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The Preacher's Magazine

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J. B. Chapman, Editor

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ON PASTORAL VISITING

All efforts to divorce the preacher and the pastor have failed. The man who preaches to the people is the man to visit in their homes, for each phase of the work is the counterpart of the other. If people have heard a man preach, they will appreciate a visit from him. If he has made a good impression by means of a visit, then the members of that family will want to come and hear the elder preach. Of course, in a large church, it will not be possible for the preacher to do all the visiting. But wherever a family must be called upon a number of times, in case of continued sickness, the preacher should by all means do part of the calling.

One successful pastor says he is careful not to take a Bible or Testament with him when he goes out calling in the homes of the people. Then when the time comes for worship before leaving the home, he asks for the loan of their Bible. If no Bible is available, he passes the matter and prays without reading. But the next time he calls in that home a Bible is usually offered him. If the Bible is hard to find, even then a good work has been done; for after that the family will see to it that the Bible is in a more convenient place. And in any case, people like to have the preacher read out of their Bible. After the visit the Book seems more sacred to them and they will be inclined to read it more and with better appreciation themselves.

An observer remarks that there are many instances in which the pastor must listen rather than speak. And we ourselves have made appointments with a troubled soul in order that we might supposedly give some helpful advice. But when the time came, we found that our principal duty was to listen sympathetically to the recital of many trials and griefs. At the end, although we said only commonplace thing like, "Well, shall we pray," we were rewarded by the grateful thanks of the tested one and the heartfelt expression, "You have helped me so much."

Then there are times when the pastor must not listen. For there are a few people who want the pastor to call in order that they may have opportunity to bite the backs of the other members of the church and the citizens of the neighborhood. When a case of this kind is encountered, the pastor must either rebuke the spirit openly or else he must protest against it by the exceptional brevity of his stay. There is no more difficult case to deal with than that of the knocker.

It is remarkable how so many people who are without church connections appreciate a call from the pastor. Frequently a family is won to Christ and the church simply because they were touched with the kindly interest shown in them by the pastor. But on the other hand, if they find that they are left out when the pastor is calling in their neighborhood, they immediately set up a high wall of separation between themselves and the preacher and the church.

If a pastor finds calling difficult, that is perhaps the more reason he should do it. For the fact that it is difficult for him indicates that he is in danger of becoming general in his burden and that he is already wanting in sincere sympathy. He must call now for his own sake, as well as for the good he hopes to do.
THE PREACHER’S MAGAZINE

A DISSERTATION ON THE “LIVE WIRE”
BY THE EDITOR

W E HAD observed the term “live wire” in connection with the description of a number of preachers of the semi-spectacular type, and a thoughtful brother said, “Just what does this term ‘live wire’ mean? How did it originate and what does it imply when used in describing a man?” These questions put us to thinking and we made the following discoveries:

We found that the term had a physical origin dating back to the early days of the practice of electricity, but which lacked proper insulation. A wire which came loose from a building which was on fire, and which had suffered from the fire itself sufficiently to have its metal parts exposed in places and which was now dangling from a point, after having been heated from the burning building, was called a “live wire,” and people were warned not to touch it or be touched by it.

Passing from this, we found that the expression was used by business men in discussing promoters of “blue sky” schemes and those who employed what was known as “balance sheet” tactics. The term did not mean that one was altogether bad or that he was altogether good. Rather it was used as a caution and not as a prohibition. It meant that the person in question was capable of doing a lot of good, but also that he had better be watched. It meant that he had strength and ability, but that these were not altogether protected. A sharp razor in the hand of a small child is still a useful implement, but it is likely now to be used carelessly.

As we thought of these matters in relation to preachers and to the habit of speaking of certain of them as “live wires,” we were surprised to discover that in every instance where we had information, the general idea expressed above held with reference to the preacher in question. For in every case they were men of acknowledged ability, and in every case they were men of real and industry; but in every case, also, they were men of more or less erratic temperament. They answered pretty well to the analogy of wire which is charged with electricity, but which has this or that strand.

But as we have observed often, the best is not with the extremes, but with the golden mean. Now the opposite of a “live wire” is a “dead wire.” But a dead wire is of small comparative value. Oh, it may be useful for coarse work like dragging in a stranded automobile or fencing in a cow pasture, but it is not on the plane of efficiency on which the “live wires” act as conductors of electrical energy.

Or it may be that the opposite of the “live wire” is found in the “isolated wire.” But this too carries the question of safety too far. The isolated wire does no harm, for it is too far away from everybody and everything to do any harm. And rather does it do good, for it makes no contacts. It is just a wire—that is all. It has no purpose and possesses no adaptability or adaptability.

But between the live wire and the dead or isolated wire is the “insulated wire.” This wire combines the power of the live wire with the safety and dependence of the dead wire. It is harmless in places where contacts are not wanted or needed, but it turns loose power at places where power is desired. It does not strike with lightning along the way, but at the end it turns back to the station and feeds lights and does worthwhile service.

There are some preachers who are quite gifted and capable. Under favorable circumstances they will do good work. But they are quite as likely to spoil a horn as they are to make a spoon. In fact, they are quite certain to either do a considerable amount of good or else to do a lot of harm. In administration they will either “rule or ruin.” In exhortation they will either move or mar. In preaching they will either convince or disgust. In actions they are either angels or demons. If they ever find the place where they fit, they are capable of doing a good work. But in getting fitted they are likely to give several churches fits also. They are really “live wires.” They are capable of burning lights and turning wheels, but they lack “insulation.”

Some time ago an evangelist said, “I have a call to conduct a meeting at A. . . . But they have bad Evangelist R. . . . out there a number of times. I am not acquainted with this brother, and I am just wondering in what condition I am likely to find the work where he has been.”

The Brother, by the way, was R. . . . is sound in doctrine and sane in methods and is a good man. Where he does not do a great deal of good he does no harm and leaves the work so another can follow him and do good. You will do well to go where he has been, for you will find a good situation in which to preach the gospel and have a revival.

This man was an “insulated wire.” He had the fire all right, but he did not burn and blister in a destructive way. He turned wheels and burned lights, but he was sane and dependable. He had heart, but he also had a head. He had divine electricity, but he had good human insulation. He did good, but not harm. Where he could not rule, he served. Where he could not lead, he followed. Where he could not accomplish the task himself, he did scatter weed seed to hinder the man who followed him.

Perhaps the best compliment that can be passed upon a preacher is to say, “He is a good loser.” There are few who do not lose now and then, and, the spirit one shows when he loses is a truer index to his character than the temper he shows when he wins.

A preacher was on the way to take charge of a church. In conversation, he extolled the virtues of that church in such a way that one instinctively felt that the preacher who was called to serve it was indeed fortunate. Later the preacher left that church because he was not sufficiently “urgent to stay.” And now his story was that of the people that church were selfish and worldly and that they would not stand for “straight preaching.” Of course what he said in each case may have been true. But if so, the change came under this man’s pastorate, and that change was a witness to his failure. But the likelihood is that there was no great change in the people of the church, the change was in the preacher who was showing up under the tests of winning and losing.

An evangelist of our acquaintance said he was always careful to say nothing unduly offensive when the people were not receiving him. He said he sometimes felt that he would like to say some things which were a little hard, but that when he considered that the people were not following him and that he would be the more readily misunderstood on that account, he restrained. But he said, “When I find that the people are receiving me and will not purposely misunderstand me, then I more readily give them my ‘hard sayings.’” Another preacher of our acquaintance said, “It is foolish to say ‘skat!’ when the kitten is running away. That is the time to say ‘kitty.’”

But the man who lacks insulation will maim and burn and blister and drive away when there is no chance for him to win and save. He does not necessarily have any more electricity than others, but he simply turns it out in places where it can do so useful work. He does not need less fire, but more insulation—not less religion, but more sense.

DOCTRINAL

HISTORICAL STUDIES IN CHRISTIAN DOGMA
By Basil W. Miller

Part One, Bibliography
Chapter Two, The Development of Christian Doctrines

THEOLOGY is based upon the Bible, and dogmatic or systematic theology must find its roots in biblical theology. If one’s system of theology be truthful it is because it corroborates the doctrines of the Bible. Errors in theological thinking have arisen in the past history of Christendom because theologians have failed to conform their postulates to the doctrinal elements of the oracles of inspiration. Heresies owe their existence to the same fact. The great discussions concerning the inspiration of the Bible, or the existence and nature of God, Christology, anthropology, or soteriology have arisen because some theological thinker used human speculation for the elemental tenets of his positions and not the Word of God. Through the course of the centuries there has been developed a well-grounded system of Christian dogma which is in strict agreement with the Bible.

Since theology is derived from the Scriptures,
If the Word of God be proved to be false, un-inspired, fallacious in its statements, and un-authentic, theology is worthless, as void as its source. Then the great Christian thinkers of the centuries, from the dawn of Christianity to the present, have given much attention to the substantiating of the claims of the Bible as being divinely inspired. For they realized that the claims of Christianity would not be given credence unless they proved the Bible inspired as it affirms itself to be. Before they became theologians, they were first apologists. Before they issued their doctrinal statements or formulated their creeds, they defended the supernatural origin of the Bible. For if the Bible be not supernatural in its origin, an inspiration from God, it must take its place beside all other human philosophies and is due no more trust and belief than they. The early thinkers of the Church such as Justin Martyr, Tertullian, Cyprian, and Origen skillfully answered the attacks of the opponents of the divine origin of the Bible.

Through the centuries that would dare be a systematist in theological science, first became proficient in the knowledge of the original languages of the Bible, and devoted much attention to the exposition of the doctrines of the same. John Calvin in his youth published at the age of twenty-six the greatest systematic theology of the Christian church up until his time. His Institutes of Christian Religion, though based upon the Augustinian doctrine of predestination, are worthy of the study of any inquirer of theology. But Calvin will possibly be longer remembered as a commentator on the Bible than as a theologian. The writers on Systematic Theology have first laid the foundation for their work by devoting opening chapters to Christian apologists. One can verify this by turning to such well known works as Watson, Theological Institutes, Wakefield, Theology, Pope, Compendium of Christian Theology, and Miley, Systematic Theology (all Arminian writers, or Shedd, Christian Dogmatics, Hodge, Systematic Theology, and Strong, Systematic Theology, Calvinistic). Then in our study of the historical progress of doctrine, as laying a foundation for a systematic statement of theology in the light of present day knowledge, it is fitting that our research shall begin with a study of Christian apologists or Christian evidences as furnishing the underlying source of systematic theology in its development through the ages. It may be objected to this procedure that today it is unnecessary to defend the Bible as the source of theology. But in answer it must be remembered that there has been, a controversy, an epoch in Church History, when it was necessary to defend the inspiration of the Word of God, so today there are those who make it a prime essential that we re-investigate our belief in the inspiration, authentically, as well as historically of the Bible. Those who label themselves as liberalists or modernists in theology affirm that the Bible is uninspired, and hence not the fountain spring of doctrine, and thus make human speculations or philosophy the handmaiden or source of doctrine, and force upon us today either one of two alternatives, that in defending scientifically the inspiration of the Bible, or of being laughed off the stage of modern thought as traditional, unscientific and unprogressive.

Christianity has been found to conform to the principles, of truth and reason, and the most stringent demands made upon it from the standpoint of science, as defined either by deism, pantheism, agnosticism or modern evolution, have been met. The Christian religion has its basis in the essential nature of God and as such nothing that is inconsistent in accordance with the understanding of pure reason, is the consummation of truth. As the broad outlines of the final reality of life and Christianity are revealed they will be seen to be harmonious with truth. Philosophically speaking, truth has its nature in the World-God, or in theological phraseology in God. It is not contradictory; and reason only affirms the truth of Christianity; scientific inquiry and experimentation strengthen its foundations. Reason as an ultimate principle of the soul has its function in religion; but at the same time, genuine reason and ultimate truth faith is necessary. Such is also the case with science—there is attained a position in experimentation or research the most strict where faith is necessary. There have been other ages comparable to this one at the same point. For the most profound would set up reason as the final arbiter in all matters of religion, and would cast aside that which reason cannot furnish. This has been the classic position of rationalism through the course of Christian history. But the defenders of "the force of pure reason" have believed that the Bible is capable of standing the tests of research, reason or scientific inquiry. The author of these studies has made a serious attempt to state the position of modern apologetics in answering the erroneous claims of science in a manuscript of some five hundred pages as yet unpublished, entitled The Evidences of Christianity.

II. THE APOLOGETIC ELEMENT IN THE BIBLE

In the Bible there is a strong apologetic element. The book of Job is a vindication of God's ways with man; in the last chapter the Lord takes part in the discourse and closes the debate. Numerous Psalms such as the 1, 2, 19, 119, give cogent reasons for righteousness. In one place God comes to reason, with man about salvation. "Come now let us reason together, saith the Lord." In another He challenges the people to "Produce your cause: . . . bring forth your strong reasons" (Isa. 41:21). Christ defended Himself and His teachings (Matt. 12:24-37).

Paul was the master apologist of the early days of the apostolic Church. He frequently reasoned with the Jews and others. His classical defense of his doctrines is found in his marvelous speech before king Agrippa. This and his apologetic discourse on Mars' Hill in Athens, and Stephen's message, which so aroused the Jews to intense hatred that they hastened to death, are the outstanding discourses on apologetics or Christian evidences which have been delivered.

Romans and Galatians are apologetics in favor of justification by faith, the crucifixion of "the old man," the sanctification of the soul, salvation by grace, and against Jewish legalism and heathenish customs. James argues for good works as a fruit of faith; while John defends love as the motivating law of a Christian life. The first epistle of this last named author was written against "bishops raging in his day, especially that of Gnosticism, which avowed that primal evil, or all evil, dwells in the body or in matter, and that the body could commit the grossest of sins, and the soul would remain pure. In order to substantiate the claim of the spotless purity of Jesus they were forced to rob humanity. John strongly contends against them. (See Scott, The Apologetic Element in the New Testament.)

III. CHRISTIAN APOLOGISTS

There is thus a biblical warrant for the statements of our reasons for belief in the validity of the Christian religion. One of the greatest contentions of the Church through the past twenty centuries has been centered around its defense of its dogmas against heretics and infidels. From the beginning of the ministry of Paul until the present day opposing theories and doctrines have arisen which seek to pervert the faith of Christians. But for every antagonist there has come forth another mighty with word and pen to enter the areas of polemics and apologetics and to wage warfare against false doctrines, and to battle for the inspiration of the Bible and the supernatural origin of Christianity. Each age has presented its peculiar heresies and erroneous theories.

1. Early Apologetic Period. The early apologetic period includes the ages from A.D. 10 to 250. (Summaries of the history of apologetics are to be found in: Shedd, History of Christian Doctrine, Book Second; Garvie, A Hand Book of Christian Apologetics, pp. 3-8; Keyser, A System of Christian evidences, pp. 47-59; Hurst, History of the Christian Church, V. 1, pp. 180-206, 410-55.) From the days of the apostles the Christians met with opposition from the Jews, who had crucified Christ and afterward refused to admit the "fact of His resurrection" and to bear His name. It was not natural that the early Church fathers should try to convince them through arguments and cogent reasonings that Jesus was the Christ. During the same period Gnosticism had its rise. Gnostics did not wholly reject the Christian religion but they tried to combine it with human philosophy and pagan theosophy of that age, thus deriding Christianity by means of pagan philosophy and corrupt mythology. John, as noted above, and many others who desired to defend the faith, wrote against them. The Ebionites, a Jewish sect which had become partially Christian, were encountered. They accepted Jesus as the Jewish Messiah and as the most wonderful of their prophets but denied His incarnation as the human-divine Redeemer.

This was answered by Justin Martyr in his work entitled Dialogue with Trypho the Jew. This writer is the most eminent among the Greek apologists of the second century. His full name was Justinus Flavius, and he bore the surname of "philosopher and martyr," from the latter of which he was sometimes called, Justin Martyr. He is a typical apologist, as Sheldon remarks, who devoted his entire life to a defense of Christianity at a time when such a defense meant death. He is the first philosophic theologian, as Schaff states. He was born in Samaria of probably Greek parentage, and was a most studious man, who was familiar with both the
Greek and the Hebrew methods. After passing through several schools of Greek philosophy, he was converted in his early manhood to Christianity, and was instructed in the Christian religion at Ephesus (c. 135) by men who had been trained by the apostles. He at once sought the society of the Christians and devoted himself to the discussion and propagation of the new religion. He became a lay-evangelist with no permanent abode, but traveled afar teaching the precepts of the Master. He is the first of the Church fathers who may be said to be both a learned philosopher and a Christian thinker and theologian. In his teaching Briggs remarks that he continued to use his philosopher's garb, and in it taught and preached the Christian truths. Of his early instructor he writes, "But straightforward a flame was kindled in my soul; and a love of the prophetic, and of those who are called the friends of Christ, possessed me; and whilst regarding his words in my mind, I found this philosophy alone to be safe and profitable. Thus, and for this reason, I am a philosopher." (Apology, ii, 10). His memory was enormous, and his reading extensive. In one of his journeys to Rome he met Marcion, and later wrote his main- text, in defence of Jesus (c. 158-160).

His chief works are apologetic, the one mentioned above and two Apologies against the heathen. His Dialogue consists of 142 chapters, and is a vindication of Christianity from Moses and the prophets against the objections of the Jews. In his two Apologies against the heathen he vindicated Christianity against heathen calumnies and persecutions, and addressed them to the emperor Antoninus Pius, and his adopted sons. He demands justice for his brethren who are condemned without trial. He appeals to the highest tribunal of the nation to stop such persecution. "In the Apologies he speaks like a philosopher to philosophers; in the Dialogue as a believer in the Old Testament with a son of Abraham. The dispute (with Trypho) lasted two years in the heathen temple; just before a voyage of Justin, and turned chiefly on two questions, how the Christians profess to serve God, and yet break his law, and how they could believe in a human Saviour who suffered and died;" writes Schaff. (Hist. V. II, p. 718).

He wrote polemic works which are lost, Against All Heresies, and Against Marcion. Other works are attributed to him, but many are believed to be spurious. His style was fluent and lively, but often careless. Occasionally in some of his works there is a touch of Plato, or of the other philosophers.

It is wise to note in passing that most of the objections against Christianity which are heralded today as liberal and modern were advanced in those early days and ably answered by the master minds of the Christian scholars and fathers.

Justin derived his religious knowledge from the Holy Scriptures and partly from the living Church tradition. He cites the Old Testament, and refers to the "Membræ by the Apostles," and says they were read in the churches. He makes use of Matthew and Luke. His extenuation of the Old Testament is apologetic, typological and oftentimes allegorical. Everywhere he discovers references to Christ. He believed in God the Creator, and in Jesus Christ His Son, and our Redeemer, and all the other doctrines of the Bible. He affirms that man has reason and a free will and will not be responsible for his acts (See Schaff, op. cit., 710-725).

About the year A. D. 150, Celsius, a pagan of great learning, made a direct and systematic assault on Christianity. Stahlf writes that "he anticipates most of the arguments and sophisms of the details and infidelities of later times" (op. cit. V. II, p. 86). He opposed Christianity in an extended work entitled, "A True Discourse," fragments of which Origen has reftution has left to us. The author is herein represented as an eclectic philosopher who is well skilled in dialectics. Celsius introduces a Jew who accuses the mother of Jesus with adultery with a soldier. Then he begins his attack by denying the entire idea of the supernatural. He thus negates the thought of a revelation. In his view Christianity has no rational foundation at all. He speaks of the uncultured and ignorant Christians. Schaff says that Chrysostom made the truthful remark that Celsius bears witness to the antiquity of the apocryphal writings by quoting from them. Lardner, a writer of a later period in this field, refers the student to the works of Celsius. "Out of the eater came forth meat, and out of the strong came forth sweetness" (Lardner, Works, V. VIII, pp. 210-270). Scott (op. cit. p. 7) also states that "Celsius toward the end of the second and the beginning of the third centuries, and is still to be found in the modern publications of the Church. He also wrote De Principiis, a study of the fundamental doctrines of Christianity in four books. This was the first attempt at a systematic statement of the doctrines of the Church, and was full of errors of Platonic and Gnostic types. The outline is worthy of notice. The first book treats of God, Christ, the Holy Spirit; the second, of creation, the incarnation, the resurrection and the judgment; the third, of freedom, which is defended against the Gnostics; the fourth, of the inspiration and authority as well as the interpretation of the Bible, and concluding with a recapitulation of the doctrine of the Trinity. The foundation for a systematic treatment of dogmatics was thus laid by one of the wisest teachers of the ancient Church, though some of his doctrines were erroneous.

In the same period the rhetorician Lucian, who was born in Syria about 120, and who has been termed the Voltaire of Grecian literature, attacked Christianity with the weapons of wit and ridicule. He had likewise ridiculed the pagan faiths of his fathers in numerous and cleverly written works. He was an infidel, and an Epicurean, and could see in Christianity only vagaries and follies; in miracles he saw jugglery; and immortality he thought to be only a dream. He never called Christ an impostor as Celsius had done before but referred to Him as a crucified wretch. He ridiculed the Christian religion alongside and in the same category with heathenism and pagan philosophy. He had to learn that the faith of the Christians was of supernatural origin and destined to conquer the world. For, Porphyry, a leading Neo-Platonist, made a direct attack upon Christianity and was considered by the Church fathers as the bitterest as well as the most dangerous opponent of their faith. Near the close of the third century he wrote an extended work of fifteen books against the Christian religion, which was answered by many of the fathers, particularly by Methodius of Tyre, Eusebius of Cesarea, and Apollinaris of Laodicia. In 448 all the copies of his writings were burned by Theodosius II and Valentinian III, emperors, and thus we know of his work only through the treatises which have come down to us from the writings of the fathers. He attacked the sacred books of the Christians, with far greater knowledge than Celsius. He tried to point out criticism and contradictions between the two Testaments, and thus to refute the idea of their being divinely inspired. He made much of the division or collision between Paul and Peter at Antioch. He also charged Jesus with indecision, inconsistency and equivocation.

The late antagonist to Christianity of this period is Hierocles, who, while being governor of Bithynia, persecuted the Christians under Dio-
thean. He merely repeated the objections of Celsus and Porphyry.

Schaff well summarizes the objections to Christianity during this early age thus: "In general the leading arguments of Judaism and heathenism of this period against the new religion are the following:

1. Against Christ: his illegitimate birth; his association with poor, unlettered fishermen, and rude publicans; his form of a servant, and his inimitable death. But the opposition gradually ceased. While Celsus called him a downright impostor, the Syncretists and Neo-Platonists were disposed to regard him at least a distinguished sage.

2. Against Christianity: its novelty; its barbarian origin; its want of a national basis; the alleged absurdity of some of its facts and doctrines, particularly of regeneration and the resurrection; contradictions between the Old and New Testaments, among the Gospels, and between Peter and Paul; the demand for a blind, irrational faith.

3. Against the Christians: atheism, or hatred of the gods; the worship of a crucified malefactor; poverty, and want of culture - a standing; desire of innovation; division and sectarianism; want of patriotism; gloomy seriousness; credulity; superstition; and fanaticism. Some they charged even with unnatural crimes ...

(Op. cit. V. II, 103-104)

The foundation for modern rationalistic criticism was laid during this period, largely by the influence of Porphyry. He is the "father of modern rationalistic biblical criticism," as Keyser states (A System of Christian Evidences, p. 48).

The stream of apologetic literature began to appear in the reign of Hadrian, and continued steadily to increase until the close of the period. The works of Justin have been noted as a representative of the Greek school of apologists. The most important Latin apologist is Tertullian, (d. about 220).

The differences between the two minds come into view by the study of the writings of each. The Greek apologists are more learned and philosophical; while the Latin are more practical and given to judicial matters in both content and literary style. Schaff again summarized the apologetic literature of this age thus:

"In regard to the controversy with Judaism, we have ...

1. The Defensive apologists answered the Jewish objections thus: (1) Against the charge that Christianity was an apostasy from the Jewish religion, it was urged that the Jewish law was but a temporary institution and passed away or was fulfilled in the New Testament. (2) Against the assertion that the servant-form of Jesus contradicted the Old Testament idea of the Messiah, that the Messiah was to be regarded in a twofold nature, that of a sufferer and that of a lifted up Christ.

On the positive score the great apologists for the truths of Christianity were the fact that prophecies had been fulfilled; that the types of the Old Testament had realized in the New; that the miracles of Jesus were divine realities, which could not be denied; that the moral and spiritual effects of Christianity upon the hearts of its professors were such as could not be produced by any other change; and that only by being supernatural in origin could Christianity have spread so rapidly until every class of people during the first few centuries, and every known race of the world, as Jowett and in all were followers of Him to be found; that Christianity is a reasonable religion and that its truths can be substantiated by human philosophy; and finally that Christianity is adaptable to the needs of every human heart. There is in all the classic arguments in the realm of Christian Evidences for the supernatural origin of Christianity, as one can discover from a study of either Paley, or Hopkins, Evidences of Christianity. As most of the arguments of later infidels, skeptics, agnostics, critics, and even the early critics of Christianity, so also were most of the common arguments for its defense anticipated by the early apologists.

2. Polenical Period. The second period may be termed the Polenical age, which extends from about A. D. 220 to 320. It will be seen that this age somewhat overlaps the last. This is a time of conflicts, not with outright infidels and pagans, but with heretics within the Church. Herein apologetics assumes a more scientific spirit. There is a conflict between philosophy and religion, and the distinctions between the natural and the supernatural, faith and science to be clearly drawn. The dogmatic material is more abundant and various and the defenses are more systematic and elaborate. (1) The distinction had to be clearly drawn between the natural and the supernatural; for heretofore the two had been closely allied in thought, until the argument was used against Christianity, that it was little more than natural religion. In the theological discussions the distinction between the functioning of the human mind in philosophy and the revelations of God in the Bible was forcibly pointed out. (2) A second phase of this age is that the conflict against the popular conception of a divine revelation was raised but was left for the modern mind to discuss. Both the pagan and the Christian apologists, as noted by Shedd, assumed this possibility, and that of the need of a revelation to bring a knowledge of the divine. (3) There is also a strict insisting upon the need of an infallible authority for the human mind. There must be a norm by which man can guide his thinking, and the ancient polemic theologians as well as the pagan thinker assumed this to be a revelation, but the modern mind views this as the product of human thinking and human philosophy. Augustine urges this necessity of an infallible authority in religion, with infallibility he also included the idea of authority in dogmas. (4) Reason, and revelation are not arrayed against each other but it appears that with the present time in our discussions concerning science and religion. Gregory of Nyssa speaks of truth corroboration by the Holy Scriptures and by the authority of correct reason.

Not to state our conclusions concerning the literature of this age, but note should be made of Augustine's De Civitate Dei, (The City of God). For this work throws great light upon the modus operandi of the apologist. Dr. Shedd writes, "The most powerful and grandest endeavor of the apologetic mind of this period to evince the harmony of revelation and reason is seen in De Civitate Dei of Augustine. This is a treatise consisting of twenty-two books; the first ten of which contain a searching and extended critique of polytheism; in its principles and their influence, and the last twelve treat of Christianity as supernatural and destined as the realized kingdom or city of God to overthrow all secular and earthly kingdoms and powers. It is a work which merits the study of the modern theologian, perhaps more than any other single treatise of the ancient Church;" (Shedd, History of Christian Doctrine, V. I, p. 154). Milman gives a most excellent synopsis of the same in his History of Christianity, III, x.; and Schaff in op. cit. V. III, 85-89.

There also went on during this age the conflict between heathenism and Christianity. The Nicene age respected the faith of the earlier apologists, and thus more shyly defended the common faith. The literary opposition to Christianity had been exhausted practically; and as Schaff remarks that which once was apologetics now becomes triumphant in the realm of polemics. The last great conflict between heathenism and Christianity is as nothing in comparison with this. In modern polemics we find a recognition of Christianity, and its speculative and with its elements drawn from both Christianity and pagan philosophy. New arguments were also presented. During the former age there was simplicity of morals among Christians, but now they became more corrupt, or took on more of the vices of their age; they were ridiculed for their vices; once they had been persecuted, martyred, but now they became leaders, and were then chastised for hypocrisy and ambition, as well as tolerance. These new arguments had to be answered by Christian defend-
propagated in the times of the emperors Tiberius and Claudius. He bears witness to the genuineness and authenticity of the four Gospels of Matthew, Mark, Luke, and John, and the Acts of the Apostles; and he so quotes them as to intimate that these were the only historical books received by Christians as of authority; and the only authentic memoirs of Jesus Christ and His apostles, and the "doctrines privately taught by them. He adds the demonstrative, and even argues for it. He also quotes...St. Paul's Epistles to the Romans, the Corinthians, and the Galatians. He does not deny the miracles of Jesus Christ, but allows him to have healed the blind, and the lame and the demoniacs. He endeavors indeed to diminish these works; but in vain. The consequence is undeniable: such works are good proofs of a divine mission. He endeavors to lessen the number of early believers in Jesus, and yet he acknowledged that there were "multitudes of such men in Greece, and Italy," before St. John wrote his Gospel. So that the whole he has undeniably borne witness to the truth of many things recorded in the books of the New Testament: he aimed to overthrow Christian religion, but the effort failed. His arguments against it are perfectly harmless and insufficient to unsettle the weakest Christian" (Works, V. VII, pp. 738, 739).

During this age, as was the case with the preceding one, the Bible held a very emphatic position as to its inspiration and authority, as far as the early fathers were concerned. Though it was ridiculed by such skeptics as Julian, and Christians were chastised with the most scathing wit, and were termed hypocrites, still it remains true that the Church believed in the Bible as its sacred Book. The sacred writings were regarded as the organs of the Holy Spirit and were so completely under this guidance that their words became altogether infallible and divine. This theory can be found in the writings of Eusebius, as noted by Sheldon, so much so that for one doubter that age testify that there might be a mistake or an error due to the transmission of the text, for him to be branded as a heretic. Augustine writes, "Such Implicit subjection as to follow their teachings, without admitting the slightest spirit, as if they were any mistake or any statement to misunderstand could find a place" is due the canonical Scriptures (Epistles, LXXXII). Again he states, "All that He was minded to give for our perusal on the subject of His own doings and sayings, He commanded to be written by those, whom He thus used as if they were His own hands" (De Consensio Evangel., V. I, p. 35). Gregory the Great in his marvelous preface to the Exposition of the book of Job remarks, "It is superfluous to inquire who wrote these things, since the Holy Spirit was regarded as the author of the book. He himself, therefore, wrote these words, and is also dictatd that which was to be written." He also affirms that since the Holy Spirit filled the writers that it was not unnatural for them to write concerning themselves, as though others were doing the dictating. Many other writers of this age affirm that the Bible was inspired thus, or literally written by the Holy Spirit. Cyril speaks of the Holy Spirit as uttering the Scriptures. The human element was not forgotten or overlooked in the preparation, and composition of the Scriptures. Jerome in the place aver that there is a possibility that one of the apostles uttered a sentence which was the outbreaking of his temper rather than the result of the inspiration of the Spirit. Chrysostom took note of the variance of the style of the different writers, and of their diverse statements of miracles, his arguments against it are perfectly harmless and insufficient for the writer of the books of the Bible. The truth remains that this age looked upon the writers of the Bible as being the organs of the inspiration of the Spirit.

On the score of the authority of the Scriptures this period was as true of the former one, looked upon tradition as supplementing the statements of the Word of God, and as bearing a direct relationship to the same. Sheldon remarks that the decrees of the Nicene fathers were pronounced by the council of Chalcedon to be in every respect unalterable, "for it was not they who spoke, but the Spirit Himself of God and the Father" (Sheldon, History of Christian Doctrine, V. I, p. 185). Gregory the Great wrote, "I confess that I receive and deliver the four councils (those of Nicaea, Constantinople, Ephesus, and Chalcedon) as I do the four books of the Holy Gospel." Justinian makes a similar remark, "The doctrines of the councils we receive as we do the Holy Scriptures, and observe their rules as the laws." Sheldon states that thus, quoting from Schaff's Church History, there was recognized an extra-biblical source of religious authority. This enlarged the importance of tradition in the sight of the Church. It accustomed men to look elsewhere than to the Bible for the only statement of doctrine. It also increased the bearing and the importance of the councils and their decrees with reference to the heretics and their dogmas. Thus the councils became tributary to the largely increasing stream of tradition and authority with reference to doctrine, and this afforded a basis for a standard of decision as to what constituted correct doctrine and theology. Also the councils and their decrees tended to crystallize the tradition of the early Church and to give a norm as to the traditional teaching of the fathers with reference to the tenets of religion.

This became of vital importance in the future history of doctrine, for as the controversies of this polemic period began to flourish, councils were called and they decided upon the truthfulness or erroneousness of doctrines which were involved in the contestations. In the transformation of the world through the gradual diffusion of Christianity, the more common objections of the former age, and those of Julian began to wane and finally became almost extinct. But the emphasis then began to shift from the defense of Christianity against the literary assaults of pagans, to a correct formulation of the doctrines of the Church. Thus apologists took on the form of polemics, passed from the mere defense of Christianity as of supernatural origin to the more positive work of refuting the erroneous teachings of the Christian heretics.

In the next section this shall be treated at some length, wherein shall be pointed out the numerous controversies concerning the fundamental Christian doctrines. This becomes one of the important divisions of the development of Christian apologetics. And when this polemic period closes there is a shifting of the emphasis to the newer arguments against the Bible.
for Christ, we never saw his equal, either in America or Europe.

His style of preaching was peculiarly his own. He would unfold the meaning of his text in calm and deliberate speech, and with a simple, logical exactness, as a judge on the bench. And after analyzing the text and explaining it for perhaps forty minutes until a child could understand it, he would say, "A few remarks and I have done."

Then by way of application of the truth to the living audience before him, he would let loose a fiery eloquence that often reminded one of chain lightning. Every eye would be riveted upon him. Strong men would tremble. Often whole audiences would be melted by his moving and tender appeals. Thus people would be turned appalled, a melted and subdued, and would bow before the Lord. The effects of his preaching were often indescribable. His piercing eyes would flash and blaze with the pent-up fire of his soul until people on whom he fixed his searching look would tremble.

There was great freedom in his manner and yet a dignity of action and a reverence for the Lord's house and the sacred work of the ministry, which restrained him from overstepping the bounds of pulpit decorum. In his early years, he often preached without a written word before him, but it was not memorizing preaching. In his later years he usually preached from a written outline which might cover two or three pages of ordinary letter paper; and his sermons were as rigidly homiletical and logical as his astute legal and analytical mind could make them. A rambling, disconnected talk from him, in the place of a well-digested legal sermon, was a mental impossibility.

Finney was an original in theology for many reasons. He had had no religious training in his youth. Though one of his ancestors, seven generations back, came over in the Mayflower, which makes illustrious pedigree in Massachusetts, yet his immediate parent, so far from being "righteous" and "holy" and "filled with the Holy Spirit," were utterly godless. When Finney was twenty-nine years old he had never heard a word of prayer in his father's house. Evidently no Christian qualities ever greeted his childish ear, or seemed natural to his mind.

Nor viewed from a religious standpoint were his surroundings any more propitious than his home. When Charles was two years old, his parents moved into central New York, in Oneida County. There he seldom heard a sermon, and when Charles reached the age of sixteen a meeting house was erected in his neighborhood, but his parents, as, if afraid of a sanctuary and Christian civilization, took their family and made another plunge into the wilderness, going to the extreme eastern end of Lake Ontario and far to the north, approaching the border line of Canada. Here again he was unblested by religious privileges.

But the New England emigrants, true to their native instincts, persisted in founding schools even in the wilderness. One of these the boy attended until, he himself, was able to teach a country school, which he did in a German settlement where there was no preaching in English. He taught and studied by tuition under a private instructor who had graduated from Yale, until he had completed half the Yale College course. He then began the study of law in the town of Adams, Jefferson County, New York, at twenty-six years of age in 1818. He afterward wrote, "Up to this time I had never expressed what might be called religious feeling. I do not think I had heard a half a dozen sermons while I taught and studied in New Jersey, a period of three years. Thus when I went to study law, I was almost as ignorant of religion as a heathen. I had been brought up mostly in the woods. I had little regard for the Sabbath, and no definite knowledge of religious truth. At Adams, for the first time in life, I sat steadily under an educated minister, and never could attend a regular prayer-meeting."

"In the law books, I found many references to Scripture, which perplexed my curiosity. I bought a Bible to hunt up the passages referred to—the first Bible I had ever owned in my life." This led to careful reading and meditation upon the Holy Word.

Here follow two facts of profound importance to all churches, and to all preachers who would be successful soul-wonners. Rev. Geo. W. Gale was his pastor in Adams, a graduate of Princeton College and Theological Seminary. His theology was hyper-Calvinistic, the kind taught at that time and we may add, so much of the time since that sentiment. He believed that common nature was so totally sinful that he was utterly incapable of any good; the will was incapable of a right choice; the soul was utterly passive in regeneration; "there was no adaptation in the gospel to change his nature, and consequently no connection in relation between means and ends. This brother Gale sternly held; and consequently in his preaching he never seemed to expect, nor did he ever aim at converting anybody by any sermon that I ever heard him preach. And yet he was an able preacher, as preaching was then estimated. The formula: 'you are all children of the Holy Spirit, faith is impossible to them. And so his orthodoxy was a perfect snare to himself and his hearers.'

The pastor was in the habit of dropping into the young lawyer's office to see what impression his sermons made on the lawyer's mind. Finney was the leader of his choir and of course their relations were familiar. We may be sure the lawyer satisfied—the minister's curiosity completely. He questioned him, lawyer fashion, "What do you mean by regeneration? Is it a mere feeling? Is it altogether a passive state of mind or does it involve a voluntary element? In what sense is it a change of mind? What do you mean by regeneration? What do you mean by faith? Is it merely an intellectual state? Is it merely a conviction or persuasion that the things stated in gospel facts are true? Or does it involve choice on the part of man? I could not tell what he meant, neither did the minister seem to know himself."

As one reads such words, can one help wondering how many ministers now are as vague and misty as was Rev. Gale, and how many multitude are still clinging to the pens and wondering what the preachers are talking about? Neither can one help reflecting that with such a theology prevailing it is little wonder that infidelity was widespread at the beginning of the nineteenth century, and revivals were few, with seldom a genuine conversion and that only one in fourteen of the population of this country was even a professor of religion and multitudes of that small fraction had no intelligent faith and no salvation.

People in so-called orthodox circles were taught that "God eternally and unchangeably ordains whatever to pass;" that "By the decree of God, some men and angels are predestined unto everlasting life, and others fore-ordained to everlasting death;" that "these angels and men thus predestined and fore-ordained are particularly and immediately made and numbered;" that the number is so certain and definite, that it cannot be either increased or diminished; "that these predestined to life, God, before the foundation of the world hath chosen, without any foresight of faith or perseverance or good works, or any other thing in the creature; that they who are predestinated are justified, adopted, sanctified, and kept unto salvation;" neither are any other redeemed by Christ, called or saved but the elect only; the rest of mankind God was pleased to create and pass by and ordain to wrath (eternal), for the young woman collected a group of young people, who began to pray for Finney. On a Sabbath evening in early October, 1821, he began to feel concerned for his soul. Monday and Tuesday he spent much of his time in his office, reading his Bible and praying. His conviction was very great. He thought he should die. Wednesday morning, on the way to his office, a divine voice seemed to speak to him, "What are you waiting for? What are you trying to do? Are you trying to work out a righteousness of your own?"

He was ready to his mind, to the whole plan of salvation as clearly as he ever saw it. Gospel salvation seemed to be offered to him as something to be accepted, and that all that was necessary was to
get his own consent to give up his sins and accept Christ. "Will you accept it now," today, today?" He replied, "I will accept it today or die in the attempt!" and he started for the woods. He hid in a tree-top and went to prayer. After some hours, he said, "Lord, I take Thee at Thy word!" Soon he was 'tripping through the bushes on the way to the road," saying, "If ever I am converted, I will preach the gospel." In his ignorance, he did not know that peace had come, and he was converted.

"That evening, after supper, I received a mighty baptism of the Holy Ghost, without any expectation of it, without ever having the thought in my mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me and soul! No words can express the wonderful love that was shed abroad in my heart! I wept aloud with joy."

A young man who was fitting for college listened to a few words of Finney's conversation and then he stood up and said: "I am in agony, "Do pray for me," and was soon converted. The next morning Squire Wright came into the office, when Finney said a few words to him about his soul which pierced him like a sword, he dropped his head, left the office and was soon converted. He entered a shoeshop and there was a young man, son of an elder of the church, defending Universalism. Finney answered his arguments. He dropped his head, left the shop in silence, went to the woods to pray and was converted. He spoke to several others about their souls and each one was converted. In the evening he sat down to the tea-table at which was an unconverted young woman and a young man who was a Universalist and a whiskey-drinker. He stood up and to ask the blessing. Finney began to pray for them. The distiller rushed from the table, locked himself in his room and was seen no more till he was converted. He afterward became an able minister of the gospel. The girl also was converted.

That evening the people, unbidden, packed the church. The pastor was there; but neither he nor anyone else ventured to lead the meeting, conscious of unfitness. Finney went forward and spoke and God used his words to put conviction upon the whole audience. One prominent citizen got so excited he ran out of the church and went home without his hat.

I now call attention to the astonishing fact that this cultured pastor, with all his college and seminary training, long after this, confined that he had never knowingly led a soul to Christ; while this young lawyer, not college-bred, and never having read a line of theology, within thirty-four hours after his conversion, had seen many converts, among them a lawyer and a distiller, and had been used by God to launch a full-fledged revival upon a whole town that swept over the county and state.

Verily a poor, false theology is worse than none! I am sensitive on this point, and I refuse to be misunderstood. I thoroughly believe in college and seminary training. I had the best myself and have spent thirty years in giving them to others. But the devil will prevent these things if he can, and make them bonds and shackles. Who shall say that the sixty thousand barren Protestant preachers of the United States in 1827, who preached six million sermons without a convert, were not spiritually handcuffed and shackled and put in mental bonds and restraints by the false doctrines of the very professors who were supposed to be educating them for large achievement? Finney providentially escaped it all, by getting a fresh view of truth from his new Bible, with its rare intellect and spiritual perception, illumined only by the Holy Spirit. Not everyone under such circumstances could have drawn out such a practical body of truth and such an effective working theology as he did. Doubtless God was in it all.

He read his Bible with the same fresh vision that he read his law books, and expanded to find in it the same self-evident truthfulness. So, naturally, he rejected the old Calvinistic dogmas that we have quoted above and the "theological fiction" as he called it, of "imputation," and of "obligation beyond ability." He had dedicated himself at conversion to the great work of saving men and he rejected these old doctrines because they were not a help but a hindrance to his work. He needed doctrines, as John Wesley did, that would give him information of the consciences of men and bring them to repentance and faith in Christ as a personal Savior. He believed he found them on his knees before his open Bible, illuminated by the Holy Spirit; and thus he wrought out his theological system.
years apart, Syracuse, and a college career in Oberlin.

Once Calvinistic theologians called a convention to oppose Finney and keep him out of New England. One of these preachers "held that both sin and holiness were produced in the mind by a direct act of the Almighty Power; that God made sinners in sin, and His own delusions in both cases by a direct act of Almighty self; that, in fact, God was the only proper agent in the universe, and that all creatures acted solely as they were moved and compelled to act by His irresistible power; that every sin in the universe, both of men and of devils, was the result of a direct irresistible act on the part of God." Such an insane theology is certainly a blasphemous libel on God! Of course men holding such views and the accompanying philosophy and methods would oppose Finney! But they might as well have tried to sweep out the ocean tides with a broom! Finney was soon in Boston preaching in the pulpit of one of the men who had opposed him.

One man testified that the revival in his community was so sweeping and universal that it was impossible for six years to organize a dance and it was unprofitable to have a circus. Do not picture one of these revivals under Finney as a modern two weeks' meeting and a little spasm of excitement. He would go into a city and stay six months or a year or more to get a grip on the whole city and on all the regions around, to carry a blessing to all the ministers and churches who were willing to be blessed. The ministers would crowd in to hear him and get convicted and converted, or revived and filled with the Holy Spirit and then go out to spread the fire.

Dr. Beecher reported that growing out of one revival center where Finney was preaching and in surrounding sections of country, one hundred thousand joined the churches, the greatest revival of Methodism that had ever been seen in that time. This was at Rochester, where nearly all the lawyers, judges, bankers, physicians, merchants and leading citizens were swept into the kingdom. The only theater of the city was converted into a lively stable!

College presidents and cities petitioned him, from far and near, to come and preach his mighty gospel. In New York city they bought a church for him, where he preached nearly every night for a year. Prominent lawyers, leading business men and vast numbers of people were saved.

An urgent call came from England and he went to the village of Houghton, and soon there were, as in this country, multitudes of converts. Then he was called to Birmingham; then to Worcester; then to London and labored in Whitefield's Tabernacle that held three thousand people. Dr. Campbell said Finney preached to more people during the week-day evenings than all the other preachers in London together. He found that London had been cursed by Calvinistic preaching just like this country; the victories he won, and his comments on evangelism, which are invaluable to ministers. Dr. C. J. Fowler said, "The book gave me to my knees."

When Finney first preached in Boston, Dr. Edward Beecher was pastor of Park Street church and invited Finney to preach. Fifty-seven years afterward he wrote, "He preached the most impressive and powerful sermon I ever heard. It rings in my ears to this day. No one can form any conception of the power of his appeal!"

Now this Edward Beecher was valedictorian of Yale, son of Dr. Lyman Beecher, of national fame and elder brother of Henry Ward Beecher of world-wide fame as one of the noblest preachers of the centuries. He had heard all these countless times, and all the greatest preachers of his age, yet he pronounces Finney's sermons, "The most impressive and powerful I ever heard."

This confirms my judgment that for matchless power to sway men and bring them to Christ he was the prince of preachers and the greatest soul-winner of the age.

Finney to the end of his life gave all the honor to the Holy Spirit for his matchless power and achievement. He insisted that the Spirit gave him his theology and taught him how to preach and often gave him his sermons. He always insisted on the baptism with the Holy Spirit as the greatest need and most important preparation of a preacher for his life work. Whenever his power declined he fasted and prayed till the Spirit-power returned. He felt that without it the greatest genius might fail, while with it a less talented man could do exploits and move three worlds.

HINTS TO FISHERMEN
By C. E. Connell

WINDOWS FOR SERMONS
(From The Expositor)

"Therefore we are always confident" (2 Cor. 5:6).

"A while ago I spent some twenty-four hours fishing on the great Atlantic ocean on a small pan of ice, onto which I had crawled out of the freezing water. No picture was formed on my retina of a single living soul. However, I slept peacefully through a large part of the night, in the absolute conviction of an unseen Presence, and of something better before me, even if it should be behind the sun which rose in the morning, gloriously, from beyond the boundaries hither.--Dr. W. T. Greenfield, "On Immortality."

The Immortal Life Will Follow the Mortal
"Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual" (1 Cor. 15:46).

At the age of ninety-four Chauncey M. Depew voiced his unshakable faith in life after death. In the course of an interview with James Martin Miller, in November, 1927; Senator Depew said, "The anticipation of a life beyond the grave so belongs to our human mystery over the conditions of animal life that it seems to be an integral part of our human endowment. Life comes first, faith afterward. We had the stars of the constellation before we had astronomy; plants and flowers ahead of botany; religion preceded theology, mineral before geology. The mortal life came to me first, the immortal life will follow; but we must seek it and prepare for it."

"No Dark Valley (准入)"

"Yes, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Ps. 23:4).

"How well I remember, the last time when I was with the beloved Sunkey," said Dr. F. B. Meyer, when speaking of his memories of Moody and Sunkey. "It was when he was near the end, very
ill and very weak. He had been blind for a number of years. There, in his New York home, I visited him. His wife was fanning him that hot summer afternoon. When I was about to go he protested and said, "You are not going until I sing for you, are you?" I replied that he was too weak to sing. But he responded that he must sing for me, and how sweetly he sang, "There'll be no dark valley when Jesus comes!" And he sang the entire song, the four stanzas.—William M. Runyan in the Sunday School Times.

The Life That Is to Be

"O death, where is thy sting?" (1 Cor. 15:55).

The poet harkens, in his Gareth and Lynette, one of the "Idyls of the King," draws a wonderful picture of the warfare of human life. Gareth is a king's son, who in disguise has served as a scullion in the king's kitchen until Arthur sends him forth to do battle for the liberation of an imprisoned lady, typical of the human soul. He encounters morning, noon, and night, the succession of armed warriors who guard the castle. Then at last he faces a battle with a form being clad in black armor, with a grim skull at its crest. This foe also he unhoists, and claves the black helmet, only to liberate a smiling and beautiful boy, who pleads that the other champions have persuaded him to don this dreadful disguise of terror. Death faced, overcome, forced to disclose himself, proves no dreadful specter, but a form of blooming youth.—The Epworth Herald.

The Lifting Power of the Spiritual Life

"The power of an endless life"—(Heb. 7:16).

A titled woman, in Germany, having no faith in immortality, had the courage of her convictions or lack of them, and caused herself to be buried in a tomb of marble covered with a heavy stone slab, on which was inscribed a declaration of her opinion that was the end for her. She was mistaken. A tiny seed found lodgment in the mortar, took root, and fed upon her body and grew to be a tree that burst the slab's sunder. I have seen a photograph of the tree growing from this tomb, proclaiming nature's own refutation that death is a dastard or the tamable impervious.

Just as surely as the tree has inherent in its life the power of lifting water and transforming it into sap and wood-fiber and leaf and blossom, so has the spiritual life its lifting power. It can raise men out of depondency, desolation and sin. It can lift and transfer them and make them sons of God. It can give them a hope which is more than a gentle and pleasurable sensation; a hope that is alive and full of dynamic vigor.—Dr. W. E. Barton.

The Lawyer's Boy

"Be not deceived!" (1 Cor. 15:33).

A certain lawyer who had always been a religious man denied all his early beliefs when his beautiful girl wife, whom he deeply loved, died in giving birth to a son. "What right had God to take her from me?" he cried again and again.

He became an atheist, a cynic who delighted in assailing the faith of others. Often in argument with guests at his home he would pounce on the idea of immortality. "When you're dead," he would say, "you're dead, dead as a doornail.

Meanwhile his son grew up in the care of the housekeeper. Though the boy saw little of his father, he frequently overheard his conversations and arguments. One day the housekeeper asked, to speak to the lawyer. The boy had learned to swear. "You must talk to him, sir," she said.

"Send him to me," replied the lawyer.

A few minutes later father and son looked at each other. "How like my dead-and-tone Lucy the boy looks!" thought the father. He spoke sternly to the boy of his fault and then sent him away.

But the housekeeper came again and again with the same complaint. At last, seeking in desperation for some argument that would appeal to the boy, the lawyer said, "You know, my boy, that if your mother were alive she wouldn't like to hear you talk like that."

"But mother isn't alive," the boy replied, giggly. "She's dead, dead as a doornail.

The words struck to the heart of the embittered man; all his being seemed to surge up in protest against such words from the lips of his son! He leaped to his feet. "She is not dead!" he cried.

"Boy, your mother is alive and heart every word you utter."

He paused and then added, "I have been a wicked fool and have spoken what is not true. Come, my boy, we'll begin again and from now on see more of each other. Let us live in a way that is worthy of her!"—The Youth's Companion.

Our Kinman

"We are more than conquerors through him that loved us" (Rom. 8:37).

You remember the ancient tale of Theseus about to enter the black labyrinth, sword in hand, to battle with the monster whose lair was in this gloomy and bewildering fastness; and how his sister, Ariadne, tied around his ankle a silken thread, and told him that whenever he felt a pull on that thread, he would know that she was thinking of him, and was with him in his hazardous search and combat, and how thus fortified with her sympathy, Theseus slew the destroying Minotaur. There is a like pull on the heart-strings of men from the cross of Christ, in our conflicts with the woes and wrongs and evils of life which makes us aware of His spiritual fellowship, and renders us more than conquerors through this kinman of ours.—President H. S. Coffin.

Give Me Passage

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

Did you notice how the flowers grow through dirt? Did you ever notice a flower coming up? Does it come up through the dirt? Does it put on any vestige to keep the dirt from crowding all around it? It does not. The flower comes up through the dirt, and grows in the dirt, and always close to the dirt, and, amongst the dirt, blooms. Ah me, we are God's flowers; we are meant to be where the dirt is; but we are meant to convert the dirt into bloom and beauty and perfume. What are we here for? To dodge the issue? No. What are we here for? To enjoy the issue? Yes. Keep in the world, impinged on by it, raptured with it, rejoicing for it. And when you come up the long hill they call Zion's Hill, and will come up with a great arrobarc of immortelles that you grew on the road you traveled—as you come they ask, "What are you sowing, man? He said, "Flowers." "What for?" "Oh, for fun." "Who will pick them?" "I don't know." "Will anybody pick them?" "I wouldn't wonder." "What if nobody does?" "Oh, well," he says. Something. Not looking where he sows them, but going down on the roadways and by the hardiest highways, along the loneliest places, up along the weary mountain ways, and when the gleaners of the flowers call to him he looks around and says, "Planting flowers in the world?" "Yes." "Didn't get away from it?" "No." "Sowed it to beauty?" "Yes." Please God, if He will help me, I don't want to get to heaven a non-descript. I don't want to dodge from the lines, not a bit. I want to walk straight along, and say, 'I own this road, give me passage.' I own this road, give me passage.' Some of these days I want to walk down, and Death will see me and say, "You can't go this road." And I will say, "Old man Death, you have terrified many, but my Christ told me to walk this way, and I am going along this road. Give me passage." And he will.—Bishop W. A. Quinlisk.

An Enormous Sale

"In His Steps," written by Dr. Charles M. Sheldon, has had the enormous sale up to date of more than twenty-two million copies, and is second only to the Bible in volume of sales. An error in copyrighting the original book, however, prevented Dr. Sheldon from realizing any financial return from the book's enormous sales.

Dr. Sheldon is the author of many other readable books but none so widely read, or nearly so, as "In His Steps." Dr. Sheldon celebrated his seventy-first birthday recently. He is now one of the contributing editors of The Christian Herald.

Revival: Suggestive Texts

"Restore unto me the joy of thy salvation; and uphold me with thy free spirit" (Psalm 51:12).

"Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Psalm 51:13).

"Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved" (Psalm 85:7).

"Will thou not revive us again: that thy people may rejoice in thee?" (Psalm 85:6).

"Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest" (Isa. 11:15).

"O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Hab. 3:2).

Eliejah

The successor of the prophet Eliejah: a model spiritual leader.

A man of great energy (1 Kings 19:19).
V. LOVE DEREGREASES CRITICISM

1. Mary would certainly have been severely criticized for her actions if certain persons of her day had it been present. Some would have thought her actions would bring reproach. But, ah, her clamping heart was following love's impulses! She acted as she felt, and held on until she found Him.

2. Do not be ashamed of your tears of love, nor to wipe them with the hair of your head in love's presence. There is a holy sense in which divine love is blind to criticism. And, yet, let no one find in this any license for rash deeds and words, for remember that "love doth not behave itself unseemly."  

CLINIX: They who seek the Lord with such love as hers will surely not find the "gardener," but the Lord of their hearts. He delights to meet the seeking soul at the early morning watch.

THE BLESSINGS OF AFFLICTION

By Roy L. Hollenbach

(For use after a scourge of sickness)

Text: It is good for me that I have been afflicted (Psalm 116:5).

That sickness is not necessarily a sign of God's disfavor may be seen from the fact that Job, Hezekiah, Eponipholus, John Fletcher, Fannie Crosby, and others of God's choice saints, have been afflicted; on the other hand, a well body does not indicate grace; for some of the meanest men who live never have a pain in their lives.

It is not profitable for us to judge ourselves or others to be less holy because we have had the scourge laid upon us; but we might well engage to number the blessings of affliction.

I. AFFLICITION ALLOWS US TIME FOR REFLECTION

Often in the midst of health and plenty we become thoughtless; and sometimes God must lay us upon our backs to talk to us.

II. IT REMINDS US OF OUR UTTER DEPENDENCE UPON GOD

1. We see how easily He could remove our pleasures from us; and so we lean harder upon Him.

2. We learn that the resources of our joy are in Him.

III. AFFLICTION MAKES US APPRECIATE HEALTH MORE

1. We learn how better to use it, and to conserve it.

HOMILETICAL

ELEMENTS OF TRUE LOVE

(An Easter Sermon)

By Roy L. Hollenbach

Practically every element of true love and devotion is suggested in the language of this text. Let us notice its teaching:

I. LOVE IS ALWAYS FIRST AND LAST IN THE FIELD OF SERVICE

Mary was the first to arrive at and the last to leave, the sepulcher.

II. LOVE IS NOT EASILY DISCOURAGED

Verse 10 tells us, "Then the disciples went away again to their own home, but Mary stood without the sepulcher weeping." And because she did not go away with them, she saw two angels which the disciples did not see.

III. LOVE HAS NO LIMITS TO ITS UNDERSTANDING

"Tell me where thou hast laid him, and I will take him away." Love can melt away all difficulties. Think of a weak, puny woman carrying a corpse! But as one has said, "Love feelth no burden; weighteth no pains; desireth above its strength; complaineth not at impossibilities; for it thinketh all things possible."

IV. LOVE IS NOT EASILY FRIEDERATED

1. Ordinarily Mary would not have been found, at that early hour, out there among the tombs alone. But her love for the Lord made her forget her surroundings, and any dangers that might have been.

2. "Tell me where thou hast laid him," indicates that she accounted no place too far, too dangerous, too solitary to go for Him.

3. Love will overcome much of your native fear of danger, of exposure, and of men.

I will take him away."

THE PREACHER'S MAGAZINE

When called made a complete surrender (1 Kings 19:20, 21).
Sought a new field equipment (2 Kings 2:9).
Spoke with authority, as the oracle of God (2 Kings 3:16, 17).
Put his entire personality into the work (2 Kings 4:34, 35).
Was of incorruptible integrity (2 Kings 5:16).
"Lived in the spirit of victory (2 Kings 6:15, 16).
A man of spiritual vision (2 Kings 6:17).
"Died a victorious death (2 Kings 13:14-19).
Had a wonderful posthumous influence (2 Kings 15:20, 21).

The Text

A New Religion came to me
With buoyant step and radiant smile.
And at my door asked joyously
Just to come in and chat awhile.

Her jeweled hands were fair to see,
Her white robe glistened on the sun,
Twas quite agreeable to me.
To listen to her silver tongue.

She spoke of health and wealth and peace,
Of pleasure and prosperity,
Of Love Divine that fills all space,
The only great reality.

Despite her look, her smile, her speech,
My spirit shrank, strange to remark,
Like one whose groping fingers reach
Some cold, dead thing amid the dark.

"Give me," I cried, "O stranger-guest,
Before I entertain thy plea,
An answer to this one request—
Dost come by way of Calvary?"

Swift changed her eyes from noon to night,
Her smile to cold, superior scorn;
She vanished on my wondering sight,
But left me neither sad nor sorry.

A shining Presence filled my room,
A voice divine spoke peace to me,
A pection full of truth and grace,
Who came by way of Calvary.

—Elsie K. Cheney.

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THESE WORDS ARE TO BELIEVE IN HIM FOR

3. That He is the only way to come to the Father. "No man cometh unto the Father, but by Me." This will provoke criticism from the mass of humanity who, try to get to God in other ways. Note how He defines the way to come to God.

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—ELISABETH CHENEY.

THE BLESSINGS OF AFFLICTION
By Rev. L. HOLLENSBACH

(For use after a severe stroke or sickness)
Text: It is good for me that I have been afflicted (Psalm 118:31).

That sickness is not necessarily a sign of God's disfavor may be seen from the fact that Job, Hezekiah, Epaphroditus, John Fletcher, Fanny Crosby, and others of God's choice saints, have been afflicted. On the other hand, a well body does not indicate grace; for some of the meanest men who live never have a pain in their lives.

It is not profitable for us to judge ourselves or others to be less holy because we have had the scourge laid upon us; but we might well engage to number the blessings of affliction.

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II. IT REMINDS US OR OUR DEPENDENCE UPON GOD

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2. We learn that the resources of our joy are in Him.

III. AFFLICTION MAKES US APPRECIATE HEALTH MORE

1. We learn how better to use it, and to conserve it.
When the Lord Jesus Christ had ascended to heaven, the disciples returned to Jerusalem with great joy.

II. God's Rest

The rest God gave to Moses was not a rest of idleness without service, but a rest in service, and if you have God's presence with you, you will find rest even in your busiest moments. You will find that you must be up and doing, that you cannot, you dare not be idle, as, in every hour, you must give account to God, but in the midst of service, service which is tiring and oftentimes dispiriting, you will find that the presence of God will give you perfect rest.

III. The Conqueror or God's Presence

God will not come and take possession of an unholy temple. The heavenly Dove will never dwell in a foul nest. If you want His presence you must come out from all that is evil and be separate, and then He will be a Father to you, and you His son or daughter. Do you know His presence? If you want to know it, you will know it. Give yourself up to Him, wholly and entirely, for as you give yourself wholly you shall be holy. Holiness lies in being wholly Christ's.

—SELECTED BY C. E. C.

SIN AND ITS MOCKERS

Text: "Fools make a mock at sin: but among the righteous there is favor" (Prov. 14:9).

It is one thing to mock in such a fashion as that the sinning person shall say, "This thing which the mirror holds up to me is base, contemptible, unprofitable, and I will henceforth abandon it," and another thing to laugh in such a fashion as to make him imagine, "This thing is trivial, it is of no serious import whatsoever, and I will thereupon conduct myself as I like." The first kind of mockery is the sinner's; the second is the light, flippant sneer of moral indifferents. And this scoffing indifference, this tendency to levity in men's views, and speeches and whole mental attitude to sin, when and how is it manifested?

1. In the manner in which those who make a mock at the facts and realities of sin. This is the most obvious and direct shape which the temptation assumes, and it exhibits itself in various directions. Take, for instance, literature. Take conversation.

2. It is possible to manifest the same tend-

ence by making a mock at the reservoirs of sin.

3. Take another phase of the self-same tendency. It appears, does not it, in the case of those who mock at the fear of sin?

4. The kind of mocking that associates itself with the thought of the powers and the agencies of sin.

II. Note certain obvious reasons why those who mock at sin are fools.

1. They are fools because blind to their own real interests. Safety is at stake. Self-preservation is at stake. Those who mock at sin are not yet become the prey of sin.

2. Because blind to the teaching of all observation and experience. Consider what sin has wrought. Consider what sin is doing. It is working still, and apart from the tremendous revelations of Scripture, you may see enough round about to make you tremble, rather than scoff.

3. The man who mocks at sin is infatuated, not only because blind to the interests of self and blind to the teachings of experience, but because blind to the lessons of the cross of Christ.—W. A. Gray in *British Weekly Pulpit*.

—SELECTED BY C. E. C.

SERMON SEED

By T. M. Anderson

Believe also in me (John 14:1).

Two things shall engage our thought in this study.

I. THE PLACE WE MUST GIVE HIM IN OUR FAITH

"Ye believe in God, believe also in me." In these words Jesus asks that He be placed equal to God in our faith. No less place than this becomes Him. He can do nothing for any person who believes Him less than God. To question His deity is to deny His power to do what He promises to do in this discourse. He can do no mighty works unless we believe in Him.

II. WHAT WE ARE TO BELIEVE IN HIM FOR

(Read verses 1-6).

1. That He is the only way to come to the Father. "No man cometh unto the Father, but by me." This will inculcate criticism from the mass of humanity who try to get to God in other ways. Note how He defines the way to come to God.

a. "I am the way." We need only to
When the Lord Jesus Christ had ascended to heaven, the disciples returned to Jerusalem with great joy.

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God will not come and take possession of an empty, unyielding heart. The heavenly Dave will never dwell in a foul nest. If you want His presence you must come out from all that is evil and be separate, and then He will be a Father to you, and you His son or daughter. Do you know His presence? If you want to know it, you will know it. Give yourself up to Him, wholly and entirely, for as you give yourself wholly you shall be holy. Holiness lies in being wholly Christ's.

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1. And this scaling indifference; this tendency to levity in men's views, and speeches and whole mental attitude to sin, when and how is it manifested?
2. It is manifested in those who make a mock at the facts and realities of sin. This is the most obvious and direct shape which the temptation assumes, and it exhibits itself in various directions. Take, for instance, literature. Take conversation.
3. It is possible to manifest the same tend-
look at His sufferings and death to see the way to God. Why not the garden? Why not the tree? Why those bleeding wounds? This is the way He made by which men come to God. He died unto sin and for sinners. He paid the debt we owe to justice. The flaming sword which guarded the gate to the tree of life has a fixed place to the eternal Son who has now made a way to God. He is the only way for sin-laden humanity to come to God. Believe this, and take the way to God.

b. "I am the truth," What is truth? It is what Jesus is. How shall we know the truth about our sin? He has promised that we shall know the truth, and the truth shall make us free. Hence He is the truth about sin. He confounds our sin in the light of what He is. He is the truth about holiness, hence we see in Him what we are to be. He is the source of truth about all things that pertain to our coming to God.

c. "He is the life. He is the source of eternal life from God. He imparts that life to the soul in regeneration. He is the abundant life in sanctification. He is the hope of life in resurrection. He is the King who shall crown the redeemed with life eternal.

He is also the pattern of life for saints in this world. His life is the light of men. Live before men as He lived. This is the way to God. "Believe also in me." 2. We are to believe, "I go to prepare a place for you." Thus faith believes in Him to prepare a place for the people He has prepared. Ponder this phase of Christ's work. Creation had no place for redeemed souls; such a place had to be made by the Redeemer. Sin shuts out the many mansions cly; but Christ has made a place for His people. They shall have it who believe in Him. Let not your heart be troubled. Thank God for such consolation obtained by faith in Jesus.

3. We are to believe the words, "I will come again and will take us to be with Him, where He is." Beware of the unbelief that denies His return. The final coming to God in glory depends on the return of the Lord. There is no resurrection without it; there is no rapture without it. His coming again has a fixed place in the divine plan. It is as necessary that we believe in this as it is that we believe in His atonement. Even so, come Lord Jesus; we await Thy coming by faith.

If any man be in Christ he is a new creature (2 Cor. 5:17).

1. Note the extent of this: "If any man." That implies that any man, no matter how sinful and degraded he is, grace can make a new man of him. What hope this holds out to the race of fallen men.

2. It also implies that this is a fixed fact. That is to say, that any man in Christ is a changed man. God changes all who come into this relationship. It is the proof test of real Christians. To say we are in Christ, and show no change in life, is to be proved false by this text. All who are reborn, their names and lots must show a change in their members or else, they are false and deceived.

3. The nature of the transformation. It is twofold.

a. "Old things are passed away." This applies to the old manner of living. It also applies to the old, sinful nature. It embraces in its scope both regeneration and entire sanctification. All that pertains to the old life does not pass away until these two works of grace are done in the heart. Ponder this well.

b. "All things are become new." All desires, ambitions, pleasures and hopes are new. Such a one is a new creation. All things are of God, says the apostle. In this creation is nothing that is not like God would have it. It is entirely free from the discord of sin.

4. A new creation is in a new relationship to God.

d. They are reconciled to Him (verse 18). This is to mean they are now no longer children of wrath. The gap of sin has been closed. God now smiles upon them. He is pleased with them.

b. They are made the righteousness of God in Christ (verse 21). He is their holiness. They have believed on Him for it. They are in Christ and Christ is in them.

c. New creatures in Christ devote their lives to live for Him. (Read carefully verses 14-16.) Here is a life constrained by love. "Therefore," says Paul, "if any man be in Christ, he is a new creature." Such a man lives only for God.

d. A new creature is not afraid of death. (Note verses 1-8.) The whole attitude toward death has been changed by Christ. It is now only a change of house, from the earthly to the heavenly.

In all things approving ourselves the ministers of God, in afflictions, in necessities, in distresses (2 Cor. 6:4).

Here are three ways in which the apostles approve their ministry, we can ponder them and apply them with profit.

1. A new creature is one that is evident to the many and varied persecutions which he had suffered. Yet none of these things which he suffered from both men and devils caused him to falter in the high calling of God. His chief purpose was to present every man perfect in Christ. He was set to the task of bringing the grace of God to them. If they failed to receive it, he should not be blamed because he let his enemies master him. It is of little use to speak of persecutions or afflictions to us. We know little of them as compared to the apostles. Yet with the lighter form we suffer, it would be a dire calamity to our souls to allow them to hinder us in the preaching of the gospel of a full salvation. The devil will call off his dogs if we will let up on the radical preaching of truth. Evil persons will withhold their criticisms and offer us praise if we will ease up on the sin question.

Dare we meet God in such a state of compromise? Shall we flatter men to their destruction in order to escape their persecutions? God forbid. In afflictions let us approve ourselves as ministers of God. II. Necessities. Some that can bear the storm of persecution may not stand the pinch of poverty. When necessity stuns us in the face, relief may be sought at any sacrifice, if we are not careful. The quest of a soul may be more dear than the quest of self. Paul's necessities were for the bare necessities of life. Having food and raiment, he was content. Wonder if God could not use more men of the John Baptist type who could live cheaply and preach plainly and fearlessly? Brethren, are not many of our necessities due to a desire to possess too much in the presence of self? We put ourselves into this list. The car we drive, the table we spread, the house we furnish, even the ease we try to give our family, all may combine to impose a necessity on us that is unwarranted. Such may deny the ministry to some who greatly need it, but cannot pay for it. I wonder what we can answer God in the judgment if we must put so much on ourselves while the heathen go to hell for want of the gospel? Thank God, there are some who, despite their necessities, labor day and night for the saints. I firmly believe if it came to the test there are many more who would gladly suffer rather than neglect the cause of holiness. May it ever be so. God grant that as ministers we may approve ourselves in necessity.

III. The third thing mentioned is distress: distress of mind and body; harassing situations to manage; delicate tasks to perform; persons to deal with who are touchy and carnal and weak. These things combine to distress the man of God. Perils of various kinds distressed Paul. His life was often in jeopardy, until he said, "I die daily." We may have sleepless nights over a mental problem that presses painfully; a church debt to lift; a church to build when no money is in sight; perhaps a crisis in the church to be met, and a firm hand to be employed; perhaps it is the burden of a revival so great that it draws me to turn the tide of life to God. How the heart of the true minister pants after God, and what distress is felt in the dark hour which precedes the dawn. Distress cannot be escaped in this line of work. No man can throw off his responsibility to God and souls and live in an eternal life, be he the winner. Yet distress that is not lifted sometimes by the mercy of God will surely wreck the nerves and mind. There is no escape from distress to the minister of God. But let us prove ourselves as ministers of God in distress. The harvest will compensate for the tears shed in the sowing of the seed.
THE PREACHER'S MAGAZINE

SOME PREACHED SERMON OUTLINES.

By BAIL W. MILLER

The Star of Hope.

TEXT: We have seen his star (Matt. 2:11).

Introduction: The star shining alone, so as to be noticed by those who were travelling from afar—its grandeur far surpassed that of any other star of antiquity—its halo must have been luminous with divine glory—it led to a new dawn. It heralded the birth of the Redeemer of mankind. It was a flaming beacon declaring for the ransoming of man from the bondage of sin. It was a new star of hope and blessing. It was a harbinger of good news.

I. THAT STAR BRIDGED THE GAP BETWEEN GOD AND MAN. Man and God were separated by an impassable gulf, but when that star heralded the coming of the Master, the bridge was thrown across the chasm, and now man and God have access one to the other. We were in the wilderness of sin, lost irretrievably, but that star made it possible for us to come back to God, to life, and to safety.

II. IT WAS A STAR OF REDEMPTION. No star shining, heralding His coming, then we would not be redeemed. Redemption—a sweet and glorious word—it is release from sin, freedom from bondage. Ransomed—a price is to be paid, too great for man to effect—Christ paid it, and released us from the obligation to sin and to carnality. Sing, O ye people, as David says, for we can be ransomed from sin. That radiant star beamed with unusual glory on a dark night, for the Redeemer, the long sought for One, was born.

III. IT IS A STAR OF ETERNAL HOPE. Without that star and its glowing rays telling the story of His advent, the grave is a dark cavern, a dismal abyss, a void of doom. But since that star burst with its beauty on the night air of Palestine, the grave is the gate to heaven, the open door or entrance to eternal life. Beyond the grave before its shining all hope was dead, not a voice came from over the hillocks of eternity; but after its bursting auroras heralded peace and good will, the message of the grave, and from beyond the River Death, is one of hope and gladness praise. Now across those once silent hills which divide thee from the immensurable expanse of the eternal there come echoes telling of the heavenly city and the home of the soul.

Conclusion: Glorious star—had it not shone all the wealth and wonder which result from the life of Jesus would not be ours. "Shine, O shine on forever, Star of Hope, as the bright and morning star of the world's new day of redemption."

The Glory of an Undimmed Vision.

TEXT: "Lord, open his eyes that he may see" (2 Kings 6:19).

Introduction: Contrast a dimmed and an undimmed vision. Some men can see only time and not eternity; some can see only the fleeting and not the abiding; some can see only the human and not the divine; see the earth while others behold heaven. Some glimpses only man; while others can see God. Daniel saw God—Luther saw the power of truth—Wesley saw a rising generation of God-fearing men. There are mighty possibilities when one can see spiritual facts and can realize those spiritual powers. Then let us pray that God will open our eyes that we may see.

I. God. Could men see God, then all else would lose its attraction for the soul. Isaiah saw God—and became the eloquent prophet; Livingstone saw God—and opened the dark heart of Africa; Paul saw God—and told the glory of the Lord to the Gentiles. When our eyes can behold God in His beauty and majesty we become conquerors for Him. None can fight a good fight of faith without beholding Him. Lord, open our eyes that we may behold Thee.

II. THE NEAREST OF SPIRITUAL FORCES. When the lid's eyes were undimmed the first thing he saw were the forces of God encamped around about in the form of spiritual warriors. When our eyes are opened, by divine power, spiritual forces are seen near at hand: What the world needs are men who can behold spiritual forces, live for the dynamite of God released upon the souls of the unsaved. May we search the heavens with an undimmed vision and behold the nearness of the power of God, and fight for the right.

III. THE TIMES ONE MAN AND ONE GUN ARE A CONQUERING ARMY. If God can find one man, He is certain of victory. He found one man, a Wesley and turned the world upside down. He discovered one man, a John Knox and shook Scotland. He located one man, a Moody, and swept thousands into the kingdom. Thus it always is: If God can find one man upon whom He can depend, the victory is His. Then may we behold the fact that God needs but one, and may we furnish that one.

The Tremendous Power of Faith. Faith is the miracle worker—faith stopped the sun in its wild course, piled high the waters of the sea, wrought a mighty Pentecost, scattered the story of salvation through the world in one century after the sorrows of the Lord. Faith is the answer of that which man terms impossible. Faith with our works will achieve a victory for the Lord which will astound the ages. Lord, open our eyes that we may see what faith has accomplished and will achieve in our own lives and through our own efforts.

Conclusion: It has been the man with the undimmed vision who has moved the world for righteousness. Every prophet saw clearly; every leader in the sweeping revivals of the ages has had the power of seeing as God would have him see. Then may the scales fall from our eyes.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOUDEY

The Sufficiency of Christ.

"When the railroad was being planned from Petrograd to Moscow, some of the engineers who were consulted told the tsar that it was impossible. There were too many obstacles. Others proposed various loops and detours around swamps and lakes, so to avoid the impassable places. The tsar quietly took a map of the region, hid down a ruler from one of the cities to another, and with his pencil drew a perfectly straight line, saying, 'The road is going there; now go and build it along that straight-edge line.' And there is where it was built. It is always thrilling when someone meets the doubts and questions and arguments of men with an everlasting yes, when one comes who breaks a positive path for the race. This is one of the most striking things about Christ. He is the Way. He is the Door. He is the Life. St. Paul was impressed by this as much as St. John was. "In Jesus Christ," he says in Second Corinthians, "is the fullness of the Godhead bodily. We have seen the glory of God in the face of Jesus Christ."—Reverend M. JONES.

God Slumbers Not.

Men were discouraged. The ecclesiastical Pharaohs were pressing hard upon him, and the hero of the Reformation was downhearted and he seemed to have lost his consciousness that God was living. In the morning his wife came before him dressed in heavy mourning and said in surprise, "My husband, why this mourning? I have not heard of any death; why do you weep?" "Oh," she said, "I am in mourning for God; you seemed so discouraged this week that I thought that surely God must be dead." And Luther said, "O God, forgive me," and he sat down long enough to pen that wonderful hymn, "Ein feste Burg ist unser Gott." Many of the bravest souls of earth have been tempted because the hour was midnight. God is not dead, nor has He forsaken His own. When the frightened soldiers of Caesar awoke him from his slumber in the fury of the storm, the ruler cried, "Quid times? Caesaris ubris?" "What do you fear? Caesar is in the ship?" Then why should I fear, for God is in His world and in His world today. The hour of midnight is not always on the side of the strongest battalions. God and myself make a majority.—Dr. W. E. BIDERWOLD, in The Expositor.

God's Forgiveness.

There is a story of John Callahan, once a noted criminal. He was convicted in prison, and his conversion was so remarkable and manifest that he was paroled. He immediately launched his life upon a career of Christian service and testimony that more than matched his previous life of sin. Six years after his conversion he wrote the Governor of Illinois, asking him all records of his crime and commitment to the Joliet state prison. The Governor replied that it was an altogether unusual request, that it had never been done before, but in view of the conspicuous change that had come into the life of John Callahan the request was being complied with. Callahan sent similar requests to the mayors of the various cities in which he had been convicted of crime. They all followed the Governor's example, with the result that there came a day when John Callahan held in his hand the record of every crime and commitment to prison which had been written against him. He laid them all in the fire, and when they had burned to ashes, stood up and cried out: "Thank God there is nothing against me on the records of heaven, there is nothing against me on the records of earth! I am now free from the condemnation of sin and the curse of a broken law."—Dr. J. C. MASSEE.

Jesus Christ the Same.

There are a few things which we must have if we are to go on at all. They are those spiritual realities by which eternal stars burn that never fade, those indispensables which are absolutely necessary to life. There was, sixty
years ago, a well-known room in Florence, cluttered everywhere with rubbish and old, broken furniture. The spiders spun their webs in its corners. The walls once white with whitewash were dingy and filthy with the accumulation of many years. Someone came who suspected that a precious work of art was hidden away under the outside covering of the walls. He cleared away the rubbish, washed off the grime, peeled off the layer of whitewash and there he found Giotto's priceless painting of Dante. Now all the temporary material that filled the room is gone and only the immortal face is left, and everyone who visits Florence stands in awe before that single solitary treasure. So we, too, gradually work our way back to what eternally matters and we can see the surface things vanish without being in the least disturbed.—Rufus M. Jones.

The Decay Eating out the Heart.

I saw a great oak tree fall flat to the ground one day in the midst of a thunderstorm. To the untrained eye it had appeared sound and strong. But it was merely a standing shell. Its heart had been eaten out by worms, and it could not stand the strain of sudden storm. The virulent germs that are multiplied in the mind by every evil thought eat out the heart of a man in much the same way. The man is struck by a sudden gust of temptation, and the wrackage reveals the rottenness. A man must think morally and not immorally if he would make his record true—"For he who is clean will live," That is a real fundamental.—Dr. H. H. Crane.

Mock Humility

"There is," said Phillips Brooks in his famous sermon on "The Curse of Mere," "there is such a thing as a 'false humility' which accounts for the uselessness of people who might be useful. Humility," he added, "is good when it stimulates, but it is bad when it stimulates, it is bad when it paralyzes the active powers of a man! It may do either! We have noble examples of humility as a stimulus—the sense of weakness making a man all the more ardent to use all the strength he has! But if conscious weakness causes a man to do nothing, to do no more than is absolutely necessary, 'whether he works or not, then his humility is his curse.'" Quoted by Dr. P. R. Fortuneham.

Are We Becoming Pagans?

Under the above title Dr. F. W. Roth writes as follows in the June number of the Expositor: "If ever in the history of our country the salt of a consecrated and self-sacrificing Christianity was needed, that time is now. We used to be known as a nation of idealists, but we are fast becoming a people without real morality and religion. Our patron saint seems to be the prodigal, who wasted his substance on living and drinking. We are not only spendthrifts in money matters, but we are wasting the fine substance of our moral and spiritual being. It is amazing how near to the level of crass materialism and epicureanism our people have descended. Even among Christians and church members there seems to be little concern to keep their pursuits and ideals above the level of those who are without God in the world. That means paganism. Money-getting; no matter how, extravagant expen- diture, no matter for what—seem to be our chief concerns in life. The root of our evil tree is irreligion. We are rearing a generation of atheists and pleasure worshippers. Our great educational institutions, endowed with millions, ignore the Bible and all that it stands for. Our thoughts are pandering to the lowest cravings of human nature. They seem to delight in outraging modesty and decency, and make sport of all the sanctities of life—while Christians look on unperturbed. Even our little children are allowed full freedom in attending picture shows made up of violence and licentiousness. Our literature is paganism. Only those books and magazines that fairly reck with ethical and spiritual debauchery seem to have a wide sale. Study the crowds on the great thoroughfares of our cities, especially in the districts where the places of amusement are found, look into the faces of all the people you find jostling each other in their mud scramble for amusement. You will see all the types that were found in Ephesus in her, wickedest days. There are the peacocks that strut, the wolves and hyenas that prowl, the apes that mimic, the serpents that slither—vile menagerie of beastly things in human form. It is a well-known fact among doctors that millions of our young men and women are utterly unfit to enter the marriage state and rear children, while the number of those who are becoming divorced is ever on the increase. How can any one face these ominous facts without serious mis- givings as to the future of American civilization? It is high time for the Church to awake from her sleep, to put on her whole armor instead of a third of it, and wage warfare against the world, the flesh and the devil. Our riotous living must give place to something entirely different unless we are to repeat the history of the pagan nations of antiquity and go down in a welter of moral and spiritual ruin. Christ showed His power to conquer paganism in the apostolic age. He did again in the time of St. Francis of Assisi. He has never failed to do so when men have earnestly turned to Him for guidance and deliverance. He is our only hope for America today."

A Revival of Wonder

There is a saying, attributed to Christ, which beautifully says, "Let him who sees cease until he find, and when he finds he will wonder and wondering he will have rest." Everyone must have noticed how often the New Testament uses the word, "Behold!" It is a word of wonder. Something like it is the "Schab" of the Psalms. We might almost translate it, "Think of that!" It is a throb of wonder, a sense of joy. It takes the soul away from the everlasting interrogation point and lets it feel surprise, admiration, joy and wonder. If our meetings and our services could bring us into moods and experiences like that, we should throng to them and come away refreshed. If we could get in them "a deep feeling of something for more deeply interfused," we should give up our superficial pleasures and our overtime devotion to business and flock with our neighbors to what then might properly be called the "house of God."—Rufus M. Jones.

THE BLESSED MAN

By A. M. Hills

TEXT: The First Psalm, "Blessed is the man," etc.

People falsely imagine they must live in sin to have a good time. It is a delusion of the devil, one of his impudent falsehoods. "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come" (1 Tim. 4:8). Our text gives the experience of a man who is living a truly blessed life, having lost all appetite for sin. He is described both negatively and positively.

1. Negatively

1. He does not walk in the counsel of the wicked, nor of Satan himself. He does not go in that direction for advice or instruction. He does not read the devil's books, nor look at his pictures, nor listen to his voice, nor delight in his vices. He does not run with the race of sinners. He does not go wandering around the vile districts, where the wicked are likely to be found and where evil-minded men and women are accustomed to gather, to see what he can see and hear what he can hear, this where the very atmosphere is laden with the stench of vice.

2. He does not sit in the scot of scoffers and the scornful. This is the third degree of sinfulness, who not only have walked and stood among the wicked and wanton and leprous sinners, until they have acquired a relic for their words and ways, and say to themselves, this is the crowd I will join, and this is the life I am destined to live. Here I decide to pitch my tent and spend my days, with those who mock at virtue and piety, and scoff at religion and God! Is it an awful picture! No man may be found such a one.

II. THE POSITIVE SIDE OF THIS BLESSED MAN

1. "He delights in the law of the Lord," And why not? "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever," etc. "In keeping them there is great reward" (Ps. 19:7-11). This law is his meditation day and night. His supreme choice is to live in the center of God's will. "He meditates on his law day and night."

2. Like a tree, he is planted and stays put. He is not running after every new fad of doctrine, higher criticism, evolution, new theology, Christian science, theosophy, spiritualism, Rosicrucianism, modernism. He is rooted and grounded in the infallible Word of God. The psalmist said, "My heart is fixed."

3. He brings forth much fruit—is a winner of souls, blesses others, and gets blessed himself in doing it. He is an evergreen Christian planted by the rivers of water, the living fountains of grace in Christ. He does not dry up and blow away six weeks after every revival, but is alway bearing fruit. His leaf also does not wither. He is beautiful the year around. He is always prospering and growing and ripening for heaven, Sanc- tified, pure, and filled with the Holy Spirit.

III. "The Unsearchable Are Not So!"

How could they be? Their primary choice is wrong. They have chosen sin and self-gratification of their sensibilities as the end of their being, and the employment of their life. And therefore they have squandered God and his tins, and separated themselves from the saints, and all who live and walk with God.

At last they are withered and blasted and worthless. "Like the chaff the wind drives away." "Whose end is destruction" (Phil. 3:18-19).
We are all sweeping on to judgment, as fast as time can carry us, to give account for the deeds done in the body, good or bad. "The wicked shall not stand in the judgment nor sinners in the congregation of the righteous." (Ps. 5:8). Oh, how foolish is the man who seeks either present or final blessedness by turning away from God!

Be wise! Be wise and seek God now while it is the accepted time and the day of salvation!

**USING OUR Talents For GOD**

By C. E. Cornell

**TEXT:** Exod. 4:3

I. USE WHAT WE HAVE
1. All have something to use.
2. Do the little things well.
3. Multiply our ability by faithfulness.

Illustration: What is lost in thine hand?

A significant question for each to consider: What has God given you to use? Is it the tool of an ordinary task? then use it to glorify God. The artesian in the humble workship, the housewife in the kitchen, the clerk behind the counter, let all of these and others, use their talents—the tool that is in their hands—not to do extraordinary things, but the ordinary work, well done.

II. OUR WORK CANNOT BE DONE BY OTHERS
1. The Lord will not help those who do not help themselves.
2. Unless we help the Lord, He will not help us.

Illustration: Choice poem by Paul Lawrence Dunbar, the negro poet. Title, "Get Somebody Else!"
The Lord had a job for me, but I had so much to do,
I said: "You get somebody else—or, wait till I get through."
I don't know how the Lord came out, but He seemed to get along—
But I felt kind of sneaking like—known I'd done God wrong.

One day I needed the Lord, needed Him myself—needed Him right away—
And He never answered me at all, but I

Down in my accusing heart—"Nigger, Ise got too much to do;
You get somebody else, or wait until I get through."

Now, when the Lord he hab a job for me, I never try to sink.

I drop what I have on hand and does the good Lord's work;
And my affairs can run along, or wait till
I get through.

Nobody else can do the job that God's marked out for you.

III. GOD DOES HIS GREATEST WORK BY THE HUMBLEST MEANS

Note: Moses enters upon his great mission of leadership. Armed with a slender rod, or stick, he is more than a match for all the magicians of Egypt. Who can estimate the marvelous power of that rod with God in it?

It is emphasized further: God often does His greatest work by the humblest means. The great forces of nature are not in the earthquake which tumbles cities into ruins. This power pates in a moment; the soft, silent light, the warm summer rain, the stars whose voice is not heard—these are the majestic forces which fill the earth with riches, and control the worlds which constitute the wide universe of God.

**IV—PRACTICAL—OUR RESPONSIBILITY**

1. To do our best.
2. To do every task well.
3. To triumph over every obstacle.

**WEIGHED IN GOD'S SCALES**

By J. B. GALLOWAY

**TEXT:** Daniel 5:27

I. THE SCALES. GOD IS A STANDARD
1. His scales are just.
2. His scales are accurate.
3. His scales are final.

II. THE WEIGHTING. GOD'S WEIGHTING PROCESSES

1. Life's emergencies.
2. Man's conscience.
3. God's law, the Bible.
   a. The Ten Commandments.
   b. The New Commandment.

III. THE RESULTS OF THE WEIGHTING

1. Condemned. For not meeting the standard.
2. Rewarded. How to meet the standard.

"BE OF GOOD CHEER"

John 16:33.
Acts 2:27.
Acts 2:36.
Matt. 14:27.
Mark 6:50.
we have seen some churches which had actual dis-
ruptions and splits over the matter of Christmas
programs.
Almost any church has a great variety of no-
tions as to how Christmas should be celebrated.
There are usually some who do not think there
should be any sort of program in the church at
all. Then there are others who think a simple pro-
gram of recitations is acceptable, providing there
is no Christmas tree. And, yet still others be-
that there is nothing wrong with a Christmas
tree, a few decorations, or a beautiful pageant.
And so it goes. How is a pastor to adjust the pro-
gram to fit all of these opinions? If he caters to the
more liberal element, and has a pageant or a
tree, some of the elderly mem-
bers of the church will be greatly hurt; and if
he does not, some of the younger folk, who have
given in to the elder from year to year, will balk
on doing so this year. Now what is the pastor
to do? This often becomes one of his most
difficult problems in the church. However, if
he can succeed in doing one thing he will come
through all right. He must avoid a crisis. To
do this he would better be neutral himself, put
the responsibility upon the church for decision,
be loyal to that decision, and yet carefully exer-
cise the utmost charity toward both the pros and
the cons. It is always safe for the preacher to
urge that such programs, of whatever sort they
are, be kept strictly spiritual; and his real and
active determination to keep them spiritual will
go far toward counteracting any prejudice that
may exist against the form of the programs.
III. Another important crisis in the life of a
church is the time of changing pastors. Not a
few churches have gone to pieces upon this rock,
and we think most unnecessarily. Sometimes
the churches have been at fault, and sometimes
the blame belongs to the preacher. But no mat-
ter who is most at fault, the rift could no doubt
have been avoided if all concerned had possessed
that perfect love which "seeketh not her own." If
the pastor who was the bone of contention had
this love he would be willing to "endure all
things for the elect's sake"; and if the church
possessed it, there would be a ready surrender
of the minority to the voice of the majority.
As a rule, the voice of the majority, in a holli-
ness church, is right; and it is wise to let this
control our decisions. If the pastor finds that the
opposition is strong to his remaining, love for the
body of Christ will impel him to go, without
creating any friction, if he can avoid it. We
have known some to accredit the voice of the
majority, and try to stay against strong opposi-
tion; but they seldom succeed, and usually injure
the church before the next year is out.
When the time comes to vote, all members have
a right to repliet their convictions; and the
magnanimous pastor will not discredit the spirit-
uality of those who voted against him, and will
feel like at least commending their intelligence for
doing so. He will also seek in every way to
preserve the unity of the church, leave the church
gracefully, and turn it over to his successor in as
unified and happy condition as possible. He,
more than any layman in the church, can pave
the way for the success of the one who follows
him.
In closing, permit me to say that most crises
in the church can be avoided by a strong program
of prayer. When things seem to be coming to a
head, and the tension becomes tight at any point,
try to enlist the entire church in fasting and
prayer for a revival, or something worthy, and
usually the atmosphere will clear, and the cloud
which threatened will pass without incident.

SIX DEADLY SINS

We hesitate to mention them because some are
so commonplace we would not recognize them;
neither would we classify them as deadly. Never-
thless, let us mention six deadly sins that par-
ticularly make their habitat in the vicinity of
the neighborhood where the minister lives; They
are: idleness, dawdling, idleness, intriguing, procur-
ing and loafing. We discover these playing
like young lion cubs in the life of the young
preacher.

There is another group of six also that lies
at the other extreme that must be guarded against
just as much as these passive negative sins. The
other set of six deadly sins against which the
minister should be warned are: buzz, bustle, rush,
drive, ramble, rate. These are the sins that
linger around the minister's life in middle age
in the busy period when he is doing big things,
and is on the go all the time, administering his
parish with pertinacity on his brow. This is a
broad we all have to watch. They come under
the cover of a busy life and eat into the soul,
leaving it empty and worthless.—Western Chris-
tian Advocate.
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J. B. Chapman, Editor

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THE CLAMOR FOR BIBLE PREACHING

One hears it said, "Oh, people do not care to hear the Bible preached as they once did. If a man has a crowd today he must put on something spectacular." But proof for the truth of this statement is decidedly wanting. Of course there are a few spectacular preachers who have large crowds, but if you go up and down the land commonly and inquire in the towns and cities for the church with the largest regular attendance, you will find that in four instances out of five it is the church with the "gospel preacher." The backbone of every church that is a stable institution is composed of God-fearing, Bible loving people. And to such nothing is better than that they shall be able to say, "Our preacher preaches the Bible." And these are the people who advertise the church most and who give it its most palatable reputation.

And in these days when practically everybody can read and when the reading of the week is sensational, even the worldly minded are bored by a preacher's recitals of current life and literature. Perhaps they do not relish the Bible, but neither do they care for more of what they have had for six days in the week, so they cannot be depended upon to fill the pews and supply the collection plates of the church where the preacher is more of an entertainer than a prophet.

And despite the subtle suggestions to the contrary, Bible preaching was never more needed than it is today. The general standard of education is much higher now than it was a generation or two ago, but general knowledge of the Bible has not increased correspondingly. It is even doubtful if the average man or woman knows as much about the Bible as his father or grandfather knew. And this compels us to abandon the idea that for the average audience today the Bible is a worn-out book.

And beyond all these things is the fact that those who know the Bible most love it the best and are the last to tire of it. In fact, want of interest in the Bible is a sure sign of one or two things: either one does not know much about it or he is persistent in living contrary to its teachings.

No, preachers, we do not need a new text book, we need only to know our book better and know better how to make its teachings known to others. The Master exhorted His disciples to bring forth out of their storehouse "things old and new," and that exhortation is the basis of all good preaching. If the preacher speaks always on things new, he is a sensationalist and will lose the interest of his hearers because they find no trace of the familiar truths which they know to be connected with true religion in what they hear him say. If the preacher speaks always of things old, he will wear threadbare repetition and he and his hearers will die for want of freshness—you know the deliciousness and the necessity of something "green" in our bill of fare.

But look at what a field we have for the practice of the Master's words! The background of familiar Bible truth is so universal that the preacher can depend upon its presence in the minds and hearts of practically all his hearers. And people like to have the truths with which they are familiar retold in their presence—it makes them feel as though their own thoughts were being given out from the pulpit. And as to new material, there is a wealth of illustrative material wrapped up in the customs and laws of God's ancient people with which very few hearers are familiar, and this material is the very best available for the purpose; for while it makes clear the truth the preacher is
endevoring to enforce, it also gives further knowledge of the Bible and furnishes additional incentives for its study.

We do not mean to discredit illustrations drawn from life and literature, but we would give them second place to those drawn from the Bible. We believe they take at least this lower rating both from the standpoint of their abundance and their adaptability.

We think there is ground for the complaint that there are not many worthwhile books adapted to the preacher's library appearing on the publisher's lists today. But there is compensation in the fact that many of the most useful old books are quite new again now because for a generation they have not been largely used. A quotation from Clarke's Commentary is more likely to be new and enlightening to an audience now than it would have been a generation ago. And this same observation applies to old books in general.

The idea that a preacher will be stale if he sticks to the Bible is a false idea. In fact, in the average town or city, the Bible preacher will be the unique one—the others will be tame and much alike. And the notion that the Bible preacher will be oblique and wanting in application is absolutely false. Humanity is so much the same now as ever that the commandments and exhortations of the Bible will-sound to the average hearer like they were especially written for today, and its promises and consolations will seem as personal and as applicable as they did to Job or Daniel or Paul.

Yes, there is a clamor for Bible preaching today. And this does not mean that there is a demand for poorer, but for better preaching. It does not mean that there is call for less careful preparation, but for more careful. It does not mean that the task is less difficult or less inviting, but more so in each case. May the apostolic challenge to "preach the word" ring more clearly in every preacher's ears than ever before!

EDITORIAL NOTES

Rev. John Patty, in addressing a convention of the evangelists of the Methodist Episcopal Church, held in Memphis, said, "Unemployment has reached serious proportions and something must be done to enlist the sympathy of the ministers to open the doors of the churches to us." Undoubtedly there is a large place for the God-called and well qualified evangelist, but we have been saying for some time that the logical place for the average preacher is the pastorate, and we would say these words again especially for the benefit of young preachers.

A bulletin of the Census Bureau shows that in 1926 there were 47,585 negro churches, with a membership of 5,203,687 in the United States.

It is reported that the American Tobacco Company has appropriated $12,000,000 to advertise Lucky Strike cigarettes in 1929. Of this amount, $6,500,000 will be spent in newspapers; $3,000,000 for billboards; $1,200,000 for magazine space; $1,000,000 for window displays and $600,000 for radio. This is said to be the largest appropriation ever made for the advertising of a single article. Perhaps we might do well in planning to advertise the church to notice that over one-half of this stupendous amount is to be spent in newspaper advertising. This would seem to indicate that as an advertising medium the newspaper is worth more than all other agencies combined.

Time, reporting Mr. Hoover's visit to Nicaragua, says, "A shore reception Mr. Hoover was handed a glass of champagne which he politely touched to his lips but did not sip. He now tossed Nicaragua in water and observed, 'This occasion represents a growing and united Nicaraguan people.' A consolidation of forces for domestic peace. I know it is the will of the American people that we should co-operate.'"

Whatever else good or bad may be said of the Soviet regime in Russia, no one seems to dispute that there is an organized anti-religious campaign being carried on by the government and an effort to make the nation atheistic. Time, in the issue of January 21, reports the release by the Commissar of Education of a cinema drama called Samalazh. Heroine: Mme. Lunacharsky, strikingly beautiful, known to her intimates as 'Natasha.' Author: M. Lunacharsky. Plot: The pious folk of a Russian provincial town feehably conspire against a kindly atheist professor of zoology and his wife (Mme. Lunacharsky). The professor is expelled from his post, after the Christlatas "frame" him in such a fashion as to make it appear that he is a pervert. Reduced to penury, the professor's wife is seduced by the man who framed him; and this "holy devil" then proceeds to poison her. Then comes forward the professor's niece grows more and more Tobobyan until, as the grand climax, Commissar of Education Anatole Lunacharsky appears upon the film in his official capacity, raises up the professor from lowest depths, and places him in a Moscow laboratory where, among congenial atheists, he can complete his "Great Experiment." Perhaps it is just as well that we know some of these things that we be not too largely influenced by sentimentalists who would have us urge our government to recognize the Soviet government and open our doors to the propagandists which they feel our "capitalistic" people need.

Walter Damrosch, conductor of the New York Symphony Orchestra, says, "Ideally the foundation of church music should be the singing of the parishioners themselves—a well-trained community chorus." We ourselves have frequently observed the deteriorating effect of too much specialized singing in the churches. Perhaps we are not thinking of the same thing that Damrosch had in mind, but we believe the singing is always better when all the people take part in it. A choir is, in my estimation, a good thing only when it serves to help the people sing; and when it becomes a substitute for congregational singing it is a curse rather than a blessing.

We heard it said that a young banker asked an old one how to get to where he would know a counterfeiting bill when it was offered to him. And the old banker replied, "Become familiar with the genuine, then you will know the counterfeit the moment you touch it." And this reminds us that the way for the preacher to be saved from the allurements of secular callings is to keep so enamored with his work as a preacher that other things will not have a chance to get to his ears. We have noticed that preachers who have turned aside to real estate, life insurance, etc., have done so only after their keen appreciation of the honor God bestowed upon them in making them preachers has in a measure worn off.

We remarked to "an old war horse" in the work of spreading scriptural holiness that although we are much better equipped for our task as a people than we were a generation ago, we do not seem to be getting on as fast as we ought. He replied, "Our preachers want two things, and they want them very much. These two things are faith and sacrifice. They need faith so that they will undertake worthwhile tasks and then they need sacrifice so that they will stay with their tasks until they are finished. Our young men, especially our college trained men, want to start too far along up the line. They are not looking for hard enough tasks. Either they take good opportunities and use them so easily that they do not develop them, or else they take poor opportunities and let them die. If our preachers and people, with our present advantages, were only blessed with sound, full vision and the spirit of willing sacrifice, there is no telling what we could do to promote the kingdom of God during this generation."

Someone has said that preaching error as though it were truth is practically on a par with preaching truth as though it were error. This saying we think applies both to the form and spirit of the preacher's preaching. A preacher of truth may coincide so much to error that his argument is weakened until its effect is nullified or even reversed. The preacher should be careful to not stir up doubt which he cannot settle. If he builds himself a straw man, let him not put such wise words in his mouth that his own answers will be insufficient. And then as to the spirit of error: how can the listener believe that the preacher preaches truth when he must hear him speak of the most solemn things without the least appearance of zeal or unction in his bearing or tone?
HISTORICAL STUDIES IN CHRISTIAN DOGMA

By BASH W. MILLER

PART ONE. BIBLIOLOGY

Chapter III. The Development of Christian Apologetics (Continued)

The former chapter left us at the close of the Polemical Period of Apologetics. During this age in the study of the Scriptures the first topic of interest was that of the Canon. Soon after the death of Origen we find that among those books received unto the Canon during the last age, the Epistles of Peter, John, Jude and James were accepted. The Epistle to the Hebrews is included among the Pauline writings. Revelation is also thus received as canonical. By the middle of the fourth century the need of a fixed canon was felt strongly. In the East at the end of the fourth century the Canon had acquired definite bounds, and all the books now received in the Bible, with the exception of the Apocalypse, were viewed as canonical. The great writers of this age, such as Cyril of Jerusalem, Athanasius, and Augustine, assert the sufficiency of the Scriptures to acquaint us with what is essential to faith and conduct. Fish er writes of the Church as being considered, "the ark of safety, within which alone salvation is possible" (History of Christian Doctrine, 123). A true knowledge of God was believed by this age to be attainable only by divine revelation, and especially through Christ. This did not deter the fathers from producing arguments for the existence of God with which were derived from the light of nature.

The shifting emphasis from apologistics to polemics came about because most of the arguments against Christianity had been answered and nominally the world had become Christian in belief; but the rise of heresies within this nominal Christian world gave origin to the necessity of formulating the correct statements of doctrine. Hence the rise of polemics took place. Numerous controversies and heresies existed at this time. The most important of these are:

1. The Trinitarian controversy. It was a discussion about the nature and essence of the Logos, who in Christ had become incarnate, and about His relation to the Father. Arius, from whom Arianism arose, taught that the Son had been created out of nothing by the will of the Father, in order that the world might be called into existence through Him. At the Council of Nice in 325 the correct doctrine as now held was inserted in the creed.

2. The Origenistic controversy. This centered about the teachings and doctrines of Origen, and could be considered one of a personal and not a doctrinal nature.

3. Controversies about the Person of Christ. In the discussions about the Trinity, the question concerning the eternal existence of the divine nature of Christ had been settled; but now His historical manifestation as the incarnate Son of God, the connection between the two natures, the divine and the human, and the mutual relationship of these two became leading subjects of inquiry. For while the Church defended the absolute divinity of the Lord against Arius, but now it maintained the perfect humanity of Christ against Apollinarius, who denied this element. In the Nicerian controversy the Church was called upon to defend the unity of the person of Christ against the doctrines of the Antiochans, whose distinction practically resulted or amounted to the separation of these natures into two persons. In the Monophysite controversy the distinction between the two natures of the Lord was lost sight of in a desire to emphasize the unity of the same. In the Monothlete controversy the distinction between the two natures was admitted in theory, but was denied in fact, assuming the existence of only one will.

4. Controversies connected with Redemption. In the West, even before the controversies concerning the Trinity and the Person of Christ had arisen discussions concerning redemption had started. These centered around the most fundamental, doctrines of sin and divine grace. The Pelagians maintained that the power of the human will unaided by divine grace was sufficient for salvation; the semi-Pelagians thought that the cooperation of divine grace with human freedom resulted in salvation; while Augustine and his party insisted on the operation of divine grace alone as the efficacious agency in the work of salvation. Victory ultimately resulted with the party of Augustine. In this connection it is well to hold in mind these discussions, and when the great contention between Calvinism and Arminianism arises, one will see the reason for Calvinists accusing Arminians of holding doctrines which are related to Pelagianism. For a brief, yet scholarly summary of these discussions one can turn to Korte, Church History, pp. 186-214; Schaff in op. cit. in Vol. III, Ch. IX gives a most excellent discussion of these controversies.

III. Medi eval Period. The third period of apologistics comprises the centuries from about A. D. 750 to 1517, or the time of the Reformation. Shield writes of this age, "Of this period we may say that it was engaged chiefly in reducing the pagan arguments against the Christian religion and the controversy to a systematic form and a scientific unity."

Scots Erigena, during the ninth century, shows signs of acute intellectual life, and by reason of his active and inquiring spirit becomes a striking object in that age of growing superstition and ignorance. Alcuin, the brightest ornament of the court of Charlemagne, and the soundest thinker between John of Damascus and Anselm, also throws a pure and serene ray into the darkness of the dark age. It was not until scholasticism appeared that we perceive in the Church-the reappearance of that same deep reflection which in Augustine settled the principal questions in Anthropology, and that same subtle analysis which in Athanasius constructed the Nicene Symbol. For two centuries, extending from Anselm to Aquinas (1075-1275), we find the theologians of the Church collectively endeavoring to rationalize Christianity and construct a philosophy of religion, with an energy and intensity of thinking that is remarkable (History of Christian Doctrine, pp. 177, 178).

The older attacks upon the Christian religion by Heretics and Jews and Mohammedans, which had now come into being, made some literary attacks upon the Church. Defences were called for against skeptics and doubts which existed in the Church itself. In this matter the age is somewhat comparable to the present period of modern liberalism. Men like Asmuth of Beno, and David of Dinanto, in attempting to discover the true nature of Deity, and the relation between the Creator and the creation in reality put forth a theory of pantheism; on the other hand, such men as Anselm, Baius, and Aquinas continued the defense of the common faith much along the same line as the early Church had done.

1. Apologetics of Anselm, Aquinas, and Bernard. Anselm agrees in his view of the relation of faith to reason with Augustine. In his tracts, Monologium and Proslogion, he defends the supernatural element in Christianity with a metaphysical talent which is unexcelled. He insists that intrinsically Christianity is a rational faith. Aquinas takes something of the same general view, though his intellectual activity shows a greater tendency to speculation. He places Christian mysteries above but not against reason, in somewhat the same manner as did the Mystic Schoolmen. By the time of the greatest of the three, Hil 1929, he writes, "Science repoves upon reason; faith upon authority. Both, however, are in possession of a sure and valid truth: but faith possesses the truth in a closed and inviolate form, while science possesses it in an open and expanded one. . . . Science does not desire to contradict faith, but desires to cognize with plainness what faith knows with certainty." (De Consideration, Lib. V, Cap. viii). Anselm in Cur Deus Homo (Why the God-Man?) made a matchless defense of the human person of Christ and of the doctrine of the Incarnation. Aquinas wrote a strong book against the Jews and the Mohammedans called De Veritate Fidei.

2. Apologetics of Abelard. On the other hand, Abelard thought that first the truth of Christianity appealed to the reason, and then was a matter of creed. With him intellectual comprehension was necessary for belief. His dictum was "Non credendum, nisi prius intellectum," or in plain language, "Do not believe unless you first know." While with Anselm it was "credito ut intelligam," or "Believe that you may know." In his Introduction to Logic from which the above quotation is taken (ii, 3), he tried to solve anew the doctrine of the Trinity but the Council of Sutonsis in 1121 ordered his work burned. Though not an infidel, still many of his doctrines were unsound.
He is the medieval father of present day liberalism and new theology.

Shedd notes tendencies growing out of this medieval period of apologetics. He writes, "The most serious defect in the Apologetics in this Middle Period sprang from the growing influence of traditional theology at the expense of inspiration. Even devout and spiritual theologians...attributed too much authority to the opinions of the distinguished church-fathers and in the decisions of councils, in comparison with the infallible authority of Scripture." (Hild, 188)

J. Hagenbach's Analysis. Hagenbach, in his 'Lehrbuch der Dogmengeschichte', translated into the English as 'History of Doctrines'; affords a most excellent analysis of apologetics during this age.

a. As to the truth and divine origin of Christianity, it left the methods employed by the Polemic Period for other methods of refuting Mohammedanism. But when skepticism began to appear there was demanded a more philosophical defense of Christianity. The arguments derived from miracles and prophecies were retained, since tradition had sanctioned them, although other writers assumed the religion of Christ possessed internal excellencies without miracles which would authenticate it.

b. With reference to the source of knowledge, the Bible still theoretically was regarded as the highest authority in matters of religion, yet, as Shedd noted, it was overshadowed by tradition, which was deemed of equal importance with the Scripture. The doctrines of the Bible were more and more mixed up with the traditions of men.

Tradition, as indicating the knowledge of the fathers, nature, as revealing the record of God through a material form, and the Bible as the written revelation, were held of equal import in the statement of doctrine.

c. With reference to the Canon of the Bible, the Latin Church generally regarded the Apocalypse of the Old Testament as a part of it. The Paulicians in the East rejected it, and the writings of Peter.

d. The opinions which heretofore had been held by the Church with reference to the inspiration of the Bible continued to prevail. One writer, Aboard, said that the sacred penmen had not adhered to the rules of grammar; which called forth much opposition. The scholastics endeavored to define more exactly what the Church meant by inspiration. They believed explicitly in the divine inspiration of the Bible (See Aquinas, P. L. Quix, art. 13).

The first advocates of delm were not outright atheists, though with reference to the Bible they were infidels. They believed in the existence of God, who had created the universe and after turning it over to the control of laws and secondary causes, foresaw it. They denied that He had done the most essential in man, in the trend of morals, or in the progress of nations and the development of civilizations. Deists taught that natural religion, or that system of belief or faith, which was revealed by a study of man, mind and nature, by the use of the human reason unaided by divine revelation, was sufficient. Such men as Herbert, Hobbes, Tindal, Bolinbrook, and North were among the front ranks of the protagonists of delm. Their works culminated in the universal skepticism of Hume and Gibbon.

Intellecutal delm is found in its highest form in the system of Lord Herbert of Cherbury, who may be regarded as the founder of English delm. After a survey of the religions of the world, he worked out a universal system of five points. The first is of God; He is to be worshipped; piety and virtue are principles of worship; man should repent of sin; that the rewards of good and evil are partly received in this and partly in the life to come. The possibility of a revelation from God is denied. This delm was made more spiritual due to the Christianity in which it had its rise, than had its origin been under different influences.

A later form of delm had its origin with Hobbes, who stated, "We have no assurance of the certainty of the Scriptures, but by the authority of the Church, and this is resolved into the authority of the commonwealth." He asserted that the Bible are not obligatory laws but only counsel and advice. He acknowledges the existence of God, but denies that we may know any more of Him than this existence.

Tindal wrote a book in which he argues against the idea and possibility of a revelation—the earliest work of its kind, and written with more than ordinary thoroughness. He rejects all in the Bible which relates to man's sin and redemption. He terms the gospel only the republication of the laws of nature.

This skepticism reached its full growth in the system of Hume (1776). 'He is a system of universal delm, and as a result the conclusion of the religion of nature as well as those of revelation are invalid.'

English delm was answered by study men, who were trained in the literature of their day, and who were well able to meet the onslaughts of skepticism. Lardner has left us ten volumes of 'Works' in which he defends the credibility of the New Testament, which today remains the source of such material for the modern apologist. This work is based upon the quotations of the early writers which substantiate the credibility of the New Testament. Richard Baxter wrote an apologetic treatise entitled, 'More Reasons for the Christian Religion and No Reason Against It.' Thomas Halyburton wrote a work called 'Natural Religion Insufficient, and Revealed Necessary to Man's Happiness.' This was in direct answer to Herbert. Henry More (1646) and Ralph Cudworth (1657) answered Hobbes, in tracts entitled 'Antidote Against Atheism,' by the first named, and 'Intellectual System of the Universe,' by the latter. Richard Bentley as a preacher was the first to defend the religion of Christ in lectures; he preached upon 'The Folly and Unreasonableness of Atheism.'

But the outstanding answer to delm of that age was Butler's 'Anatomy of Religion, Natural and Revealed.' This work has had a greater circulation than any other of its type, and today remains a classic in the field. Herein Butler says that the objections which are alleged by delm against the God of the Bible can be held with equal force against the god of religion which is revealed by nature, and greater and more difficult objections are pointed out in the system of delm as a religion than can be brought against Christianity. Lardner's work, it must be noted in passing, deals more with the Canon of the New Testament than with any other item. His aim is to establish the credibility and authenticity as well as the historical authenticity of the New Testament. Paley in his 'Evidences of Christianity' formulated the famous "sign argument" for the existence of God, which is so extensively used today in proving the existence of Deity.
There is no history of the Sabbath until the time of the departure of the children of Israel from Egypt, and but few materials upon which an answer to this question may be framed are found in the patriarchal ages. The antediluvians left no written history, and practically all that is known of them and their times is found in the first few chapters of Genesis. That this is a true and inspired record no sincere believer in the Bible doubts, and in its pages the primeval Sabbath must be sought.

In the study of this subject wise and godly men have reached different conclusions in regard to the beginning of the Sabbath. It is held on the one hand, that the Sabbath was appointed by God at the creation as a universal and perpetual obligation upon the human race, and was kept by godly men through the centuries from the creation to the exodus. Men in those days were worshipers of God, and built altars unto Him, upon which they offered sacrifices; having a regular place and form for worship, they probably had a stated time, also. And that a seven-day period of time was observed by them is found in the example of Noah, when a reprieve of seven days was given before the waters of the flood came, after he and his house had been called by God to enter the ark; and after the ark had rested on the mountains of Ararat there were two periods of seven days each when Noah sent out the dove to see if the waters were abating; of Joseph and his brethren who mourned for their father Jacob seven days when conveying his embalmed remains from Egypt to Canaan; and of Job’s three friends who, when they came to mourm with and comfort him, sat down with him seven days and seven nights. Then in the case of Laban, who required a Jacob that he fulfill a work for his daughter Rachel, which is usually interpreted to mean that he was to serve Laban for seven years. And when Jacob had fled from Padan-aram with his household and the cattle and goods he had acquired in the service of Laban, the latter purposed him for seven days’ journey.

There is also a peculiar frequency in the occurrence of the number seven in the Scriptures which seems to give it a sacred character, and which was observed among other eastern nations besides the Hebrews; by what means did this widely observed seven-day week first originate? One of the reasons following the creative seven days which ended with the Sabbath?

The Sabbath is not mentioned in Exodus, it is claimed, as something new and unheard-of before; and if that be so, the Lord had. (Ex. 16:22), said Moses to the rulers of the congregation; and by it they foretasted of the manna, “Remember the sabbath day to keep it holy” (Ex. 20:8), as of something that had gone before. The children of Israel had probably not been able to observe the Sabbath in their Egyptian bondage, but that they lacked all knowledge of it does not seem credible.

These footprints of the Sabbath through the ages before the exodus seem to establish, therefore, an unbroken observance of the day from the creation to the giving of the law at Sinai.

On the other hand, it is claimed that the record, in Genesis 2:1-3 was written by Moses about the time of the giving of the law at Sinai, or, at least, during the wilderness wanderings, and that the act of God in resting on the seventh day was propitiatory, or in anticipation of the giving of the Sabbath in the wilderness, and not a command to the first of mankind to keep an appointed day of rest; that primeval man and the patriarchs before and after the flood had Sabbath, as there is no record that they ever kept one.

This is an old opinion, and seems to have some scriptural basis, as may be seen by reference to Nehemiah 9:13, 14, and Ezekiel 20:10-12. Justin Martyr, who wrote about A. D. 140, in his Dialogue With Trypho, a Jew, said, “Tell me, why did not God teach those to perform such things as preceded Moses and Abraham, just men, of great renown, and who were well pleasing to Him, though they neither were circumcised nor observed the Sabbath?” Dr. William Paley, Archbishop of Carlisle, England, in his The Principles of Moral and Political Philosophy, London, 1785, said, “If the Sabbath had been instituted at the time of the creation, as the words in Genesis may seem to first point to import; and if it had been observed all along from that time to the departure of the Jews out of Egypt, a period of about two thousand and five hundred years; it appears unaccountable that no mention of it, no occasion of even the obscurest allusion to it, should occur, either in the general history of the world before the call of Abraham, which contains, we admit, only a few memorials of the early civil and religious institutions of the world; nor can it be said that it was abridged; or, which is more to be wondered at, in that of the lives of the first three Jewish patriarchs, which, in many parts of the account, is sufficiently circumstantial and domestic. The words do not assert that God then blessed and sanctified the seventh day, but that he blessed and sanctified it for that reason; and if any ask, why the Sabbath, or sanctification of the seventh day, was then mentioned, if it was not then appointed, the answer is at hand: the order of the Bible is such as to introduce the mention of the Sabbath, in the history of the subject which it was ordained to commemorate.”

Dr. C. I. Scofield, editor of The Scofield Reference Bible, 1917, commenting on Nehemiah 9:14, says, “This important passage fixes beyond all cavil the time when the Sabbath, God’s rest (Gen. 2:1-3), was given to man.” And on Matthew 12:1, he says, “The Sabbath (‘cessation’) appears in Scripture as the day of God’s rest in the finished work of creation (Gen. 2:2, 3). For 2,500 years of human life absolutely no mention is made of it. Then the Sabbath was revealed (Ex. 20:8-11); and invested with the character of a sign between Jehovah and Israel, and of a perpetual reminder to Israel of their separation to God (Ex. 31:13-17).”

The silences of Scripture are not, however, conclusive of no important event occurring before the time mentioned. That which seems to lack a basis of history may be confirmed by later researches. The silence of the Scriptures concerning the primeval Sabbath may not be so construed as to establish the belief that there was no Sabbath, or that the holiness of the seventh day was merely in anticipation of the day of rest to be ‘proclaimed and confirmed by law at Sinai: neither ought the Jew, faint traces of a primeval and patriarchal Sabbath found in Genesis be so enlarged as to build thereon a Sabbath like that of the Mosaic law, the prophets and the New Testament; not to mention that of later days in Hellenistic-speaking countries. Doubtless the ancestors of the Hebrew race before the exodus had a Sabbath, but that its limitations made it a different sort of day from later Jewish and modern days of rest may be seen when the laws and customs which we have become attached to the latter are considered.

After the exodus the Sabbath is not again mentioned in the Scriptures from Deuteronomy 5:13 to 2 Kings 4:23, or from Moses to Elisha, a period of over five hundred fifty years. Similarly circumcision is not mentioned from Joshua 5:1 to Jeremiah 4:14, or more than eight hundred years. It may not be seriously held that the Sabbath was not known to the heathen, but the words do not assert that God then blessed and sanctified it for that reason; and if any ask, why the Sabbath, or sanctification of the seventh day, was then mentioned, if it was not then appointed, the answer is at hand: the order of the Bible is such as to introduce the mention of the Sabbath, in the history of the subject which it was ordained to commemorate.”

The general decline of piety and morality among the antediluvians, indicated by the record, “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Gen. 6:5), doubtless blotted out the Sabbath and all godly worship and service from the minds of the antediluvians before the flood came, and to Noah and his house, to whom a seven-day waiting upon God was doubtless habitual, was limited to whatever of service and obedience to God was then prevalent among the antediluvians people. And after the flood the examples of the godly Noah and Shem were not followed by the masses of their descendants, who speedily lapsed into idolatry, and the righteous among the patriarchs were limited to such men as Job, Melchisedek and Abraham. The latter and his posterity before the exodus may have had a Sabbath and kept it, but of this there is no evidence in the biblical record; and yet neither is the omission in the record confirmatory evidence that man had no Sabbath until the law was given. That a week of seven days and a Sabbath, or day of rest and assembly for religious rites prevailed among many ancient. Gentile nations, has often been claimed; and evidences produced from among the ruins of the cities of the ancient Aca- dians, Assyrians and Babylonians, by Mr. George Smith, Prof. A. H. Sayce and other explorers, show that a calendar then existed by which the 7th, 14th, 10th, 21st, and 28th of each month were days of rest, that and on them certain works were forbidden to be done. The seven-day order is here broken by the introduction of the 19th day, a Sabbath coming in the midst of the week, as well as one on the 21st, at its close. This has been explained by Prof. Sayce on the theory that the months were lunar, and that the days on which the moon quartered and became full were observed and devoted to rest.

The author of Eight Studies of the Lord’s Day says, “Here certainly were weeks. But they were not invariable weeks like ours. One out of every four consisted of eight or nine days instead of seven. The series was broken off and began anew each month.”
The safe conclusion which may be reached is that the ancient week and rest day, or Sabbath, of which the esteemed records of Account and As-Christ, which give evidence, were not the literal successors of the seven days of the creation period, the last of which was God's day of rest. They were based on astronomy, rather than upon the authority and revelation of God. As those nations departed from the knowledge and worship of the one, true God, and sank into idolatry, their perception and practice of sacred things became corrupted, and the revelation left them by their ancestors of the creation, the Sabbath, the fall of man in Eden through the temptation of the serpent, the promise of the reed of the woman who should bruise the serpent's head, and the story of the flood, were perverted into legends of the works and words of 'them which by nature are no gods,' and the day of rest was buried beneath a mass of idolatrous practices which obliterated its intent and obligation, namely, the honor and service of the Creator. Before the exodus, therefore, the day was truly kept only by the few who remained true to the God revealed in Genesis.

MALTA, MONT.

DEVOATIONAL

SOME GREAT PREACHERS I HAVE KNOWN

By A. M. Hits, L.L.D.

Number II. Henry Ward Beecher

Great factors enter into the making of every great: life, heredity, his age and environment, himself and God.

I. Blood will tell. Dr. Lyman Beecher, the father of the subject of our sketch, was one of the strongest of the New England preachers of his generation. The burning theological questions of the day were three: (1) Is a man a free moral agent with ample ability to obey God, or is he the helpless victim of the unalterable decrees of an omnipotent Creator, "who eternally and unchangeably ordains whatsoever comes to pass"? (2) Is man so ruined by the fall that he can be saved only by an omnipotent grace through Jesus Christ, which God purposely reserves for a select few and forces upon them irresistibly, leaving all others to perish inevitably, or is he still endowed with God-like faculties, injured but not wholly lost by the fall, and for whom is provided in Christ a universal salvation, accessible to all and presented to all by the Spirit of all grace? or (3), Is man still an fallen child of God, who by some mistakes has gone astray, but needs only the helpful education and example of Jesus Christ to be fully restored?

Lyman Beecher was in his element in theological debate. The country was full of infidelity and Unitarianism, a new and horrid doctrine from the horrible and deadening doctrines of Calvinism. Dabbling was common, drinking was universal, drunkenness abounded, alcoholic liquors were always provided at church ordinations and not infrequently paid for by the church as a part of the legitimation expenses. Amidst such disgraceful conditions and moral deformities, Lyman Beecher came into the ministry. In ministerial gatherings he fought, as he ever, with a force and vehemence which astonished the older ministry and "mowed down" all opposition. He did the same on the public question, and started a national movement in favor of temperance. In Boston he led the orthodox forces against Unitarianism and everywhere he supported the so-called "new school views" against the monstrous doctrines of Calvinism. With intensity of conviction and fiery earnestness and keenness of intellect and overpowering eloquence he fought the battles of the Lord. Such was Henry Ward Beecher's father.

The mother was not less remarkable but singularly different. She came of Cavalier ancestry. Her temperament was poetic. She was a lover of polite literature and a great lover of nature and art. She wrote and spoke the French language fluently, sang, accompanying her own voice on the guitar. She was of such delicate and sensitive nature and of so great natural timidity that she never spoke in company or before strangers without blushing and was unable to lead the devotions in the women's prayer-meeting. Yet with all this timidity was mingled that peculiar strength which comes from him who is "the beloved of God, full of grace and truth, full of grace and truth, and who will not be moved." She was the purest type of her sect and of her class. Her piety of spirit and piety of the serenity of temperament made her the complement of her husband, his trusted counselor. God in Heaven permitted her to deplore and in whose perpetual calm his own more turbulent spirit found abiding rest.

These remarkably gifted parents were said to have divided with Jonathan Edwards the honor of giving to the world more brains than any other family in America. So strikingly endowed and outstanding in gifts were all the children, both male and female, that someone humorously said of them: The human family is divided into men, women and the Beechers. Touch them where you would, you came up against talent, character and power akin to genius. Catharine was at the head of a school and a pioneer in higher education for women. Edward was a scholar, college valedictorian, college president and eminent preacher and theologian in a Boston pulpit. Harriet became the most famous of all American novelists. Charles was the musical collaborator of his brother Henry in the "Plymouth Collection," which gave such a primal impulse to congregational singing. Thomas K. built up the famous institutional church in Elmi-â, New York, before such churches had been heard of and so on through the whole family of teachers, authors, editors, preachers and theologians, there ran a vein of unusual talent and marked individuality that utterly refused to be compressed into any common mold; seven sons and all preachers. What a family!

Into such a family and such a home was born Henry Ward Beecher, the eighth child, in Litch- field, Connecticut, June 24, 1811. He inherited about every excellent gift which both parent possessed, but one. From his mother came his love of nature, music, art and literature; "from her that femininity of character, that tenderness and sweetness of spirit," that chaste imagination and devout reverence for everything sacred and holy, which endeared him to those who knew him best, and so saturated and enriched his pulpit utterance and prayers. This precious mother died when he was but three years old. But he retained an almost idolatrous love and reverence for her while he lived and was accustomed to say that through this reverent regard for his angel mother he could understand the feeling of the devout Roman Catholic for the Virgin Mary.

"Did she remain the guardian angel of her baby boy to guide and inspire his after life? Who can tell us? Who can lift the veil?"

Of his father he inherited that puritanic conscience, that devotion to justice, that loyalty to truth, that sublime courage, that dared to stand alone and face any opposition of men or devils in defense of truth, or in support of the weak and helpless and which rose to its sublime heights in the hour of combat. From him, too, probably came eloquence, and subtlety of facial expression and dramatic power and interpreting imagination, in short every gift of his father except the faculty for exact scholarship. A schoolmate tells us he stood at the foot of his class in Amherst College. Henry Ward stated it humorously by saying, "When our class stood in a circle, I was next to the head!"

But, let it be distinctly understood, it was not for lack of ability that he was poor in scholarship, but rather, because like the president of Harvard, Henry Ward Beecher believed in an elective course, and he elected to be a most industrious and amorous reader, rather than a student of textbooks in the college course. A college profes- sor looking back to his college days said of him, "He disliked mathematics and neglected them and when, at the end of his college course Beecher's books were put up for sale, his 'conic section' was described as a 'clean copy with the leaves uncut!' Yet very likely he was the most widely read and best informed young man in the entire student body." The same professor said, "His forte was oratory and distinctly the oratory of improvisation. He could think, and think best perhaps, on his feet. Storm and contradiction only made him more brilliant and forceful. He was by all odds the best debater of his college generation." I should be glad to know how he acquired his mastery of the English language. His style certainly suggests no one model. His genius made him an artist after the fashion of his own. He needed only a good, vigorous vocabulary, and the four books that helped him most in this respect were the Bible, Shakespeare, Milton's "Paradise Lost," and Bunyan's "Pilgrim's Progress."

Henry Ward Beecher once introduced a stranger to his brother Edward in these striking words: (10)
I want to introduce you to my brother, Edward Beecher. If I had his brains and scholarship and my gift of gab, I could move the world! But he did move the world as few other preachers have ever done. And by what lever and pivot, what human and divine means did he do it?

1. He was possessed of a magnificent body, one of his inheritances. He was nearly six feet high and large in chest and lungs and well developed every way, a real man.

2. A Methodist, contemporary of his in the leading Methodist church of Brooklyn, Dr. J. O. Peck of Hanson Place church, wrote of him, "The foundation of all he is and all he has done is his physical system. Without that he never could have been what he is, or have done his work. The basis of many of the finest qualities of mind and heart is the physical organization. The effective wielding of those higher forces is almost wholly in proportion to the effectiveness of the body. Mr. Beecher has one of the best animal organizations in this generation. He has done immense service to this and coming generations by teaching them how to develop and maintain the highest physical condition, and thus to be fitted for the best work. He is thus a perpetual admonition to the younger clergy who read his Yale lectures and sermons, not to waste their physical resources, nor by neglecting the laws of hygiene to force superannuation. His magnificent physical organization is partly inherited and partly cultivated."

3. "But this superb stalk is crowned with a more magnificent flower. His brain is not only massive but luminous, an intellectual Kohinoor, 'a mountain of light.' The vastness of his brain, however, is not more remarkable than the exquisiteness of its quality. He has all the insight, imagination, and emotion of a poet. He is a prose-poet of great brilliance. The capacity of his intellect from which for forty years he has poured forth one incessant stream of golden thought, fills one with amazement. The brain of no other man of the century has been so productive, yet he is as fertile as ever. Perhaps the only quality of his mind that makes him peculiar and almost unapproachable in his power of illustration. In this he is unique, multitudes of his illustrations are spread out to this day. But their impressiveness is even more marked than their elegance."

4. "My intimacy with him of late years compels me to testify to the genuineness of his deep spirituality. His ordinary prayers before the sermon are the most extraordinary evidences of real, intimate communion with God. He seems to be talking with God face to face, not as a pleading mendicant, but as a conscious and acknowledged son. With all his faults and mistakes, I am convinced he is and has always striven to be an honest Christian. A man dear to God and to whom God is savingly precious."

5. "As a preacher," said Dr. Peck, "I do not hesitate to say that I can only speak of Henry Ward Beecher as the greatest preacher in the world today and is one of the score of greatest preachers of all history. Other men have excelled him in single points of strength. As a theological preacher I should not rank him high. In the severely logical line of preaching he is not pre-eminent. He does not aim at that kind of sermonizing. In evangelical preaching he is not to be compared with George Whitefield. However, Whitefield's printed sermons are not to be compared with Mr. Beecher's discourses. Mr. Beecher is a great preacher, more than simply a great orator in the pulpit. He has borrowed little from books. He reads much, but digests all. His sermons are pre-eminently practical, his object being to build men up in a large, broad, many-sided Christian life. For greatness, brilliance and resources of pulpit power he is unequalled."

6. "As a lecturer," said Dr. Peck, "discussing political, social and educational questions before the large constituency of the platform, to be repeated by the press, broadcast to the world, he has wielded a vast and salutary influence in molding the thought of his age. His popularity and power on the platform have been very great, but have never equalled, much less eclipsed, his popularity and power in the pulpit. He has been a moral force in our civilization."

7. "As a patriot, he has engraved himself into immortality in American history. He has pled for the poor, the oppressed and the despised, with more eloquence than he would have pled for his own life at the stake. He began his ministry with expounding the cause of the slave, when to be an abolitionist was to be execrated. He continued that devotion through storms and(') and the last falter was broken and the last chaff was an enfranchised citizen of the Republic. In the galaxy of reformers his name shines conspicuously. The wrongs of the African, the Indian, the Mongolian, the Jew, injustice to women and the lording over classes, national intelligence, equal rights for all men, and the great cause of temperance, have always evoked his eloquent voice and pen. The service of humanity and his country with him has been the service of God. The distinguished ability and grand effectiveness with which he served the cause of the Union during the war of the rebellion by his impassioned loyalty at home and even more gloriously disposed the undivided republic before scooping and howling mobs of division sympathy grisblers in Great Britain, entitle him to the everlasting gratitude of America. Not till the last African face has disappeared from American society, not till the memory of our struggle for an undivided republic fades out of history, not till the ingratitude of an effete and decayed nation consigns the loyalty of his noblest patriots to oblivion, will the sturdy and chivalric patriotism of Mr. Beecher be forgotten."

Such was the opinion of a really great Methodist, ddiator of divinity concerning Henry Ward Beecher. "One of the few immortal names, that was not born to die." The great Charles Spurgeon of London pronounced him, "The greatest of the sons of men, the most myriad-minded man since Shakespeare!"

II. We said a man's age and environment, his habits, much to do with making him. What would Moses have been, had he been born before Abram or in the age of the prophet Samuel or David? What made Hannibal but the moral conflict of Rome and Carthage? What could have produced Julius Caesar, but the roving northern tribes, and the intercine strife of a sick and dying Roman republic? What but the unspeakable corruptions of the Roman Catholic church could have produced a Martin Luther? It was the concomitant follies of British stateismanship that made George Washington and the great republic. It required a French Revolution to let a Napoleon Bonaparte. "If there had been no blasphemous, man-belligering, God-dishonoring, Calvinistic theology and the death in Zion it had produced, Charles G.芬ney would never have become the greatest soul-winner of the Christian centuries. It took the same amount of political decay and moral degradation of African slavery to produce a Henry Ward Beecher, just as it required the accrued evil of slavery and the civil war it occasioned, to make Abraham Lincoln immortal. There must be something in his age and surroundings, in his trials and conflicts to inspire the virtues and call out the heroism, and furnish the soil in which human greatness can grow.

An experience of Henry Ward Beecher will illustrate this. During our great Civil War, the Confederate leaders called by William Gannett and his group to bring about the reunion and their multiplied schemes to compel England's intervention in behalf of the South. Agents of the Confederate States, official and unofficial, were working incessantly through press and public men in the great manufacturing centers largely on that side. They did not understand that the liberty of humanity was involved in the struggle. The friends of America were chiefly found among the liberating classes who were without vote, but not without influence. They felt, what they could not put in words, that the cause of free labor was being fought out in the great American conflict. Their instincts proved to be wiser than the sagacity of statesmen and editors. They sympathized with the North; their hopes were for the overthrow of slavery. These friends of liberty and the Union, got an invitation to Beecher, then on the continent, to address a series of meetings at Manchester, Glasgow, Edinburgh, Liverpool and London, to defend his country and the cause of freedom. Beecher knew how he was hated and opposed by the faithful, and was loath to comply, but at last consented. Meantime, every false and atrocious thing was placarded in the streets to raise up a mob to prevent his speaking. That is England's conception of fair play and freedom of speech, to prevent a speaker from being heard by an infuriated mob, may do it. Beecher spent the day before the first meeting in a Gethsemane of agonizing prayer, pleading for help until he reached the throne. When he drove to the hall, his peace was like that of a mountain lake that nothing could disturb. When he managed to get into the pulpit he found it packed with a howling mob, determined that he should not speak. It shrieked and groaned and yelled and hissed, and howled and cursed, for three-quarters of an hour. All that Beecher had to say was to the point, and the mobical comb in America was as twilight to midday compared with the malignant howling and cursing of that English mob. Beecher was never more selfpossessed or in better temper. After more than an hour of combat with the mob, he got in an hour of speech extolling the value of freedom.

At Liverpool it was worse than at any other
place. The mob howled and cursed for an hour and a half, and then he spoke for an hour and a half. The next morning a cartload of brickbats and stones was taken out of the hall, which the mob had brought to throw at Breckner. But he captured the moral sentiment of England and won its support for liberty and freedom. No orator of ancient or modern times ever faced such opposition for days, and won such a victory. The great oration of "Demosophen on the Crown" was mere child's play in comparison. But it took just such a conflict to reveal how sublime an orator could be when pleading for the life of a great nation, and the moral freedom of the race.

HINTS TO FISHERMEN

By C. E. CONANT

True Education

Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shapes of letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery, and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is a painful, continual and difficult work to be done by kindness, by watching, by warning, by precept, and by praise, but above all—by example. 

A Justice with Courage and Moral Backbone

According to the Christian Advocate, Justice Morehauer of the New York Supreme Court put the quiets on the attack to legalize Sunday pictures in Poughkeepsie, N. Y., when, in an address at an American Legion luncheon, he came out strongly against the proposal. He said in part: "For myself, I am not for Sunday movies. I am for the American Sunday. And Sunday movies are one of the things that would help to break down our American Sunday. So I do not believe in them. I do not believe there is any great demand for them upon the part of our people. We do not need them. They will not ultimately benefit the average man.

"If you open the door to Sunday movies you will open the door to a lot of other things you do not want, banquets, races, ballets and fairs, minstrels, wrestling, boxing, and many other things now prohibited by the Penal Code. Finally you will have the stores open on Sunday. And you will have Sunday at last a working day instead of a day of rest. And the working man will ultimately pay the price. I am for the poor man. I am for the working man, and have been all my life. But I tell you this agitation for a wide-open Sunday is not ultimately going to be for the benefit of the poor man or of the laboring man.

"It is going to result in tearing down our entire Sunday law, and that is going to be bad. I hope the clergy and the priesthood will take this matter up. I do not see why they do not start at once and not wait until some official action is taken that they might not approve of.

"We believe in God in this country. We have been brought up to respect Him day. We have been brought up in a belief that Sunday is a day of rest, for recreation, for religion and for church going, not a day to be commercialized.

"I do not know how you feel about it, but I think this belief of ours in God, this respect we in America have had for His day, has had a great deal to do with our success as a nation and with our prosperity. I hope the various civic organizations will take this matter up and give it the consideration they would any other public matter and go on record. This matter is like every other important question in this country. You must be either for or against it. So far as I am concerned, I desire to record myself against Sunday movies and to do so with all the force and vigor of which I am capable.

The churches followed up this lead by adopting strong resolutions of protest, whereupon the city fathers rejected the proposal by a vote of 13 to 1.

Jesus as a Preacher

"It is hardly fair to speak of Jesus as a preacher in our modern sense of the word. For the most part, He simply talked. Most that He said was suggested by questions of His disciples or by incidents which were brought to His attention. Much of it was said to individuals. The profoundest word that He uttered about God was said to a woman at Jacob's well. His statement of the new birth was not made in a sermon, but in a talk with Nicodemus alone at night. Only occasionally do we see Him in the synagogue as a preacher. Generally He is walking along the way or sitting in a boat near the shore, or in some house at a meal or at a bedside, answering questions and making profound observation on current events.

"Of course all that is preaching in the true sense. Our common speech makes preaching a formal, set, prepared effort. You hear men approve a pastor sometimes by saying, 'He does not preach; he only talks.' They tell their minister, 'Your sermons are good, but we like best of all your praying and meeting talks'-McKee in "Sermon on the Mount."

Seven Minds

1. Mind your tongue, do not let it speak hastily, cruel, unkind or wicked words.
2. Mind your eyes, do not permit them to look on wicked books, pictures or objects.
3. Mind your ears, do not suffer them to listen to wicked speeches, songs or words.
4. Mind your lips, do not let tobacco fool them; do not let strong drink pass them.
5. Mind your hands, do not let them steal, fight, or write any evil words.
6. Mind your feet, do not let them walk in the steps of the wicked.
7. Mind your heart, do not let love of sin dwell in it. Do not give it to Satan, but ask Jesus Christ, our Lord and Savior, to make it His throne.—The Watchman-Examiner.

Twelve Unusual Texts

There is death in the pot (2 Kings 4:40).

Escaped with the skin of my teeth (Job 19:20).

He kept him as the apple of the eye (Deut. 32:10).

They art the man (2 Sam. 12:7).

He that is surety for a stranger shall smart for it (Prov. 11:15).

His enemies shall lick the dust (Psalm 62:9).

The nations are as a drop of a bucket (Isaiah 40:15).

As if a wheel had been in the midst of a wheel (Ezek. 10:10).

He that toucheth pitch shall be defiled therewith (Eccles. 15:1).

I said in my haste, all men are liars (Psalm 116:11).

Wisdom is better than rubies (Prov. 8:11).

As an ox goeth to the slaughter (Jer. 7:22; 40:19).

Bulletin Board Slogans

Make It Preach

Humility never advertised itself. The Bible is God's medicine chest for a sick world.

God helps the man who helps himself. Any form of sin weakens character. A definition of faith: "Going ahead." Love is long-suffering and kind as well. The church is a friend of every man. Jazz music is endorsed by the devil. A moral coward has no standing anywhere.

Two oars to the boat: faith and works. Courage never backs down under testing.

The Bible is the best seller, and read by more people than any other book in the world.

Purposeful Speech

Amen. A. Wilson, former mayor of a large city, who could not get a church. In great distress he went to the famous preacher, Joseph Parker, and begged him to tell what was the reason of his failure to obtain a pastor. Dr. Parker bade him to stand up in a corner of his study and preach his best sermon. The man did so and at the close of the performance Parker said, "Now I can tell you why you cannot get a church. For the last half-hour you have not been trying to get something into my mind, but something out yours. You are like a man carrying a sack of coals, and anxious to relieve himself of his burden." Dr. Parker hit on the reason why much of our speech is ineffective, not only public speech, but private conversation. All speech, if it is to go to anywhere, must have a worthy purpose back of it. It is not a worthy purpose if we speak just to show off, or speak to get a disagreeable task finished. The effective talker has something he is eager to make his hearer know or feel. He is a talker with a purpose.

The Bible Better than a Check Book

Hudson Taylor said, "I use my Bible as I use my check book in the bank, only with this difference: I have to tear a leaf out every time I
cash a check, and cannot use it a second time; but in taking from this book I can leave the leaf in and use it again and again. It is a sort of circulating letter; you never come to the end of it."

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A Cannibal's Reply

A trader passing a converted cannibal in Africa asked him what he was doing. "Oh, I am reading the Bible," was the reply. "That Book is out of date in my country," said the foreigner. "If it had been out of date here," said the African to the European, "you'd have been eaten long ago."

The Homeless Singer

On a cold, dark night, when the wind was blowing hard, Conrad, a worthy citizen of a little town in Germany, sat playing his flute, while Ursula, his wife, was preparing supper. They heard a sweet voice singing outside:

"Forex to their holes have gone,
Every bird into its nest;
But I wander here alone,
And for me there is no rest."

Tears filled the good man's eyes as he said, "What a fine, sweet voice! What a pity it should be spoiled by being tried in such weather!"

"I think it is the voice of a child. Let us open the door and see," said the wife, who had lost a little boy not long before, and whose heart was open to pity on the little wanderer.

Conrad opened the door and saw a ragged child, who said, "Charity, good sir, for Christ's sake."

"Come in, my little one," said he; "you shall rest with me for the night."

"The boy said, "God," and entered. The heat of the room made him faint, but Ursula's kind care soon revived him. They gave him some supper and then told him that he was the son of a poor miner and wanted to be a priest. He wandered about and sang, and lived on the money people gave him. His kind friends would not let him talk much but sent him to bed. When he awoke they locked in upon him and were so pleased with his pleasant countenance that they determined to keep him, if he were willing. In the morning they found he was only too glad to remain.

They sent him to school, and afterward he entered a monastery. There he found the Bible, which he read and from which he learned the way of life. The sweet voice of the little singer learned to say, "Trust in the Lord faith, we have peace with God through our Lord Jesus Christ." Conrad and Ursula, when they saw that little street singer into their house, little thought that they were nourishing the great champion of the Reformation. The poor child was Martin Luther."

Cured of Stammering

William II. Lax is one of those invincibly interesting personalities that the Methodist plainshave has always had a way of turning up. Through sheer kindness he has won the heart of his East London poverty-

parish that they chose him, a Methodist preacher, mayor of the borough. It is said that though his pious mother dedicated him to the ministry in the cradle, he became such a stammerer in his boyhood that there seemed to be no hope of his ever pronouncing a sermon. He fought his impediment in vain, using Demosthenes' method and preaching to all outdoors. "If I were a woman," said Methodist Times, "I would take a boy as young as he was in the homeland meeting in a little room hired by the Salvation Army. Here the Spirit of God fell upon the little company. It was like Pentecost over again." Upon our friend the power came with such dramatic suddenness and reality that he began to pray. He was, to use his own words, "God possessed."

From that day the stutter ceased and the impediment left him. He was free to march toward the goal of his high calling. The opportunity to preach in a Primitive Methodist chapel came a little later. A local preacher had discharged the congregation and the steward went to young Lax and asked him to preach. His heart, he says, leaped within him. For three years he had been making sermons and was waiting for a call, and lo! here was a definite invitation to preach.

His tongue being loosed, he developed into a flaming evangelist, caught the attention of Hugh Price Hughes, was brought to London, found his niche, and has filled it. "Sharp as a needle, quick as lightning, nimble as the proverbial lightning." He is a great example in our day of what grace and grit did for the converted tars whom John Wesley sent up and down the ways of the world proclaiming the love of God—The Christian Advocate, New York.

Ancient Names of Canaan

Beulah (Isa. 62:4).

Canaan (Gen. 11:31; 12:5).

Holy Land (Zeck. 1:12).

Immanuel's Land (Isa. 8:8).

Land of Israel (1 Sam. 13:19).

Land of the Hebrews (Gen. 40:15).


Land of Promise (Heb. 11:9).

Palestina (Exod. 15:14).

Pleasant Land (Dan. 8:9).

The Lord's Land (Hos. 9:3).

(Modern name, Palestine).

RELIGIOUS AWAKENINGS

(Special Examples)

Under Samuel (I Sam. 7:5, 6).

Under Elijah (1 Kings 18:21-40).

Under Horeb (2 Chron. 30).

Under Ezra (Ezra 10).


Under Christ at Samaria (John 4:26-42).

At the Feast of Pentecost (Acts 2).

Under Philip at Samaria (Acts 8:5-8).


Under Paul at Corinth (Acts 18:8).


HOMILETICAL

SEPARATION

By C. E. CORNELL

TEXT: Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty (2 Cor. 6:17, 18).

1. If we would join ourselves to Christ, we must separate ourselves from the world.
2. Worldly conformity is dangerous to spiritual life. One cannot be worldly and a Christian at the same time. In this day of extreme pressure many in the church are in great danger because of compromise.
3. Dr. Jowett once said "Separation is exaltation. We leave the muddy pleasures of Sodom and we 'drink of the river of (His) pleasures.' We leave 'the garish day,' and all the feverish life of Vanity Fair, and He makes us 'to lie down in green pastures.' 'He leadeth us beside the still waters.' We leave a transient sensation, we receive the bread of eternity! We forget fireworks, we gain the stars.
4. Not a few persons hesitate to become Christians because they think they will lose all the pleasures of life. They, no doubt, are thinking of the things that they must leave behind; rather than the gold and inestimable riches that are ahead of them. Christianity furnishes more genuine pleasure than the world ever dreamed of.
5. Our Lord commands that we separate ourselves from the "bait, worm, and stubble," which are to be burned up. Only pure gold will stand the fire test.
6. We never can love God as we ought unless this separateness takes place. If we are to go to the narrow way with Jesus, we must obey His commands.
7. "Enoch walked with God," he did not walk with the world. We must walk with God, with Christ as our pattern, if we are to be Christians of power and influence. Make no compromise.

REFUSING TO CHOOSE

By C. E. CORNELL

TEXT: Thy will be done (Matt. 6:10).

1. To bring our wills into subordination to the will of God, is not so easy as one would suppose, but it is a possibility.
2. "Thy will be done; it mine cannot be done," is the prayer of many persons.
3. "Our will is uppermost in our desires; God's will comes second and the necessity is grudged.
4. Amos R. Wells tells a lovely story of a sick woman who was asked, "Are you willing to live or die?" And who answered, "Whichever God pleases." The questioner was persistent
and went on, "But if God should refer to you, which would you choose?" I would refer it to Him again," was her noble reply. There was a woman who did not want her own way, and refused even to formulate it. She only desired the will of her Lord, and could not be persuaded otherwise.

5. To be lost in the will of God, to surrender our own will, and be thoroughly brought to God, is great peace to the soul. We are no more anxious about the future for we feel that God doeth all things well.

6. We can rest trustingly in Him, knowing that His will for us is best and happiest.

7. "To be done," is a state of mind that brings the largest blessing to the individual.

REACHING THE PLACE OF INTERCESSION

By L. J. Allee

Text: And he went a little farther (Matthew 26:39).

I. INTRODUCTION

Text taken from the incident of Christ's agony in the Garden of Gethsemane. The Passover feast had just been concluded, and already He had been anointed for His burial. With His disciples He had retired to Olivet and the Garden. He goes there to reach the place of intercession.

II. PROPOSITIONS

The disciples seem to represent three classes of people in the Church today.

1. The class represented by Judas.
   a. Covetous.
   b. Deceitful. ("Lord, is it I?")
   c. Devilish. (Planting a kiss of affection yet meaning it to be a kiss of betrayal).
   d. Backslidden yet suggesting how the church ought to be run. ("Why was not this not sold and given to the poor?")

2. The class represented by the eight.
   a. Unstable.
   b. Vain. (Saw, only the present kingdom).
   c. Prayerless. ("Sit ye here while I go and pray yonder.") Very good listeners, but hureless. Clearly seen why Jesus could not take them into the place of intercession.

3. The class represented by Peter, James, and John.
   a. Those best fitted for His Transfiguration, and leaders in the church. Illustration—The boy who stays closet to his mother gets to lick the icing of a 

THE CHRISTIAN'S REFUGE

By J. B. Galloway

Text: "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27).

I. THE NATURE OF THE REFUGE

3. A place of love and mercy, underneath are His arms.

II. HOW TO RECEIVE THIS SHELTER

1. Come into the family, the Father's bosom.
2. Continue in His will, keep His commandments.
3. Exhortation: Get under the Refuge.

SPIRITUAL RESTFULLNESS

By C. E. Cornell

Text: Psalm 23:1

I. THE BEAUTY OF THIS PSALM

1. "David's hearty psalm."
2. "A surpassing ode which none of the daughters of music can excel."
3. The Twenty-third Psalm is the nightingale of the Psalms—"Bescher."
4. Dying soldiers have died easier when it has been read to them; ghastly hospitals have been illuminated. The whole Christian world has been elevated by this lovely Psalm.

II. THE PRONOUNS, ME, MY, MINE

1. Its personal appropriation.
2. "He maketh;" His commandments are love. Nothing hurt or harmful about His commandments. "My" Shepherd. See illustrations.

III. THE RESTFULNESS OF THE SOUL

1. The Bible teaches soul-rest.
2. All sin is disturbance, and the rest of soul must be freedom from all sin.
3. Rest after weariness.
4. Rest after heaviness.
5. Rest after worry.
6. Rest after struggle.
7. Rest after pain and sorrow.

IV. "GREEN PASTURES"

What are these green pastures?

1. Meaning tender grass.
2. The Scriptures of truth—always fresh, always rich, never exhausted.
3. Hunger appeared.

Illustration: Mrs. John R. Mott has paraphrased the Psalm this way:

"The Lord is my shepherd; I shall not want."
"He maketh me lie down in green pastures."
"He leadeth me beside the still waters."
"I shall not want."
"He leadeth me in the paths of righteousness for his name's sake."
"I shall not want companionship."
"I shall not want comfort."
"I shall not want food."

HOLINESS OF HEART AND LIFE REQUIREMENTS FOR GETTING TO HEAVEN

By C. E. Cornell

Text: Heb. 12:14, R. V., "Follow after peace with all men, and the sanctification without which no man shall see the Lord."

SIX PROPOSITIONS

1. What is essential to fit us for heaven ought to be found in the Bible not in one or two obscure places, but often and plainly. Surely if we are to live eternally with God, we ought to know the qualifications.
2. What is necessary to fit us for heaven ought to be the chief theme of the ministry. What are preachers for?
3. What is necessary to fit us for heaven ought to be the specialty of everybody. Think, talk and work. Having obtained ourselves, we ought to tell others.
4. It ought to be possessed each moment. The uncertainties of life demand it. Illustration: Insurance.
5. It ought to be within the grasp of the people not beyond their reach or attainment.
6. How shall we find it?

THE CONFESSION OF SCRIPTURE (Old Testament)

1. A holy pair—Adam and Eve. "Enoch walked with God." Noah was a perfect man. Abraham obeyed God, who said, "Walk before me and be thou perfect." Joshua on his deathbed, said, "Re-
THE PREACHER'S MAGAZINE

Seren Seed

ROM 11:26

Text: The way of holiness (Isa. 58:4).

This vision of the prophet evidently shows in figure the gracious benefits of the gospel. He sees the dispensation of grace. Among the things which he says shall be at that time is that "An highway shall be there, and a way, and it shall be called the way of holiness." Our God has fulfilled this promise. There is a way which leads to God and to life, and to heaven. Through the desert of this world God has made a highway. This highway is a way for His people to come to all that He has provided for them. It is the way of holiness. Seven things are said of this way. Three of them present some things that are negatively stated; and four of them state positive facts about the way. Let us note first the negative.

1. "The unclean shall not pass over it."

There is no way by which a sinful person can enter heaven without being made holy. The unclean shall not pass. If such persons will not give up sin, they must give up hope. There are no sinners or un holy persons admitted to heaven. There are many who may be acceptable in God's sight, but the unclean may not.

2. The wayfarers, men, though fools, shall not err therein.

The wayfarers are the travelers on this road of holiness. They may be ignorant of many things but it does not interfere with holiness. Such as travel this way do not sin. They are free from sin, and are under no necessity to sin. They shall not err therein.

3. "No lion shall be there, nor any ravenous beast shall go up thereon."

This figure shows the marvelous preservation God has promised to the saints. The way of holiness has nothing to make us afraid. There is no reason to draw back. It may appear that monsters awaited to devour us and defeat us, but they are not on this way. God will protect His people from the devil's beasts. There are ravenous beasts in human form that threaten to destroy us, but God keeps them off this way lest they hurt or make afraid. They can only roar and threaten, but have no power to harm the holy who trust in Him and continue steadfast in the way.

We will study now the positive things said of this way:

4. "It shall be for those."

This statement is not so clear as the revised translation makes it. Here is what is said, "He shall be with them." "It shall be for those" who have fellowship with God. It is a way where God walks with His people. They see and know Him as One in their midst. If holiness means anything it means fellowship with God. It guarantees the presence of God with all who are holy. It shall be for those. A very gracious privilege is granted. God shall be with them in every hour of need.

5. "The redeemed shall walk there."

To walk means to advance. Then the redeemed shall make progress in this way. They shall advance in knowledge, in faith, in love, in patience. In fact, it covers all graces in which the sanctified grow and advance. To walk means to go in a given direction; to follow a course in life. Thus we are to get on this way, then follow it. Preserv e in it. Never depart from it. Be ever guided by it as the rules guide the train. To walk means to live. It means department. Thus the redeemed live different from all others because they are in a different way of life.

6. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads."

Holiness means worship. It involves service. To come to Zion is to assemble for worship, and service. Holiness assures a full and regular attendance at the church. It brings about the fellowship of the saints. Such as are assembled with songs and everlasting joy. These have no dead and dry services. Get the people into the way of holiness and they will return from their ways of pleasures and personal gratification, and will come to Zion with songs and everlasting joy upon their heads as a crown of divine glory.

7. "They shall obtain joy and gladness, and sorrow and sighing shall flee away."

The way of holiness surely brings us to obtain this promised happiness. It may not result in the banishment of sorrow and sighing altogether in this world but it will surely result in that heaven where these never come to desolate. Let the promises of God be your encouragement to us to press on in this way. We shall obtain joy and gladness because God has so promised.

Lord, teach us to pray (Luke 11:1).

Put yourself in the disciples' place and then translate this text. It will read thus, "Lord, teach me my need as you see it." Or, "Lord, give me a view of the subject of prayer, as it relates to my need and to the needs of others." This Jesus did. Let us see it in its threefold phase.

1. He taught us what to ask for ourselves. Read the prayer that follows. It was meant for His disciples, and was to become a fact of experience in them.

We need God before we need bread.

We must say three times "Thy" before we can say "Our bread.

a. "Thy name be hallowed." This is worship first.

b. "Thy Kingdom come." This is divine indwell ing. For the kingdom is to be within.

c. "Thy will be done." This is a full obedience to all the will of God. Man must worship God first. This is the first commandment. Man must be indwelt by Him. This excludes self and sin.

Man must do His will. This is life's plan. Thus our first need is God. Pray for that, says Jesus.

2. We can pray for material things. But with faith that is willing to live day by day, and not get restless if we have not a year's supply ahead.

3. We can pray over our sin. Ask for forgiveness. Ask for deliverance from inward evil. Ask for preservation from sin.

We are taught to pray for others. See the example of the friend at midnight.

1. There was an important prayer made, for he needed help for the wayfarer. We have no bread to give. We cannot save a soul. But we can pull on God for help, and prevail with Him. Thus we see how to pray for others.

2. Jesus taught us to pray for the Holy Spirit (verse 13).

The Holy Ghost is here shown to be the gift of the Father to His children. They may ask for Him as their due.

3. The Holy Spirit is as necessary to maintain life in the child of God as bread is necessary to keep physical life. Note how Jesus teaches this in verses 11, 12,
injury to the cause of Christ. God does not give signers up as quickly as we do; neither does He lose patience with them as readily as we. He has invested us in the salvation of a soul, and desires to save it at all costs.

And who of us would undervalue study of His Word? Shall we not desire to become skilled workers in His fields, which are white unto harvest?

I find our usefulness enlarged to the extent that our knowledge of His Word is enlarged. There it is joy unspeakable in making discoveries. His Word is a mine of wealth which must be worked with pick and drill. It yields riches with every hour we sweat over it. It pays large returns for time spent with it. "What books shall I read?" says the preacher. Often this is a quest for knowledge made easy. God has evidently called some persons to write books which prove of great worth to the ministry. But the Book He has written excels them all. It is its own commentary. Truth boiled down in one chapter is often drawn out in a sea in another. God can make us an eye to see. He can give us a mind to comprehend. We can think God's thought after Him. To study carefully the Word of God will result in a knowledge of truth which can be imparted to the children of God who wait upon our ministry and prevent them from becoming a prey to the "him" of this age. If the sheep and lambs are fed well in their own fold they will not crave the weeds of the devil which flourish in such profusion in the world about us.

I recently heard a holiness preacher making a point of proof for the seinsed work of grace. He said it was a proof men must be sanctified in order to get to heaven because Jesus had to go and preach to the spirits in prison so they could get sanctified and get to heaven. He said Abraham, Isaac, Jacob, and all the worthies of that age were not able to get to heaven unless Jesus went and preached to them His atonement. Such lack of knowledge is deplorable. Jesus never preached to the spirits in prison, as a careful study of that scripture will show. Is it any wonder that some persons mock us when they see our manifest lack of knowledge?

I more and more feel my need of this exhortation to prove our ministry by knowledge. May God help me to excel in this way. Let us strive to be workers that needeth not to be ashamed, rightly dividing the word of truth.

3. The Holy Spirit is given to satisfy the normal hunger of the soul. He is satisfaction. There is no satisfaction without Him. A normal believer cannot have the Holy Ghost as a normal child can food.

4. The Holy Ghost is necessary to make actual to the heart all that is in the prayer in verses 2-4. That prayer is answered by the work of the Spirit.

The Holy Ghost is necessary to enable us to pray earnestly for others as in the lesson of the friend at midnight.

In all things approving ourselves as ministers of God... by knowledge (2 Cor. 6:4, 6).

In knowledge there is power, safety, and service. Knowledge is a good thing to have if it be the right kind of knowledge. One may fill the mind with facts that have no practical worth. 'Like a mumps some persons store away a miscellaneous collection of facts which can never prove of practical value, and for which they have no use.

A knowledge which we preachers should make all efforts to excite in is that kind which shall make our ministry the most effective; and of a sort which shall redound to the glory of God; a knowledge which shall in every way assist men to receive the grace of God.

Such knowledge as we ministers should possess comes from two sources, or perhaps I should say, it is derived by two methods. There is a knowledge which is given us as a direct revelation by the Spirit of God. There is also a knowledge which is the result of meditation and study of the truth of God which is already revealed. Paul exhorted Timothy to "Consider what I say; and the Lord give thee understanding in all things." Here are the two methods to acquire knowledge; consider what is written; and then depend on the Lord for an understanding in all things. Jesus gave us the promise that the Spirit should guide us into all truth. That He would take the things of Christ and reveal them unto us. He would also show us things to come.

Would it not be a good prayer to offer should we say, "Lord, give us a greater knowledge of Thy nature?" Let us desire to have a fuller knowledge of God: of His will; of His love; of His long-suffering; of His patience with His people. I fear we shall lose our balance, and grow harsh if we do not keep ever fresh in discoveries of God. A danger lies here. It is very easy to assume that God feels toward some persons as we do; and in our ignorance we may do an irreparable

SOME PREACHED SERMON OUTLINES

By BCS. W. WALLER

The Latter Glory

Text: The glory of this latter shall be greater than of the former (Hag. 2:9).

Introduction: The glory of the house of Israel—prosperity, magnificence, importance, abundant and lavish treasures. Glory is synonymous with prosperity, favor with God and man, abundance of the things desirable, peace, etc. This is true of the Church of the mighty God—its glory is its prosperity, its purity, its power, its mighty revivals, its splendor in things divine and eternal. With Israel there were three periods—prosperity, captivity, and the surpassing glory. For the Church these periods of glory—prosperity in glory, captivity by the world, and God has promised a latter glory which shall surpass the former. This glory is to be achieved by:

1. Co-operating: With God. God calls for the service of man—Livedstone and God mapped dark Africa—Finney and God led America and brought more than a million souls to the fountain of living waters. Man without God, however great his efforts, or powerful his influences without divine grace. Man with God, laboring in lives of service indicated by the divine will, will achieve a surpassing glory. God and you—a clerk in the shop, a mechanic in the factory, a preacher in the pulpit, a mother in the home—will bring glory to humanity, the touch of the divine.

2. Man With Broken Hearts. Broken hearts indicative of the power to weep with the downcast, to touch the sinner, to give a light when all else fails. Broken hearts are mellow, sympathetic, filled with divine love. Their hands reach those outstretched for aid. Their eyes sparkle with a holy hunger for the hungry souls. This is the call of the world today—for men who can weep as did Christ with the sinner, for Christians who can dare to go even to the outcasts of the slums, or to the rulers of the nations, with the power of God in their lives. This will bring the Israel flocks, the three periods of God, revivals, seeking souls, hungry hearts.

3. A Faithful Few to Whom God Can Talk. Elijah alone with God, listening to the divine voice. John in the wilderness communing with the Father, Paul in Arabia alone tuning the heartstrings to the messages of God, Jonathan Edwards in his study on his knees receiving a divine message—are worth more to the Church than multitudes of lukewarm followers. One on his knees in the place of prayer is worth more to the Church to activity. One waiting on God to speak will fire an entire community with revival glory. God speaks to the small multitudes that they might act as His firebrands. Be one of these faithful souls, and the surpassing glory will be achieved for your soul, your church, yes, for the kingdom.

Conclusion: The departed glory can be regained by the Church—the lost radiance can be found—the forsaking power can be discovered once more. Oh, that the world would see a Church ablaze with divine glory—with prosperity from heaven—power from above—with a holy splendor that will attract the lost to Christ. Such latter glory can be achieved if we meet God's conditions.

Flood Gates of Divine Glory

Text: And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east (Ezek. 43:4).

Introduction: In ancient Peru, among the Incas who were sun worshippers, at the old capital in Cuzco was their temple of the sun god. Facing the east, so that the sun when it first arose in the morning could throw its glorious beams through the door into the interior, stood this famous place of worship. At the far end a shield of pure gold was so placed that the first beams of the sun would strike it and be reflected to the entire building. Records have come down to us of the beauty of the sun's rays as they were thrown throughout the place of prayer. It was a scene of majesty—golden rays, streaked with purple—symbolical of the old temple where Ezekiel saw the glory of God as it filled the entire building, or as Isaiah beheld it when the train of the Lord came within at the hour of prayer. The glory of God can thus come to His church or temple today. But there are certain gates through which this glory shall come. They are:

1. Gate of Unbowed Faith. Faith will achieve the impossible—faith will bring God and man together—faith will send that holy effulgence, that divine splendor, called union, to the house of God. But this faith must be unbowed by years of no answers, by trials, by a seeming lack of
achievement—it must remain unmoved though unanswerd, unchanging in face of the impossible. But it will bring the glorious splendor of God to the house of worship—the glory of prosperity, of seeking souls, and related finders of God.

2. Gate of Burning Hearts. "Did not our hearts burn within us as he talked with us by the way?"—this is the burning heart experience. It is so living in contact with Christ that one will be consumed with love for the Lord—so being where God can commune with the heart, that the life will be spent in the service of the Master. As Cornell used to say, "It is a heart hot for God." May our hearts be burning to see men saved, burning to send the gospel to the ends of the earth, burning that we might serve another, that we might see the shine of forgiveness burst from the countenance of some sinner. This will bring the glory of God to the temple of the heart.

3. Gate of Believing the Glory of Jesus. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image of glory from glory to glory." (2 Cor. 3:18). This is the secret of bringing the glory of the Lord to the church—through the way of beholding the glory of the Lord, having His radiance shed upon our souls, dwelling in constant communion with Him, then we are changed into an increasing glory, to glory—from prosperity, magnificence, power in things spiritual; to higher realms of holy splendor, divine grace.

Conclusion: Oh, that the Church of today would behold the vision of Ezekiel when he saw the glory of the Lord filling the temple, or of Solomon at the day of dedication when the glory filled the temple, or of Isaiah when he worshiped and saw the Lord high and lifted up, and beheld His divine, radiant glory. Let us then open these gates that the glory of the Lord may come in.

Floodgates of Glory

**Text:** And the glory of the Lord filled the house (Ezek. 43:5).

**Introduction:** A morning scene, Ezekiel climbs the hills of the Lord, his vision is opened, he beholds the glory of the Lord as it rushes into the temple of the Lord through the open gate whose prospect is toward the east. He dreams on the mornings of time as they come and beholds the many temples of worship, made of bricks and stones, clay and mortar, or of human hearts, and sees the glory as it rushes in through the opened gates of:

1. First Love Enthusiasm. "You have forgotten your first love—you are lukewarm and I will spew you out of my mouth!"—direful words from the Lord. No glory without the first love enthusiasm for God. Let us then fan the embers of divine love to a holy flame, to white heat for the Lord, and the glory will rush in to the temple, the soul, and men will behold its wonder and beauty.

2. The Gate with Prospect Toward the Dawn of the Day. The night is on—the stars of hope have gone o'er—but the day will dawn—eternity will rush in. Let us then look toward eternity, dwell much in the heavens, have a vision filled with the Lord. Then we will live holier, seek better to serve the Master, forget the driving affairs of time. A vision of the present may exclude a vision of eternity. Many times when one sees the possessions of time he fails to behold the beauty of the treasures laid up in the skies. Then let the spirit rush in through which the glory will rush in is closed. Open the door, lift the floodgates and let the glory break into the soul.

3. The Gate of a Consuming Passion to Win Men. When this passion is lacking, revival fires go out—when it is dead, the church decays in spiritual power. Fan it into a flame, live for one consuming desire to win the lost to Christ, and men will be saved—the lost will call upon the name of the Lord. The secret of the glory of Moody, Bresee, Spurgeon, Finney, Luther, Paul, was this burning passion to win men for the Master. Gain such a passion, and men will yield. Seek to win others, and you will be dissatisfied with a life barren of service for Christ and the unsaved. Would you have the glory of God in your soul, in your church, then open this gate, be fired with zeal to touch others, and the glory will come.

Conclusion: Are the gates of glory closed? There will be no glory until they are opened—but once they are opened, naught can shut out the glory of God. Burn with your first love, look to eternity as source of life, and be fired with a desire to win men—then the glory will fill your soul.

PITTSBURGH, PA.
Prophetic Power

"The secret of Mr. Moody's prophetic power lies even deeper still. He trusted in the power of God, he dwelt on the Word of God, but he was ever submissive to the will of God. This was the secret of his life. It is an open secret, for the story has been told frequently of that supremely important incident during a brief visit to England. He heard Henry Venn say, 'The world has yet to see what God will do with a man who is fully and wholly consecrated to Him.' As recorded by his son, the story thus continues, 'He said, 'a man,' thought Moody: he did not say 'a great man,' nor 'a learned man,' nor 'a rich man,' nor 'a wise man,' nor 'a mighty man,' nor 'a smart man,' but simply 'a man.' I am a man and it lies with the man himself whether he will or will not make that entire and full consecration. I will try my utmost to be that man.'"—Charles R. Ekman.

Living in a Fog

For many, life is nothing more than fog flying, blinded flying, where neither his speed, his direction, his height nor depth. He has lost his bearings completely, sees no safe landing field, no light nor beacon—in fact, hasn't the slightest idea how long his fuel supply can keep him going. He is left to fly on and on, his engine tearing itself aslowly but surely to pieces and time rushing past his covered ears. The amazing part of it all is that he little realizes or deliberately ignores the hazards in which his blind flying places himself. Somehow or other his ship is off the ground even before he knows he has the controls in his hands, he enjoys the thrill, the speed, the noise and excitement of flight and as long as it continues uninterrupted why should he be concerned with the landing he must eventually make.

PRACTICAL

PREACHER'S VOICE AND DELIVERY

By Poor, W. W. Myers

The question of vocal training is one that should receive careful consideration by every person studying for the ministry. Few people realize its importance. Especially is this true with those who are in the vim and vigor of youth, but under the stress and strain of middle life an awakening is almost sure to come. Then it is that many preachers want to take vocal training, but find it too late. Of course it might be possible in some cases to receive a little help, yet most preachers find the burdens and responsibilities of middle life are so great that they do not have the time or the means whereby they might take vocal training.

The writer has had a goodly number of preachers come to him and ask, "Can you do anything to help my voice?" Some of these have received valuable help, while others have had their awakening too late in life to receive much benefit. One of these was an elderly man whose vocal habits were so deep seated that it was impossible to overcome them. Another was a young lady who had been urged to take this work during her senior year in college, but failed to take advantage of the opportunity. In less than three years of active ministry her voice began to fail. The break in her voice was so apparent that it caused considerable comment by the tality. She was wise enough to see her mistake and began taking lessons to improve her voice. Although she could take only a few lessons, yet it was sufficient to start her voice on the road to recovery, and she was enabled to continue her preaching.

Even though the voice should not fail, one should not forget the great advantage of the preacher who has a pleasing voice. It is decidedly easier to portray the beauties of holiness with a voice that is pleasing than with one that is not pleasing. A few instances will show the truth of this statement. A certain young lady testifies with such a whine in her voice that it makes one feel that she is complaining against God. I am sure that few people would want such a burdensome salvation as she seems to have; yet the trouble is not in her salvation but in her voice. Some of our prominent preachers have such harsh, abrupt voices that many times the writer has heard them accused of being "downright mad." How much influence can such a man have when he rives in his pulpit on Sunday morning and preaches a standard of holiness that saves man from the slightest stirrings of anger? The reason is, however, is not with his experience but with his voice.

One of my college professors said to us one day, "I had Browning's poetry spoiled for me by a former teacher. You could not hire me to read his poetry today, for when I read it I do not see the beauty of Browning, but I see a big, overbearing, red-nosed, German professor with a terrible voice." What if the preacher should cause someone to fail to see the beauties of holiness because of his disagreeable voice? Another professor tried to teach the beauties of French and German, but he developed in his students a hatred for those subjects because of his harsh, sarcastic voice. What if the preacher should cause someone to develop a hatred for salvation because of his harsh, sarcastic voice!
Someone may say, "You are putting this too strong. If God has called a man to preach He will take care of his voice." One might as well argue that because he has given his body to the Lord it is not necessary for him to take a bath or take any care of his body for God will take care of it. God does care for us, and He will take care of our bodies and of our voices; but He must have our cooperation. He has given us a mind and expects us to use it. He has given us certain laws of nature. He expects us to discover these laws and follow them. If we, who are preachers, would have some of our sermons recorded on a phonograph record and sit back and listen to them we would make some startling discoveries.

Although the subject of vocal training is very important, yet the student must be careful in his choice of teachers and methods. "There are few subjects," says Dr. Fellbom, "on which a greater variety of opinion exists than on that of voice culture, and few upon which so many volumes have been written." He further states that by the use of wrong methods much damage may be done.

"Jenny Lind's perfect vocal organs were quite disabled at twelve years of age by wrong methods, and they recovered only after a protracted season of rest. As a consequence her beautiful voice began to fail long before her splendid physique, and long before her years demanded. Singers taught in nature's way should be able to sing so long as strength lasts, and, like Adelaide Phillips, Carl Fornes, and Sim Reaves, sing their sweetest songs in the declining years of life. 'Martiell, at seventy years of age, had a full rich voice.' Someone may say, "How am I to know whether or not I am using the right method?" The best advice I can give you here is that you follow the methods of the masters, and keep in touch with the best authorities on the recent discoveries in the field of speech. It would be impossible in this series to give an adequate survey of these discoveries. All that can be done here is to discuss some of the fundamentals of voice training and give a few exercises which will prove beneficial to those who are willing to pay the price of a few minutes' practice daily.

One of the first things to consider in vocal training is the correct method of breathing. No amount of training can develop proper tones if the breathing is wrong. One very prominent teacher has said that breathing was about ninety per cent of it. While this statement is too strong yet it shows the importance that some teachers attach to breathing. Another has said, "For the singer or speaker, the correct use of the breathing apparatus determines the question of success or failure; for without mastery of the motive power all else is unwavering."

The breathing of the speaker or singer must not be supposed to be something strange or complex, for it is only an amplification of the correct daily habit. One may think that if breathing for the speaker or singer is nothing more than an amplification of the correct daily habit, it is unnecessary to dwell upon it. The trouble is that in this day of rush and hurry few people are living normal lives. Because the living is abnormal, the breathing is also abnormal. Most people today are living on such a high nervous tension that "automatic breathing is shallow and irregular instead of being deep and rhythmic." Our task, then, is to learn the natural method of breathing, to make it habitual, and to amplify it.

In order to learn the natural method of breathing one should become a student of nature. Study the breathing of various animals, such as dogs, cats, horses, cows, etc. Observe the breathing of a number of small children from one to eight years of age. You will discover that the breathing is abdominal. Now make an investigation of the breathing of a number of extremely nervous persons. You will discover that in most cases it is quick and shallow, or what is known as clavicular breathing. Other observations may be made but the above are sufficient to convince one that nature's method is that of deep, rhythmic, abdominal breathing.

The term, abdominal breathing, may be somewhat misleading, and there may be those who object to it. It is used here because it is the most scientific term for correct breathing. It will be misleading to some unless it is carefully defined. It is that breathing in which control is in the upper abdomen, never in the lower. While laughing, coughing, or lifting a heavy object, note the activity in the center of the body. The center of this activity corresponds very closely to the natural center of breathing. It is located just below the sternum or breast-bone. In filling the entire lung capacity one should fill the lower part first and then in filling the upper part he will notice a slight drawing in of the lower abdomen. It is always best to take a few lessons in breathing from a competent teacher in order to assure one of a right start.

"Having discovered the normal method of breathing, the next problem is to make it habitual and amplify it. To accomplish this it will be necessary to adopt a series of exercises and to practice them daily. A few simple ones are given here, and others may be found in standard works on voice training. At the conclusion of this series, I will give a list of some of the best works on the various phases of speech, and the student who desires further work in any of these phases will find excellent material in these works."

Before beginning the exercises observe the following suggestions:
1. Always have plenty of fresh air when taking breathing exercises.
2. Practice only a few minutes daily at first, and gradually lengthen the time; but never overdo it.
3. Early in the morning is the best time to take exercises; immediately after a meal, the worst.
4. Breathe deeply. The greatest expansion should be just below the sternum.
5. Breathe broadly, expanding at the sides.
6. The shoulders should not tilt while inhaling.
7. Never crowd the lungs. Take a full breath but do not strain.
8. Assume an easy standing position. Stand erect, the body straight but not strained. Remember that the contraction or relaxation of any muscle affects the tone.
9. After a few weeks your time may be conserved by taking some of these exercises while walking.

"Exercises"

Before rising in the morning remove your pillow, lie flat upon the back, place your hands above your head, and relax. Give yourself up wholly to the b'd. Inhale slowly through the nose, and fill the lungs with air. As you inhale, notice the expansion of the abdomen, the expansion at the sides of the body, and the inflation of the chest without the raising of the shoulders. Hold the breath two or three seconds, then suddenly let go. Notice the collapse of the abdomen and chest. Let the inspiration be slow and deep, the expiration sudden and complete. Now remove the hands from above the head and place them beside the body. Keep the body relaxed and repeat the process. Observe the center of breathing. Is it the same as before?


THE PREACHER'S MAGAZINE

Doran's Minister's Manual. (Double-deck-Doran, $2.00) is now accepted by thousands of preachers as a well-nigh indispensable guide in sermon making. A minister must indeed be beyond the point of absorbing any new idea if out of this wealth of material he cannot find something that can be adapted to his needs. Unfortunately this reviewer is deprived of the privilege of planning the weekly Sunday morning and Sunday evening sermon and the midweek prayer-meeting message, nevertheless, from year to year a copy of The Minister's Manual may be found on his library shelf. It may seem superfluous to detail the contents of this volume yet there possibly are some preachers whose attention for the first
time is being directed to it. The 692 pages offer the following material for each week of the year:

A complete outline of service, Scripture lesson, hymns, prayer and sermon for the morning worship; a sermon or story to tell the children; a sermon for the evening service, a collection of texts and themes besides the complete sermon; a large selection of choice illustrations; a number of appropriate and seasonable poetry; an exposition of the Sunday school lesson; an outlined address for prayer meeting; suggestive bulletin board slogans.

This is only one possible reading of the book that I can conceive of and that is the fact that it offers such a complete outline of the preacher's program that a none too energetic pastor might be tempted to rely upon it rather than develop his own initiative and work out at least some original ideas.

We have enjoyed perusing a little book, The Holy War, sent us by the author, M. L. Yeakley. The book deals with the doctrine of sanctification, yet does it in such a simple manner that no one could fail to understand the scriptural foundation thereof.

We question whether any form of reading is so conducive to self-examination, noble aspirations and progress in spiritual life as the biographies of godly men and women. For that matter, familiarity with the lives of men and women who have contributed in any manner to the welfare of the world is not only an education in itself but a means of uplift and a source of high ideals. William L. Duren has given to the world a biography entitled Francis Asbury (Macmillan, $3.50) which is an outstanding book. Instead of being arranged as a chronological record of Asbury's life, various phases of his life and ministry are presented in different chapters; for instance, after the usual data as to parentage and early childhood we find such chapters as Interest in Social Questions, Interest in Education, Asbury's Devotional Life, Theological Position, Asbury's Individuality, As a Preacher, etc. The readers of this magazine will be especially interested in the chapter, "As a Preacher," in which we can find some intimate glimpses with comments by the biographer that are the light shining on the mist before our eyes. We were pleased to find that the author took cognizance of the importance of Asbury's devotional life and devotes a full chapter to it.

Themes for Vital Preaching by Betze and Knecht (Doubleday-Doar, $7.00) didn't quite measure up to the expectations to which the title gave rise. With the outlines themselves we find no fault, in fact they are above the average, but following as they do, the church calendar, a thing which we are accustomed to, they give the impression of being unusually formal and cold. All of which, we suppose proves that we are creatures of habit and accept with reluctance anything that harkens from the beaten path of custom. In all there are one hundred outlines and five hundred texts and themes. The compilers are both ministers in the Lutheran denomination which accounts for the arrangement of the book. Perhaps, as well, it accounts for the high type of these outlines and the scholarship that they reveal. Our Lutheran brethren are by no means below the average as students and sermonizers.

Everyone who reads to amount to anything at all has been disappointed on picking up a book with an alluring title to find that the contents did not fulfill expectations. Occasionally one picks up a volume for the Common-place title, a bit of quickening of interest on scanning over the table of contents, a plow of satisfaction as you start down the first page and then page after page of sheer delight, lasting as long as exigencies may dictate. The latter situation obtained with us in white we were introduced to Carpenters by James Marchant (Harper, $2.50). The book is a veritable encyclopedia of Christian martyrdom and herosim; an "Acts of the Followers of Christ." Three hundred and thirty-five pages, not recounting the deeds of a few outstanding, world-famed characters but giving brief, interesting right-to-the-point annals of the lives of scores of men and women whose greatness only the "great day itself" will reveal. The familiar heroes of the cross, Poly-carpy, Carey, Livingstone, Grenfell, are not overlooked but there are many others of whom the world scarcely heard and of whom it is quite unworthy. The arrangement of the book is the feature that makes it of especial interest to preachers—that and its scope. First, it presents the martyrs under three divisions, Early Fathers, Women Martyrs, British Stalwarts. Then Hunchard He-roes of the Far East, concluding with such illustrious names as Robert Raiken of Sunday school fame, Thomas Chalmers, Mrs. Josephine Butler waging war on social evil, John Howard taking up the crusade against unspeakable conditions in prisons. Chapter three—Heroes in Fields Afar where we meet Henry Martyn, Capt. T. E. Lawrence, Dr. Barbier the Wesley of Russia, A. D. Suffer Sing, Livingstone, Mackay, Grenfell, John G. Paton, James Chalmers and a number of others not so familiar but doubtless fully as courageous and faithful. In chapter four we are glad this wasn't left out for it is introduced to some heroes of the mission field—Ann Judson, Mary Slessor, etc. And in chapter five those who have sown for others to reap—Triumphs of the Translators. Not a popular priced book but the material contained precludes a less expensive volume—355 pages and set in small type at that. This is one book that is not going to be reviewed and then tossed aside or with gracious gesture handed to a friend. It is destined to a place on this reviewer's bookshelves. It is an outstanding book among the many.

T. De Witt Talmage on Preaching
Rev. T. DeWitt Talmage was a mighty preacher. His sermons influenced thousands and were read by millions of people over a period of twenty-five years.

The Advocate of Christian Holiness, in August, 1875, published an extract from one of his sermons on preaching. The following is the extract, and may be profit by the brethren in the ministry... Dr. Talmage said that a minister should possess:

1. A holy recklessness. People know right away whether you are afraid of them or not, and men hate a coward. "You've got a right to preach the gospel; and don't need to apologize for doing it." There is a judgment seat in every man's heart. Appeal to that judgment seat and you'll make men hear. They know they are sinners, and whether they like what you say or not they will come again. Don't be afraid to tell the whole truth. If a man goes off very angry he'll talk about it, and people will come to see if it is so.

2. Tact. A young minister came to an old minister and told him how discouraged he was, for he had been preaching and preaching away, and still the people did not repent. "Oh," said the old minister, "you don't know how to fish. When a man goes to catch fish he takes a line and a small hook, puts on a fly, and drops it gently into the stream. But you take a weaver's beam and tie a cart rope to it, and attach a pot-hook, and bait it with a snapping turtle, and splash it into the stream, and then don't wonder why he doesn't take a bite."

A wonderful work is done by simple men who study how to work, and who have good tact. An old evangelist by the name of Osborne stayed one night at my father's house. As we sat by the fire, he said to my father, "Are all your children Christian?" "Yes, all but DeWitt." He didn't turn to look at me, but gazed into the fire, and quietly told the story of a lamb that was lost on the mountains on a stormy night. Everything in the fold was warm and comfortable, but the poor lamb perished in the cold. Father did not make any application. If he had I would have been terribly angry. But I knew I was the lamb, and I couldn't get any peace till I found Christ.

Don't preach the terror of the law as if you enjoyed it, but tenderly, and in such a way as to make people that feel that only God's grace saves you as well as others from perishing as a sinner. A man hot with zeal from a revival, meeting a person in a dark woods, asked, "Are you ready to die?" "Here's my purse, but spare my life," was the answer. In Christian work a great many people's fingers are all thumbs.

3. The spirit of all prayer. Nothing can stand before a young man who goes forth in the spirit of prayer. You must be wholly consecrated, for you can't lift your people higher than you stand yourself.

You must make every service decisive for eternity, for if you preach to the masses you will be all the time addressing men who will hear you only that once. Preach to one man. I preach to the last man in the gallery, and then I know that all those between will be sure to hear me. Have the feeling, awful though it may be, of the worth of that one soul. The most intense moment in the courtroom is when every ear is listening for the "guilty" or "not guilty" of the jury. So intense is the moment when men render verdict on themselves and pronounce their own sentence after a sermon has been preached to them.

The ministry has its trials, but it has its great joys. My ministry is to me one long rapture.
I believe I would have been dead in any other work before now. It's healthful. Young man, I trust in God and do right.

NO "DEAD-LINE" FOR ME UNTIL I'M DEAD
(A Plea for Christian Service Until the End of Life)
By A. W. Osmer

O'T very many years ago some papers and individuals discussed what was called the "dead line" for preachers. The claim was made that a preacher should retire from the more active work of the gospel ministry when he had become fifty years of age. To some other persons the idea was preposterous and unscriptural.

The reason usually assigned for the absurd proposition was that a man of fifty no longer possessed the mental acuteness to render acceptable and efficient service. And perhaps prejudice on the part of some persons against any except young preachers influenced them.

It is well known that not a few men are at their best when fifty and sixty years of age, and sometimes older, in the various realms of intellectual labor, and the preacher of the gospel should not be considered an exception. Barring all unnatural mental and physical disorders, and having attained greater intellectual and spiritual ripeness, he is supposed to be capable of all the greater usefulness.

If a man has lost inclination for helpful mental pursuits, or has grown cold in his love for God and lost souls, or is possessed of a mercenary spirit, the sooner he relinquishes the high and holy calling of the gospel ministry the better for the people. Perhaps God had already said to him, "Thou mayest be no longer steward," but he clings to his post for selfish reasons—because he is a "hireling."

But now, as to the obvious idea of a "dead line," let us banish it entirely from our minds as unworthy of being entertained by those claiming to be "labourers together with God." The Christian life should be a life of devoted service, of holy warfare, from beginning to end. And the Bible declares that "there is no discharge in that war." Of course this is not saying that preachers should to the end of life engage in the regular and more arduous labors of the gospel ministry. But they should never cease to be more or less active in Christian work of some kind, as varying circumstances and state of health may determine. There is ample opportunity all around us. The very aged and feeble can at least witness for the Lord in different forms. They can cordially invite people to the house of God, pray in secret for the salvation of souls, lend a good book, distribute tracts, etc.

Whether preacher or of the laity, it should be the holy purpose and great joy of all Christians to be a blessing to others until the close of life. Only then are they expected to "rest from their labors," according to declaration by the divine oracles. In the meantime let our determined motto be, by the grace of God, "No 'dead-line' for me until I'm dead."

After Holiness, What?

By T. M. Anderson

"It is one thing to 'get the blessing' and quite another to maintain it and grow in it. In this volume the author is telling us something of the additions that are our privilege after the crisis of sanctification. The book should be a help to many in entering this experience, and a help and encouragement to a great many more to grow in the experience and build that Christlike character that is their privilege. This book is timely and should have a large circulation."—From the Introduction by Dr. E. P. Ellyson.

This new book deals with its subject in such a practical, work-a-day manner avoiding technicalities and doctrinal angles, that it cannot help but be a tremendous influence in the life of every one who reads it. As far as we know it is T. M. Anderson's first book. He probably would never have thought of preparing these messages for the printed page were it not for the urgings of several who heard him speak on this theme.

The chapter titles are as follows, After Holiness, What?—Virtue Added to Faith; Knowledge; Temperance; Patience; Godliness; Brotherly Kindness; Charity; Entrance into the Everlasting Kingdom.

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