the Gospel must have been in existence by the close of the first century, and attributed to John the Apostle. Hayes says, "All the discoveries of the past century proved to be favorable to the Johannine authorship of the book. No discovery has given aid to the opponents of that fact."

The relation of the fourth Gospel to the Apocalypse has caused special trouble because of the many linguistic features of the Apocalypse. Beyond a doubt there is some room for criticism as any one who is familiar with the Greek of the two can see. In the latter there are many lapses in case and number, loose and irregular handling

of the infinitives and participles. Such solecisms are common, Robertson points out, in the more illiterate papyri of the *Koine*. On the other hand the language of the Gospel is wondrous for its beauty, though its range is limited. These differences have been thought to be due to a difference of authorship. It has been suggested by the critics that a John, the Presbyter, wrote the Apocalypse, and that the author of the Gospel is unknown. This is the theory of Moffatt, in his *Introduction to the Literature of the New Testament*, who is more popularly known because of his recent translation of the Bible into plain everyday language. A good discussion of the linguistic peculiarities of John's writings can be found in Robertson's *Grammar of the Greek New Testament in the Light of Historical Research*, pp. 133ff, which book should be owned by every student of the New Testament Greek (It can be purchased from our house for \$8.50). Along with these linguistic peculiarities it has been charged that a philosophical theory colors the Gospel. This objection is easily answered by commending John for trying to interpret Jesus to the thinkers of His day, which is the case with reference to the philosophy of the Logos. As to the linguistic oddities of the Apocalypse as compared to the other writings of John, many of these disappear when one thoroughly makes a study of them. In reality back of the differences in the style of the two books, there is a fundamental linguistic unity that binds them unbreakably together.

Again the fourth Gospel has been discredited because of its many differences in comparison with the Synoptic Gospels. It has been stated by Bacon of the Yale Divinity School that either the synoptic picture of Jesus is correct or that of John. If one, then the other is false. But on the other hand Moffatt, a critic also, who ranks as one of the leading scholars in his field, says that the day is past when one can play off one against the other in a hope to discredit thus either the first three Gospels or the last one. Suffice it to say on this point that at present modern scholars in this field are divided against themselves, but even from a linguistic standpoint alone there is nothing to discredit either, for their pictures supplement each other, as we hope to show in a later article.

On the other hand as was suggested by Lightfoot of the last generation the fourth Gospel reveals traces of having been written in the Aramaic, for the Greek seems to have been cast in a Hebrew mold. Schlatter in *Die Sprache und*

Heimat des vierten Evangelisten has pointed out the Semetic character of this Gospel by citing rabbinic parallels to the language of much of it verse by verse. Dr. Burney, professor at Oxford, states as his firm conviction that the book was written in Aramaic. This would, if proved, greatly strengthen the position of the unity and the authorship of John of the Gospel. For Jesus, though he spoke Greek on most occasions when in communities where Greek was used, ordinarily among the Jews spoke the Aramaic. Mark translated some of Jesus' Aramaic sayings into Greek. "The New Testament as we have it is Greek, the current *koine* of the first century as the papyri prove. But it is impossible to cut the New Testament entirely free from its Semetic environment," writes Robertson in *The Christ of the Logia*. In the future the scholar that speaks with assurity concerning the New Testament must not only be trained in Greek, but he must know the Aramaic, and even the Syriac will be of great assistance to him since the first translation of the New Testament was in that language. Papias states that Matthew wrote the Logia of Jesus in Hebrew (Aramaic) which each translated as he was able. It is now maintained by many scholars that this was the Q of criticism (with which we shall deal later), the non-Markan source common to our Matthew and Luke. Some scholars also argue that Mark was also written in the Aramaic. Burney suggests that the Aramaic *de* which has so many different shades of meaning may lie behind John's use of *ina* in the Gospel and even of *oti*. If such is the case, that the Gospel was written in Aramaic the authorship and unity are surely affirmed to have been from John.

There have yet been no cases suggested from an historical or a linguistic standpoint that disproves the Johannine authorship of the Gospel. Our position is thus strengthened, we can believe with greater certitude in that marvelous personage Jesus which we see so deftly and so divinely portrayed by John the beloved.

Where then has modern criticism from purely historical and linguistic principles arrived? Have critics robbed us of a single book? Have they eliminated a single doctrine? Have they disproved one historical statement of the New Testament? In no one case has criticism been able to take from us a book affirmed to be divinely inspired, a doctrine basic to any book, or to prove that a mistake was made in a single historical reference. Knowledge but strengthens our orthodox position; accurate scholarship but brings us

to the scientific foundation of the matter. When one reads the mighty works of such men as Lightfoot, Zahn, Wescott, Hort and Robertson, men who have been recognized in their fields the world over to be the leading scholars, it but gives him more assurance that the onslaughts of criticism will avail nothing, and that the New Testament will go on conquering and to conquer.

PITTSBURGH, PA.

THE PREACHER'S ATTITUDE TOWARD THE CRITICAL STUDY OF THE BIBLE

By FLOYD W. NEASE

WHEN once it is determined what Biblical criticism is, what are its fruits, and the methods employed, the attitude of the evangelical minister will be easily discerned. And let no one assume that the term is used commonly without equivocation even by those who are other than members of the laity. The term Biblical criticism is never used by some of us except as an introduction to a discussion of infidelity and as a precursor for the vehement utterance of certain stock phrases decrying the justly condemned German rationalism. However Biblical criticism, as properly understood, deserves better treatment at our hands.

One of the most important branches of theology is properly termed the science of Biblical criticism. All who use the Bible should be "critics" in the sense of constantly using their "judgment" on what is before them.

In the early stages of the science, Biblical criticism was devoted to two large branches, the Lower and the Higher. The Lower Criticism, or as it is now more generally called, Textual Criticism, had for its task the study of the text of Scripture and included investigation of the manuscripts, and the different readings in the various versions and codices and manuscripts in order that it might be made certain that we have the original words as they were written by the divinely inspired writers. If the term is so used, Erasmus, Bengel, Tischendorf, Scrivenes, Wescott and Hort may be properly called lower critics.

The higher criticism, on the other hand was used to designate the study of the historic origins, the dates, and authorships of the various books of the Bible and that great branch of study which, in the technical language of modern theology, is known as introduction. It is thus seen to be a very valuable branch of Biblical science having

the highest significance as an auxiliary in the interpretation of the Word of God. It is just such work as every minister or Sunday school teacher does when he takes up his Peloubet's Notes, or his Stalker's "St. Paul" or Geikie's "Hours with the Bible" to find out all that he can with regard to the portion of the Bible he is studying. Such study is not only desirable, but indispensable for every evangelical minister.

Having gone thus far, it is necessary to declare ourselves in hearty accord with the words of Canon Hague: "No study perhaps requires so devout a spirit and so exalted a faith in the supernatural as the pursuit of the higher criticism. It demands at once the ability of the scholar and the simplicity of the believing child of God. For without faith no one can explain the Holy Scriptures and without scholarship no one can investigate historic origins." There is a higher criticism that is at once reverent in tone and scholarly in work (Green, Orr, Bissell, Munhall, Moller, Anderson, Parker, Kennedy, Harne, Urquhart).

It is an admission that cannot be made without reluctance, but one forced from every lover of "the faith once for all delivered," that the great host of the leaders of higher critical research have conducted their investigations in such a manner and have been imbued with such a spirit that the outcome is totally subversive to faith and trends toward the elimination of the supernatural from the Bible, the humanization of Christ and the deification of man. When thus conducted, higher criticism becomes destructive, and is the foe of evangelical belief and, at its worst, the ridiculer of Christian experience.

The leaders of modern destructive higher criticism are men with a strong bias against the supernatural. The men who have been and are the voices of the movement are notoriously opposed to the miraculous. From the days of the origin of the modern critical movement by the Dutch rationalist and philosopher Baruck Spinoza, including the early English representative Hobbes, and the Frenchman Astruc, embracing the German critics from Eichhorn to Baur and Strauss, numbering also the British-American group led by Davidson, Driver and Briggs, not one leader of this movement has been willing to accept in any proper sense the supernatural element in the Scriptures—all have been men who have based their theories of judgment, evaluation and interpretation on their own subjective theories.

The outcome of such a movement, while diver-

sified in numerous details, eventuates in the destruction of the Christian system of doctrine and of the whole fabric of systematic theology. Canon Henson tells us that the day has gone by for proof-texts and harmonies. It is not enough for a theologian to turn to a book in the Bible, and bring out a text in order to establish a doctrine. It might be in a book, or a portion of the book that the destructive critics have proved (?) to be a forgery or an anachronism. It might be in Deuteronomy, or in Jonah, or in Daniel, and in that case of course it would be out of the question to accept it.

Before we consider further the fruits of the destructively critical attitude, it will be well, if possible, to locate the roots of the tree, the tap root, if it can be found. What, then, is the fundamental principle, the axiom upon which the destructive criticism proceeds? It is upon the idea, as Renan expressed it, that reason is capable of judging all things, but is of itself judged of nothing. The formative force of this higher critical movement is a rationalistic force and the "whithersoeverness" of the most rationalistic is eagerly pursued by those leaders who should have learned that it is essential that we "cast down imaginations, and every high thing that is exalted against the knowledge of God, and bring every thought into captivity to the obedience of Christ." The anthem of their marching forces has for the refrain and central idea "Where it (reason) leads, I will follow where'er the path may be." And their advance, if so it be, is made forgetful of the fact that the entire history of our race is the history of millions of men gifted with reason who have been in perpetual conflict one with another, and that in not a few cases "the greater the power of reason has been, the greater has been the error." And it is with such reason that sentence is to be passed upon a divinely given book!

It is not easy to say who was the first destructive critic. Some would give the doubtful honor to Diabolus himself; certainly it is not modern by any means. But in recent times there has emerged a doctrine which has given a thousand-fold impetus to this obnoxious criticism. I refer to the hypothesis popularly known as evolution. Of course evolution, cosmic and biological, is not new; its rudiments may be traced back at least five or six centuries before Christ to the first dawnings of speculative thought in Thales of Miletus and Heraclitus the "weeping philosopher" of Ephesus. But in modern times a new hold has

been gained by the doctrine and its status at present is such that it presumes to dictate terms to the whole intellectual world.

The German philosopher, Hegel, who made evolution the central idea of his doctrine, declared that "the march of God through history" was the total significance of the world. This was a reviving of a principle for which the whole rationalistic world was evidently waiting. Vatke discovered in the Hegelian philosophy of evolution a means of Bible criticism. The Spencerian philosophy, aided and re-enforced by Darwinism has tended to establish a principle which makes the whole world to be in a state of flux and flow. Species, once accepted as individual and inviolable products of special creation, were declared to be unstable, mutable and changing. The astronomical world was shown to be a constant succession of nebular and changing solar systems. Philosophy accepted the principle and truth was found to be unstable, and values were declared to be subject to the criterion of usability and "cash" considerations. Standards of ethical qualities, such as honesty, virtue, righteousness and justice are not established forever in the nature of the universe and in the character of God, but are changeable and changing in the intermingling of men and are finding definition only in experience—human experience.

It was too much to assume that any barrier whatever could bar the principle, for which universal application was claimed, from the field of theology and Biblical criticism. It is what one would expect from a theologian whose method is avowedly rationalistic when we find Professor Jordan stating "the nineteenth century has applied to the history of the documents of the Hebrew people its own magic word evolution. The thought represented by that popular word has been found," he says, "to have a real meaning in our investigations regarding the religious life and theological beliefs of Israel." Dr. Franklin Johnson declares that "were there no hypothesis of evolution there would be no higher criticism." The "assured results," he affirms, "have been gained, after all, not by an inductive study of the biblical books to ascertain if they present a great variety of styles and vocabularies and religious points of view. They have been attained by assuming that the hypothesis of evolution is true and that the religion of Israel must have unfolded itself by a process of natural evolution." That the principle of evolution with its naturalistic and psychological

elements is the basis of Old Testament criticisms is freely admitted by Dr. Albert C. Knudson in his "Religious Teachings of the Old Testament."

The application of the criterion of reason, in the light of the principle of evolution, and according to the individual judgment of the investigator must be depended upon to give us the "assured results" of biblical study. It is unfair to expect agreement, for there is "no king . . . [authority] in Israel [critical investigation], every man doeth that which is right in his own eyes," he reaches his own conclusions. Thus we find Wellhausen certain of twenty-two different authors—all of them unknown—for the books of Moses, while Kuenen is satisfied with sixteen. The noted English critic, Canon Cheyne, is said to divide the book of Isaiah into one hundred and sixty divisions, and all by unknown authors and scattered over a period of four and one-half centuries. The same illuminating method has enabled these critics to discover that

The Jehovah of the Old Testament is some heathen God introduced by David.

Abraham either never lived or was a Canaanite chief—more likely a myth.

The twelve sons of Jacob are very probably the twelve months of the year.

As to Moses—there never was such a man.

And so it goes. Archimedes only asked for a fulcrum and a lever long enough and he would agree to move the world; these critics only ask that you allow their principle of evolution and the basic axiom of the adequacy of the human reason, and they will change every doctrine of Christian theology and remove the last vestige of idolatry in Christendom, i. e., faith in an infallible and inerrant book, "The Bible."

It is unnecessary for me to suggest the results of critical investigation in the study of the New Testament. With the historicity of the Gospel narratives largely, if not totally, discredited, the miraculous subtracted from it, first and last, the virgin birth, the deity of Christ, the resurrection, and the significant elements of the atonement barred by their "principles or canons of interpretation," the New Testament is devitalized and shrinks to the status of an Elizabethan drama.

Toward destructive criticism, criticism of the type just mentioned, the evangelical minister can have but one attitude, that of unalterable opposition. There can, however, be no virtue in ignorance and he can not afford to be uninformed concerning the issues and the principles underly-

ing the modern controversy over the Bible. The preacher is a specialist and as such he must know his field and his text book. Certainly it is a serious error to spend one's time studying *about* the Bible and neglect to study *the Bible*. Yet to literally be a man of "one book" today unfits the preacher to be a leader of a people awake to the problems of modern life and investigation; moreover, he will himself soon reach the limit of his own comprehension and fail in the effort to lead his flock into new pastures.

May we, then, for a closing moment turn our back on the destructive distortion of biblical criticism and consider what a minister may hope to find in a devout reverential pursuit of the science under consideration. A brief enumeration of the topics to be treated will perhaps suffice to indicate the breadth of the field and to furnish a hint of the interest to be found in them.

Biblical archæology; biblical geography; natural history, hermeneutics; apologetics; evidences of authenticity; authorship; dates; circumstances surrounding the writings; problems considered and the character and conditions of those addressed; such problems as these cannot be without interest to a thoughtful minister.

The practical application of the critical method to the preacher's problems will stimulate greater effort than their abstract consideration could possibly do. And the light shed upon his Bible by the facts of introduction will be of inestimable value. Personally, I very much doubt whether anyone can deal intelligently with, say, the First Epistle of John without a considerable knowledge of the background of the writing. What explanation which is approvable can be given the first chapter, or any chapter for that matter, without a knowledge of Gnosticism and its bearing on the contemporary church. The prologue to the Fourth Gospel and numerous passages in the writings of St. Paul will be greatly illuminated if the then current doctrines of Alexandrianism are known. Until one has discovered by critical investigation on his own part or that of another that 1 Corinthians is not indeed the first epistle which St. Paul directed to the church at Corinth, one can hardly get a synoptic view of the writing. Then if one may add some knowledge of the heterogeneous nature of the membership, the attack on the Pauline apostleship, and the peculiar moral problems of Corinthian life, it will greatly enhance the grasp of the discussion. Knowledge of the last epistle will enable the student to understand that

1 Corinthians is composed largely of answers to specific questions and efforts to correct actually existing errors and malpractices. A pathway through the entire epistle, as clear as daylight, is at once opened when one knows that some of the questions asked the Apostle had to do with the desirability of marriage or celibacy among Christians; the relation between master and slave, the eating of meat offered to idols; decorum in public worship; St. Paul's desires regarding a proposed collection; a schismatic condition existing over what we would term the call of the pastor; the relative value and significance of the gifts of the Spirit; proper observance of the supper of the Lord or the love feast; the place of women in a church newly hewn out of heathendom in the first century; and tinging every discussion the consideration of an insidious attack upon the Pauline apostleship by certain members of the Corinthian group. Not a few of these problems could be anticipated by one who had some knowledge of the facts revealed by the science of biblical criticism.

In the sense that the minister should give attention to such considerations as these, much more consideration than I think we customarily accord them, every minister should be a biblical critic, and as such, his pastoral ministry will be greatly enhanced in effectiveness.

May I suggest some questions which have occurred to me during the course of the writing of this paper. Some have suggested themselves long since:

1. Should a preacher ever preach his doubts? If he should not, would the consideration pertaining to destructive criticism find more than an incidental treatment in his public ministry?

2. When helpful texts on Old and New Testament introduction are easily available should not the minister be conversant with the outstanding facts of the subjects? And, should he not find some systematic way of instructing his laity regarding the salient points of the critical controversy?

3. Is any preacher's library complete until he has included in it a set of critical commentaries as well as those of a homiletical and exegetical variety?

4. Would it not be helpful if into the hands of our younger ministry there could be placed a carefully selected and classified list of the more suggestive works on biblical criticism and comment to aid them in building up their libraries and to direct their reading until they attain the experi-

ence and background necessary to select and read discriminatingly?

5. Is it basically more fair for the representatives of fundamentalism to assume that the liberals are a set of knaves than for the latter to assert that the fundamentalists are ignoramuses and fools?

SOME MEDITATIONS CONCERNING EVOLUTION

By J. WARREN SLOTE

EVOLUTION, according to Webster, is an unfolding, a manifestation of related events in a natural or orderly succession, a thing or series of things evolved. Evolution, as interpreted and advocated in current philosophical and theological thinking may mean one of several things. The agnostic and atheist interpret it to mean that all things evolved from an original bit of matter which contained the principle of expansion and reproduction, and when asked concerning the origin of that bit of matter, with its generating, reproducing and expanding power, they may even go so far as to say that the bit of matter, pregnant with life, the principle of expansion and power of reproduction, was the result of chemical reaction in the atmosphere. The theistic thinker interprets it to mean that all things evolved likewise from a bit of matter, but he allows that God made that original bit of matter, and placed within it the power of generation and the principle of reproduction, went off and left it, and that everything which now is has evolved of its own accord from Something which has been before it, that everything now is in the process of development, and that when all things have been fully evolved or developed, which may require countless ages, the fullness of time will be reached, at which time the millennium of peace, blessedness and perfection will come into its own. The teachings of evolutionists differ considerably, especially as to details, so that this does not include a statement of this line of thinking in all its ramifications; it is, however, in short, a general statement sufficiently comprehensive for the present purpose.

Practically all the conclusions of those who follow the lines of evolution in their thinking are the reasonings or deductions from certain facts which are the results of research in the various fields of higher education. No intelligent person will dispute the facts which have been discovered through research, although some of us may be

slow to agree with the reasoning and deductions from those facts. For example, some time ago some scientists found some large bones in a certain western country where they were working. They put these bones together as best they could, and those engaged in the research then concluded that they were the remains of an animal which had lived in the prehistoric age, the species now being extinct. It would be folly to dispute the finding of the bones, or the fact that they were the bones of a certain kind of animal, for those were facts, quite evident. The question was whether or not the animal was the kind of animal the conclusions of those scientists led them to suppose, and if so when that animal had lived. In this particular case, it happened that a farmer living nearby was found who remembered that a very large elephant owned by a circus which had died a half century before, was buried on his father's farm at that very spot. These bones were doubtless the bones of that very elephant. There was no occasion to doubt the fact of the bones, but when all the facts were known, the conclusions were far different from what they were with the evidence only partially in and the facts partially known. Thus we need not doubt the results of research in any field where evidence is conclusive, for we are sure that when research has concluded its work and procured all the facts relative to any given case, so that the deductions can be correctly drawn, those conclusions will agree with the statements of Scripture. A very noted archaeologist has stated that nothing ever discovered, with all the facts in hand, has been known to contradict any statement of Scripture, but that on the other hand scores of monuments stand to confirm Biblical statements. We are, therefore, willing to rest our case by accepting the Scriptures as they are by faith, believing them to be accurate and having confidence that any pages we do not now clearly understand will be perfectly plain when we have progressed far enough in our material knowledge and spiritual comprehension to understand the conditions under which they were written, and the purpose for which they were written to those for whom they were intended; and we believe further that in the meantime we can get some, yea, much, value from them by studying their application to us.

But why do we not accept the conclusions of those who follow the evolutionistic trend of thinking? There are several reasons:

First, we believe it requires more faith, if that word may be used in the sense of taking things

for granted, to believe that this world—with all its beauty, its design, its movements, its harmonious actions—evolved from an original bit of matter—speck of protoplasm, original cell, or whatever you choose to call it—than to believe that God, an all-wise, intelligent Being, with all power, made it by creative fiat. When I say we believe it easier to believe God made it by creative fiat rather than that it developed from a speck of protoplasm, or cell even with inherent life and power of reproduction and development, I am disallowing the position of the theistic evolutionist. If I should contend against the agnostic or atheist, whose position is hardly worth considering, I should say we believe God made the world by creative fiat because it is easier to believe in God and that HE made the world than to have faith enough to believe that this world grew out of nothing or developed from matter which originated through chemical combustion, the origin of which elements producing chemical combustion no one will even dare to attempt to explain. Some time ago I placed this argument before a very learned evolutionist in an eastern city. Imagine his reasonings when he said, "This happened so many billions of years ago we need not bother ourselves about how it came to be." What a wonderful premise on which to base such an important deduction as that of the existence of all things, concerning which philosophers have speculated for ages!

There is a second reason why we cannot quite acquiesce in the conclusions of the evolutionists, whether they be agnostic or theistic. They say man developed from the animals or through a line of beings with bodies similar to those of the animals. If so, why are not human beings now in the process of development? They say the development is so slow it cannot be noticed, but we say, if their deductions are correct, there should be some evidence of such development—some humans in the process of development to which they could point to demonstrate their contention. It seems to us as though the human race degenerates instead of improves, if left to itself. Certainly our civilization has advanced in some material things, as the result of education; but even at that, it is not certain that our civilization as a whole is more advanced than that of the ancients. We admit we have a different civilization. We have the telephone, the auto, the radio, the aeroplane, but can we compare in our intellectual achievements with the philosophers of Greece or with the planning of Roman or even Babylonian

generalship? Admitting that we are far beyond those of olden days in matters of education and material achievement, does that prove that man has really advanced? Or to put it more clearly, that he is evolving? You can educate an ape to eat with a knife and fork, to smoke a cigaret or a pipe, and to do various other stunts which indicate a condition of high understanding. Even then, the ape is still an ape, and there is no indication that all apes will smoke cigarets or eat with knives and forks, or even that such apes as have learned that and do it when commanded will develop into men. The point is simply this: Education does not prove evolution, or even improvement in its best sense. Man's nature cannot be evolved by material development. If we are to have conclusive proof that man is evolving, we must see that he is becoming better morally as well as mentally. Who would say that mankind is better now morally than several centuries ago, or even than in the days of Egypt, or of Babylon, or of Rome? I suggest that those who so contend read history carefully, and then study moral conditions today, and conclude.

There is a third reason why we are rather slow to accept the conclusions of the evolutionists, and that is because those conclusions mean that man in the process of development, will evolve of his own accord, and consequently needs no Savior to save him from his sins; in fact, a man who is a thorough-going evolutionist cannot be logical and believe in sin. All that may be wrong is simply an erroneous way of doing things, which has been handed down either in principle or practice and will be outgrown as the individual evolves. Of course, some evolutionists point to Jesus Christ as the great example and teach that we should follow Him, but this is poor advice, based on mistaken logic for if the gospel record be true, Jesus was deity; He claimed that for Himself, on many occasions, even stating that He and the Father were one. Logically, He was either deity or He was a hypocrite pure and simple. If He was deity, then the position of the evolutionist has no foundation, and if He was not deity, and He was a hypocrite and an imposter, why should we follow the suggestion of the evolutionist and endeavor to imitate Him? The fact is, evolution logically does away with the deity of the Son of God, with His miraculous birth, with sin, with the fact, yea, even with the necessity of the atonement, and with all the benefits coming to us therefrom. The interpretation of the term, "atonement," by the evolutionist is so foreign to the

biblical interpretation that it should not be in the vocabulary of the evolutionist. To be perfectly frank, he should coin a new word to convey his meaning, just as the Apostle Paul coined a new word to express the content of divine benevolence when he wrote of it in the thirteenth chapter of the first epistle to the Corinthians. Evolution does away with the Bible as God's Word, for God hath not spoken, and all the Bible can be is a record of man's outreaching towards infinity and his impressions and experiences in a quest for spiritual things. We cannot agree with the evolutionists on this point, for we believe God sent His Son into the world to die for the redemption of mankind, and that God's Spirit moved upon men of old and inspired them to write the Scriptures to help us understand the purpose of the coming of His Son into the world, in fact the meaning of all God's dealings with the race.

And so we might go on indefinitely but it is not necessary. To the evolutionist, we suggest that he state what he believes without clothing his ideas in expressions which have been current in religious life for centuries. If the evolutionist will say what he believes, in language which the ordinary layman can understand, there will be few adherents from the ranks of thinking Christians, for no man can accept the teachings of modern evolutionists, and at the same time retain his faith in the Bible. This writer believes most people will prefer to retain their faith in the Bible and reject the claims of evolutionists, if they understand them, rather than to reject the Bible, and accept the teachings of the evolutionists.

But why argue against the foibles of the evolutionists? Jesus said, "Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem; and ye are witnesses of these things. And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Here is the command of Jesus to His early disciples and it is His command to us. What we need to do is to embrace and understand the positive message of the gospel, tarry for the anointing power, and then go forth in personal evangelism to the ends of the earth, proclaiming the good news of salvation from sin, death and hell. If we accept and understand the gospel, and experience it, evolu-

tion will not bother us; if we get the divine unction, and proclaim the gospel, evolution cannot stand before us; instead, as did the fishermen and others of the first century, we will capture the citadel.

Would it not be wonderful if every preacher and layman could and would have the gospel in his heart, and in his mind, and the love of God permeating his being, and the unction of the Holy Spirit on his testimony so that they would go forward with one purpose, viz.: to carry the knowledge of His sufferings, His death and His resurrection to every creature on the earth! I should say it would be indeed a Legion, clear as the sun, fair as the moon, and terrible as an army with banners!

CHICAGO, ILL.

HERE AND THERE AMONG BOOKS

By P. H. LUNN

SEVERAL years ago I talked with an old gray haired preacher—a veteran of the cross—who, in a gentle, non-censorious spirit spoke of the dearth of outstanding preachers in the holiness ranks of today. Since then, especially, I have paid more attention to the structure and plan of sermons to which I have listened. Every preacher who is of any account at all wants to be a good preacher. I have met some who did not care or want to be known as visiting pastors, others who did not aspire to be financiers and publicity men, but they all aspired to be good if not great preachers.

I was led into the foregoing train of thought by picking up Henry Sloane Coffin's book, "What to Preach" (Doran \$2.00). This volume contains four lectures delivered to theological students in Scotland. The author is professor of Homiletics and Pastoral Theology in Union Theological Seminary and is well known both here and across the water. He has evolved a happy and somewhat different method of dealing with the mechanics of preaching and heads his four lectures as follows: Expository, Doctrinal, Ethical, Pastoral and Evangelistic Preaching.

I suppose almost every preacher excels in one particular field of preaching and the tendency might be to become top-heavy along that one line, a pastor, especially.

There isn't a great deal of generalizing in this volume but Dr. Coffin's purpose is to give work-a-day suggestions that will help the preacher to

find material for sermons in each one of these four classifications.

The following quotation under "Expository Preaching" is a good sample of the helpfulness of these lectures and incidentally it indicates the author's stand on the much mooted question of novelty and the sensational in the church program (Yes, holiness preachers and churches are not immune from this new-fangled panacea for dwindling crowds and failing interest).

"Or suppose he (the preacher) arranges courses, as hosts of his predecessors have, in the questions which are asked on the pages of the Gospels. I say these are not novel courses, and indeed why should a preacher seek novelty when there is so much ignorance of the contents and meaning of the Bible, and the well-worn highways serve to show where preachers have found the most rewarding material? The cult of novelty in the pulpit may easily deprive a congregation of the great staple experiences of the Christian faith. Let a man look at the familiar passages with his own eyes, and interpret them in the light of his own observation and experience, and they will come with sufficiently fresh meaning and power to hold his most seasoned hearers' attention and win home to their hearts and consciences."

Here's a splendid suggestion in the same lecture: "Expository preaching is not without its dangers. One is that of seeming to be dealing with the past rather than the present life of God in the world. Preachers are apt to start with the situation in the passage of Scripture. It is better to begin with something contemporary, and then relate that to the historic treatment of a similar matter in the Bible."

Dr. Coffin opens his discussion of Doctrinal Preaching by a straight-from-the-shoulder defense thereof: "The preacher who would teach religion must give his people an interpretation of God's life with men; he must preach doctrine." . . . "A preacher must teach what Christian fellowship with the Unseen is, what believers find in their relations with God, how communion with Him is established and maintained."

What do you think of this statement? "Dr. Lyman Beecher wrote to one of his sons: 'Have one sermon a week that will tax your intellect and the intellect of your hearers.'" I'm indulging right now in a moment of reflection wondering in how many cases last Sunday morning congregations left the service to "think on these things."

Under "Ethical Preaching" the author cites

of the origin of life that are unsupported by facts are true. There is nothing consistent in teaching the Fatherhood of God as the very essence of Christianity and in the same breath denying that God is the Author of our being."

The author's deep-seated convictions as to the vital importance of the essential elements of Christian faith in the teaching program of the church and the necessity of inculcating them in our children and adults as an antidote to modernism and atheism in church, school and press, are apparent on every page.

This book is full of material for preachers.

FACTS AND FIGURES

By E. J. FLEMING

The 1926 Hand Book of the Churches shows that the twenty-eight Protestant evangelical denominations constituting the Federal Council of the Churches of Christ in America reported the following grand totals:

Number of churches, 147,252; ministers, 116,644; members, 22,455,594; Sunday schools, 143,993; Sunday school members, 16,392,020; total amount raised for all purposes, \$439,363,524.53. Of the

total amount raised for all purposes, the Methodist Episcopal Church leads with \$97,020,767.00 (figures for 1925); the Protestant Episcopal Church, \$88,604,943.81; Presbyterian Church, U. S. A., \$57,382,988.00.

There are at present 125 chaplains serving in the United States Army with their credits as follows: Colonel, 1; Lieutenant Colonel, 4; Major, 6; Captain, 110; First Lieutenant, 4. Army chaplains are distributed as follows: Roman Catholic, 23; Methodist Episcopal, 19; Presbyterian, U. S. A., 11; Protestant Episcopal, Northern Baptist, Southern Methodist and Congregational, 9 each; Disciples, 8; Southern Baptist and Lutheran, 7 each; scattering, 14.

The number of chaplains in the Officers' Reserve Corps as of December, 1925, was 1,146. Of that number Roman Catholic, 222; Methodist, 213; Presbyterian, 167; Episcopal, 166; Baptist, 137; scattering, 241. Included in the total of 1,146 are 38 colored chaplains, of which 14 are Methodist Episcopal; 13. Baptist; 6, Presbyterian; 2, Episcopal; scattering, 3.

There are 85 chaplains in the United States Navy, distributed as follows: Presbyterian, 16; Catholic and Methodist, 15 each; Baptist, 14; Episcopal, 11; scattering, 14.

SERMONS ON BOOKS OF THE BIBLE



By Wm. W. Hamilton, D. D. Something new in a book of sermons! The result of the author's experiment in preparing and presenting a series of sermons on the books of the Bible in such a manner as to hold the attention of an audience so varied in age and interest as the usual Sunday morning congregation. The venture was received with unusual interest and unexpected appreciation, followed by request and urgings to publish the series in book form.

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Volume 2 has ten sermons, from Job to Daniel inclusive; 237 pages Price \$1.75

A PREACHER'S Working Library

A preacher will to a certain extent follow his own tastes and inclinations in selecting books to use as source material for sermons but there are some books that every preacher should have at his elbow to use constantly as a Reference or Working Library. A list of such books is given here.

Clarke's Commentaries (6 vol.)	\$15.00
Matthew Henry's Commentaries (6 vol.)	17.50
Bible Commentary (1 vol.) by J. F. & B.	3.50
Strong's Exhaustive Concordance	7.50
Cruden's Concordance	2.25
Treasury of Scripture Knowledge	3.00
Peloubet's Bible Dictionary	2.50
Nave's Topical Bible	7.50
One Thousand Evangelistic Illustrations	1.50
Funeral Sermons and Outlines	1.50
Pastor's Funeral Manual	1.75
Advertising the Church	1.25
Historical Geography of Holy Land	2.00
Moffatt's New Test. (Parallel Edition)	2.50

Preacher's Requisites

We list here some of the items in which preachers may be interested either for personal or church use. If you do not find in this list the particular article you have in mind, please drop us a line about it. We can furnish anything on the market at manufacturer's or publisher's prices.

COMMUNION SERVICES

Pastor's Individual Communion Outfit. Contains tray of six glasses, flask and bread plate; all in handy Morocco leather case, size $6\frac{1}{2} \times 2\frac{1}{2} \times 3\frac{3}{4}$ in. Price \$8.25

For prices and description of regular Individual Communion material send for special circular and price list.

COLLECTION PLATES

We have a substantial wicker collection basket in two sizes: No. 1, 10 inches in diameter; 3 in. deep. \$1.25. No. 3, 7 in. in diameter; 2 in. deep. \$.75.

Aluminum Collection Plate. 10 in. in diameter, finished in imitation walnut, baked enamel. A substantial, economical plate with walnut appearance; plush bottom. Price \$3.60

MISCELLANEOUS

Book Rack. For Bibles and hymn books. Made of plain oak with dark, golden oak finish. Size 24 in. long. Price each \$1.00

Challenge Dictionary Holder. For large dictionary or for large Strong's or Young's Concordance. Complete description furnished on request.

Price \$8.50 plus transportation
Envelope Holder. To be attached to backs of pews or chairs. No. 18. Oxidized Copper finish. Inside dimensions, $2\frac{3}{4}$ in. wide by $2\frac{1}{4}$ in. deep Per 100, \$12.00

Pastor's Funeral Outfit. Consists of Manual and four small hymn books all, in neat cloth case with clasp and handle. If complete manual is not desired the Manual and song books may be had separately.

Complete Outfit, \$2.90

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Hymns of Hope. These little hymn books contain the same hymns found in the Funeral Manual. Bound in limp cloth. Each .25

Pastor's Pocket Record. Used by pastors of all denominations. Has space for recording following items: 63 church officers, 714 members; 6426 pastoral calls; 42 communion services; 126 baptisms; 84 marriages; 105 funerals; 273 sermons; 63 addresses; 168 new members; texts suggested; themes for consideration; new books; engagements; money received and how disbursed, etc. .75

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No. 84. 15x20 in.	.40
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No. 87. 11x14 in.	.20
No. 88. Folder style. $6\frac{1}{4} \times 10$. With envelope	.25
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