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**THE PREACHER'S MAGAZINE**  
J. B. Chapman, Editor

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**01 -- HOW MAY THE PULPIT RETAIN ITS POWER? -- J. B. Chapman**

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

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

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

**their support fore orthodox members, and Universalist laymen must hide among orthodox believers to avoid the cost of supporting a cause in which they cannot possibly have any very vital interest.**

**The pulpit can retain its power only by serving in the place it was ordained and established to fill. And from the earliest times preachers of the gospel of Jesus Christ were nerved for their task by the fullest conviction that it "Hath pleased God by the foolishness of preaching to save them that believe." It is too early yet to celebrate, and entirely too early to relent in the fight; but the fact is, nevertheless, that Modernism is losing out and must lose out. A few preachers, on account of their outstanding ability, will be able to hold their places until they die, if they do not insist on living too long, while preaching an emasculated gospel. But all from the highest to mediocre and down are losing out and shall lose out. Why should men, women and children keep up a punctual attendance upon the service of the house of God when the message heard there is not essential, anyway? Why should men pour out their money (and remember that the Church has always been supported by the small gifts of the many and not by the large gifts of the few) to support the gospel if men can be saved without it? Now the fact is they will not do it -- they are not even doing it in the proper sense now. Fundamentalism is winning and is bound to win. Otherwise the Church would disappear and the ministry would perish.**

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

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

and enlarge their Sunday school facilities and to go in for a genuine soul saving and character building program. The modernistic pulpit is, indeed, losing its power. But sin is still sin and the Holy Spirit is still here to reprove sinners, and convicted sinners still long for the assurance that the message of the cross brings to them.

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## 02 -- WHAT OF THE CHURCH YEAR? -- J. B. Chapman

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

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

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

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## 03 -- LETTERS ON PREACHING -- By A. M. HILLS

### XXVI. Illustrations

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

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

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

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

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

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

## II. Notice the different kinds of illustrations.

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

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

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

"He that dwelleth in the secret place of the Most High  
Shall abide under the shadow of the Almighty.  
For He will deliver thee from the snare of the fowler,  
And from the deadly pestilence.  
He will cover thee with his pinions.  
And under his wings shalt thou take refuge."

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

Isaiah described the awful condition of the backslidden, sinful nation in these striking words:

"Ah, sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly! they have forsaken Jehovah, they have despised the Holy One of Israel, they are estranged and gone backward. Why will ye be still stricken, that ye revolt more and more? The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and fresh stripes: they have not been closed, neither bound up, neither

mollified with oil. Your country is desolate: your cities are burned with fire: your land, strangers devour it" (Isaiah 1:4-7).

**What striking imagery! What picture words!**

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

Many thought Thomas Guthrie, of Scotland, was the greatest preacher of his day. What a use of words he had! Listen to this:

"Like the branches of the weeping willow, the affections of the natural man droop to the earth, and sweep the ground; harmless or deleterious, their bent is earthward. This world is his God; his heaven is here; his ten commandments are the opinions of men; his sins are his pleasures; his prayers are a task; his Sabbaths are his longest, weariest days; and, although no sheeted ghosts rise at midnight and leave the churchyard to walk the world till cock-crowing or break of day, in thoughts of God, of judgment, of eternity, he has spectres that haunt him, to escape from which he flies to the arms of vice, plunging deeper into sin."

What audience is there whose attention would not be riveted by such gripping words?

Another Scotchman, Doctor Maclaren, showed his knowledge of the power of words when he wrote,

"Every sin tells upon character, and makes the repetition of itself more and more easy. 'None is barren among them.' And all sin is linked together in a slimy tangle like a field of seaweed, so that a man once caught in its oozy fingers is almost sure to drown."

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

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

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

**This kind of illustration requires great art and skill; but when well used it is most effective. Dr. Pattison quotes Dr: Guthrie again on this special point:**

**"By awakening and gratifying the imagination, the truth finds its way more readily to the heart and makes a deeper impression on the memory. The story, like a float, keeps it from sinking; like a nail, fastens it in the mind; like the feathers of an arrow, makes it strike; and like the barb, makes it stick." This masterful orator here uses four similes to picture the wondrous power of a story -- illustration. Many preachers effect to despise it as beneath their dignity. We admit that stories can be long-drawn out and become prosy and powerless. They can also be too numerous, so that their combined effect is to hide and bury the truth which they were intended to enforce and make clear and vivid.**

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

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

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



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

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

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

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

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#### 04 -- HINTS TO FISHERMEN -- By C. E. Cornell

##### Ram's Horn Sermons

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

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

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

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

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

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

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

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

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

**Grumbling in a Christian is a sure sign that he does not pray enough. Those who are sure of going to heaven want to take the whole world with them.**

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

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

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

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

**Words of Wisdom from Washington Washington gave utterance to many striking sentiments that are pertinently applicable today. They are as wholesome as when first given to the world: Peace with all the world is my sincere wish.**

**Observe good faith and justice toward all nations.**

**The Constitution is the guide which I never can abandon.**

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

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

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

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

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

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

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

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

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

### **The Holy Spirit Is The Conservator Of Orthodoxy**

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

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

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

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

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

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

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

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

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

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

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

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

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

**"Often the new convert is told that if he would have joy, he must seek it in doing every duty. Thus, duty, a term used only twice in the New Testament -- and**

then having no reference to the Christian life -- usurps the place of the Paraclete, the well-spring of perennial joy."

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

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

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

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

### **A Very Remarkable Prayer**

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

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

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

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

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

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

### **Those Terrible Children Of Ours**

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

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

### **Apostasy**

**When one has professed the grace of entire sanctification, be he layman or preacher, and then deliberately -- because of advantage or otherwise -- refutes the doctrine and experience, and goes further and questions the eradication teaching, giving out that "he never saw a sanctified man or woman, and that all that anyone has to do is to repress the carnal mind," that man or that woman is more than a backslider, he or she is an apostate, and greatly in danger of finally losing the soul. Such an individual is fearfully near crossing the dead line.**

**We have known a number of preachers especially who over a period of years drew Nazarene money to support them, professed to be in harmony with our usages**

and doctrines, who all the time in their hearts were false to our teachings, all of which came to the surface when they left us. This kind of a life and a lie is pure and simple hypocrisy. I would rather go to the judgment from the heart of Africa than to go there from a double, deceptive life.

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

### **Little Sparks**

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

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

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

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

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

"Killing time" is murderous business.

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

### **Lips That Touch Rum Cannot Wed In Takase**

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

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

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05 -- ILLUSTRATIVE MATERIAL -- Compiled By J. Glenn Gould

The Inner Light

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

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

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

### **Walking As He Walked**

**The earliest language was picture language. As S. D. Gordon says, it is a great help sometimes to dig down under a word and get the picture. Here is a man standing on a roadway, earnestly beckoning, and pointing to the road he is in. The Old Testament word for this picture of our word follow in literally same road, and the word which Jesus himself used means in behind. Follow me, take the same road that I do, get in behind and help in my work -- that was what the call of Jesus meant to Andrew and Peter, James and John, and Matthew.**

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

**Our feet do follow our eyes. We look steadily at what is good, and we walk towards it. We fix our eyes on what is wrong, and we find ourselves drawing near it. This is what the Bible means when it bids us run "looking unto Jesus." As we look**



to Him every day, we come ever nearer to Him, and grow more like Him. Our feet follow our eyes. We ought to walk even as He walked. -- Tarbell's "Like Christ."

Says Dr. Louis Albert Banks: "Some of you remember the story which the elder Hawthorne tells of the great stone face up among the New England hills. The boy Ernest, sitting one evening with his mother and looking off at that noble profile, heard for the first time the tradition that there was coming some day a man with the same gracious features, a man who would in his own character embody those graces of personality which would give him a right to such a face. The old legend sank deep into the heart of the boy, and he watched the strange and beautiful face all through the days of his boyhood, and on through youth and middle age, and finally into old age. Three times it had been rumored that the man who would resemble the great stone face was coming, and thrice Ernest had been disappointed. Yet every day of his life, without knowing it, he had been influenced in his conduct and in his thought by that strangely noble stone face outlined against the sky. Again, and again, and again, as the years went on, he had looked with reverence, almost with worship, on the benign features of that rudely chiseled face and thought about the beauty of the character which the man who should resemble it should possess. And all the while he had been trying to do his duty day by day and faithfully fill his little niche in the common life about him. One day a famous poet came to see him. They went out at the setting of the sun, and Ernest, then an old man, addressed the people, as was his wont, upon some simple but beautiful theme. As the rays of the setting sun fell first on the great stone face and then on Ernest's face, the poet exclaimed, 'Why, Ernest himself is like the great stone face.' So as we live in fellowship with Jesus Christ, bearing the cross with Him, walking with Him daily in service as He goes about doing good, as we study His personality, as we enter into His joy in saving the lost and bringing gladness to the sorrowful heart, keeping ever before us His character as the One altogether lovely, we shall become like Him, and shall enter even here into the realization of that most precious promise of our immortality that there we shall be like Him."

### **A Well Of Water Springing Up**

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

### **The Irony of Jesus**

**A more elaborate and more amusing episode is that of the Pharisee's drinking operations. We are shown the man polishing his cup, elaborately and carefully; for he lays great importance on the cleanness of his cup; but he forgets to clean the inside. Most people drink from the inside, but the Pharisee forgets it, dirty as it is, and leaves it untouched. Then he sets about straining what he is going to drink -- another elaborate process; he holds a piece of muslin over the cup and pours with care; he pauses -- he sees a mosquito; he has caught it in time and flicks it away; he is safe and he will not swallow it. And then, adds Jesus, he swallows a camel. How many of us have ever pictured the process, and the series of sensations, as the long hairy neck slid down the neck of the Pharisee -- all that amplitude of loose-hung anatomy -- the hump -- two humps -- both of them slid down -- and he never noticed -- and the legs -- all of them -- with whole outfit of knees and big padded feet. The Pharisee swallowed a camel -- and never noticed it (Matt. 23:24, 25). It is the mixture of realism with absurdity that makes the irony and gives it force. Did no one smile as the story was told? Did no one see the scene pictured with his own mind's eye -- no one grasp the humor and irony with delight? Could anyone, on the other hand, forget it? A modern teacher would have said, in our jargon, that the Pharisee had no sense of proportion -- and no one would have thought the remark worth remembering. -- Dr. T. R. Glover.**

### **The Justice And Mercy Of God**

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

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

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

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

## **Concealed Glory**

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

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

## **False Lights**

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

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## **06 -- TIDBITS OF MISSIONARY INFORMATION -- By Roy G. Coddling**

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

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

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

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

**Newspaper evangelism is winning souls to Christ in Japan.**

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

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

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

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

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

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

**The fact that the Hindus of higher castes in Western India do not permit those of lower castes to enter their temples -- even those of Vithoba, one of the most democratic of their gods and worshiped by many of the "untouchables" in that part of India -- is calling forth an angry and widespread protest from the Mahars and other depressed castes. A little over two years ago I was permitted to see something of the beginning of this protest when I attended a big meeting of the Mahars near Buldana, Berar. And a number of years earlier I had found the Kolis (a much higher caste), in the foothills of the Western Ghats, talking revolt from the oppression of the Brahmans. How ripe a time is this in India for aggressive evangelism in the power of the Holy Spirit!**

**On the front cover of the Missionary Review of the World for December (their jubilee number) is an instructive design which shows by different shadings in true**

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

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

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

07 -- THE PREACHER HIMSELF -- By E. P. Ellyson

### III. His Spiritual Culture

A lawyer once came to Jesus with the question, "Master, which is the great commandment of the law?" The answer to this question will indicate man's first and greatest obligation. What will this answer be? Will this commandment pertain to some particular outward action, something special to be done or some great service in the world; will it be some outward performance or show? In answering, "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." Jesus then went a step farther with His answer showing that there is another or additional obligation that is next in order and that these two encompass the whole of man's obligation. He says, "And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:3540). Here Jesus reduces all the requirements of both the law and the prophets, the whole obligation of man, to a subjective condition that reaches out in two directions, which condition is expressed by the one word "love." Paul, following

this lead, tells Timothy in one of his letters, "Now the end of the commandment is charity [love] out of a pure heart, and a good conscience, and of faith unfeigned" (1 Tim. 1:5). Paul locates this love in the heart, the subjective life, and that in a state of purity.

We must not however separate this word love altogether from the outward life of actions and confine it to the subjective life. The love itself is something subjective, but if it is subjectively present it is very sure to manifest itself in outward actions and attitudes. Behind all action is motive and behind attitude is character, and the real value and merit of all is that which is behind it. This, Jesus says, should be love. The thing of first importance is not action, is not service; there must be action and service but first in importance is the character of the person and the motive for that which is done. Unless there is love there is no real merit, only the love service is the successful and worth while service.

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

Paul goes yet further in his analysis of this love. It is this agape, this charity-love, that he describes in the following terms: suffereth long, is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, never faileth (How much love as thus described do you possess?). He then goes on to say

that without this love one is as "sounding brass" or a "tinkling cymbal" and that he is "nothing" and is profited nothing (1 Cor. 13:1-8). In this wonderful description we have love as a state or condition of longsuffering, kindness, humility, patience, forbearance, faith, etc., love as encompassing all of the graces and elements of disposition that belong to the ideal Christian life.

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

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

Not at all to take the loving of God from the first place, but because the preacher's special work is so largely a service to others, let us spend a moment in emphasizing the importance of this side of the obligation. Man is God's creation and He holds him as His sacred property and identifies him closely with Himself as to treatment. Jesus plainly tells us, "Inasmuch as ye have (or have not) done it unto one of the least of these my brethren ye have (or have not) done it unto me" (Matt. 25:40, 45). The writer to the Hebrews tells us, "God is not unrighteous to forget your work and labor of love which ye have shewed toward his name, in that ye have ministered unto the saints and do minister" (Heb. 6:10). Solomon tells us that "He that hath pity upon the poor lendeth to the Lord" (Prov. 19:17). And Jesus tells us again, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me .... And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:40, 42), and then utters this terrible warning, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6). In the light of these verses, how do snobbishness, highbrowing, cold-shoulder, unkindness, neglect of helpfulness and such like things appear?

**These all are but manifestations of conditions of the heart. Loving God is first, but loving the neighbor as one's self is a very close second and is necessary in the Christian life. There really can be no separating of this love; where it exists there will be both love to God and love to man. "If a man say, I love God and hateth his brother he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen" (1 John 4:20).**

**The preacher who succeeds must possess and be possessed by this love, and the more of it he has the larger will be his success. Love is capable of enlargement in human experience. In the subjective life of the growing, progressing preacher this love will "abound yet more and more" (Phil. 1:9), and will "increase and abound in love one toward another, and toward all men" (1 Thes. 3:12). But all are not thus abounding. There is the possibility and the danger of love waning instead of increasing. In one of the letters to the seven churches of Asia the charge is very seriously made, "Thou hast lost thy first love (Rev. 2:3), not all love, but the "first love" fervency. This is a marriage figure, the first love is the love of the courtship and the "honeymoon." After the marriage has taken place, and the responsibility of home building and support is realized, there may be less of visiting the ice cream parlor and less of certain knickknacks than in the courtship and honeymoon days, but the successful married life will then have in it no less of real love, no less of kindness and consideration and the other graces that belong to this life, than before; there will be changes in the form of manifestation but the love will only grow deeper and deeper. But there is a danger of losing this first love. Unless there is a carefulness this fervency of love may be lost. Too often it is lost, sometimes almost unconsciously, through neglect and the pressure of the cares of this life, and unsatisfactory and serious results follow. That estrangement which finally leads to divorce begins with waning love. Where the first love is retained and increases there can never be any such separation. But we are not thinking so much of the married state as of the Church and the Christian life. This church at Ephesus had lost its first love. It possessed many things that were commendable, but for this loss it was judged and must repent or lose its light-holding power.**

**All backsliding and all loss of spiritual power begin with waning love. Love never stands still, it is always either increasing or waning. In the rush of these days and the strong allure of the world, it is quite easy to lose the fervency of the first love of the newly born Christian life, and the only safety is in increasing love. Probably in the majority of cases there is some experiencing of this loss of the first love. As the tasks increase and become common it is quite easy to lose that first fervency of love for the work with which the preacher was possessed at the beginning. Too many preachers have this experience of waning love and drift into routine professional service. And they are quite sure to have this drift unless special, determined attention is given to spiritual culture, to the increase of this love, to growth in grace. Seeing this danger, it is no wonder that Moses, in his closing address to Israel, exhorted them, "I command thee this day to love thy God" (Deut. 30:10); nor that Joshua in his farewell address, said, "Take heed therefore unto yourselves, that ye love your God" (Josh. 23:11); nor that Paul prayed so**



earnestly that this love might increase, as in the two cases cited above. There is small hope for the success of the preacher except where there is a continued spirit culture, which insures a growth of grace and of this fervency of love for God and man and increase of passion for and interest in the work. (to be continued)

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

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## 08 -- THE GREEK TESTAMENT IN THE LIGHT OF RECENT RESEARCH -- By Basil W. Miller

### Studies in Textual Criticism (Continued)

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

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

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

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

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

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

**The Egyptian Versions.** These versions are often called Coptic, which is an abbreviation of Aiguptios. Many Jews lived in Egypt, especially in Alexandria, and soon Christianity gained there a foothold. Up the Nile was found the Coptic language, a debased language from the ancient Egyptian, written mostly in Greek letters. In the second century this came about and formed a bridge between the

**Greek and the Egyptian. The dates of these versions are uncertain, but probably between 200 and 250 A. D. There are two outstanding versions of this. The best is the Sahidic or Thebaic. This is a rough translation, often leaving out many conjunctions, and using Greek words. The text is a mixture between the Neutral and the Western. The Bohairic or often called the Coptic is the official version of the Coptic Christians. This presents the Greek in a fair manner, though there is no distinction between the participle and the finite verb. There is no passive voice. Unfortunately but few scholars read the Coptic.**

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

**Out of the confusion in the Old Latin MSS., both African and European, Pope Damascus (366384) asked Jerome to make an authoritative version of the Latin Bible. He was a scholar of the first rank and hence well equipped for this task. He used the Old Latin MSS., as well as Greek MSS. At first this translation was strongly attacked as being unorthodox from the standpoint of text, as was that from which the Revised Version was translated. But gradually it came into its own and was finally used as authority. Augustine used this text for the Gospels in his writings. The term Vulgate was used of this translation in 1846 by the Council of Trent. Wordsworth and White have published a critical edition of the Vulgate. Much has been written on the Vulgate. The text usually found is that of the Clementine Vulgate, which through long use is not the correct text. *Novum Testamentum Domini Nostri Jesu Christi Latine*, by Wordsworth and White, is the best text available. This can be purchased from the Massachusetts Bible Society, Boston, Mass, Price \$1. If one will buy a first year Latin book, and Nunn's *Ecclesiastical Latin*, and Harden's *Dictionary of the Vulgate*, in a month or so the treasures of the Latin Testament will be unlocked to him. As the knowledge of Greek is declining, through seminaries not requiring this for graduation, there is a gradual increase of the study of Latin by the clergy.**

**Writings of the Fathers. But the story of the materials for the regaining of the original text of the New Testament is not yet told. There remain the writings of the Fathers. If all Bibles, of all classes, were entirely blotted out, and also effaced from the memory of men, still it could be rewritten entirely from the quotations of the early Church Fathers. Of the chief Greek writers we name Marcion, Justin Martyr (who wrote during the last of the second century), Irenaeus, Clement of Alexandria, Origen, and Eusebius, who wrote a massive history called, *Historia Ecclesiastica*, and a score of others too numerous to mention. Of the Latin writers there are**

**Tertullian, Jerome and Augustine, all of whom wrote concerning the New Testament and quoted from it. It is in these writings that we locate the references from the Greek Testament, and by means of them many times we are able to decide between two alternative readings.**

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

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

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

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

**The Canons of Textual Criticism.** Through the ages the scholars in these realms have arrived at the following rules for deciding between the various readings in the several manuscripts: 1. That reading must be preferred which explains the origin of all others. 2. As a rule, the more difficult reading is likely to be the correct rendering. 3. The shorter reading is usually more genuine. Scribes more often added than they omitted words and phrases. 4. The reading characteristic of the author of the book is most liable to be correct. These canons will aid the student in deciding between various renderings in the manuscripts. If one has a Greek Testament with various readings given at the side, these can be used to good advantage in helping to decide which is correct. The minister who is interested in textual criticism should by all means have *Discounter, Novum Testamentum Grace. Edition Octavia critic major*. This carries all the various renderings from all the principal manuscripts, versions and the fathers on every word and passage in the New Testament. By use of this book and the several canons for selecting the best readings, and by weighing the evidence of books and groups of manuscripts, one can arrive at a knowledge of the text through his own efforts. This is good practice for the student of the New Testament; it gets him in closer contact with the original manuscripts.

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

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**09 -- A PASTORAL QUESTIONNAIRE -- By A. E. Sanner**  
(In three parts)

**Part Iii**  
**What Shall The Pastor Do?**

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

**15. If he doesn't know what to do? Don't do anything in that particular case. Just wait. Hold steady. Find your bearings, and act when you can decide upon the proper course, The enemy of your soul and your work would often "rush" you. Often we read of justices in our great courts who take cases "under advisement," and plainly state that after they have had time to properly consider the matter in hand, they will render decision. It isn't often that you have to commit yourself "right now" in a hard ease. But suppose decision must be made, and you are in doubt? Then rely upon your best judgment in the case in hand, pray God for guidance, do your best, and render your best.**

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

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

**18. If a division develops in the church? The pastor must not become a party to it in any way, if there is any honorable way to keep out of it. \_ And by thus doing, he will keep himself where he can be the peacemaker again. He must by all means labor, pray, beseech, weep, to head off the division and heal the wound. Else, "A house divided against itself cannot stand." But concerning division in churches, I must here with bowed head in shame add, that most divisions are caused by preachers, or permitted by them to be caused over them. Pity. Young preacher, resolve right now to know nothing among the people, save Jesus Christ, and Him crucified.**

**19. If he is tempted to preach at a woman in his congregation? If he is tempted to hurl invectives at her and demean her because of her wedding ring, or her dress, or her bobbed hair? Resist temptation. Just a minute, brother, I'm not through. Let's have a vote. Let everyone who has seen that woman helped by being**

demeaned, by being compared to the harlots of Paris, by being scoffed and laughed at, by being ridiculed, please stand up. There are none standing up. So there must be a better way. Your church will starve on such preaching, so take the right way. Your regular menu must be gospel milk and meat. If the dress question must be discussed in your public service, don't demean and be sarcastic, but with kindness, sincerity, sense, reason, and with consideration for the victim of worldliness, state your case. Refuse to be the tool of the devil, by the subtle power of suggestion: to poison the minds of your hearers.

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

21. Shall he preach against tobacco? Yes, but there are two ways to preach against tobacco. The wrong way and the right way. The former is the way we have heard so much, of unkind references to the man who uses it; the latter the way of discussing the intrinsic evil of the weed itself and its injury and its sin, while sympathizing with the man who is enslaved by it. You can help a man if you have his respect and confidence.

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## 10 -- FACTS AND FIGURES -- By E. J. Fleming

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

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

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

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

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

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

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

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

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Did you ever consult your Matthew Henry's Commentary for sermon outlines? The following is very suggestive on the subject "Wealth:" 1. Care in getting. 2. Fear in keeping. 3. Temptation in using. 4. Guilt in abusing. 5. Sorrow in losing. 6. Responsibility in administering.

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

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

\* \* \*

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

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



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

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

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

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**The following items are of interest:**

**In the continent of Africa about 12,000 separate languages and dialects are spoken, of which 500 are used in large areas. Christian literature has made a very modest inroad upon this language mass by producing Christian literature in 243 of these languages. It is said that less than 100 languages can show as many as five books, and only 17 of them are able to claim 25 books.**

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

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

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

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

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

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

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THE END