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may be added to his own bonds thereby. He thinks of the church in impersonal terms and shares in the joy of its prosperity, even though another may be the human instrument and the recipient of human praise and divine honor. He thinks of joy and sorrow in impersonal terms and accounts that “No temptation hath taken us but such as is common to man.” He thinks of talents and salvation as an officer and as an impersonal and is thus saved both from complacency and from boasting; for privileges involve duties and poverty and prosperity are but relativities, and always there are compensations. This man is not partisan, but is the servant of all and the leader of all—this preacher who has capacity to think impersonally.

In the second place, while it is not necessary that every preacher shall be an original thinker, it is necessary that everyone shall have capacity to do that big task of selecting the practical and timely idea from that great mass of ideas that is available. Some preachers sit down before a mountain of ideas and are paralyzed by their abundance—they starve in the presence of plenty. Others are impractical and think every idea is a good one. Such as these break down from nervous prostration caused by chaffing will-o’-the-wisps. The successful preacher must have something of a genius for selecting ideas which will work at “this particular time and in this identical place.” What someone did somewhere else may be just what he needs, but he must have genius to know this when the idea is presented. Perhaps there is nothing much more fatal than the want of “the gift of adaptation.” And we are not thinking so much of the adaptation of the preacher himself as of the adaptation of such ideas and plans and methods as may be presented to him and from which he must choose and modify and use. The preacher is likely to become “mousy” through inability to change or to become “flighty” through inability to stick to a plan or method long enough to determine its worth.

In the third place the successful preacher must have ability to select capable helpers. Not many men in any field are great in themselves and by themselves. The vast majority of men who have made good have done so because they have been fortunate in the selection of their helpers. But this is nowhere truer than with preachers. The preacher who places expediency above excellence in his selection of helpers may have peace, but it is likely to be the peace of death. And the preacher who will not co-operate with any except those whom he personally admires is exceedingly fortunate; for it happens often that the man he needs most is in many ways a source of personal trial and annoyance.

Some preachers surround themselves with “yes men” to such an extent that the influence of the church becomes confined to “the inner circle,” for persons who are not in this circle lose their interest and even leave the church altogether. Other preachers are so wise in their methods of choosing helpers that they alienate more than they attract by the process. The preacher must find a way to get whom he wants without making others feel that they are inferior, and he must find a way to do it in such a manner that his part in the selection will not be too apparent and must not be offensive. It is the mark of a leader that he can get what he wants and whom he wants and yet let others, especially them who are not “strong” for the preacher, take much of the credit for the work shown.

And finally, the preacher must be a man who feels deeply and stimulates sentiment. It is said to be impossible to enforce a law with public sentiment against it, and it is not possible for a preacher to succeed with just ideas and men alone. Sentiment is the third member of the trinity essential to success, and the preacher who does not really care much what men believe or do can never stir them to think correctly or act morally. The preacher must be so stirred by his considerations of truth and error and right and wrong that he will refuse to be appeased except by correction and repentance. The exhortation to “get the iron hot, but keep the hammer cool,” is no good. The preacher must be stirred before he can stir others. He must have conviction before he can get others under conviction. He must be in earnest about his mission and must believe in it so thoroughly that sacrifice for its accomplishment will be a pleasure. He must distinguish between the martyr and the fool. The martyr is one who dies for a cause or principle which is fundamental, the fool is one who suffers for that which does not matter any way.

And the qualities we are describing are not all "natural endowments." Largely they are "accomplishments." And the preacher who wants them in larger proportions can have them. If there

were not at least the potential qualities of success in a man, God would never call him to preach, and now his limitations are largely self-imposed. It may be that every politician is not capable of becoming a statesman, but every preacher is capable of becoming a Christian leader, and he should seek earnestly to make his life count for God and souls by being the best and wisest leader possible.

A LETTER FROM THE EDITOR

Dear Subscriber:

The subscribers to the Preacher's Magazine constitute a very select family composed entirely of preachers, and the editor feels a very decided sense of intimacy in his relation to each and every one of them. The many commendations which we receive verbally and through the mails make us think that the Magazine has a mission and that it is in some measure fulfilling that mission. There are very few publications devoted entirely to the interests of preachers, and ours is the only one, so far as we know, that is devoted entirely to the interests of those who seek earnestly to promote full salvation after the Wesleyan interpretation. And while this makes our mission the more important, it also necessarily narrows our field and makes large growth of the subscription list impossible. But we feel that we must stick to our field and make the Magazine as useful as possible to those for whom it is intended, whether our list is large or small.

During the past year the Magazine has been sent out at considerable financial loss to the Publishers, and I do not feel that this should be the case for the year 1930. The Publishers do not plan or expect to make a profit on this publication, but I believe it ought to pay its way, and that we all want it to do so for the year 1930. And to do this we shall need 1,000 new subscribers. But it will not do much good for us to advertise in the various publications of the country, for our appeal is to such a small constituency that such advertising would bring but little returns. So here is what I want—well, I want two things: I want each subscriber to this Magazine to send in his renewal now for the year 1930. This will save the publishers much expense. Then I want every subscriber to go to some neighbor preacher and solicit his subscription for the Magazine. Show the brother a copy and tell him you are about to send in your renewal and that you would like to include his subscription with yours. This small effort on the part of each of our subscribers will be greatly appreciated and will bring us the results desired. Will you not do this thing right away?

We plan to make the Magazine better than ever during the new year. Some new features are to be included and the best of the old are to continue. Dr. Hills' series on the great preachers he has known is proving to be one of the most interesting and most helpful features we have ever had and it will run on during the new year. We are planning a new "Department of Suggestions" which will include advertising, books, methods and other such things as a preacher needs always to hear about.

We appreciate so much your co-operation in the past and we are so confident of your continued assistance that we are making all our plans with this in mind. Your renewal and the new subscription sent in at a very early date will be a wonderful proof that you are with us in our efforts to bring assistance to the preachers of full salvation in this country. May God bless you and give you the very best year of your life.

In His service,

The Editor.
HISTORICAL STUDIES IN CHRISTIAN DOGMAS

By Basil W. Miller

IV. Luther's Contribution to Evangelical Soteriology

In the development of the doctrines of the Church, theology proper, or the study of God, His nature, attributes, et cetera, Christology, the study of the nature and person of Christ, His place in the trinity, anthroposcopy, or the dogmas concerning man, his nature, his fall, original sin, etc., had been crystallized fairly well during the first five or six centuries by the early fathers. The soteriology of Christendom alone remained to be finally stated. This was done by Anselm, in formulating his belief in the nature of the atonement, by Luther, in reviving the most essential dogmas of justification by faith, and by Wesley in his doctrine of salvation by faith or Christian perfection and the assurance or witness of the Holy Spirit to the believer. When these three have finished, orthodox soteriology is written, and in evangelical circles shall remain as they have taught it, with but minor changes. True it is that Calvin, in building upon the soteriology of Augustine, clarifying it, emphasized the nature of the divine decrees, the limitation of the atonement, and upheld what is known as the Calvinistic view of the sovereignty of God, and thus added to the soteriology of the Church. But his work must be viewed as an addenda to that of Augustine, and not something essentially new, as was Anselm's statement of the atonement.

1. Luther's doctrinal views before the Reformation. Luther was the wonder-worker of modern times. He was thoroughly trained in scholastic theology, having imbied the theological ideas of this system, which had much to do with his later evangelical activities. For his early life, he learned to look upon evangelical repentance as a substitute for the old Canons of the Church, an sacrament of repentance. His earlier doctrinal views were not greatly different from his later ones. After his conversion when the voice spoke that "the just shall live by faith" but little change was made.

(1) He held the Scriptures in high esteem.
(2) In his cloister life there were no particular outbreaks of sin. He hated sin. He taught that original sin, sin in the soul of all men, was the pawn of actual sin, pecucata actuala. (3) His Christolog y was essentially that of the early Church. He recognized the divinity of Christ. (4) He affirmed that the activity of grace, according to dogmatic traditions, was twofold, embracing the forgiveness of sin, along with the infusion of new powers, justificatio et imputatio, justification and imputation. Seeberg gives his Soteriology in its first form by saying, "Two lines of thought proceed it. God infuses grace, i. e., faith and love; he makes us righteous...Faith lays hold on Christ and thereby also upon the righteousness or forgiveness of sins" (Hist. of Doctrines, v. 7, p. 233f.) (5) It must be recognized that in this early stage these experiences are connected with the observance of the Sacrament of Repentance, and he holds to the worship of Mary and the saints, the sacraments, the mass, and the infallibility of the Church. But still as one notes, beneath the old forms the new life was swaying. (Ibid.)

2. Justification by faith—his new soteriology. After the break with the Church, due to his conversion, Luther's whole teaching revolved around the doctrine of justification by faith. The steps which build or lead to this edifice were as follows:

(1) The necessity of repentance was avowed.
(2) The essence of this repentance consists in contrition, contritio. This is secured by a con temptation of righteousness, which begets in the heart a positive desire to perform good works. He recognized the impossibility of confessing all mortal sins. On the side of this repentance stands faith, as the efficacious agent. (3) Original sin is bondage of the human will, which divine grace alone is able to free. (4) Christian faith has for its object the revelations of God in the words and life of Christ, which constitute the heart of the gospel. When God through the gospel and accompanied by the power of the Holy Spirit, reveals to men his love in Christ—to refer again to Seeberg—then faith arises. This saving, or true faith, awakened through the revelation of Christ, is the beginning of the new life. He says, "Now the divine birth is nothing else than faith." Faith "renews men." When this faith, a work of God in the heart, the beginning of the new life, is aroused, there attends also upon it feeling, assurance, and experience. These are the consequences of saving faith. (5) Resulting from this saving faith are good works.

(6) Justification now takes place. Luther's position was that the faith which God awakens in man effects an immediate righteousness (justitia interior, justus justificatur pecator). (7) Hence grace is the foundation of justification. All our merit is excluded—in the German abgeschnitten—our righteousness is not due to good works. Forgiveness is wrought by the merits of Christ's death, not without the satisfaction of the justice of God.

3. The place of this doctrine in future theology. Luther as the fountain source of the Reformation wrote, through his influence, into every future creed of the several denominations, the necessity of regeneration through faith in Christ. The Reformers, Calvin, Zwingli, Melanchthon, Erasmus, et al, accepted the Augustian anthroposophy, Anselm's theory of the atonement (if not in toto, at least largely) and Luther's soteriology as to justification by faith. The Heidelberg Confession, the Thirty-nine Articles, the Westminster Confession, and Arminian theologians, accepted it. When that youthful theologian of the Reformation, Melanchthon—writing at 24 years of age—prepared his Locii Communes or Locii Theologicorum Common-Places, he put therein this doctrine. Later in the Augsburg Confession this doctrine was given official shape and symbolical authority for the Lutheran church. Seeberg writes of him, "Melanchthon never surrendered the doctrine of justification by faith." (Op. cit. V. 6. 336f.) Basic to Calvin's Institutes—written when he was between twenty-three and twenty-seven years old—was this doctrine of justification. In all the various breakings-up of the Reformation into the several denominations, the Lutheran, the Reformed, the Anglican, etc., each one as the needle to the pole remains true to this characteristic doctrine, which gave birth to the Reformation.

V. THE THEOLOGY OF CALVIN: We cannot say of Calvin, as of the other theologians studied in this chapter, that he formulated a new doctrine for the Church, or that he essentially added to the dogmas thus far discovered in the theology of Christendom until his time. He did not give us a new construction of Christology, nor as Augustine, a new dogma for anthropology, nor as Anselm, a new statement of that atonement, nor even as Luther did be discover, or burnish an old truth, that of justification by faith. "As a dogmatician," writes Seeberg, "he furnished no new ideas, but he was most skilfully in preparing the dogmatic ideas at hand in accordance with their essential character and their historical development" (Op. cit. V. 7, p. 398).

As to the influence of Calvin upon future theology, Schaff testified, "Calvin is still a living force in theology as much as Augustine and Thomas Aquinas. No dogmatist can ignore his Institutes any more than an exegete can ignore his Commentaries. Calvinism is imbedded in several confessions of the Reformed church, and dominates, with more or less rigor, the spirit of a large section of Protestant Christendom. Calvinism is not the name of a doctrine, but the name of a theologian and of the Reformed churches." (Op. cit. V. 7, p. 338.)

1. Calvin's clarification of Augustine's predestination and election. In theology proper and in Christology Calvin's system agrees with the ecumenical or fundamental ideas, with Augustinianism in anthropology and soteriology, as well as with Anselm's statement of the atonement in its broad outlines. With Luther he is in general agreement as to justification by faith. He held to the full authority, plural autoritas, of the Bible, being composed under the dictation of the Holy Spirit, dicente spirito sancto. With Luther he affirms the assurance of faith, the certitudine salutis. Grace alone, he asserts, saves us. For him the atonement appears the wrath of the Father, ad placandum iram Dei, to be satisfied by the blood of Christ, not by his greatness as a theologian. But it is in his clarification of the Augustinian doctrines of election, predestination, and divine sovereignty.

Throughout his system, as is the case with Augustine, he is in direct opposition to Pelagians and Semi-Pelagians. To both God is everything. In Christology neither made any progress. Calvin quotes Augustine more fre-
quenty than all other Church fathers, and usually with full approbation. As to the doctrine of the fall, total depravity, the slavery of the will, the sovereignty of saving grace, the famous bishop of Hippo and this pastor at Geneva are essentially agreed. The first enjoyed the pleasure of priority and originality, while the latter is clearer, more logical, and as Schaff says, for sua superficie.

Both alike hold to the doctrine of the universal damnation of the race due to the fall: they destroy the foundations of human responsibility by teaching a stringent view of human slavery. Calvin, opposed to whom are Arminius, Watson, Wakefield, Miley, Ralston, and to the great creeds and confessions—this power has given: The Belgic Confession (1561), the Scotch Confession (1560), the Lamberti Articles (1561) of Dort (1570), the Westminster Confession and Larger Catechism (1647) and the Helvetic Consensus Formula (1647) endorse Calvinism strictly. While in a milder form the Heidelberg Catechism (1563), and the Anglican Articles (1571) indicate the positive side of the free election of believers, and are silent concerning the decrees of repugration.

Wesley, in adopting the Arminian creed condemned Calvinism. Schaff believes that the severest condemnation the Westminster Calvinism ever received was from Wesley, and also that Wesley is the most apostolic man the Anglo-

Saxon race has produced.

VI. WESLEY'S PLACE IN DOCTRINAL HISTORY

We have no space to enter into a discussion of the evangelical movement started by Wesley, which culminated in the rise of the Methodist Church. On this the theology of Wesley. Suffice it to say that Wesley was conversant with the theologians of the past, with the mystical writers. His creed was that of Arminius, and herein lies his strength. At every turn he was in opposition to the Calvinistic doctrine of election, and its correlative of irresistible grace, and the limitation of the atonement. The Arminianism of Wesley was far different, than from that of the Dutch, where Socinianism and Pelagianism had modified it. But even Wesley cannot be said to have contributed to the theology of Arminianism; for, this had been formulated before his day.

1. Wesley's contribution to theology. The contributions of Wesley to theology are found in two of the three Methodist movements. Wesley's method has been defined by one as Arminianism on fire. To the dogmas of Arminius, based upon orthodox theology, Christology, and soteriology, he added an evangelical fervor hereunto unknown. (2) He not only accepted a Luther's doctrine of justification by faith—which was basic to all his preaching and writing—but he added the doctrine of the Holy Spirit, an indispensable agency in conversion and sanctification, which was never accepted or pruned in the Wesleyan creed. This thought of the influence of the Holy Spirit laid the foundation for Wesley's idea of the witness of the Spirit, or divine assurance as a privilege attainable by all believers. The work of the Spirit had not heretofore been clearly defined, this Wesley did. (2) His third contribution to theology is discovered in his doctrine of Christian perfection, which is resultant from the incoming of the Spirit. Fisher in his History of Christian Doctrine brings out the thought that this is not a legal, but a Christian perfection. Quoting from Fisher, "It is a state where love to God and man reigns continuously, where there are no prescriptive sins, yet where there is still involuntary sinfulness and transgressions on the perfect law, for which, therefore, forgiveness, through the atonement, is requisite." (Ibid, p. 392).

(4) Wesley taught that this experience was to be received as "a second definite work of divine grace, subsequent to regeneration," in which experience sin—depravity—is eradicated. Wesley's classic statement of this doctrine is found in his Plain Account of Christian Perfection. Possibly the clearest statements outside of this work of the nature of this experience are to be found in the works of the early Wesleyan movement, such as, Watson, Theological Institute, Part II, Ch. 39; Miley, Systematic Theology, Part V, Ch. 7, Pope, Compendium of Christian Theology, V. 1, Pope, Compendium of Christian Theology, Vol. III, pp. 27-100; and Raymond, Systematic Theology, Vol. II, pp. 372-400. It must be stated that among modern Methodists there is a tendency to reject this doctrine of Wesley, which is more explicit with that which allies itself with liberal theology.

2. Wesley's influence on future dogmas. The influence of Wesley's particular additions to doctrine is to be found among those theologians of the early Methodist church, and up until the beginning of the present century. Those theologians mentioned above clearly show this influence. Among such commentators as Adam Clarke, Allford, Meyers, Whedon, is this influence also seen, in that wherein they comment upon scripture referring to sanctification and the witness of the Spirit, such comments are in accordance with the teachings of Wesley.

Wesley set the theological pace for the Methodist church, until the beginning of the present century, when that denomination began the present movement, which has replaced the previous additions to theology. At the present time these doctrines can be said to be fairly well held by the Evangelical church. Formerly it was basic to the theology of the United Brethren church. It is still a distinguishing tenet of the theology of the Wesleyan Methodists, the Primitive Methodists, the Free Methodists and other bodies directly or indirectly the offspring of the Methodist or Wesleyan movement, such as the Church of the Nazarene. To Wesley the centuries shall look back more as a church statesman, and builder, the founder of a denomination, than as a theologian or an exegete, though his Notes on the New Testament long remained standard among the Arminians. As Calvin, the father of modern exegesis, Schaff affirms, Wesley was not an exegete. But his influence aroused the capacities of some of the world's outstanding expositors, such as Bengel, whose Grammaticum Novi Testamenti traced the trails for word studies in the Greek Testament, and Clarke in practical exegesis, and Alford, whose Greek Testament might be said to be one of the early forerunners of commentaries on the Greek Testament.

Thus we conclude our study of the distinctive contributions of pivotal theologians upon the progress of doctrine. Athanasius in Christology, Augustine in anthropology, Anselm in soteriology, studying themovement in the same department, through justification by faith, and Wesley in this field, by adding the dogma of Christian perfection, and Calvin as clarifying Augustine's soteriology must remain standard as defenders of their doctrines. But each failed in so affirming his creed or beliefs doctrinal history would have been written entirely differently.

Bibliography

Our bibliography in this case shall be limited. We shall refer more to source works where the student can find extensive bibliographies, as well as content material.)

Hagenbach, History of Doctrine.
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Note: Refer to these works for each subject in loco.
THE SABBATH IN SCRIPTURE AND HISTORY
By Horace G. Cowan

IX. The Sabbath After the Exile

Very little is said concerning the Sab-

bath in the historical books of the Old

Testament, during the periods of the

kingdoms of Israel and Judah. That it was

observed by the godly among the people (2 Kings

3:5, 7), that it held a prominent place in the

priestly and Levitical ritual (1 Chron. 9:32;

23:31; 2 Chron. 2:1-4; 31:3), that it was the sub-

ject of prophetic instructions and warnings (Isa.

1:13; 58:6; Jer. 17:21, 22, 24, 27), and that it was

rudely polluted by kings, priests and peo-

ple, until the wrath of God was poured out

upon the nation, and the people of Israel and Judah

were carried captive into strange lands, where

the feasts and the Sabbaths were unknown (2 Chron.

36:21; Neh. 13:18; Lam. 2:6; Hosea 2:11; Amos

8:5), is the brief record left by the sacred writers

of those days.

The sources of information of the history

of the Jews during and after the exile are mainly

the books of Ezra, Nehemiah and Esther, the

prophets, the Old Testament Apocrypha, and

portions of the Apocrypha and Josephus. Modern

histories based upon the materials found in

the books named, covering the periods of the

exile and the return to the land of Judah, are very

numerous, and the diligent student of history

will find much that is instructive and profitable

in pursuing the fortunes of the Jews in their

return to their fatherland, after having been in exile

for seventy years.

The origin of the Sabbath may be traced to

the creation, but that it had a new beginning at

Sina! seems well established; and now after a sus-
pension of the temple worship and of the ad-

ministration of the Mosaic law for seventy years,

another new beginning took place at Jerusalem,

the impetus of which is still felt after twenty-five

centuries.

The exile and the return were periods of change,

of loss and compensation. In the first place,

the Jews lost their kingdom, and were no longer

the people of God in their own land. The King of Baby-

lon was their ruler for the greater part of the

seventy years, and was succeeded by Cyrus of

Persia, who gave the Jews permission to return

to Judah. Under the comparatively mild reign

of the Persian monarchs the Jewish state was re-

established in its native land, as a dependency of

the Persian empire, until it was succeeded by the

Macedonian empire of Alexander the Great, who

in turn was followed by the Greco-Syrian and

Egyptian kingdoms which after his death were

formed out of portions of his domain. These in-
turn were displaced by the Romans, under whose

conquering power Jerusalem was destroyed and

the Jews were scattered among the nations of the

earth. And Jeremiah has prophesied of the "trod-
down of the Gentiles, until the times of the


The temple, the priestly service and the sacrifices

were lost to the Jews during the captivity, but were

restored after the return of the exiles to

Jerusalem, and flourished for some hundreds of

years, until the final overthrow of the Jews

by the Romans. Idolatry, the cause both of the

backsliding of the Hebrews and of the visitation

upon them of the wrath of God in their exile to

foreign lands, was not brought back with them

from Babylon, and hence forth the Jews stood as

the worshipers of one God in the midst of a world

almost wholly given to the worship of idols.

One of the most important and far-reaching

changes affecting the Jews in their exile was the

loss of the old Hebrew language, and this sub-

stitution therefor of the Chaldee, Aramaean or

Aramaic tongue of their Babylonian conquerors.

It was the policy of Nebuchadnezzar to thoroughly

Babylonianize the various peoples which he trans-

ported from their native lands to Babylon, of

which the Jews were one, and they were scattered

among the native inhabitants in such a way as

that the language of the country was necessarily

used in their intercourse with the Babylonian

people, and their native speech being unused, ex-

cept among themselves, was largely forgotten, and

the younger generations which returned to Judea

after the lapse of seventy years knew only the

Aramaic tongue. This made two things neces-

sary in their worship: first, interpreters who, when

the old Hebrew Scriptures were read in their

public assemblies, could give the sense, and

cause them to understand the reading; second, the

translation of the Scriptures into the speech

understood by the people. This was atten-
dated to in the time when the Hebrew Scriptures

are read, in the synagogue worship of the Jews,

and the second found expression in the Chaldee

paraphrases of the sacred books of the Hebrews,

and, later, in the Septuagint, the translation of

the Old Testament into Greek.

Further changes which were gradually intro-

duced among the descendants of the returned exiles

were the rise of a body of men who gave them-

selves to the study of the Scriptures and the

making of copies thereof, and of making, gather-

ing disseminating of rules for the regulation of

conduct, based upon the Scriptures and the opin-

ions and traditions of eminent teachers of bygone

years. Thus the scribes, of whom, perhaps, Ezra

was the forerunner, and whose appeal to

tradition as a controlling force in conduct and

life was often made in the time of Christ; and

the establishment of the synagogue as a place of

worship, to which our Savior habitually resorted

on the Sabbath, and which under the preaching

of the apostle Paul became a focus for the spread

of the gospel.

In the new organization of the Jewish system

following the return from the exile, the Sabbath

assumed a prominent place. We no longer hear

of Sabbath years and jubilees, though these may

have been kept, but the Sabbath day was one

which loomed large in the doctrine and life of

the Jewish people. No longer was it desecrated

by idyllopast rites, but courteousness and the

commercial instinct which seem to be ingrained in

pursuit of the objects of life and drudgery, as well as

in that of other peoples, found expressions even

before the exile in the complaint of the prophet

Amos against the Jews: "When will the new moon

be gone, that we may sell corn? and the sabbath,

that we may set forth wheat; making the ephah

small, and the shekel great, and falsify the bal-

ances by deceit? That we may buy the poor for

silver, and the needy for a pair of shoes; yes, and

sell the refuse of the wheat?" (Amos 8:5, 6).

Nehemiah condemned this spirit and practice at Jeru-

salem, when administering the affairs of the Jews

during the restoration, and took a stand which

may well be imitated by other municipal or na-
tional rulers against the prevailing Sabbath des-
ecration. He found "some reading, wine presses

on the sabbath, and bringing in sheaves," and

lading asses; as also wine, grapes, and figs, and

call manner of burdens, which they brought

into Jerusalem on the sabbath day. . . . There
dwelt men of Idumea, which had married into

the Jews, and brought fish, and all manner of

ware, and sold on the sabbath unto children of

Judah, and in Jerusalem" (Neh. 13: 15, 16).

Nehemiah, as the governor, rebuked those

men, and forbade their practice, calling their

attention to the fact that their fathers had

brought in the Sabbath, and that God had recom-
pensed them by bringing great evil upon the peo-

ple and city; and they were inviting the same fate

by their violation of the law of God. Nehemiah

took stringent measures to prevent Sabbath des-

ecration in the future, with the result that the

merchants finally gave up the attempt to sell

wares on the day of rest, and "camed they no more

on the sabbath." 

It was during the period after the exile that

the sects or parties of the Pharisees and Sad-
duccees arose and became numerous and influen-
tial at Jerusalem and in the Holy Land, and

Rabbinism, or the traditions and doctrines of the

rabbis and scribes became powerful factors in the

formation of public sentiment and the influencing

of life and conduct. The term, "a sabbath-day's

journey," seems to have had its origin at this time,

as there is no warrant for it in the Mosaic law;

some rabbis, however, would find it on Exodus

16:29, where the Israelites were forbidden to go

out of their place on the seventh day to gather

the manna. "Now, the Rabbis . . . insisted that

when one went into camp, he held, in like manner, with respect to the city, out

of which, of course, no one-durst then go; but that as the space of 2000 eis (paces) around the city belonged thereto, consequently, if a person went only that distance from it, he did not go out of it; and his food was clean, and constituted what they termed a Sabbath-day's journey."—Sæ J. D. Michaelis, in Commentaries

on the Laws of Moses.

The inactivity of the Jews on the Sabbath be-

came so well-known that their enemies took

advantage of it in warfare. At the beginning of

the Maccanabean revolt, one thousand persons who

had taken refuge in a cave, and were attacked by

the enemy, refusing to defend themselves on the

Sabbath were slain to the last individual, men,

women and children. Seeing that the entire na-

tion might thus be cut off, the Maccaebaeus then

resolved to defend themselves on the Sabbath

but not to engage in offensive warfare. At the

siege of Jerusalem by the Romans, Pompey no-
ticed this disposition of the Jews, and employed

the Sabbath in constructing works and in placing

engines of war so that upon other days he would

have the advantage of the Jews, as they would

not venture from the city walls to attack him on

the Sabbath, and by this means he succeeded in

taking the city more easily and quickly than if

the Jews had fought him on their sacred day.

Other features of Sabbath observances which
became prominent in the days of Christ and are recorded more or less at length in the New Testament, had their origins in the post-Netzschean period, and were founded upon the decisions of the elders, that is, the teachings of the rabbis, who

“sat in Moses’s seat,” but whose doctrines were far from either the spirit or the letter of the law of Moses. The discussion of this subject will be deferred until the article on the Sabbath in the New Testament is presented for consideration.

DEVOTIONAL

GREAT PREACHERS I HAVE KNOWN

By A. M. Hills

No. 6. T. DeWitt Talmage, D. D., LL. D.

I FIND the following facts about Dr. Talmage: He was born in Bound Brook, N. J., January 7, 1832. He graduated from New York University, special diploma, 1853. Graduated from Theological Seminary of Dutch Reformed church, New Brunswick in 1856. He was pastor of Reformed church, Belleville, N. Y., and at Syracuse, New York, from 1859-1862. Pastor in Philadelphia 1862-1869. In 1869 he was called to Central Presbyterian Church, Brooklyn, N. Y., where his world famous career began. There were gleanings and gems of 30 years before.

The church building would not contain his audience. They built a tabernacle that accommodated two thousand. His church was afterward known as the Brooklyn Tabernacle. It was burned by a hard storm of March 22, 1872, a few minutes after the Sunday audience had left. They built another that held thirty-seven hundred. Fourteen years after in 1889 this also burned. The church built another tabernacle into which could be crowded sixty-four hundred, and he packed it to the doors.

This third audience room, the best in New York City, burned in May, 1894. The church, discouraged by the loss of $2,000,000, by fires, in ten or four years, disbanded.

Dr. Talmage preached for a time in New York Academy of Music. He then became associate pastor of First Presbyterian church, Washington, D. C., with Dr. Sunderland, and then sole pastor, from 1891 to December 1899, when he retired from active ministry.

His influence was greatly increased by lecturing tours in America and England and by publishing sermons in book form, and through a syndicate of more than 3,000 newspapers, when it was estimated that he was reaching an audience of thirty millions of people weekly, a thing unparalleled by any other preacher in all the Christian centuries. His sermons were also translated into a number of foreign languages.

Not satisfied with this pulpit work, he was editor of The Christian at Work from 1873 to 1876, of the Advance of Chicago 1877 to 1878, editor of Frank Leslie’s Sunday Magazine 1880 to 1890, and of the Christian Herald 1890 to 1902. He published eight volumes of sermons, and a life of Christ “From the Manger to the Throne.” His sermons were widely published in America and Europe and thirty years. No other preacher in human history reached as many people with the gospel while living. Probably Beecher and Spurgeon were next in this respect, and they were far, far behind.

He died April 12, 1902, at Washington, D. C., at seventy years and three months of age, and entered into the rest he had so richly earned by his incessant labors. In Yale I found this remarkable preacher’s name on every tongue, and I went to New York to study his style and method of delivery—to get a practical lesson in Homiletics. If I remember, it was December 31, Sunday night, the last sermon of the last day of the year; he took for his text, “It is the last time” (1 John 2:18). He was quick to note any circumstance or event that would turn the attention of the audience to spiritual and eternal things. The calendar in this instance suggested the text and the sermon, and he made great use of it.

The sinners in the congregation had had many calls that year to repent and get salvation; this was their last call to get saved. That naturally suggested that if they let that year pass, unsaved, it would be easier to harden their hearts and let other years pass, and at last call of life would come and pass, as all the others had, and they would be forever lost.

I have listened to many great preachers and great sermons; but, for intensity of interest from the first sentence to the last, never before nor since, have I listened to a sermon, that gripped the audience as that one did. Talmage exhibited what Thomas Chalmers called “blood earnestness” to perfection. While he was preaching two people fainted away, one at the front, and a second two seats from me, in the rear. But he never stopped preaching an instant, and so fixed was the attention riveted upon the speaker that the audience seemed not to notice the interruption: I have seen simple faint, and swoon, and be struck with death in other audiences; but never did I see that scene repeated or anything that approached it. I got my homiletic lesson! I saw what it was to start a sermon with a short, meaningful sentence that arrested attention and by a skilful use of adjectives, and striking expressions, and terse sentences hold an audience spell-bound by religious truth, whether they wished it or not.

One writer sneers at his preaching thus: “His sermons were in popular vein, characterized by extraneous, imaginative and fantastic figures of speech.” I deny that his preaching was popular, in the sense of trying to please the popular carnal mind. No man was a mightier gladulator for truth and righteousness and against all sin, and for the extraneous, imaginative and fantastic figures, “I wish I had been endowed by God with the power to command attention that he had. The multiplied millions to whom he ministered, and the effect of the editors of the 3,000 papers. It is more than probable that the man who wrote the sermons never drew an audience of a thousand in his life. We will give some specimens, and let the readers judge for themselves. But I will first say that the next time I went to hear Dr. Talmage he was preaching in his second tabernacle. It was so constructed that there was a continuous broad aisle clear around the gallery in which a thousand men could stand. And the thousand men were there and stood through a revival sermon solemn as a judgment day, and at the close three hundred remained to seek salvation. Of course it was “extravagant statements and fantastic figures of speech” that did all that! I think Shakespeare had some critics in mind when he wrote, “What fools these mortals be!”

And now for the specimens of Talmage’s preaching style. Here is one of his sermons on “The Three Crosses,” prepared for the press by his own daughter, May.

“Just outside of Jerusalem is a swell of ground toward which a crowd of people is going; it is the day of execution. What a mighty assembly! The three persons to be executed are all together. Some of the spectators are vile of lip and blotted of cheek. Some look up with wistful eyes to keep their hands off the sufferers. Some tear their hair in frenzy of grief. Some stand in silent horror. Some break out into uncontrollable weeping. Some clap their hands in delight that the offenders are to be punished at last. The soldiers with drawn swords drive back the mob, which presses hard. There is a fear that the proceedings may be interrupted.

“Three crosses in a row. Three trees just planted, yet bearing fruit the one at the right bearing poison, the one at the middle apples of love, Norway pine and tropical orange, and Lebanon cedar would not make so strange a grove as this orchard of Calvary. Stand and give a look at the three crosses.”

“Just look at the cross on the right. Its victim dies scoffing. More awful than his physical anguish is his scorn and hatred of Him on the middle cross. This wretched man turns half way around on the spikes to hiss at the One in the middle. If the crowd could get just one hand loose and he were within reach he would smile the middle sufferer in the face. He hates Him with perfect hatred. I think he wishes that he were done down on the middle cross and might spear Him. He envies the soldiers who with their nails nailed Him fast. Amid the settling darkness and louder than the crash of the rocks, hear him jiff. ‘If thou be the Son of God save thyself and us.’ It was in some such hate that Voltaire in his death hour, because he thought he saw Christ in his bedroom got up on his elbow and cried out, ‘Crush that wretch.’

“What had the middle cross done to arouse this right hand cross? Nothing. Oh, the enmity of the natural earth against Christ! On this right-hand cross I see typified the unbelieval of the world. Men say, ‘Back with Him from the heart; I will not let Him take away my sins. If He will die let Him die for himself, not for me.’ There has always been war between the right hand cross and the middle cross; and wherever there is an unbelieving heart, there the fight goes on.”

330 THE PREACHER’S MAGAZINE
"Look up into that disturbed countenance of the sufferer, and see what a ghastly thing it is to return that awful face, in that pitiful look, in that unblest hour, the stings of the sinner's departure. What a plunge into darkness! Standing high on the cross on the top of the hill, so that all the world may look at him, he says, 'Here I go out of a miserable life into a wretched eternity. Listens to the crash of the fall, Simon!' So Hobbs, a year or two after he had seventy years in which to prepare for eternity, said, 'Were I master of all the world, I would give it all to live one day longer.' Sir Francis Newport, hovering over the brink, cried out, 'Wretch that I am, whether shall I fly from this breast? What, will become of me? Oh, that I were to lie upon the fire that neyer is quenched a thousand years to purchase the favor of God and to be reconciled to Him again! Oh, eternity! Who can discover the abyss of eternity!' Who can paraphrase these words? Forever and ever! That right-hand cross, thousands have perished on it in the worst of agonies. For what is physical pain compared to remorse at the last that life has been wasted and only a fleeting moment standing between the soul and its everlasting overthrow?

"That right-hand cross, with its long beam, overshadows all the earth. It is planted in the heart of the race. When will the time come when the Spirit of God shall with his aix how that right-hand cross until it shall fall at the foot of that middle-cross, and unbelief, the ruling malefactor of the world, shall perish from all our hearts?"

""If Thou be the Son of God!' was there any if about it? Tell me, thou star that in robe of light didst run to point out His birthplace. Tell me, thou seas that didst put thy hand over thy lip when He bade thee be still. Tell me, thou sun in midheaven, who for Him didst pull down over thy face thy veil of darkness. Tell me, ye lepers, who were cleansed, ye dead, who were raised in He the Son of God? Ay, Ay, Ay! responds the universe. The flowers breathe it; the angels rise on their thrones to announce it. And yet on that miserable malefactor's if how many shall be wrecked for all eternity! That little if has ventured in its sting to cause the death of a soul. No if about it. I know it. Ecce Deus! I feel it thoroughly, through every muscle of my body, and through every faculty of my mind and through every energy of my soul. Living I will preach it; dying, I will pillow my head upon its consolations."

"Away then from this right-hand cross. The red berries of the forest are apt to be poisonous and around this tree of carnage grow the red poisonous berries of which many have tasted and died. I can see no use for this right-hand cross, except it be used as a lever with which to unrise the unbelief of the world!"

"Here from the right-hand cross, I go to the left hand cross. Pass clear to the other side. That victim also twists himself upon the nails, to look at the center cross, but not to scorn. It is worship. He too, would like to get his hands unloose, not to smile but to deliver the sufferers of the middle cross. Gather around this left-hand cross, O ye people! Be not afraid. Bitter herbs are sometimes a tonic for the body and the bitter aches that grow on this tree shall give strength and life to thy soul.

"This left-hand cross is a repenting cross. Men who have been nearly drowned tell us that in one moment while they were under the water their whole life passed before them, so I suppose in one moment the dying malefactor thought over all his past life. He saw an evil path before him. I desire that! There is no need of blaspheeming Christ, for He has done me no wrong, and yet I cannot die so. The tortures of my body are outdone, by the tortures of my soul. The past is a scene of misdoing. The present a crucifixion. Turning to his companion—in sorrow, the one on the middle cross, he cries, 'Lord, remember me when thou comest into thy kingdom! No if in that supplication. The left hand cross flung itself at the foot of the middle cross, expecting mercy. Faith is only just opening the hand to take what Christ offers.

"This left hand cross was a pardoned cross. The crosses were only two or three yards apart. It did not take long for Christ to hear, and Jesus said; 'This day shalt thou be with me in paradise.' As much as to say; 'I will see you there. Do not worry. I will not only hear your cross, but help you with yours.'

"Fortwith the left hand cross became the abode of contentment. The pillow of the malefactor, soaked in blood, becomes like the crimson upholstery of a king's coach. Who is the body? Another firm but a guilty wretch; who is the command is given; 'Attention, company. Take aim! Fire!' And the man falls with a hundred bullets through his heart. There comes a time in a man's history when the Lord calls up the troop of his iniquities, and at God's command they pour into him a concentrated volley of torture in hand. You may see how toinder a scene as this. You may have seen father or mother die, or companion or child die, but never so affecting a scene as this. The railing thief looked from one way and only saw the right side, of Christ's face. The penitent thief looked from the other way and saw the left side of Christ's face. But in the heart of the sinner his face is seen in the sunlight of rightness; but as I wave the torch of God's truth, and go down into the deep cavern of the heart, alas! for the bristling horrors, and the rattling fangs. Have you ever noticed the climax in this passage of scripture: 'The heart is deceitful!' That seems enough. But the passage goes on further and says, 'The heart is deceitful above all things and desperately wicked.' If we could see the true condition of the unpardoned before God, what wringing of hands there would be. What a thousand voluted shrieks of supplication and despair! You are a sinner. I speak not to the person who sits next you, but you; you are a sinner. May the Lord Almighty by His grace help us to repent of our sins while repentance is possible.

"This was no guesswork in that prayer; 'Lord, remember me when thou comest into thy kingdom! No if in that supplication. The left hand cross flung itself at the foot of the middle cross, expecting mercy. Faith is only just opening the hand to take what Christ offers."

"Many years ago, when the Swiss were contending against their enemies, they saw these enemies arrayed in solid phalanx and knew not how to break their ranks; but one of their heroes, Arnold Von Winkelried, rushed out in front of his regiment and shouted, 'Make way for liberty!' The weapons of the enemy were plucked into his heart, but while they were slaying him his ranks were broken, and through that gap in the ranks the Swiss dashed to victory. Christ saw all the powers of darkness assailing men. He cried out, 'Make way for the redemption of the world!' All the weapons of infernal wrath attack Him; but as they struck Him our race marched free.

"Look to that middle cross, that your souls may live. I showed you the right-hand cross in order that you might see what an awful thing it is to have a right-hand cross that you might see what it is to repeat. Now I show you the middle-cross that you may see what Christ has done to save your soul. Poets have sung its praise; sculptors have attempted to commemorate it in marble, Martyrs...\n\n(11) THE PREACHER'S MAGAZINE
have clung to it, in fire, and Christians, dying quietly in their beds, have leaned their heads against it. This hour may all our souls embrace it, with an ecstasy of affection. Lay hold of that cross! Everything else will fail you, without a strong grip on that you perish. Put your hand on that and you are safe, though the world swing from beneath your feet.

"Oh, that I might engrave on your souls ineffably three crosses, so that in your dreams at night you may see on the hill back of Jerusalem the three spectacles. The right hand cross showing unbelief, dying without Christ, the left-hand showing the blessedness of being pardoned; while the central cross pours upon your soul the sweet balm of hope as it says: 'By all these wounds I plead for your heart.' And while you look the right-hand cross will fade out of sight, and then the left will be gone; and nothing will remain but the middle cross, and even that, in your dream, will begin to change until it becomes a throne; and the worn face of Christ will become radiant with gladness; and instead of the mid mub at the foot of the cross there will be a wonderful multitude kneeling, and you and I will be there also."

"Throw down at the foot of that middle cross sin, sorrow, life, death, everything. We are slaves; Christ gives deliverance to the captive. We are thirsty; Christ is the river of salvation to take away thirst. We are hungry; Jesus says; 'I am the bread of life.' We are condemned to die; Christ says, 'Save that man from going down into the pit; I am the ransom.' We are tossed on the sea of trouble; Jesus comes over it, saying, 'It is I; be not afraid.' We are in darkness; Jesus says, 'I am the light and morning star.' We are sick; Jesus is the 'balm of Gilead.' We are dead; hear the shrouds rend and the grave hollers leave as He cries, 'I am the resurrection and life; he that believeth in me, though he were dead yet shall he live.' We want justification; 'Being justified by faith we have peace with God through our Lord Jesus Christ.' We want to exercise faith; believe in the Lord Jesus Christ, and thou shalt be saved.' I want to get from under condemnation; 'There is now therefore no condemnation to them who are in Christ Jesus.' The cross—He carried it. The flames of hell—He suffered them. The shame—He endured it. The crown—He wore it."

Critics may sneer at that 'fantastic' style; but no audience ever gathered in Christendom that would not have been gripped and thrilled and searched by that sermon, as he delivered it.

I think it would now be well to give the readers Dr. Talmaque's own conception of preaching. He preached a sermon, whose theme was, "The Coming Sermon." John 7:46: "Never man spoke like this man!"

"We hear a great deal in these days about the coming man, and the coming woman, and the coming time. Someone ought to tell us of the coming sermon. It is a simple fact which everybody knows that the sermon of today is not reaching the world. The sermon of today carries along with it the dead wood of all ages. Hundreds of years ago it was decided what a sermon ought to be; and it is the attempt of many theological seminars to make modern pulpit utterances into the same old proportions. . . . What is the matter? Some say religion is wearing out, when it is wearing in. Some say there never was an age when there were so many Christians, as in this age, our age. 'What is the matter then? It is simply because our sermon of today is not suited to the age. It is the canal boat in the age of locomotive and electric telegraph, automobiles, motion pictures and bombshells; we would sit and listen two and a half hours to a religious discourse and 'seventeenthly' would still find them fresh. But what was a necessity then is a superfluity now. Congregations are full of knowledge from books, newspapers, magazines, from rapid and continuous intercommunication; and long disquisitions of what they know already will not be endured.

"Napoleon, in an address of seven minutes, thrilled his army and thrilled all Europe. Christ's Sermon on the Mount, the model sermon, was less than eighteen minutes long at ordinary rate of delivery. It is not electricity gathered into a thunderbolt and hurled; and it is not religious truth scattered over a vast reach of time, but truth projected in compact form that flashes light upon the soul and arouses indifference. When the coming sermon arrives, the sermon which is to arouse the world and startle the nations and usher in the kingdom, it will be a brief sermon. The coming sermon will not be a popular sermon. There are those who in these times speak of a popular sermon as if there must be something wrong about it. As these critics are full themselves, the world gets the impression that a sermon is good in proportion as it is stupid. Christ's was the most popular preacher the world ever saw. He never preached anywhere without making a sensation. People rushed out into the wilderness to hear Him, reckless of their physical necessities. So great was their anxiety to hear Christ that, taking no food with them, they would have fasted and starved had not Christ performed a miracle and fed them. Why did so many people take the truth at Christ's hands. Because they understood it. He illustrated His subjects by a hen and chickens by a bushel measure, by an handful of salt, by a bird's flight, and by a lily's aroma. All the people knew what He meant and flocked to hear him. The coming sermon will be made on the divine model—plain, practical, unique, earnest, comprehensive of all the woes, wants, sins, sorrows and necessities of the audience.

"When the coming sermon arrives all the churches of Christ in our great cities will be thronged. The world wants spiritual help. All who have buried their dead want comfort. All know themselves 'to be mortal and want to be immortal, and they want to hear about the great future. We hear a great deal of discussion now over the land why people do not go to church. The answer is that we are not practical and sympathetic and helpful.

"The sermon of the future will be an awakening sermon. From altar-rail to the front door-step, under that sermon an audience will get up and start for heaven. There will be in it a staccato passage. It will not be a lullaby; it will be a battle charge. Men will drop their sins, for they will feel the hot breath of pursuing retribution on their necks. It will be a sermon that indicates the presence of the Lord Jesus Christ in the world. It will be an everyday sermon going right down into every man's life, and it will teach him how to vote, how to bargain, how to do any work he is called to do; how to wield a trowel and a pen and pencil and yardstick and plane. And it will teach women how to preside over their households and how to educate their children and how to imitate Miriam and Esther and Vashti and Eunice and Mary, the mother of Christ.

"The coming sermon will be delivered in the fresh and spirited language then in use. Why should we put our thoughts for pulpit addresses in modes of expression belonging to other times? As well adopt for our day the cocked hat and the knee-breeches and hair queue, common in 1796. Why should we have no appeal to any expression to a few hundred words of utterance, when out
The Revised Version omits the words, "without a cause," stating in the margin, however, that many ancient authorities insert it, but that the fact that the Revised Version omits the words, would indicate that the major part of the manuscript evidence is against them. In this first exhortation, then, we have the warning against anger, even though unexpressed. The rising wrath within the heart, that is, "The admission of the murderous spirit within," through restraint from open manifestation, renders the individual guilty before God. There may be latent in this angry mood the intent of an overt act, but through fear of loss of reputation or social prestige, there is no open expression, yet before God this man stands guilty for the thoughts and intents of his heart.

Following this condemnation of the angry mood, Jesus adds, "Whoever shall say to his brother, Rac, shall be in danger of the council." The meaning of the word, "Raca," has caused quite a little difficulty. Geike gives two definitions of it, one by Buxtorf which states, "Raca often occurs in the Talmud. It is equivalent to a worthless person in a light and frivolous sense." The other is by Lightfoot and asserts, "It is a word used by one that despoils another with the utmost scorn." Confirming these definitions, we have a statement made by St. Augustine that he had conferred with a certain Hebrew of his own day regarding the meaning of the word and found that it was an expression of contempt. Thus we see in the warnings given here by Jesus a rising wave of turpitude. First, anger without words is condemned, and then anger venting itself in words is not only denounced, but marked as liable to a more severe penalty than the former. Here a fellow-man is treated with disdain and contempt.

Moving still in an ascending scale, Jesus continues, "And whoever shall say, Thou fool, shall be in danger of the hell of fire." Again the meaning of a word is to be considered. What is the thought contained in the designation, fool? Jesus himself used this term in relation to the man who stored up great gain for himself and was not rich toward God. Then again He upbraided the disciples as "Fools and slow of heart to believe." It would seem that here there is a more sinister sense to be assigned to the term. It is not the use of the term with the thought of the lack of understanding, whether prudential or spiritual, a lack which may, however, be fraught with great dangers to the eternal welfare of the soul, and thus making it a very fitting term, but it has further importance in this verse as an expression of contempt for one as wicked and lost. It was equivalent to imprecating damnation on one." We would conceive of it then in this sense as comparable to oaths such as used by angry individuals in their condemnation of others. Thus we have an ascending scale in the warning note that is sounded. In the first place there is the feeling of anger but without words; then there is anger bursting forth in words of disdain and contempt and finally anger venting itself in vilification.

Along with the rising tide of wrath comes also a gradation of punishment. We have mentioned in the first case, "the judgment," which would seem to have reference to the local court in Jewish procedure, and in the second case the Sanhedrin, the highest Jewish court; finally in the third, the condemnation is to Gehenna or the "hell of fire," the symbol of the spiritual slough, where all that is estranged from God is gathered together," says Olshausen. The thought here would seem to be the deeper sin the goes, the greater the judgment. Sin in any form is sentenced with death, it comes before the bar of condemnation, then as it becomes the more aggravated its resultant effects are the more disastrous.

Passing from the interpretation of what anger and wrath may be in their essence we have instructions given as to what an individual should do in case he has been guilty of any wrathful manifestation. "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath sought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." Perhaps no passage has suffered more from misapplication than this one. Any brother who has a grievance is apt to find refuge in these words, and not only find refuge in them, but often is inclined to use them as a scourge to extort some confession from another that he has been guilty of injuring him. He may have been entirely innocent of all fault; he may have been deeply grieved at his brother, then it is that brother's place to make the matter right according to this scripture. Moreover, some reproof has been administered at which umbrage is taken, and then again retreat is made to this passage and a like
HINTS TO FISHERMEN

By C. E. CORNWELL

The "Moonlight Sonata.

Beethoven loved solitary walks in the country where he could forget the world. He received the inspiration for many wonderful works in this way. One fine night when he walked in the environs of Bonn on the Rhine he heard suddenly some piano music which came from a country home. He stopped in surprise. Played by an excellent musician, the sound of one of his compositions came to him. Following an irresistible attraction, he entered the door, went up the stairs and opened the door of the room from which the music came. Beethoven stopped as though nailed to the floor.

A poetic scene was in front of him. In the room which was flooded by the moonlight, a young girl of about sixteen sat at the piano.

"Is that you, Father?" the girl asked, but did not turn around, continuing to play. When she had finished the piece of music, she arose and did a few hesitating steps: "Come, Father, and let me kiss you. Oh, I can't go up to you."

Beethoven approached and stopped, deeply sorrowful. A pair of wide-open, dead eyes stared at him from the delicate and beautiful face of the girl. Now he knew that he stood in front of a blind girl.

Deep compassion filled the heart of the master and made him utter an exclamation of grief which the blind girl heard. She knew now that a stranger stood in front of her. Her childlike voice trembled when she asked anxiously, "Who are you? Are you not my father?"

"No," Beethoven replied. "But don't be frightened, my child, for I am a friend who came because I was attracted by your beautiful playing. I want to thank you for the beautiful way in which you played my composition."

"Oh, are you Beethoven?" said the girl with joy while tears came into her blind eyes. "Oh, I am unfortunate that I come so near to you whose works I admire so much, and yet cannot see you. Music is the only thing that consoles me since two years ago an illness deprived me of my sight. Without music I would have died of despair. And your compositions especially make me forget my sorrow and transport me to higher spheres."

Beethoven replied, "Poor child, if you cannot see me, you shall at least hear me." And he sat down at the piano, and the very melancholy feelings which filled his heart were turned into the beautiful melodies of the "Moonlight Sonata" which grew up from his creative mind in that solemn hour. -The Pathfinder.

Parable of a Prodigal Father

A certain man had two sons, and the younger of them said to his father, "Father, give me the portion of thy time, and thy attention and thy companionship and thy counsel which felleth to me." And he divided unto them his living in that he paid the boy's bills and sent him to a select preparatory school, and to dancing school, and to college, and cried to believe that he was doing his full duty by the boy.

And not many days after the father gathered all his interests and aspirations and ambitions and took his journey into a far country into a land of stocks and bonds and securities and other things that do not interest a boy; and there he wasted his precious opportunity of being a chum to his own son.

And when he had spent the very best of his life and had gained money but had failed to find satisfaction, there arose a mighty famine in his heart and he began to be in want of sympathy and real companionship. And he went and joined himself to one of the clubs of that country; and they elected him chairman of the house committee and president of the club and sent him to Congress, and he would have satisfied himself with the hawks that other men did eat, and no man gave unto him any real friendship.

But when he came to himself, he said, "How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and associate with their boys and seem perfectly happy in the comradeship of their sons, and I perch here with heart hungry! I will arise and go to my son, and will say unto him, Son, I have sinned against heaven and in thy sight; I am no more worthy to be called thy father; make me as one of thy unacquaintances." And he arose and came to his son.

But while he was yet afar off, his son saw him, and was moved with astonishment, and instead of running and falling on his neck, he drew back and was ill at ease. And the father said unto him, "Son, I have sinned against heaven, and in thy sight; and I am no more worthy to be called thy father. Forgive me now and let me be thy friend."

But the son said, "Not so, I wish, it were possible, but it is too late. There was a time when I wanted companionship and counsel and to know things, but you were too busy. I got companionship and I got the information, but I got the wrong kind, and now, alas, I am wrecked in soul and in body, there is no more heart left in me, and there is nothing you can do for me. It is too late."

- E. W. GODFREY, in Men of New York.

Live Prayer Meeting Topics

Peter, The Man of Impulse.

James, The Man of Silence.

John, The Man of Temper.

Andrew, The Man of Decision.


Matthew, The Man of Business.

Thomas, The Man of Moods.


Barnabas, The Man of Broad Sympathies.


Jesus, The Son of Man, The Perfect Type. - DR. CHARLES R. BROWN.

Luther Burbank

Frederick W. Clapcott, a life-long friend, has written an account of Burbank's religion, published by the MacMillan Company. The Expositor says of the book, "It is unfortunate that Burbank, who was the world's foremost plant breeder
Sermon Material

Dr. W. L. Watkinson, that unsung English preacher, classed among the few great preachers of the world, wrote a book just before he died and called it by the euphonious title, "The Shepherd of the Sea." I give a number of sublime and brilliant paragraphs from that admirable volume:—

"Not a cell in our brain was fashioned in the furnace; not a fiber of our being was wrought on the anvil; not a trembling cord of our moral sense but was strung and turned by the discipline of pain. The ear by which we have ascended, sloping through inattention up to God, is no royal road, but a steep spiral that must be climbed with bleeding feet."--

"God is greater than man. How strange that it was ever necessary to say so! How astonishing our effrontery! Seeing the marvel that we understand anything, how can we presume to understand everything? The truest sign of our greatness is that we stand dumb before the mysteries of the majestile universe."--

"Nothing should be turned out in nature's workshop. Even organs which will not be used but for an hour are finished with the utmost care. The May-fly, the winged life of which endures not a whole day, could not be more accurately constructed. The yeater, lasting for a thousand years. The mollusk, that spends its whole life buried in the mud at the bottom of the ocean, secretes for itself a most beautiful shell."--

"Truth is self-evident; you do not need great names to substantiate it."--

"The supreme Teacher of the ages opens His lips and the obstinate problems are set in a confident and rejoicing light."--

"A while ago the object-glass of one of America's largest telescopes was stolen. A tremendous theft, it was like making off with the sky and stars! But who shall measure the catastrophe were one to fetch away the Bible, the grandest glass of all that reveals the glory of the firmament of the soul? The eternal truths while, our faculty of vision in some degree remains; but how many of the great lights would be lost, how many more pax dim, and how nebulous and uncertain would become all knowledge of the highest things?"--

"In the personal life it will prove a happier choice to imitate the plodding plowman rather than to emulate the soldier of fortune. The swift, glittering, strategic career is, of course, far more swelling; but the modest, lawful method in the end brings most gain and glory. The fact is, that violence—that is, force without reason, self-will without justice, subtly without truth—never really succeeds in any pursuit."--

"The type of true success, of the felicity that will bear thinking about, is the wholesome, dignified, orderly, useful life of the peasant who makes of the earth a garden and keeps it blooming through the ages."--

"Violence is not vigor. Violence betrays the consciousness of weakness, the defect of vigor. It is the surest, most effective way to destroy all, but regard to all callings, aspirations and efforts."--

"The strength of the mild and pensive virtues is as the strength of ten, for such virtues were the special glory of the strong Son of God. The kingdom and patience of Jesus (Rev. 1:9) describes the true and eternal ideal."--

"Personal bias may hinder appreciation of great truths."--

"If the best of the body will derange the mechanism of science, what will not the best of mind and temper do when allowed to disturb the more delicately poised scales of intellectual and spiritual judgment?"--

"Living as we do in a world where there is so much outside us to mar our spiritual vision, this is the most essential thing is rather that we free ourselves from the disturbing currents within—the moods, temper, and sympathies which vex and falsely bias the soul."--

"To behold with open vision the glory, and to feel the solemn obligation, of spiritual truth; we must ascend Mount Zion, beautiful for situation; in other words frequent the sanctuary, improve Sabbath hours, ponder the sacred page, cultivate saintly friendships and fellowship, indulge in serious thought, and give a sympathetic bearing to devout literature. In requiring a corresponding environment for its contemplation, religion asks no more than all serious pursuits demand."--

"We may confidently affirm that it is possible so to live that it is easy to believe grand truths, natural to believe them, inevitable and delightful to believe them."--

"Evil associations work insidiously, decimating, yet in the end they stultify the soul, put out its eyes, destroy its sensibilities, lure it to the abyss; none are clever enough, strong enough, to withstand their seductive power."--

"We cannot acquire or retain a great faith whilst living in unrighteousness."--

"When men are willing to live like animals they soon adopt an animal's catechism."--

"The sky may sometimes be reflected in a puddle, but we to him who attempts to reach the stars that way! 'Let us never forget that the highest is only attained through the hard.' Great beliefs are not reached through pleasant bouts of foolish ambling; but through expensive experience in practical renunciation, endeavor, and sacrifice."--

"The lust of the flesh always dims the spiritual vision, and sometimes blinds the eyes of the heart. Indulgent living is the foe of high thinking, especially the highest; turbid atmospheres quench the heavenly-light; a pampered body denies the resurrection body; a putrid air stirs the divine life of the soul."--

"In response to the divine impulse, the folded powers of the soul open to the sun."--

"All terrestrial conditions being right for His advent, our Lord appeared full of truth and grace; and with His ascension into heaven the world was prepared for the dispensation of the Spirit of illumination, holiness and power. Such is the dispensation in which it is our privilege and joy to live. Our Lord has opened up to the new a new spring of spiritual life, a new source of divine power, new fountains of light, purity and blessedness."--

"We remind ourselves of our absolute dependence upon the Spirit of God for the inspirations and influences which secure man's highest welfare."--

"As, recorded by St. Paul in his First Epistle to the Corinthians, a rich variety of gifts was freely distributed amongst the members of the Church, until it seemed as though each one bore the likeness of a king, as if at length all God's people had become prophets. How truly great those primitive saints were is seen in the fact that their letters have survived the ages, and that their works endure and grow whilst empires perish."--

"Our salvation is a question of the reality and depth of our life in Christ; all is precious that does not hang on this."--

Some Suggestive Sermon Subjects

Some things a Christian should know.

Christ's greatest message to mankind.

The Jekyll and Hyde Christian. Standing on the promises of God. Making the iron swim.

Jonah aboard and overboard.

The challenge of the cross.

The Christian's hidden service.

The sign of the living girdle.

The Christian and his faith.

The tenth leper.

The Christian and his prayer.

(20)

(21)
ESCAPING FOR ONE'S LIFE
By Olive Winchester

Introduction: The life of Lot and of the sinner are comparable in many ways:
I. Going into Sodom: Like going into Sin.
   a. Enticed by desirableness of the place.
   b. Country well watered. He would prosper.
   c. Way was easy going. Not much effort needed.
   d. Could educate children though schools might be godless.
   e. Social opportunities were great.
II. Deciding factors in many lives.
   b. Lodges, clubs or social prestige before church.

II. The False Security of Sin.
   a. Lot: dwells safely for a time.
   b. Everything to ease conscience.
   c. Not aware of any danger.
   d. The snare of sin.
   e. Feeling hardened toward sin.
   f. Forgets soul need.
   g. The family entangled as well as himself.
   h. Not aware of this danger.

III. God Comes With Warning.
   a. Warning comes first to Abraham.
   b. Saints were God can talk to them.
   c. Abraham wanted them saved, so does church today.
   d. Lot, but did not avail for Sodom.
   e. Lot: The warning to Lot.
   a. Opposition to warning.
   b. Sinners would prevent warning.
   c. But, God warns through providence.
   d. He warns through revivals.
   e. Holy Spirit would save everyone.

IV. The Escape From Destruction.
   a. Destruction sure to come.
   b. May be delayed for time by righteous.
   c. Patience and mercy of God extended.
   d. No help for person not escaping.
   e. This escape must be complete.
   a. Leave every tie of sin behind.
   b. Escape to Mountain of Holiness.

IS HELL THROTTLING THE CHURCH?
By C. E. Cornell
Text: Matt. 16:18.

I. Introduction:
1. What is the Church? God's called ones.
2. The gate of hell.
3. God's purpose for His Church.

II. The Church in Name But Not in Power.
1. No spiritual power.
2. Lack of results—no conversions; no sanctifications.
3. The real work of the Holy Spirit not seen.
4. "Not by might but by My Spirit," etc.
5. "Having a name to live, but denying the power.

III. Revival Scenes of Other Days.
Wesley, Cartwright, Redfield, Finney, Bishop, Asbury, James B. Finley, David Brainerd and Cauphey.

IV. Can We Have the Holy Ghost in Such Power Again?
Why not?
What is necessary?
The church must be clean.
Clear the channel.
Shall we meet the conditions?
1. God is ready.
2. Are we?

CHRISTIAN CONSISTENCY
By C. E. Cornell
Text: Col. 3:17; 23:4-6.

I. Paul an Example of Consistent Exposition of the Text and Others.
His address to the Ephesian elders, Acts 20; would so indicate.
"I have served the Lord with humility," amidst soviété temptations with tears.
"I have kept nothing back that was profitable to you."
"I have taught you from house to house."
"I have preached repentance toward Jesus Christ both to Jews and Greeks."
"The Holy Spirit controls me."
"I know that bonds and afflictions await me."
"But some of these things move me."
"Neither do I count my life dear unto myself."
"I purpose finishing my course with joy."

THE KINGDOM OF POWER
By C. E. Cornell
Text: 1 Cor. 4:20.

Exposition of the text and others.
Acts 1:8; 2 Cor. 4:7.

II. Human Eloquence and Preparation Not Enough.
God can use the "are not" things.
He can work and throw a mountain.

III. Three or More Phases.
   a. The power of purity.
   b. The power of perfect love.
   c. The power to save men.
   d. The power of an enduring and irresistible faith.
   e. The power of a courageous life.

Illustrations: Faith—the three Hebrew children.
   Courage—Daniel.

   a. Convincing the sinner.
   b. Regeneration.
   c. Sanctifying wholly.
   d. Spiritual equipment for life and service.
III. The Christian, or Christian-Religion in its Application to the Needs of a Race
1. Its universal application.
2. It satisfies the longing of every nation.

IV. Christ Deeds With the Individual
1. A complete pardon.
2. A complete transformation.
3. A hunger after righteousness.
4. The objective point—holiness.

V. The Unsearchable Riches
1. Riches of strength.
   Illustration: When the emperor Valens threatened the good Bishop Basil with confiscation, banishment and death, the heroic response was: "Nothing more! Not one of these things touches me. His problem is: How am I to refuse him who has none. Banishment I know not, for I am restricted to no place, and am the guest of God to whom the whole earth belongs; for martyrdom I am unfit, but death is a benefactor to me, for it sends me more quickly to God to whom I live and die.

2. Riches of simple faith.
3. The faith of a child.
4. Riches of the higher aspects of a Christian life.
   Illustration: ‘Low engagements.’ One evening in the fall my four-year-old son and I were out in the yard gathering chips for the morning fire. There was a beautiful full moon making the evening glorious with its soft light. My boy was delighted with its beauty, but I was busy with the chips. "Papa! Papa! see the pretty moon!" he exclaimed. "Yes, it is very pretty," I said, not looking up from my task. He grew impatient with my indifference. "Papa, you can’t see the pretty moon when you are looking for chips all the time." The boy was right. Much of the glory of living, the beauty of the world, and the God of our salvation are unnoticed by us because we are too busy gathering chips.

SOME PREACHED SERMON OUTLINES

By Basil W. Miller

The God of Elijah

Text: "Then the fire of Jehovah fell and consumed the burnt offering" (1 Kings 18:38 R.V.)

Introduction: The character of God can be seen from the type of men, believing in and laboring for Him, He has produced. To know God, study Christ, learn of Livingstone, live with Paul. God inspired a Wesley, fired with holy zeal on the heart, of Luther, and placed a divine eloquence on the lips of Isaiah and Chrysostom. Then to know "the God of Elijah" we must study the unique character of Elijah. From this we learn that Elijah’s God was:

1. A God of the Venturesome. Elijah ventured for God and His cause. Daniel reached out to the unknown and won for God. Livingstone dared to die in the greatest adventure for righteousness modern ages have known. Moody, the stammering farm boy, standing on the divine promises, ventured to trust, courageously to reach out for the unknown, and brought multitudes face to face with Christ. Then Elijah’s God calls for those who will face the future with the impossible—to laugh at discouragement.

2. A God of Courageous Men. The men of God through the ages have been courageous. Seven college boys under a haystack during a rain conceived of the modern missionary movement—audacious courage! Gentile, a doctor, turned from prestige and fame in the home land, to save the Labrador—emboldened courage! Schmelzenbach laid his life on the altar of sacrifice, daring to believe he could melt the hearts of the South Africans—courage beyond measure! Elijah faced Ahab, and his cohorts, the prophets of Baal, and his rejected race—divine courage! Elijah’s God then calls for courageous men—men who will face odds against them—stem the tide of worldliness—be strong in battle against the sacrifice—and finally took him home in the chariot of fire. He is the God of the early apostolic church, burning its way to the heart of the empire—the God of missionaries braving the wilds of early tribes and converting them—his

God of Luther, founding Protestantism, of Wesley, founding the Methodist church; and the God of every believing Christian. He is a God of achievement. He is never a failure—His battles all result in glorious victory.

Conclusion: This is God of Elijah calls for venturesome, daring, courageous men of achievement, who will follow Him, in battle or peace, in stress or calm, in life and death, yea to the brink of eternity. Is Elijah’s God your God today?

Elijah’s God

Text: "And Elijah the Tishbite...

Introduction: There has been but one Elijah—in character stern, of normal passions, faithful unto death, one who walked with God in face of all else. As an example he is worthy of our following. God used him in an hour of crisis—so today in this crucial hour in the world’s history, God calls for similar Elijahs. God’s Elijah was:

1. A Normal Human Being. We should rid ourselves of the idea that he was a miracle man, a natural wonder—rather he was a man among men, not an otherworldly being, but human being. He could be wounded in strife, deserted. But he was God’s man. So have all of God’s heroes been normal human beings—there is David; a normal boy, a normal soldier, a normal singer divinely endowed—Spurgeon the lad of London’s streets, afloat with divine passion—Moody, a stuttering boy, welded to God; Livingstone, the lad from the quarries, walking with God. So have all of God’s wonder workers been normal in ability; but they have consecrated their all to God, to live or die for Him. If we consecrate thus to Him, we shall be Elijahs.

2. A Man of Unwavering Aim—to serve and to live for God. Though they starve him, his all is on God’s altar; though an host date to fight against him, heaven’s forces are near, for he believes in God. This aim has characterized all of God’s achievers, and to it we shall be no exception. Knox lived to shake Scotland for afternoon—he wa

3. A Man of Unchanging Purpose. As his aim was unswerving, so his purpose was never changed. When Elijah’s conflict first began, until his career was ended by the fiery whirlwind, his purpose was to carry out the will of God. We shall never be achievers for God until we are consumed with this one purpose.

4. A Man of an Unbreakable Practice—loyalty to duty and to the will of God. Elijah the hermit—chiding Ahab—living on the desert—Elijah’s life was to fulfill his duty as revealed to him by God. Though his nation forsook him, Carey served God’s will in going to India. Though timid of nature, Mary Slessor would dare to die in Calabar—for thus her duty called. When other men sought ease, Sheldon Jackson, as a Presbyterian missionary in Alaska, lives to open that land of ice and snow to the light of Christ—for this God has called him. Where God bids or duty calls, there one will always find God’s Elijahs.

Conclusion: The age demands Elijahs—men filled with daring, men loyal to duty, “standing servants of Jehovah,” ready at a moment’s notice to “go forward.” The banner of Christ overhead, floating in the breeze, is all they need.

"Where duty calls or honor” they will never be wanting there. Oh, for an Elijah to stem the tide of transgression—to lift up a standard of holiness against sin—to die or bring a mighty revival of personal religion to the earth. Can God trust us to become His Elijahs?

ILLUSTRATIVE MATERIAL

Compiled by J. Glenn Gould

The Passion for the Lost

A pastor, famous for the revivals which swept his churches and moved the communities where he labored, was sent to a big church in New York City. As he walked into a gathering of ministers, he heard them whispering among themselves, “He will find New York different. It is the graveyard of revival reputations.” And right there he resolved and publicly declared that there should be a revival in his church or there would be a funeral in his pastorate.

That New York pastor had a revival in the church. There was no funeral in the parsonage. Day and night he cried to God for souls. Every afternoon he was out visiting the people in their homes, their offices, their shops. He climbed so many stairways that he said if they had been one side of one of the buildings he would have taken him well up toward the moon. For a month or more he devoted his mornings to study of the Bible, to reading the biographies of soul-winners, books on revivals, revival lectures and sermons, revival songs, and revival stories and anecdotes. He sai
urated his mind and heart with the very spirit of 
revivals. He looked into the grave, into hell, 
into heaven. He studied Calvary. He medi-
tated on eternity. He stirred up his pity and 
compassion for the people. He cried to God for 
the Holy Ghost, for power, for faith, for wisdom, 
for fervor and joy and love. He walked up in 
the night and prayed and planned for his cam-
paign. 
He enlisted such members of his church 
as were spiritual to help him. When he won 
a man for Christ he enlisted him as a helper in 
the fight, and God swelled the church with 
revival fire, and hundreds were won to Christ. 
Hallelujah! Oh, how unfailing is God! How 
ever present and ready to help is the Holy Ghost! 
How sure is Jesus present where men gather in His 
name—C. COMMISSIONER S. L. BRENGLE.

What is Your Life?

Maybe some who read this have seen that 
ecryptic picture of Watts, the painter, which bears 
the title, "Sic transit gloria mundi"—so passes 
the glory of the world. It is a very strange pic-
ture. It represents simply a sleeper with a shroud 
thrown over the silent form lying on it. You 
cannot see the man's face except the outlines of 
it under the white shroud. All around the pic-
ture are the little emblems that tell the story of 
his life. He was fond of art. He was a 
man of wealth. He had the best culture of 
his day. All that the world speaks of as riches had 
entered into his life, and this is all there is of 
it at the last. To tell his story the painter has 
painted around the three sides of the picture these 
inscriptions: "What I spent I had; what I kept 
I lost; what I gave I have." Some day we 
shall realize that and know that all we put into 
unselfishness is all that we shall have to count 
as our own in the day of judgment.—Dr. Robert 
E. Speer.

He that Hath Seen Me Hath Seen the Father

It is said that one day John Ruskin was enter-
taining a company of friends in his home. He 
was chatting with them in his study, pointing 
out some of the pictures on the walls of his study. 
He had been describing the well-nigh hidden 
splendor and wonder of some of Turner's great 
paintings, whose works he adored. In the midst 
of this description he was called out of the room 
for a moment, and when he left his aged father 
turned to the guests and said, "I think John 
sees more in Turner than Turner meant to 
portray." Then one of the guests replied, "Not at 
all, we never understood Turner till John Rus-
kin was born." Somehow that is true of the 
manger beneath the Syrian skies. It brought 
God out of the reaches of the unknown and 
useless speculation into the realm of our daily 
work and life. We never understood God until 
Jesus came and illuminated our way to the 
love of God."—Expositor.

Despite Not the Day of Small Things

Says Commissioner Brengle in his recent book, 
"Ancient Prophets," "It is better to speak to a 
small company and win a half-dozen of them to 
the Savior, than to speak to a thousand and 
have no one saved or sanctified, though they all 
go away hearing the leader and exclaiming, "Wasn't 
the meeting grand." Some years ago I 
went to a large city, where we owned a hall 
seating nearly a thousand people, and where I 
thought we had a flourishing corps. The 
officer and his wife had unusual ability, but had 
become stale and spiritually lifeless. Where 
hundreds should have greeted me, fifty tired 
listless people were present, twenty of whom were 
unkempt children. When I rose to give out the 
first song, there were three song books among 
us, one of which was mine. The officer ran off 
downtown to pick up a few more books, and 
while we waited I was fiercely tempted to walk 
off the platform and leave the place, telling him 
I would not spend my strength helping a man 
with no more spirit and interest than he mani-

tested. Then I looked at the people before me— 

tired miners, poor and weared wives, and little 
unschooled children—peering at me with dull, 
quizzical eyes as though wondering whether I 
would club them or feed them, give them stones 
or bread for their hunger. And my heart was 
swept with a great wave of pity for them—sheep 
without a shepherd." And I set myself with full 
purpose of heart to bless and feed them, to save 
them, and in the next six days the big hall was 
crowded and we rejected over ninety souls seek-
ing the Savior.

On "Being Faithful"

A converted cowboy once gave this very sensi-
tive idea of what "being faithful" consisted in: 
"Lots of folks think that bein' faithful to the 
Lord means shovin' themselves howse pralins' 
His name."

"I'll tell you how I look at that. I'm workin' 
here for Jim. Now, if I'd sit around the house, 
talkin' what a good fellow Jim is, and singin' 
songs to him, and gettin' up in the night to sere-
name him, I'd be doing just what some Christians 
do. But I wouldn't suit Jim, and I'd get my 
discharge. But when I buckled on my straps and 
hustle among the hills and see that Jim's herd is 
all right, and not sufferin' for water and feed, 
or bein' handcuffed by cattle thieves, then I'm servin' 
Jim as he wants to be served. That's what I 
call bein' faithful to Jim."—Expositor.

Final Estimates

One of the outstanding ironies of history is 
the utter disregard of ranks and titles in the 
final judgments men pass upon each other. And 
is this be so of men, how much more must it be 
so of the judgments of God? Yet I hear no 
talk of right-thinking men refusing a crown, 
but laying the firm foundations of a state des-
tined to be infinitely greater than Napoleon's 
empire, and dinging at last honored by his former 
foes, with a character above reproach, revered 
and beloved of all men.

John and Judas were two apostles. But what 
a difference! One was a devil, betraying Christ 
with a kiss for a paltry handful of silver, and 
giving to himself a name that is a synonym for 
all infamy and treachery. The other pil-
lowed his head on the Master's bosom, and with 
wide open eyes, was permitted to look deep into 
heaven, behold the great white throne and Him 
that sat upon it, the worshiping angel hosts 
the innumerable multitude of the redeemed, the 
glory of the Lamb that was slain, and the face of 
the everlasting Father; while his name became a 
synonym for reverence and adoring love.

This summing up and final estimate of men 
shows that history cares not an iota for the 
rank and title a man has borne or the offices he 
has held, but only for the quality of his deeds 
and the character of his mind and heart.—C.

The Abundance of the Heart

There is an island in the North Sea called Keld-
ive, which contains perhaps the most curious 
lake in the world. The surface of its waters is 
quite fresh, and supports fresh water creatures 
and fresh-water vegetation; but deep down it is 
as salt as the bluest depths of the sea, and sponges 
and salt-water fish live and have their being 
there, to the despair of scientists. Nansen found 
much the same thing on his expedition while 
traversing the Polar Sea. He would often be able 
to get entirely fresh water on the surface 
of the sea, but down a few feet it would be 
brine. There are many people that are a good 
deal like that—men and women who have been 
reared in the midst of Christian civilization, and 
whose conduct has been so largely influenced by 
Christian standards that they seem to the casual 
observer to be no less good as Christians. Such peo-
ple often congratulate themselves that they are as 
righteous as their genuine, whole-hearted Chri-
tian neighbors, but it is only the surface water 
that is fresh and sweet with Christianity. If 
some sudden emergency arises or there comes some 
heart-probing test that stirs them to the pro-
found depths, the salt brine of unrighteous 
against God and rejection of Christ's rule comes to 
the top. What a man is in the depths of his heart 
that is what he is to the world. You cannot 
know what the whole heart must be sweet with the Christly 
spirit or else it will some day be mastered 
by the brine of sin.—Dr. Louis Albert Banks.

Surely "the carnal mind is enmity against God."

Self-deception

There was on one occasion a greatly disappoi-
ted young man at West Point. He came all 
the way from Wisconsin to enter the Military 
Academy, and when he found that several docu-
ments with large seals were necessary for that 
purpose, he felt very badly indeed. He was born 
and reared in a little town in Wisconsin. He 
had dreamed of being a soldier and determined 
to come to West Point for a military education. 
He had a long, hard trip from Wisconsin to the Plad-
son. He was two months walking and riding 
on freight trains in making the journey. A senti-
nel stopped him when he tried to enter the bar-
racks, and explained the necessary requirements 
to get there. The boy was heart-ridden and 
cried like a child. The Savior says there will be 
some deceived like that at the last judgment. 
People who imagined they were going to 
get into heaven, and yet, having made no prepara-
tion for it, will be turned away at last. Heaven 
is a prepared place for a prepared people.
PRACTICAL

PREACHER'S VOICE AND DELIVERY

By W. W. Myers

VIII

HAVING dealt thus far with voice building and interpretation, we shall now change the subject to that of action. Teachers of speech differ considerably upon this subject. Some seem to think that gesture tends to make the body stiff and mechanical, and, therefore, they do not teach it to their students. Some still cling to the old school where every movement of the hand has a definite meaning. It is the writer's opinion that neither of these is correct.

When we consider the first type of teachers, we are brought face to face with the fact that voice is one of the important methods of communication. How much do you gesture in animated conversation? If you do, note how people act when conversing with one another. They will see how much the body responds to and emphasizes the thought. Note all the various movements of the body and hands. More can be learned by watching people in conversation than it is possible to write on many pages. If gesture is an important factor in public speaking? If it helps to emphasize and interpret thought in the one, why will it not do so in the other? The best type of public speaking is the conversational mode; the only essential difference between them is one of magnitude.

The method of the old school where every movement of the hand and head has a definite meaning seems so obviously wrong as to need no discussion here. All one has to do in order to be convinced of the fallacy of this method is to observe the gestures of conversation. While gestures do follow certain general laws, yet there are many different movements one might use in emphasizing an idea.

One of the first things to be considered with regard to action is a good standing position. A slouchy position, a purposeless position, a stiff position, or an awkward position will at once suggest themselves as bad. By contrast one will see that there are certain qualities that a good standing position should possess.

In the first place it should have stability. If the feet are placed close together there will not be much stability. They should be far enough apart to give one a sense of stability, and yet they should not be far enough to remain one of a derisive and outright position. One foot should also be placed a little ahead of the other. In this position the speaker has both lateral and forward-and-back stability. The toes should be slightly turned out. No exact angle could be given as it may vary considerably with different individuals. Let the mirror be used to check up on the standing position.

A good standing position should also have symmetry and balance. The speaker should stand straight, not lipoped. One should not sag while the other is high. Keep the shoulders even, and the head poised in an upright position. Here the mirror will come to the aid of the student, and he can be his own judge as to whether or not his body is well balanced.

A good standing position should also have directness. By this is meant the speaker should bend slightly toward the audience. This gives a sense of direct communication between the speaker and the audience. As the speaker gets more and more enthusiastic, he is likely to bend more toward the audience. When addressing a part of the audience turn the body in that direction and look them in the eye.

Lastly, a good standing position will ease and portion. This will perhaps be somewhat difficult for the beginner, but by constant practice it may be attained. Too much emphasis cannot be laid on the use of the mirror for testing one's bodily actions. Here as elsewhere it will be a great asset in helping the student to attain ease and poise.

The next thing to be considered with regard to action is facial expression. The two questions here are friendliness and expressiveness. People always like friendliness and it can be made a great asset to the public speaker. A pleasant smile will do more than a cold look. Of course we are not advocating an artificial smile; one must be genuine.

The face must also be expressive of the speaker's feeling for the thing he is saying. If you will watch the facial expression of people in animated conversation, you will get a clearer idea how the face expresses the inward emotions of the speaker. The eyes kindle and sparkle. The whole face lights up with feeling. People like faces that are responsive. Do not try to put on facial expression, but let it be genuine. Nothing is more disgusting to an audience than artificiality and affectation.

The third thing to consider with regard to action is movement. Do not stand in one place too long. Move about on the platform. Do not move about so much as to attract the attention of the audience. The writer once saw a preacher pace back and forth on the platform like a lion in a cage. Of course one might say he was enthusiastic over his message, but he must remember that, while his actions are still vivid, not a word of his message could be heard. Any action which calls attention to itself is far from being good action. That art is best which conceals itself, conceals its method.

The last thing to consider with regard to action is gesture. Gestures are of two kinds, head gestures and hand gestures. In conversation people use head gestures a great deal. Especially is this true if the conversation becomes animated.

The head nods and shakes and makes various movements to emphasize the thought. Beginners in public speaking often hold their head as if it were in a vice. If one will get free from this unnatural rigidity by getting interested in the thought and by cultivating a desire to be understood, he will likely get along fairly well with head gestures.

Beginners usually find their greatest difficulty with their hands. What shall they do with them? If they let them hang by the side they get heavy as lead. If they attempt to use them in gesture the movement is awkward and clumsy. The best advice the writer can give is, let the hands take care of themselves as they do in conversation. A little study here will reveal three general types, index, open hand, and fist. In trying to explain something the index finger is often used. In trying to make a point the open hand is often used. In trying to drive home an argument with very strong conviction the fist gesture is used. All of these movements are a very natural and spontaneous expression in conversation. They are a universal language.

In public speaking these natural expressions of conversation are just as expressive. Why should they be neglected? Of course there is some difference in the gestures that should be used on the platform and those used in conversation. This difference however is mainly one of magnitude and dignity. "Just as we use more dignified and better language on the platform, just as we wear better and more formal clothes, just so we try to use better gestures than in common speech."

Never watch the gesture you are making before an audience. To do so is to call attention to it. If you are striking at a baseball you do not look at the bat, but you must keep your eye upon the ball. If you want to shoot a squirrel, you must keep your eye upon the squirrel. Just so in making gesture; keep your eye upon the audience.

Having laid down these principles of gesture, the next step is the question of attaining them. Here as stated above emphasis is placed upon the use of the mirror. Be the judge of your own gestures. The following exercises are given for those who desire to increase the efficiency of the form of expression. The exercises are very simple, but they are effective in getting results.

I

Stand before a mirror and make the three kinds of gestures that have been discussed in this article. Count 1, 2, 3, 4, 1, 2, 3, 4, 1, 2, 3, 4, and so on with an interval of about one and one-half seconds between each count. As each number is spoken execute a gesture. Vary the gestures among index, open hand, and fist.

II

After having practiced for a few days on exercise one, begin to use these gestures in simple sentences. The following are suggestive. Let the gesture be executed on the words which are in italics.

1. You are to blame.
2. The solution is this.
3. Isn't it true?
4. I appeal to your intelligence.
5. It is true.
7. The first and second are index gestures; the third and fourth, open hand; and the fifth and sixth, fist.
THE BOOK OF HEBREWS
By W. W. CLAY

THE divine inspiration of the Bible is nowhere more apparent than in the introduction to its revelation. How its students differ widely from it is the case of the Bible and the apparent presence of the book of Revelation. Some analyze it by the use of the word "better." Some take it to be a systematic comparison between the Apostolic priesthood and the Jewish order of the book of Revelation. What an inestimable loss it would be not to have the book of Acts with its clear-cut delineation of the spiritual church, its fulness and purity of the church of the Holy Ghost, the Holy Senate, the prophetic, the apostolic, and the other three parts, or sections of the Bible is a fair sample. He divides it as follows:

I. THE GREAT SALVATION. Chapters 1 and 2, except the first four verses of chapter 2, which are regarded as parenthesis.

II. THE REST OF GOD. Chapters 3 and 4. The whole of this division is regarded as parenthesis.

III. OUR GREAT HIGH PRIEST. Chapters 5, 6, 7, and the first six verses of chapter 8. Of this, from chapter 5:11 to 6:12 are called parenthesis.

IV. THE NEW CovenANT BETTER THAN THE OLD. Chapter 8:6 to close of chapter 10—last fourteen verses are parenthesis.

V. THE SUPERIORITY OF THE FAITH WAY. Chapter 2.

VI. THE WORSHIP AND WORK OF THE BELIEVER-PRIEST. Chapters 12 and 13, with the last eight verses rightfully regarded as a conclusion.

Notice how these themes fail to connect up into any semblance of unity, while exactly one-fourth of the book is called parenthesis, a digression of the writer to side-issues.

Now some books of the Bible do thus digress, but they are letters written to churches and individuals and find their unity in the interests of the church or individual to whom they are addressed. Yet it is a remarkable thing that if this book is not a unified treatise having a distinctive purpose and developing its theme by constructive argument, that its individual paragraphs are the most logical of any book of the Bible, and so systematically arranged as to make them sermons in embryo. The preacher who delights in textual sermons will find the book of Hebrews a mine of sermon outlines.

It will help us to a better understanding of this book if we determine the class of Bible books to which it belongs. Surely it is not history or biography, nor poetry or prophecy. It is usually classed as an epistle, yet the ordinary distinguishing marks of an epistle are conspicuously absent; it is not addressed to anyone; it begins with no personal greeting, nor salutation to any church or individual. Nor can it be supposed that there was such a beginning that has since been lost: had this happened the loss would be conspicuous, just as it would had the beginning of any of the other epistles been lost. The opening words of all other epistles are not only a salutation and address, but an introduction to what follows and intimately connected with it, and their loss would leave them markedly incomplete. But none of them has a more sublime and complete introduction than Hebrews—not another word is needed. It opens with a perfect door to the beautiful structure beyond it. Then again this book lacks those constantly recurring personal touches that characterize other epistles. There is no mention of the problems of any particular church. The writer, who was an individual either by design or circumstance, has no such people as he addresses. He is writing to the Jews who were living in the Dispersion and not to any particular church. He is writing to a modern church—his church. The request for prayer for himself, the mention of Timothy's release and the announcement of his coming to visit the ones for whom the book was written are the only personal touches, but even these are at the very close after the sermon is over and the benediction ready to be pronounced.

Indeed the book closes just as if the writer might previously have written them a letter in which he had talked fully of all their personal matters. In support of this supposition, some have conjectured that this book was an enclosure sent with the epistle to the Galatians to that church. There is in favor of this view the fact that the epistle to the Galatians has at its beginning the formal salutation of an epistle, but lacks the usual greetings at the end. Furthermore the purpose that seems most prominent in Hebrews is one that might be applicable to such a church as the book of Galatians portrays. Yet it is hardly probable that such a wonderful piece of news as the release of Paul's young protege, Timothy, who was beloved not only by Paul, but by the church to which the letter was sent (Hebrews 13:23) would be forgotten by Paul. Rather then in the main letter, if there was one, it would be probable that whether written to the Galatians or to some other church or individual, another letter had previously been written to them, and that in the brief time that had elapsed since the sending of that letter, Timothy had been freed; and although he was not writing now an epistle be added to it this bit of news so important and joyful both to him and them.

Moreover there is in the book of Hebrews itself a sentence that lends strong probability to this view. In Hebrews 13:22 we read, "And I beseech you, brethren, suffer the word of exhortation for I have written a letter unto you in few words. This last expression, "a letter in few words," cannot refer to the book of Hebrews, for if we call it a letter, it is one of the longest in the Bible. Surely they refer to another, a true letter, written before this; and call attention to the fact that this present writing is not a letter, but "a word of exhortation." And this inspired characterization of the epistle gives us the clue to its real nature; it is not a discussion of personal matters, worldly exhortation, but a sermon, divinely inspired, a marvelous exposition of part of the Word of God; a sermon that more truly than any other part of the Bible deserves the title "Word of God," for it is the exposition of the exegetical treatment of the text of the Bible, and a homiletical treatment of this text that is unsurpassed in sermonic literature. There is an outstanding purpose, a theme that is kept prominent, a definite outline, a climactic procession of thoughts, and a frequent application ending with a mighty climax of appealing persuasion. Here then is a sermon that is a model in every way, so that it is not irrelevant to say that to give us an inspired example of the way God would have His ministers preach may be one reason why He inspired its utterance and transcription.

Recognizing then that it is a sermon, let us reverently look into it to discover its text, its theme, and its purpose; and as we do so, the things that seem to be divergent and unrelated will gradually appear in their true light as component parts of one great whole.

START THE DAY RIGHT
"And I did in the morning as I was commanded" (Ezekeil 24:18).—The Christian Evangelist.
FACTS AND FIGURES
By E. J. PIMLICO

We quote the following statement from the Archbishops of York, Dr. Temple: “If we try to tickle the minds of people who come to church as they would be tickled at the cinema, only with a different feather, church going will lose its religious value. It is far better to have small congregations and true worship than large congregations that are being religiously entertained.”

General Bramwell Booth, son of General William Booth, the founder of the Salvation Army, has gone home to God. It is said more persons witnessed the last journey of the man of peace than had paid a final tribute to the great duke of Wellington.

The Watchman Examiner tells us that Dr. A. W. Lamar, who has been 65 years in the ministry, organized a new church in Georgia with 32 members. After 14 months the church had grown to a membership of 160. This church has never taken a public collection, but the tithe and offerings put into the Lord’s treasury box have been sufficient to meet all expenses.

Forty new Jewish synagogues, at an estimated cost of $20,000,000 are planned or under construction in the United States at the present time.

The Protestant Episcopal church, in addition to raising a fund of $25,000,000 for old age pensions of its ministers, has also organized its own fire insurance company for the protection of its properties.

A plan of 15 weekly programs through stations in 15 cities is the idea of the National Council of Catholic men for the spreading of “Cathedral truth” for which purpose they are raising a fund of $33,000.

The United Presbyterian tells us that, “Presbyterianism is more than kept pace with the progress of Christianity. It has increased from 37,767 members and 511 ministers in 1814 to over 2,000,000 members and 10,000 ministers in 1929. Its benevolences have grown from $5,000 to $10,000,000 and it has flung its missionary operations around the world.

We are glad to notice that the Presbyterians are not to change the rule on divorce, for, by a vote of 133 to 45 (10 presbyteries taking no action), the overture to eliminate “willful desertion” as a cause for divorce was defeated. It was necessary to have a two-thirds majority to change the law.

Just recently the General Synod of the Reformed Church of North America has granted to the women equal church rights with the men, giving them the right to hold office in the church. This is considered a move to the ultimate ordination of women as ministers in the church.

The United Brethren church at its recent quadrennial general conference provided for the revocation of the ordination of ministers found guilty of using tobacco in any form, with only a slight minority voting against the action.


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THE PREACHER A MAN OF PRAYER
By The Editor

E. Stanley Jones stated before Congregationalist ministers in New England that he was surprised, up to now, to reach the United States, to find a "nonpraying ministry." This statement brought out a number of comments and confessions. Many, both of comments and confessions, were rather in the nature of defenses. Just think of it—a "nonpraying ministry." And do not forget that always a nonpraying ministry is a worldly, self-seeking ministry.

It is, of course, not possible to set up a standard by which to measure the prayer life. If we should say that so much time spent in prayer in the standard, this would open the door for the formalist, and the Pharisee, and it would also become a stumbling stone to many a sincere and overworked soul.

And yet there is nothing that we can think of that is more incongruous than a preacher who does not pray. And by praying, we do not mean simply the utterance of words or the following out of a form. We mean fervent, sincere, insistent waiting upon God for the privilege of communion with Him and direction and anointing from Him.

I think it is time for every preacher to reread Bougu's "Preacher and Prayer." Suppose we all set ourselves to do this within the ten days following the reading of these lines. Then surely we would be profited immensely by inserting one good book on prayer into the monthly reading course. We would all welcome information on prayer, I know, but we probably need inspiration to pray more than anything else.

And turning to the other side for a moment, mighty preachers have always been mighty prayings. In fact prayer has always been the chief factor in the lives of those who have won souls and led the Church on to victory. We may sit about and wait for the appearance of a preacher of a type to fit our day. But it were better to remember that the prayer room, rather than the seminary, has always been the real "preacher factory."

There are many excuses, perhaps some real reasons, for present day curtailment of prayer time. But that is a false industry which makes us "too busy to pray," and a false criterion which would permit a substitute for prayer. There is no worthwhile preaching without that peculiar factor which we call unction, and there is and never was unction without prayer—much prayer, prevailing prayer.

OUR WIDE THEME FIELD
By The Editor

A RECENT writer mentions a conversation between the editor of a large daily paper and the pastor of a large city church. In that conversation it was pointed out by the editor who is a close student of the times, that there is today little preaching on the real fundamentals of eternal truth, such as the reality of God and the devil, heaven and hell, and the sufferings and death of Jesus Christ in order to make atonement for the sins of the world. Because of the drift in presenting the gospel to the people, many churches are filled with ungodly members. Ethical teachings have taken the place of the gospel of the Son of God, with the result that even the official boards of many churches are made up of men and women who know nothing
THE MINISTER AND HIS SERMONS
By Basil W. Miller

THE chief work of the minister is that of being a preacher, an announcer of glad tidings, a prophet of God. He may be an executive, an administrator, a man with capacities fitting him for social obligations, but fundamentally the minister must be a preacher. He that succeeds in his labors in the ministry in any line, such as ability to finance his church, to meet his people in social realms, and fails to become an efficient preacher, achieves less than the highest. God has set him for the pulpit. We are called to be preachers, comparable to those of ancient day, who with a message direct from God thrilled his audiences, 'yes, moved his nation to repentance. We are the voices of God proclaiming in an age of extreme secularism and worldly ease prophets in a wilderness more needed than that in which John of old spake. We are preachers of righteousness, heralds of a divine passion, mouthpieces of God. Sacred is our calling; and our task is noble, worthy of the powers of the most brilliant, and the highest trained. Then as ministers much attention should be devoted to our sermons—their origin, their preparation, their delivery and their results. Hence let us note:

I. Titus Oates. The Bible is the outstanding source of sermonic material. The minister who would desire a long pastorate, and an increasing power and ability in preaching can find no greater mine for his sermons than the Word of God. Others may discover germ thoughts for their sermons from their visitations, their reading, etc., but the minister that will be remembered is he that preaches from the Bible. Herein is discovered no dearth of material, no lack of texts. Every message is fresh and gripping to the attention of the hearers. For fifty years Spurgeon made the source of his sermons abide to be the Bible, and of him it is said that his sermons have had a wider circulation than any other preacher of the Christian era. He preached the Bible. It is oftimes remarked by young preachers that they cannot find texts for their sermons. Talmage built their sermons. Greater familiarity with, and more devoted study of the Bible will remedy this fault. The preacher that knows his Bible is the man who never lacks a message for his pulpit. Alexander Maclaren, who has broadcast the centuries his matchless Expositions of the Holy Scriptures, a greater treasure than which no man could leave, laid the foundation for this work by fifty years of expository preaching.

When other men were preaching theories, finding sermons in "bubbling brooks and twining stars," Wesley was propagating the worthy doctrines of the Scriptures. Theodore Parker, the light of Unitarianism of the last century, might have built up a vast number in Boston by preaching upon themes other than those of the Bible; but Joseph Parker, whose sermons oozed with wit and wisdom, as in his People's Bible, the Congregationalist of London, established a mighty influence for the coming centuries and for eternity by expounding the Word of God to the multitudes of his time. Then let the Bible be the supreme source for our sermonic material, for our text, and for our passages for exposition. The biblical exponent never lacks for a message for the soul of men. A greater study of the Scriptures will not only afford us more sermons to preach, but will also give us a higher type of sermon, sermons more attractive, sermons which will move our audiences. Another source of sermonic material is the storehouse of the sermons of the preachers of ages past. It has well been said that the minister who never quotes other men's sermons, never reads them, will never be quoted, and never be read in a few hours spent in reading the masterpieces of the past princes of the pulpit will not only bring to our minds new sermons, new thoughts upon which to build sermons, original germ ideas which can be expanded into messages for the pulpit, but will also enrich our own vocabulary and add to our capacity, and give birth to the homiletic power of shaping sermons. Some preachers place above their fellows throughout the centuries as the Rocke's tower above the surrounding plains, and their sermons should furnish the novice examples of the art of preaching material, for explaining deep doctrines read the sermons of Timothy Dwight, John Wesley, Augustine the famous bishop of Hippo and founder of modern Calvinistic theology, or Martin Luther. If one would be an eloquent preacher, let him study deeply the sermons of such men as Spurgeon, Talmage, with the eloquent French divine, Thomas Guthrie, whose sermons are models of homiletic eloquence, or Chrysostom, "the golden-mouthed," so named because of his eloquence in the pulpit. Would one be an evangelist, then let him read the sermons of the world's leading evangelists, such as Finney and Moody and men of similar caliber.

The following works are useful collections of sermons, from which one can discover an additional wealth of preaching material: The Exposition of the Holy Scriptures, by MacLaren; Select Sermons, by Talmage (out of print, and extremely rare, but valuable); Sermons by Spurgeon, twenty volumes; Pulpit Eloquence by Hulse; four volumes of the master sermons by the world's leading preachers; The Speaker's Bible, edited by Hastings, a recent publication affording the best of the world's sermons, both of the past and of today; Great Texts of the Bible, edited by Hastings; and of course the select sermons by one's favorite preachers through the Christian centuries.

Again, sermonic helps, such as preacher's magazines, homiletic reviews, dictionaries of texts and volumes of sermons and such themes were invaluable to the preacher. The inestimable sermons of the incomparable sources from which he can 'dig out' new sermons. A wealth of vigorous sermons are oftentimes discovered in such magazines as our own Preacher's Magazine, The Expositor, The Homiletic Review (the older bound volumes of the same are by far the most fertile for the fundamentalist). In the appropriate sections are found outlines on the great texts of the Bible, on seasonal themes, on dogma and doctrine. One may read through many such outlines and never gain a single item for future use, but he will develop within himself the power of outlining texts, which many times is far more valuable than the discovery of available passages for sermons. Bound volumes of the Homiletic Review can be bought from some second hand dealer at a very low price. The last quarter of the past century include sermon outlines by some of the leading ministers of that age, and are worthy anyone's time in studying them.

Then in such works as dictionaries of texts one will find sermonic outlines. Some of these are: The Expositor's Dictionary of Texts, The Cyclopedia of Texts, by Ingles, and in the books on preaching by Hallock (which can be purchased from our Publishing House) there are always
outlines of the sermons of great preachers. One cannot fail in this connection to make mention of The Treasury of Scripture Knowledge, wherein the cross reference passages of the Bible are listed, and similar texts to the one in hand may thus be sought.

More formidable volumes are also devoted to sermon outlines and materials. Some of the best of these are: The Pulpit Commentary, The Homiletic Commentary, both of which carry sections devoted entirely to sermon outlines by the master preacher. But as Chapman says, "One can do no better than to pass them all up" for The Biblical Illustrator, which is wholly given to sermon outlines on the texts, and longer passages of the Bible. This is a homiletic commentary, made up of sermon outlines on the various passages of the Bible, and is composed of some 50 volumes of extremely finely printed material. In this field it is without a peer. The average young minister would well afford to sell every other volume of his library in order to purchase this set. If he can do so in no other manner (and his Prince Albert should be sold with the rest of his sheep to make this possible). Then the other standard Bible Commentaries, such as Matthew Henry, Adam Clarke, Jamison, Fausset and Brown, Elliott, The Expositor's Bible, and Lange commentaries, give sermon outlines of a kind. The least will be suggestive if not preachable. If one leans toward the Greek, he can use The Expositor's Greek Testament, Vincent's Word Studies, Alford's Greek Testament, or Bengel's Gnomion. Herein are treasures for the minister undeceived of C. It is said that Bishop Asbury of the early pioneer Methodist church spent several hours each day in the study of the Bible in the original language.

Great occasions, furnish material for sermons. If one learns how to use them, he will discover the source of material for the holiday seasons. Furnish sermons for his pulpit: Christmas, Easter, Decoration day, Independence day, Labor day, Armistice day, Thanksgiving day, all afford sources for valuable and timely sermons for the congregation. Such an outline might run as follows: Christmas—"The Star"; Easter—"When the Gardens Burst with Lilies Fair"; Decoration day—"The Glory of Heroes Unseen"; Independence day—"Christian Freedom"; Labor day—"Fellow workers with God"; Armistice—"The Battle Royal"; or "The Fight of Faith"; Thanksgiving—"He Crowneth the Year With His Goodness." Much of the success of Tid-
stir the imagination, touch the emotions, and move the man to action. A poor sermon has many times been retrieved by a gifted and eloquent, or stirring climax. Talma owed much of his success to his climaxes. Some of his material would be commonplace, but when he reached his climax his entire soul would be thrown into it. This was done carefully in his preparation. We are too prone to depend upon the inspiration of the hour, or upon a divine infallibility, all of which are needful, and to neglect this season of careful study and preparation.

Should the sermon be written? This is a vexed question. Many times when the sermon is written, this cold formal message in a stereotyped voice is preached at, not to, the congregation. But many of the princes of the pulpit declare that they owed the success of their ministry as well as its length upon the fact that in their younger days they carefully wrote every sermon before they preached it. Dr. A. M. Hills attributed much of his power of expression in his writings to the fact that during the first ten years of his early ministry all of his sermons were written. No preparation on the human space could be more valuable than that of writing the sermons. God can inspire one as deeply in his study as well as on his feet while speaking. In this manner accuracy of expression and force of diction are acquired. But the consensus of opinion of those who write upon this subject is that when the sermon is written, it should not be memorized, but one should go to the platform from his manuscript, and should preach under the anointing of the Spirit the message which God has given him. General Superintendent Goodwin stated that in his younger days, he first preached his sermons, then after this he wrote them, and this manner an accuracy of expression, as well as a natural spoken or preached style was achieved.

Another question to be faced by the younger minister is, should the message be practiced before it is preached? Some ministers have made it a practice to deliver the message orally in the study before going into the pulpit to preach it. In this manner one acquires facility in thinking upon one's feet, and becomes accustomed to his voice. As in singing, so one must be entirely too small attention to the culture of the speaking voice. When Henry Ward Beecher was a young preacher he regularly went to the woods and exploded the vowels for an hour a day. This was kept up for three years. Needless to say he developed a powerful and modulated voice. Young orators have found that this delivering of their messages developed the voice, taught them how to speak when they faced their audiences. It is said that Cicero, the famous Roman orator, practiced public speaking before a friend or a crowd for thirty minutes a day during the course of thirty years. His speeches still ring through the centuries. The golden mouthed Demosthenes followed the same course. In the preparation of the sermon we cannot give too much time to training in the delivery of the same. Some have found it extremely valuable to read aloud from great sermons for thirty minutes each day, and in this way not only trained their voices, but they also kept them "limbered up" for the strenuous labor of delivering two sermons each Sunday. The great orators have oftentimes spent as long as live to seven years preparing a speech which could be delivered in an hour, but when once delivered it became a masterpiece, to be remembered, and studied as long as man is interested in vocal expression. Could less preparation be expected from a minister of the glad tidings of salvation? Man may expect less, but we wonder if God does.

This is the human phase of the preparation, valuable but not the one que non. The message is never prepared until it is bathed in prayer and divine meditation. On our knees is the place to prepare our sermons for preaching. Many a minister stands before the preacher delivering his sermon, correcting his gestures, modulating his voice, striving to attain a tremendous climax, putting the final touches upon his message, while he should be on his knees saturating it with divine inspiration and holy unction. Let it be noted that we will preach no better-regardless of how well we prepare—than we have prayed. God and His anointing is the final word in the preparation of the sermon. Better not preach than to speak without His anointing.

III. THE DELIVERY OF THE SERMON. When the sermon is discovered and prepared, the story is but half completed. It must be delivered, for this is the end of preaching, this is the period which far surpasses all others, and is based upon the fact that which goes before. In that delivery the sermon several items must be noted.

The sermon should be delivered extemporaneously. This does not mean that no reference shall be made to notes, clippings, etc. It has to do with the manner of speaking. The preparation shall be diligently done, but the speaking shall not be that of the delivery of a memorized message. In this way the eye is free to study to the congregation, the gestures are not mechanical; the voice can be suited to the material, and there is liberty of action not otherwise achieved. This is the natural oratorical method.

Attention should be paid to the voice. Whether we realize it the manner in which some ministers preach speaks so loud that the audience cannot hear what they say. A grating voice, a yelling tone by way of trying to emphasize some point, a throaty voice, indistinct articulation, a monotonous sing-song tone, all detract from the effectiveness of the message. Years of practice have been the price paid by orators for their power of eloquence, and the minister should be no less diligent and careful in his delivery. One of the early bishops of Methodism took time each winter to study under a teacher of oratory so that his preaching would be more powerful. While it is not possible for all ministers to do this still a good book on public speaking will help the average preacher to correct many defects. Thirty minutes a day reading aloud polished sermons will go a long way in adding life to his preaching ability. It is well to read before a镜子 so that one can study his facial expression, and after his audibility which detract from the message. Demosthenes developed one of the greatest voices of the ages from a thin, wheezy voice through constant practice. Should we as ministers give the same attention to our voices greater results would be won. A poor, uncontrolled voice, lack of breath control and tone placement, straining of the vocal cords produce hoarseness, and tend to increase nervousness. It is said the power of Whitfield's preaching was due largely to his mighty voice. He has been heard distinctively speaking a mile away. Sprague could speak easily to an audience of twenty thousand. It is not always what one says, but how well he can be said to which succeeds in winning an audience.

The conversational tone is the natural preaching method. One authority on public speaking states that many a preacher thinks that he is not in the Spirit unless he be howling, yelling to the top of his voice. The conversational style of speech is that which brings the one who is the most attractive to the audience. This of course must be raised to a higher pitch, to a louder tone, to be distinctly heard by a larger audience. This quality of tone is easily gained if one will read aloud in such a manner as though one were conversing.

Dependence must be placed upon the Spirit. Union has not been successfully defined, but whatever it is, every minister recognizes when he preaches with it, and when his messages are devoid of this subtle heavenly influence. Our power of public speaking comes from God's use of man's capacities. It is our part to furnish the capacities, the ability, the human preparation and to allow Him to anoint us with divine inspiration, and then audiences will be moved. Without this dependence upon God our sermons will become but essays on moral and religious themes, literary addresses, and attempts at popular oratory. It is said that Whitfield by speaking just the word Melopotamia could move an audience to tears, so great was his power. He furnished the voice, the natural ability, and allowed God to anoint it, and the result was that hundreds were moved to accept Christ as Master. Robert Hall, the suffering English divine, lived and preached in poverty when he spoke won the hardest and most stilled audiences could not withstand his tears. This was God's anointing upon him. For such union the youthful minister must constantly seek. Dilletante men preach as princes with it, and unanointed the highest trained become but glibbering declaimers.

Attention must be given to the English of the pulpit. Too often English crudities are found in our sermons; common grammatical errors are repeated time after time; the diction is uneducated; the same words are said many times during a few sentences. Such matters may seem trivial, but they become the most weighty when delivering the message of the Almighty. The English of the pulpit should be powerful. Grammatical errors should be eliminated. The diction should be carefully guarded, the vocabulary wisely selected, every word correctly pronounced and distinctly articulated. The young minister should make a study of Isaiah. His are the most oratorical and eloquent addresses of the ages. The speeches of Demosthenes, the orations of Cicero, the addresses of Webster and Calhoun, or the sermons of Talmage and Whitefield, are incomparable to the prophecies of Isaiah. It is well for the minister to purchase new books and read the style of public address, treatises of diction and vocabulary. The reading of the best
authors will also develop the English of the minister.

Much else remains to be said concerning the delivery of the sermon but one other remark will suffice: After the sermon is delivered, what then is its fate? Is it to be forgotten? Or to be carefully outlined and filed away for future reference? Is it to be accurately written out and thus filed? Or what shall become of it? Let them all be carefully outlined and filed away. Let the best of these outlines be submitted to some homiletic magazine such as the mentioned above, for publication. Who knows but your sermon outlines may be of greater value than many of those printed? Then if time allows all can well be written, tabulated, and filed for future revision and use. The best of these might well be submitted also to some magazine for publication. I am certain that we all have read worse sermons than some of your best.

In conclusion, let us remember that we are mouthpieces of God, delivering a sacred message to immortal souls, and that the best of our preparation and ability is demanded in this tremendous undertaking.

GREAT PREACHERS THAT I HAVE KNOWN

By A. M. Hills

No. 9, Richard S. Storr

I FOUND nothing in the city library from his pen, and no account of any biography. From various cyclopedias I gathered the following: He was born in Brunello, Mass., in 1821 and died in Brooklyn, N. Y., in 1900. He graduated from Amherst in 1839, at the age of eighteen. He studied law under the famous Rufus Choate of Boston, but did not practice law. He probably learned that the legal profession was not suited to his taste and temperament; so he went to Andover Theological Seminary and studied under that famous teacher, Dr. Edwards A. Park, a new school Calvinist, approaching closely to Arminianism. He graduated from Andover Seminary in 1845 and was minister of Harvard Congregational church one year. He then began in 1846 his pastorate with the Church of the Pilgrims, Brooklyn, New York, which was in many respects very remarkable. He was an absolute success. He was pastor or pastor-emeritus of that one Congregational church fifty-four years, until his death in 1900.

It was a period of wonderful advancement and great changes in the development of this country. His own city grew from a suburban town over the river from New York to a large city approaching a million population, bringing a multitude to his neighborhood who would naturally be inclined to join his church. The great Civil War came on, preceded by the anti-slavery conflict, and followed by the era of great moral reforms.

All the United States had a marvelous increase in population, with over 76,000,000. There was a corresponding expansion of our literary and religious institutions, during his pastorate, which bewilders the mind to contemplate. It was enough to inflame any thoughtful minister with intense enthusiasm in some line of moral effort to advance the kingdom of Christ! But the cyclopedias tell us that Dr. R. S. Storr lived through it all, a calm, "quiet, uneventful life," steadily nursing and increasing his reputation as a polished pulpit orator, which was his ruling ambition from the beginning of his ministerial career.

In 1848 he joined with others to found a religious paper then called The Independent, which was destined to wield a vast influence on the religious thought and life of the times. Mr. Storr was one of the board of editors until 1861. He was quiet enough during the war, though his sympathies were on the Union side. In 1869 he came out with a great oration on Lincoln! He might have been four years coinng brilliant phrases to adorn it, for ought anyone known. In 1875 he came before the public with an address on "The Conditions of Preaching with Success Without Notes." In 1880 he appeared before the public with another oration on "John Wycliffe and the First English Bible!"

Four years later he came before the people with an address on a series of addresses, on "The Divine Origin of Christianity Indicated by Its Historic Effects." In 1884, later in the same year an address of his was published on "Manliness in the Scholar." Two years later (1886) an address was delivered and published an "Forty Years of Pastoral Life." In 1890 he delivered an oration on "The Puritan Spirit." In 1892 appeared a series of his lectures on "Bernard of Clairvaux."

This apparently secured his election as President of The American Historical Association. Some of his orations and addresses were published in a volume after his death, which had been previously published.
term, I never heard or read a word from his tongue or pen. He was evidently too busy hunting up some new word to enrich his vocabulary or inventing some new phrase to further embellish his polished diction to trouble his majestic intellect with such insignificant trifles as national vices, or consuming ulcers on the body-politic.

The basis of Dr. Storrs' oratory was splendor of diction, wealth of historic illustration, faultless finish, and a scholar's impeccable refinement. The basis of Beecher's oratory was the natural conversation of a man full of great thoughts and great feelings, sometimes rising into passionate and irresistible eloquence, and never, twice alike.

A more extended comparison can be drawn between these two great men. Dr. Storrs was in Brooklyn first and had some years the start of Beecher. If such faultless oratory and polished diction were the better tool to use in the pulpit to reach the people and win souls then Dr. Storrs ought to have surpassed all others, and quite eclipsed Beecher, and Talmage. But did he? Beecher's church was on the folding-seat fastened to the end of each pew, seating capacity about twice as large as the Church of the Pilgrims. But Beecher packed his house to the limit continually, while Dr. Storrs' church was never crowded. The last time I heard Dr. Storrs, on a fair Sabbath morning, under unusually favorable circumstances for the speaker, I critically studied the audience as was my custom, and calculated that there were not more than eight hundred and fifty people present. The last time I went to hear Beecher, the church, holding three thousand was packed to the doors within ten minutes after the service began, and the newspaper reported the morning that there were ten thousand people in the streets wanting to gain admission and couldn't.

As to the theology of these two men, Dr. Storrs was changeless, accepting what his teacher taught him without a question, as if he was supremely satisfied that he had all me all plus ulcers, and there was nothing more beyond; which was entirely a mistake.

But Mr. Beecher was too thoughtful and inquisitive and independent to let anyone, even his own eminent father, think for him; and he had too much spirit of youth and health to become a fossil and refuse to expand and grow. The mental attitude of the two men was entirely different. Dr. Storrs lived in the past, modeled his oratory after classic patterns, wrote orations about past heroes and past conflicts. Beecher was a man of the living present, a warrior every inch of him, with drawn sword, on the firing line, where the battle was hottest and fiercest, fighting for the nation, liberty, humanity, and God. He was not pursuing his reputation for oratory, or hunting for rare adjectives. Men might say what they pleased of the verbal weapons he used. He was so hot in pursuit of the forces of truth and virtue and God that he selected anything that came to hand, slaying Philistines even with the jaw-bone of an ass. Storrs, by burying himself with past heroes and past conflicts, could keep calm and sweet and at peace with all people on all sides of all questions in the present, even with the devil himself, as long as he was well-behaved and spoke in flawless English! But Beecher lived now and had a genius for letting people know on which side he was on the moral issues of the hour — a veritable white-plumed Achilles leading the warring hosts, and so drenched in battle that in his own country a price was put on his head; and in England a cart-load of stones and brick-bats were carried to a public hall by a howling mob to kill him! Some difference between the fundamental traits of these men!

They were members of the same denomination in the same city, contemporaries, in proximity to each other, on terms of loving fellowship for many years. But men so entirely different, and in a way rivals, might be expected some day to have a rift in their friendship. It came in the hour of Beecher's sorrow. But the church council, and the great American public stood with Beecher to the last. His church vastly outstripped the other in membership, and especially grew when the brother pastor was opposing him. Dr. Storrs had unfortunately taken sides at last.

I have written on the character of this famous preacher with a purpose. There is more than one way to get a great name and the applause of men. If any of the readers of this Magazine are ambitious to gain the honor above to be the pride and darling of an elect few, who will listen with delight to your honeyed speech in praise of men who wrought more than half a millennium before you were born, but do not wish to hear the clarion call to present conflict with the powers of darkness; and if you wish to have a long, quiet, uneventful pastorate, over an elect, mutual self-admiration society, who will admire your charming eloquence, and applaud your delightful personality for a half-century, then Dr. Richard Salter Storr is your model. Go to it. You pay the price, and if you are skilled enough, you will get the goals.

When he was just starting in the ministry someone suggested to him that he would be more useful if he used simpler language. He promptly replied that he would not do it; he was cultivating a style to reach the upper classes; he could not afford to condescend to the use of common speech!

Finney said, "I have watched his career: I have never known him to lead any great revival or any moral reform movement in our day."

That is all that resulted from his polished diction and rare words, and excited style! He was not the method of Jesus. He used the speech of everyday life, "and the common people heard him gladly!" Preacher, you can bid for the elect few, or you can go for the masses.

Moody was a contemporary of Dr. Storrs and he probably won more souls in a single month with his homely speech than Dr. Storrs did in all his long life of seventy-nine years!

Preachers make their choice, and they must abide by the result! "They that turn many to righteousness shall shine as the stars forever and ever!" (Dan. 12:3).

DOCTRINAL

THE SABBATH IN SCRIPTURE AND HISTORY

By Horace G. Cowan

Chapter 1: Jesus and the Commandments

The keeping of the Ten Commandments as given in the law proclaimed from Sinai was an essential part of the Jewish religion, and it followed that the morality of the Jews was superior to that of any Gentile nation. That there were lapses from the observance of the moral law is all too evident from the Scriptures, but the general high level of Jewish life and manners was maintained by the strict keeping of the commandments.

In the days of our Lord's earthly ministry, when the nation had been purged of idolatry through prophetic teaching, the experiences of the exile, and the bloody sacrifice of the Maccabean revolt; when the name of Jehovah was held so sacred that it must not be pronounced; when the Sabbath was clearly observed in every phase of Jewish individual and social life; when all the people were diligently instructed in the law from childhood, the keeping of the commandments was so ingrained in the consciousness and expressed in the life of the Jewish people that it was of the very essence of Judaism. Between Jesus and some of the more intelligent Jews there seems to have existed a sympathetic understanding of the spiritual value of keeping the commandments, as in the case of the rich young ruler, and of the lawyer who asked which commandment was the greatest. But the scribes and Pharisees were the subjects of severe censure by the Lord, because of their substitution of the traditions of the elders for the law of God.

Between Jesus and the Pharisees there arose a conflict over the question of washing the hands before eating (Matt. 15:1-20; Mark 7:1-23), not as a question of cleanliness or of table manners, but as a religious ordinance and an exertion of authority based on tradition rather than the law. The Jews had a oral tradition which the rabbis claimed was given to Moses at Sinai, and handed down from Moses through Joshua and the prophets to the rabbis, after the cessation of prophecy, who taught it to their disciples, for the interpretation of the written law. "But traditionalism was not placed on the same level as the written law. . . . This is the more noticeable, since, as we know, the ordinances of the scribes were declared more precious, and of more binding importance than those of Holy Scripture itself" (Life and Times of Jesus the Messiah, by Rev. Alfred Edersheim, D. D.).
As embodied in the Mitzvah and the Talmud, which were committed to writing in the period from the second to the sixth century A.D., the oral law presents a confusing mass of legal ordinances and precepts by which the religious life of the Jewish people was made a burden, and the tradition became "a yoke which neither our fathers nor we were able to bear" (Acts 15:10), as St. Peter said of the law in the council at Jerusalem. And Jesus characterized the use of the oral law as, "Laying aside the commandment of God, ye hold the tradition of men... Making the word of God of none effect through your traditions" (Mark 7:8, 13).

This was illustrated by their interpretation of the fifth commandment, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee, in connection with which Jesus quoted the Mosaic penalty, "And he that curseth his father or his mother shall be put to death," (Ex. 21:17). The rabbi had taught that if a man gave that which should have gone to the support of his father and mother to the temple, he was released from the maintenance of his parents. "But ye say," said Jesus, "if a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free." That is, if he should say, "I have dedicated to God that which would relieve your need; no longer do you permit him to use it for his father or mother." (Scotfield Reference Bible on Mark 7:11, 12). Our Lord pronounced his rabbinic teaching as contrary to the Word of God, and said in the hearing of all the people, so as to extend it, "Lighten the being of hands before eating (not the washing for cleanness, but as a religious ordinance), "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man." Jesus afterwards, when sitting in the house, explained to his disciples the wide difference between external cleanliness and heart purity; what a man ate had no effect upon his affections, or the source of his words and deeds. "For from within, out of the heart of man, proceed evil thoughts, adulterous imaginations, murder, theft, covetousness, wickedness, deceit, licentiousness, an evil eye, blasphemy, pride, foolishness: all these things come from within, and defile the man."

The contrast between the teaching of Jesus and the rabbis is further exhibited by his utterance, "Ye have heard that it hath been said by them of old, Thou shalt pot kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Rab (vain, thankless fellow), shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire... Ye have heard that it was said by them of old time, Thou shalt strike the blind: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

Jesus' standard of keeping the commandments is, therefore, not merely outward avoidance of sin, or external washings from sin, but a clean heart. The inward impulse toward sin must be ground out, and repelled and rendered impotent by the holy man or woman and repelling of sin. After giving his tithe and offerings to the service of God, a man's love for his father and mother shall lead him to make all needful provision for their comfort, before making other gifts to the temple; before he strikes the blind, which may result in the death of his fellow-man, or speaks the words which may cause him anguish of heart, there should be banished from man's heart the hatred which is the secret source of slander and murder; and before committing the act of adultery, there must be that cleansing of the heart from but he who thereby makes the elders worse as mothers, and the younger as sisters, with all purity. The man of God will flee from the secret sins which arise from a corrupt heart, as he would from a wild beast or a contagious disease; and there will be no question of a holy man or woman keeping the commandments, for the impulse toward violating them has been removed by the grace of God, and the love of God and man so fills the heart that there is no place for sin.

The attitude of Jesus toward the Sabbath day and the Sabbath commandment is explained on the above principle; he kept the Sabbath, not as the Jews who followed the traditions of the elders and refrained from walking on the grass lest they crush out some seed, which would be a kind of treading, or from carrying a burden of the weight of a dried fig: but as it was given by God in Eden and at Sinai, a day for man's need of rest and refreshment, and for deeds of mercy and helpfulness. Jesus attended the synagogue services on the Sabbath, and from the Scriptures taught the people of the fulfillment of the promises of One whose coming would bring relief, healing and liberty to the poor, the brokenhearted, the blind and bruised in body and spirit; the day was blessed because His holy life went out in deeds of compassion to the sick and distressed, lifting them out of their misery and suffering into a larger, freer and happier existence.

The highest attitude to which a holy man or woman may ascend on earth, in conforming to the moral law, is love; in the words of St. Paul, "he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, nor lust after another's wife, nor covet anything that is another's," (Rom. 13:8, 9). The evident meaning of this is that the love of one's neighbor as one's self will automatically prevent the commission of sins against a fellow-man or woman, or any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself" (Rom. 13:10)

The ceremonial law falls into insignificance beside this, the moral law is fulfilled by it, and the Sabbath becomes a day not for rest, but for an observance of trivial rules of weights and measures of what one may or may not do, or of the exact hours of its beginning and ending, but a season of sweet fellowship with God, and of sincerest compassion toward all men.

It is possible that the Sabbath may be strictly and religiously kept on either the first or the seventh day of the week, and at the same time the heart be moved by envy, hate, or lust toward others, cleanness may possess the mind and count the hours when the day will be done and the gainful occupations required; blasphemy, false witness, and dishonor to parents may accompany the keeping of the peaceful hours of the day of rest. Is this the Sabbath, the Lord has chosen, and commanded His people to keep? Can there be a blessing in keeping the day, and forgetting the One who gave it? Or shall it be observed in pews to God, and complacent curtsies to our fellow-men? Assuredly not. The Sabbath is a day for rest of body, mind and soul, and is best appreciated by those who have been born again and sanctified wholly, who possess "a heart in every thought renewed, and full of love divine."
The evil of all this was recognized, but knowledge and practice were sometimes far apart. As the days passed on, even the prophets fell prey to this sin, and Jeremiah lamented "the horrible thing" that he had seen even in the prophets of Jerusalem.

Passing from the Old Testament to the New, we see the same evil manifesting itself. There was the sinful woman who surreptitiously crept into the house of Simon the Pharisee when he was entertaining Jesus. Then again, we have the woman who stood face to face with her accusers who would inflict the penalty of death as prescribed in the law of Moses, and the searching command given by Jesus which made them all shrink away. Here we see the social outcast, the public sinner in which she stood, but also see that the social sin extended far beyond the so-called social outcast.

"But in all the cases cited above, guilt was only impugned by public sentiment to the actual offender, to the open act of sin. Jesus, however, in the passage of Scripture under consideration extends the range of guilt as He did in the case of murder. It includes not only the act but also the sinful desire, the evil eye or look. A moral breakdown as well as a moral transgression does not occur in vacuo. There is always a background. The open act of sin may come as a sudden moral catastrophe, but back of this there has ever been the insidious working of evil, hidden from view, but silently and surely destroying the moral fiber and corrupting the heart of man. Accordingly when Jesus would pronounce judgment upon the social evil, He included not only the open transgression, but also the rising of desire in the heart of man, and the expression of that desire in a longlooking sin. Accordingly lies deeper than the act. "There are," says Augustine, "three things whereby sin is accomplished; suggestion, delight and consent." "First," says Thomas a Kempis, "there occurs to the mind simple thought, afterwards delight and wicked impulse and assent." (Quoted from Smith). In the simple thought or suggestion to the mind there is no sin, but when the mind ascents thereto and finds delight therein, then has fourfold judgment.

Since all suggestions to sin come to the individual through the channels of the senses, then, if there is no possibility of controlling these entrees to the mind, that is, eye-gate and ear-gate, as Byron puts it, other avenues, then it would be better that these be destroyed altogether. This then would seem to be the purpose of the exhortation in vs. 29, 30. "And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell." (R.V.). The word used here for offend, properly has the idea of ensnare, so that the thought should be, "Whatever it be that ensnares us even the right hand or the right eye, must be sacrificed." (Smith).

Closely allied to the social evil, and more or less concomitant with it is the prevalence of divorce. In that day like our own, divorce was obtained with considerable ease. There were, however, differences of opinion in the two leading Rabbinical schools. According to the stricter school, that of Rabbi Shammaz, divorce was permissible only for one cause, but according to the more liberal school it was allowable for various reasons.

In dealing with this outstanding evil, we find as in the judgment pronounced upon the foregoing sin, there is no uncertainty in the admonition given by Jesus. He recalls the ease with which divorce may be obtained, and then gives the injunction that there is only one legitimate cause of divorce. Moreover He indicates what will be the resultant consequences where divorce is permitted on any other cause. In the lax and loose morals of that day, the standards thus set forth held up a high moral idealism, a moral idealism of such a nature that its course could not be otherwise than divine.

In sermonic material, this section like the preceding, is not particularly fruitful. If one were going to give an address on the social evils of our day, then a text could be easily found here, a text which would make the evil culpable in man or in woman, in act or desires. Again, if one were to give an address on the current trend in divorce and its sin, a text might be found here. But for general purposes, there would seem to be only one text that might be used, that is, vs. 29, 30. A theme might be, essentials of this life, if need be, must be sacrificed for the life to come. The divisions might consider first, how essential the right eye and the right hand are to living, second, the exhortation to part even with these if need be, and third, the reason for so doing, that "the whole body might not go into hell."
Mr. Preacher, Hang Up Your One-String Fiddle

Don't play on your one-string fiddle too long. If you hang on too long, it's likely to become monotonous, and you are apt to be classed as a lapsed preacher. Strive to preach a well-rounded gospel. There are preachers who seem incapable of maintaining a balanced ministry. They get hold of a theme, and ride it to death. Their theme may change new and then through the course of their lives, but whatever their theme you can count on them being just one.

If you get interested in prophecy like the book of Daniel or Revelation, they seem to become thoroughly saturated with these two great books of the Bible, and they preach a series of sermons, and quite often intimate all the time that preachers who do not do as they are doing are "behind the times," "afraid of the crowd," or "missing the heart of the gospel," "they lack spiritual insight." Then another set of preachers think that they must preach against modernism, and they dish up to their people modernism for breakfast, dinner and supper.

After preaching sermon after sermon with similar themes, then strike "The Second Coming," then it is "Second Coming" until the theme is threadbare and a fit subject for superannuation.

Some of the brethren have "divine healing" so interswoven into their system, that it crops out in nearly every sermon. These subjects are important and ought to be preached about, but not to the exclusion of that most important subject the gospel of the Son of God. A writer says an investigation will show you that the preachers who are preaching the simple gospel, Sabbath after Sabbath and who do not allow themselves to be side-tracked are the preachers who are gaining and holding the people. The gospel of salvation for all men is still a drawing power.

Search for the outstanding preacher in every city regardless of his denominational affiliation and he is a man of evangelical faith who preaches a well-rounded gospel and who specializes on Bible themes.

The best preacher is not a specialist on any one subject, but the man who speaks out boldly and constantly on the theme he finds in his Bible and who is in scope, not content, a Bible preacher. Such a preacher is also a soul winner and is able to rejoice in the fruitage that God gives him. - C. E. C.

The Petticoat Preacher

Dr. James Moffatt, D. D., writing in the Record of Christian Work, has this to say:

"Flattery is one of the subtle temptations of all Christian life. I am afraid we all like praise, even when it comes from the uncritical. We are not disposed to criticize those who offer us appreciation. We criticize acutely those who differ from us, but when it comes to their offering us advice, we shut our eyes blindly to what is given to us, and the result is, of course, a loss in moral fiber."

I have heard Dr. Denny in Glasgow addressing divinity students who were leaving our college for the ministry, and one of the sharp things he said to them for their good was this—be often spoke to them about the last chapter of John's Gospel, "Feed my sheep," the pastoral care of a congregation—"Now," he said, "do not become the pet lamb of your congregation!"

There are some ministers who become the pet lamb of their congregations. They have a nice time. They are fondled and petted. "Feed my sheep!" We have to be shepherds and take the flock where we know they ought to go, not where they think they ought to go.

From the highest motives men may seek to avoid differing from the opinions of a congregation, and so fail to give their moral leadership and the awakening and stirring of their consciences.

A Mile and a Half from Church

This suggestive bit of verse by George C. Degan in the Evangelical Messenger has a good deal of up-to-date application in it.

"We're a mile and a half from church, you know, and it rains today, so we can't go."
world upside down in our enthusiasm. That
Sons of God is just as real and as close and as pow-
erful today. But, alas! we do not turn the
world upside down for Him. Foolish that we are,
and slow of heart to believe! Lord increase our faith!

SELECTED ILLUSTRATIONS WITH
PITH AND POINT

A Millionaire's Advice Concerning Liquor

"The curse of 'drink is the cause of more failures in life than anything else. You can sur-
mount every other faulty habit, but the man who
is a confirmed drinker has no one chance in a
million of success in life," said Andrew Carnegie
at one time in addressing the evening classes
of Pratt Institute, Brooklyn, at their commencement
exercises.

"Liquor will conquer you, a million chances to
one, if once you give it away. I know the late
General Grant well. At one time he was told by
a friend that he was drinking too much and that
it was being noticed. 'Very well, then,' said
Grant, 'I'll drink no more.' I have sat at many
a dinner table with him and always his wine
was turned down. But the General Grant stamp
of men is not often met with.

"Do not be content with merely doing your
duty. Always do a little more, and the wise em-
ployer will sooner or later promote you. If your
employer is not wise, keep looking around. Some
employers have the reputation of promoting their
men and making millionaires of them. That's
the kind of employer you want."

The Way of the Transgressor

Dr. J. Wilbur Chapman, while conversing with
a convict in a Western penitentiary, showed him
a card on which was the text, "The way of the
transgressor is hard." "Is that true?" asked the
evangelist.

With a flush the convict replied, "O sir, it is
true, but it is not the worst part of it."

"What is the worst then?"

"Sir, the end—the end is the worst!" was his
sad but stirring reply.

An Unassumed Name

At a time when money was a pressing necessity
with him General Robert E. Lee was offered $10,000
a year for the use of his name in connection
with the Louisiana State Lottery. To their glit-
tering propulsion the noble Christian general
answered, "Gentlemen, my name is all I have
left, and that is not for sale."

Don't Crucify Him

The eight-year-old son of Rev. Mr. Gaston, of
Iowa, heard his father read from the Bible, "Take
him away and crucify him, for I find no fault in
him."

"Father," he said, "that doesn't read right. It
ought to be, 'Take him away and don't crucify
him, for I find no fault in him.'"

The children and the childlike always welcomed
Him. They would never have crucified Him.

The Birthplace of Christ

When Joseph and Mary tried to get a night's
lodging in the "City of David, which is called
Bethlehem" 1977 years ago they found no ac-
 commodations available but an innkeeper said
they might occupy his stable overnight. It was
that night the "three wise men" followed the
star of Bethlehem to where the "young child
lay." For Jesus was born in a manger in the
innkeeper's stable and the birthplace of the Savior
was later to become a shrine.

In 330 the emperor Constantine, a Christian,
constructed a church over the holy spot and the
stable was transformed into a grotto, where
Christians might worship. Later additions to the
edifice were made by the emperor Justinian.
The Church of the Nativity, as it is called, is prob-
able one of the oldest Christian churches in exis-
tence. There every Christmas eve at midnight
high mass is celebrated by the Greek patriarch.

In the grotto the spot where Jesus is said to
have been born is marked by a silver star set
in the marble floor. Pilgrims go there to kiss
the star. About the room are tokens made of
gold and silver and set with brilliant gems. From
solid gold thuribles comes the scent of perfume
and waxes that gleaming in tall candlesticks
furnish the soft light. An armed English guard
is on duty at all times.

Bethlehem today has some 7500 inhabitants,
mostly Moslems. There are some Christians and
and a few Jews. Thousands of Jews are traveling
to the Holy Land to create colonies under the
"Zionist Movement." Millions of dollars have
been given by Jews in America. One Jewish
banker has donated over $50,000,000 toward colo-
 nization work. Palestine, which is about the
size of Vermont, numbers some 60,000 Jews, 84,
000 Christians and 600,000 Moslem.

The Pathfinder.

Bethlehem As It Is Today

"Shepherds watching their flocks on the low,
sparsely wooded hills above the village of Beth-
lehem, much as certain other shepherds watched
their flocks 2000 years ago, saw traveling car
after traveling car sweep around the curves of
the hills bringing reverent visitors to the Basilica
of the Nativity, built around the grotto where
(so the legend and traditions of the early church
maintain) Christ was born.

"Ancient rites, carried out with the stiff, By-
nantine splendor of the Greek church, mingled
strongly with the simplicity of the worshiping
congregation.

"Silent English and American women, wrapped
in thick fur or leather motoring coats against the
chill of the night air, stood side by side with
native Christian women from the outlying vil-
lages in their flowing brown robes.

"Arabs and Bedouins crowded outside the Bas-
ilica, peeping in through the doors and watch-
ing the ceremonies with greatest interest.

"The slowly-moving procession of people in
their bright colored robes, the men leaning on
staffs or their crooks, and the women leading the
little children among the animals, made a won-
derful picture.

"A thousand orphan children, of every nation-
ality, welcomed the Patriarch, singing hymns in
Latin, English, French and Italian. Christian
pilgrims from Jerusalem trudged five miles. The
whole crowd escorted the Patriarch to the church,
where he conducted vespers, in the presence of pil-
grims from almost every country in the world.

"I always thought that Bethlehem was in a
valley."

"O little town of Bethlehem,
How still we see thee lie,
Above thy deep and dreamless sleep
The silent stars go by."

"That is how the old hymn runs, and I fancy
that, as a youngster, I must have got it into my
head that anything that lay sleeping must be in
a bed. But Bethlehem is not in a valley.

IT stands right on the top of a steep hill of which
go tumbling away down to the Dead Sea twenty
miles off, and, in the clear air, looking only five.
It is higher than Jerusalem.

"It stands nearly as high as Hevillym. The
shepherds had to climb to Bethlehem. Herod had
to climb to get to Bethlehem. The wise men
had to go down into the valley and up again be-
fore they knelt by a cradle.

"It has not changed very much. Though rav-
gered by the Arabs as the Crusader's advanced,
I it has not suffered like Jerusalem. Originally it
was a walled village, but the town has spread over
the walls.

"Curiously enough, all through the chequered
history of Palestine Bethlehem has remained
Christian. Two-thirds of the population of Jeru-

asalem is Jewish, half Nazareth is Mohammedan,
but Bethlehem today is practically wholly Chris-
tian. The streets are clean, far more clean than
most Palestinian cities, the houses are good, and
the folk are prosperous. They have a reputation
for adventure and progress, and many of them
migrate to America, but they come back and
build houses on the hillside and end their day at
Bethlehem.

"It is about six miles from Jerusalem. You go
out by the Jaffa gate, drop down the steep hill,
pass quite near the Garden of Gethseman, climb
again, and from a well, where they say the wise
men watered the tired camels for the last time and
saw the star shining in the water, you look down
a valley and up again to Bethlehem. The country
round is very like high Derbyshire, outcropping
limestone, clear air and plenty of wind.

"But Bethlehem is best by night. Two Ameri-
cans and I tramped out to it one night, armed
with sticks, for they told us of Bedouin and dogs.
But nothing happened to us, and, from the well
on the hill opposite, we sat and looked at the
little town with its few twinkling lights, and
saw it a mantle of stars such as I have never
seen in England. And then came the sound of
bells, and through the darkness a camel train. One
by one the camels passed, padding softly along
the narrow road going down and up to Bethlehem.
That night will stay in my memory when I am an
old, old man."—Rev. McEwan Lawson in the

Safe in the shelter of Thy love I rest,
And there, by naught disturbed, by naught dis-
tressed,
Vainly the world's wide waves of trouble roar—
In vain they surge on serous's distant shore.

—T. Dwight CHACE

Kind hearts are here; yet would the tenderest one
Have limits to its mercy: God has none.

—ADELAIDE PROCTOR.
POOR YET RICH
A Christmas Sermon
By J. W. Bost
Text: 2 Cor. 8:9
INTRODUCTORY: Christ's riches with the Father, condescension to His birth in the manger.
I. Rich in Faith (James 2:5).
II. Rich in Good Works (1 Tim. 6:18).
III. Hidden Riches (Isa. 45:3).
VI. Rich in Heart Comfort and Full Assurance (Col. 2:2).
VII. Shall Receive a Crown (James 1:12; 1 Pet. 5:1; 2 Tim. 4:8).

NO FEAR WITH CHRIST.
By J. W. Bost
Text: Matt. 14:27, “He of good cheer; it is I; be not afraid.”
The Influence of Christ’s Presence Upon a Troubled Life.
1. That presence dispels fear.
2. That presence inspires joy.
3. That presence secures safety.

GOD’S SILENCE MISTAKEN
By J. W. Bost
I. WHAT SINNERS THINK OF GOD
1. That He is ignorant.
2. That He is forgetful.
3. That He is impotent.
4. That He is untrue.
5. That He is indifferent.
II. WHAT SINNERS MAY EXPECT FROM GOD
1. Reproof.
2. Conviction.
3. Punishment.
4. Despair.

HE THAT DWELLETH IN THE SECRET PLACE OF THE LORD
By J. W. Bost
LESSON: Psalm 91:1 and Hebrews 10:1-10.
Text: Psalm 91:1.
INTRODUCTORY: The Psalm and its beauty.
I. My Locating (The shadow of His wings).
II. My Habitation (The most High).

THE CRISIS OF THE CROSROADS
By J. W. Bost
Text: 1 Samuel 9:8, 20, “That will I give to the man of God to tell us our way.”
INTRODUCTORY: The case and incident stated.
I. THE PLACE OF A PURPOSE IN LIFE
II. THE VALUE OF GODLY COUNSEL AT THE CRITICAL POINTS OF LIFE.
III. THE DETERMINATIVE EFFECT OF A VOLITIONAL EFFORT.

F A I T H
By U. T. Hollenback
TEXT: Mark 11:2, Have faith in God.
INTRODUCTION: Definitions of faith.
Sources of faith.
Measures of faith.
I. HINDRANCES TO THE OPERATION OF FAITH
II. POWER OF FAITH
Three special instances:

III. FAITH MARRIED TO HER HUSBAND ACTION BEARS THE NUMEROUS FAMILY
JUSTIFICATION (Rom. 4:17).
Sanctification (Acts 15:8, 9).
Healing (Jas. 4:14).
Revivals, church buildings, missions, personal, membership increase, church peace, souls, provisions, or anything lawful in which two of you (i.e., one with faith and the other action) shall agree.

IV. CONCLUSION: Unbelief the only hindrance to our possibilities in God.

THE THREE WHATS
By C. E. Cornell
TEXT: Eph. 17:15, 10.
I. INTRODUCTION
The value and importance of this great book.
"One of the most sublime compositions that ever came from the pen of man."— GROWING.
"If the reader have a spark of regard for the gospel it will blow it into a flame."— THAYER, BLOOMFIELD.
"A powerful combination of language, and sublime in its sweep of thought."— MANY SCHOLARS.

II. APPRECIATING THE DEEP THINGS OF GOD
Illustration: The ox grazing in the meadow—the poet or the artist.

III. THE THREE "WHATS"
A series of three "whats" now, in order of climax unfold the grandeur which it is Paul's prayer that the Ephesians might know. The climax is indicated by three specific words, Hope, Riches, Power.
IV. "MAY KNOW"—THE "HOPE" OF HIS CALLING
1. The eyes of the heart opened.
2. "The eyes of the heart" occurs nowhere else in the New Testament. It means, "being enlightened as to the eyes of our heart." It may mean also, "having the sight of the heart." It is the heart that is the seat of the affections, but also of the thought and will.

4. "Hope" not a future expectation, or, the thoughts of hope, but a sentiment or principle of hope divinely bestowed.

5. The riches and glory are in Christ Jesus, make your demands and make them large. No credit has been marked "indefinites funds." This bank will never be bankrupt. It is an established institution forever.

ENDLESS VALUES OF THE GOSPEL

(Acts 26:38)

1. For producing genuine repentance.
2. For bestowing complete pardon.
3. For the work of our sanctification.
4. For personal soul winning.
5. For gospel and evangelistic preaching—C. E. C.

SOME PREACHED EVANGELISTIC SERMON OUTLINES

By Basil W. Miller

GOD'S GLITTERING SWORD

Text: If I set my glittering sword, and my hand take hold on judgment; I will render vengeance to mine enemies, and will return them that hate me (Deut. 32:41).

I. INTRODUCTION

God has a glittering sword of vengeance. Note the tragedies of the Bible—flood, Sodom and Gomorrah destroyed, the plagues on the Red Sea, falling Jericho, captive Israel, Belshazzar's fatal end—all God's glittering sword. Note world tragedies—destruction of Jerusalem, eruption of Vouyerius, Pompeii—earthquakes, volcanoes sent as judgments for sin. San Francisco earthquake came only in those sections where sin was rampant. These are God's glittering sword against nations. He has a glittering sword against sinners, judgments, sudden death, etc.

II. WHY GOD MUST USE HIS GLITTERING SWORD

Justice in God demands punishment; rejecting His offer of holiness and mercy calls for punishment; love spurned demands it; light upon sin, conviction, rejected call for it; denied blood of Christ calls for the use of the glittering sword of punishment.

III. HOW THE GLITTERING SWORD IS MANIFESTED

A. Disease coming un heralded—uncovered sin bringing shame and ruin—impaled health because of sin—tragedies and calamities—death in abject horror—horrific judgments—and then the terms of hell—are some of the ways by which God manifests His glittering sword.

IV. AGAINST WHAT IS THIS GLITTERING SWORD DEIGNED

Every man who has heard the call to salvation and rejected it, is a subject for God's glittering sword. Every backslider, and every one—the liar, thief, adulterer, hypocrite, etc.—every man who knows his duty to God and man, and does it not, is liable to see the flashing of God's glittering sword.

V. CONCLUSION

Sinner, you are facing the judgments of God. He has whetted His sword—His hand will lay hold on judgment. He has already, as David said, drawn his bow, and prepared the instruments of death against you. Every moment draws the fatal time nearer. Every sin whets the edge of it. Each delay makes it sharper. Yet, there is mercy—only turn and seek the cleansing, forgiving blood of His Son.

GOD'S DERISIVE LAUGH

Text: I also will laugh at thy calamity; I will mock when thy fear cometh (Prov. 1:24-26). Every knee shall bow to me, and every tongue shall confess to God (Rom. 14:11).

I. INTRODUCTION

There will come a day of calamity for every rejecter of Christ's blood—it may be by trouble, sickness, death, and hell—for forsaking friends, unrecovered—judgments, sudden death, etc.

II. EVERY KNEE WILL THEN BOW

Your knees will bow to God—in the hour of calamity, in the time of sudden fear, your first thoughts turn back to Him. None refuse then to bow. Watch the ocean liner go down, all bow down to God.

III. IT IS A PRAYER—A KNEELING—THAT COMES TOO LATE

In that hour there is no promise that calamity or fear will bring you nearer to the rejected mercies of God. You may be on death's ragged edge, and cry and call—but it is a vain cry and an empty call. In the judgment you will call—"Too late," comes back the answer. In hell you will tremble, and live on your knees, calling on God; 'Tis then too late to reach God.

IV. GOD THEN LAUGHS AT YOUR CALAMITY, MUGGLING YOUR SORROWS

In your direct extremity, God is then a deaf ear. As Saul you will cry out, "God hath departed and answereth me no more." You will seek and call, unto Uzzah, but the God of the universe will not hold an altar for your tears to fall on. You will look for a place to kneel, and pray, shed one tear—but opportunity is departed, probation ended, destiny sealed, fate fixed.

V. CONCLUSION

Note the words: here all the universe can be a place of prayer, repentance for you—but you will not bow, nor call, nor repent. But when you would call on God, kneel before Him, before your eyes, there is no opportunity to pray to God. You have built your own fate, stamped your own destiny. It has all come with God called you, you refused—when He stretched out His hands of mercy you would have none of Him. Hear God as He says, "For they have returned to provoke me to anger, therefore will I deal in full measure, and though they cry in mine ears with a loud voice, yet, will I not hear them" (Ezek. 8:17, 18). Turn now to Him while there is yet time! (I have preached this section the last night of revival after revival, and always God has honored it with seekers at the altar.)

ILLUSTRATIVE MATERIAL

Compiled by J. Glenn Gould

Dangerous Trifles

Some little time ago a strange thing happened in my home town of Aberdeen. Suddenly, without any warning whatever, there was a great explosion at the electric power station in the center of the city. It took down the steel door of the switch-chamber, wrecked the main cables and much of the machinery, and shrouded the whole vast building in a cloud of flame and smoke. As a result the electricity failed throughout the town, with many curious and inconvenienced results. The cars stopped running and stood like stranded vessels in the middle of the streets. All lights went out, and houses and shops, theaters and schools were plunged in darkness. Delicate operations in the infirmary had to be conducted in the dim glimmer of candles. The electric lifts came to a sudden standstill so that in some cases passengers were marooned between two floors, and had to spend some time there before they could be released. Even the shipping in the harbor was delayed, for the electrically controlled gates of a massive swing-bridge over the docks stuck fast, and would neither open nor shut. In short, for half an hour the whole city was held up, and its many activities came to a standstill.

What do you think was the cause of all this trouble? You will hardly believe it when I tell you. It was just a tiny little mouse. When the engineers began to investigate, they found its charred body, where it had crept into the air
The Chastening of the Lord

For some days I have been an amused and deeply interested observer of the chastening or discipline of one of my little grandsons who is not yet a year old. He is almost bursting with "popp." He simply bubbles over with life. One of his chief joys is to get into his bath. He is perfectly delighted when he sees the ketch and coos and gurgles and splashes water all over himself and anyone who comes near, and blinks when water pops into his eyes, and revels in one of the chief joys of his young life. But how the little ignorant does loathe being undressed and re-bathed and before following his bath! He kicks and flourishes his arms in imminent protest, cries and objects in all manner of baby ways, while his insistent mother ignores all his objections, not asking what he likes, putting on him such clothes as the kinks best, plumps him into his baby carriage, and wheels the rosy little rogue out on to the porch for his morning nap in the sunshine and soft spring winds.

All this to him is chastening, discipline, training. It is not severe; it is gentle and wise, but to him much of it is "grievous." "Now no chastening for the present seemeth to be joyous," writes the apostle, "but grievous: nevertheless afterward."—let us note this "nevertheless afterward"—let us note this "nevertheless afterward"—let us note this "nevertheless afterward"—let us note this "nevertheless afterward"—let us note this "nevertheless afterward"—let us note this "nevertheless afterward"—let us note this "nevertheless afterward." It yields the peaceable fruit of righteousness unto them which are exercised thereby. The baby will learn slowly, but surely, through this unwavering process that must result in gentle and wise superiority, and that not that which is present pleasant, but that which is right and good must come first; then some day he will discover that all this "grievous" insinuation of his unyielding mother was but the expression of wise, thoughtful, sacrificial love.—Commis.

The Star in God's Window

During the Great War, when serving in France as an officer in a famous Highland regiment, I had the pleasure of meeting many fine Americans who had crossed the Atlantic to "do their bit" in that tremendous struggle. One of them told me of a very beautiful custom, which we might well have mimicked in our own country. The United States government, he said, had issued an order giving permission to any citizen who had given a son to the army or navy or air force to place a star in the window of his home. I heard a touching story of this. One evening a father was walking through the streets of an American city with his small son, explaining to him as they passed along the meaning of those stars in various windows. The wee fellow kept a sharp lookout. "Look, Dad," he would cry, "there's a house with a son at the front—that one is over two—that one hasn't any." Then he suddenly saw a single star shining alone in the evening sky. "Why," he exclaimed, "God must have given His Son, too, for He has a star in His window."—T. B. Stewart Thompson.

Ye Are My Witnesses

Commissioner Bragg writes: "An infidel challenged a man of God to debate about religion. 'I accept your challenge on this condition,' replied the man of God, 'that I bring one hundred men with me to testify what faith in Christ has done for them, and you bring one hundred men to testify what atheism has done for them.' The challenger was nonplussed, withdrew the challenge, and there was no debate.

The Shalt Thou Trample

Most of our difficulties are imaginary, or are greatly increased by our imagination. David speaks of trampling under foot both the young lion and the dragon. The lion is a real antagonist, not to be met with in life. But who ever saw a dragon? It is one of those fabled beasts of olden days that never existed in fact. And so with many of our anticipated difficulties.

B. C. Forbes, an author quoted in the Expositor, gives the following illustration:

"An easterner was visiting a Western ranch. A flock of sheep was being driven across a field. The visitor noticed that the leader and every other sheep jumped high in the air at a certain point. As there was neither ditch nor fence there, and was puzzled as to whether he saw an imaginary fence. 'Yes,' replied the rancher, 'many years ago there was a fence here. It was taken down before any of these sheep were born. Their ancestors used to jump the fence, and ever since then the sheep have been jumping over an imaginary fence.'

"Silly sheep, you say. But don't many of us shy at imaginary fences? Sometimes I have worried over what I thought was a high barrier, only to find that the barrier existed only in my imagination."

Faith and the Infinite

The Rev. Samuel Phillips Verner, for some years a missionary in Central Africa, is the author of a volume entitled "Pioneerings in Central Africa." In the book Mr. Verner relates an incident which took place on the journey out. He fell into conversation one day with a big trader, whose tone and attitude to religion were friendly and respectful, but who said that he could not believe what he could not understand; and that the Bible and most religious creeds required belief in doctrines which were incomprehensible mysteries. This is precisely many a man's difficulty. He meets the infinite with a shrug of the shoulders. Is there a God? How should he know? Eye hath not seen him . . . Can a man believe what he does not understand?

How was the missionary to meet the objection? He asked, "Then if you found anything in which you had to believe, although you could neither understand it, that objection would be removed, would it not?"

"Yes," said the trader, "but I cannot believe that any such thing exists."

"Will you name me the highest number that you can possibly think of?"

The man paused to think and soon saw that whatever number he named, these would be a higher number just above it. If he named a trillion, there was a trillion one."

"But do you not know," Mr. Verner continued, "that up somewhere there must be that high number? You know it exists although you can neither name a number nor demonstrate its existence. So it is with the nature and attributes of God. We can no more comprehend Him than we can name that number, but we can conceive of His existence, and can imagine some of His attributes."—James I. Vance, D. D.
he would certainly choose to be deficient in some of the formal qualities rather than in the fundamental qualities of delivery.

In a certain middle western state was held an analytical contest. There were six contestants. One of these six had made careful preparation as far as the formal qualities of speech were concerned. Those who listened to him said that his voice and gestures were as near perfect as any high school student could ever hope to attain, but they found it difficult to listen to him. He had mastered the formal qualities, but he had failed to master the fundamental qualities. Another contestant was an awkward German boy from the country. His voice was high pitched and squeaky, and his gestures were clumsy. He had failed to master the formal qualities of delivery. But those who heard him speak were intensely interested in his speech. There was something about him which commanded attention. When the decision of the judges was given this German boy had received first place, while the boy who had mastered the formal qualities received sixth place. The boy who had mastered formal qualities; the other fundamental qualities. The decision was just as it should have been. Although the German boy received first place yet his success would have been much greater had he mastered the formal qualities and combined them with the fundamental, quail.

If the fundamental qualities of delivery are of such importance, one should know what they are and how to master them. What are those fundamental qualities which have characterized all the great speakers from Demosthenes to the present day?

The first of these is a sense of communication. The purpose of a speech is to communicate ideas. If it fails to do so it is a failure as a speech. The public speaker is talking to folks. He must project his voice to them. Speech is objective. When a public speaker assumes the subjective attitude, he loses the attention of the audience. People do not care to hear a man talk to himself. Some of our preachers would greatly increase their efficiency if they would be less subjective in their preaching. The preacher is not talking to folks or at folks, he is talking to them.

The following paragraph from "The Delivery of a Speech" by R. K. Innell is very fitting here. "Of all places in the world, the platform is the last place for the impersonal attitude, the flabby eye, the colorless voice. Of all the forms of communication, that known as public speaking most demands the personal touch, the lively sense of mental contact with people. If the listless, colorless, lacks depth the world person is a bore in the parlor, he is impossible on the platform. Personal contact, interest in the listeners, and a very strong sense of talking to them just as if they could talk back—these are the first essentials of a successful speech.

In order to acquire this sense of communication the speaker must think his words as he goes along. His ideas must be alive. He is not simply speaking words, he is giving ideas. There comes to the mind of the writer a certain speaker who is remembered, not for the ideas he gave, but for his words. He seemed to care very little about communicating ideas to his audience, but his whole attention was given to the use of big words. While one should give attention to the building up of a large vocabulary, yet he should remember that the purpose of words and language is to communicate ideas.

Not only should the public speaker think the ideas clearly, but he should be able to feel it. Feeling is a very important factor in speaking. When one gets so enthusiastic about his ideas that he feels impelled to communicate them to others, he is almost sure to find an attentive audience.

Another fundamental quality of delivery is physical vitality. Public speaking requires much more physical energy than is commonly supposed. It is said that a strong energetic speech lasting for one hour requires as much muscular energy as a common laborer would use in eight hours with pick and shovel. If one thinks public speaking is a lazy man's job, he is badly mistaken. A lazy man has a very slim chance to succeed in speech. Successful speaking is hard work, and he who avoids physical labor would do well to choose some other occupation.

The great trouble with most students of speech is not that they are lacking in physical vitality, but they lack the ability to use it properly. A minute of this vitality will result in making a wrong impression upon the hearers. The public speaker is before their eyes from the moment he steps on the platform, and they form some opinion of him before he utters a word. If these impressions are bad, the speaker has much to overcome before he can deliver his message. Abraham Lincoln was a good example of a speaker who gave wrong impressions at the beginning of his discourses. However, he was one man who was able to overcome a bad beginning. Very few public speakers have been able to do this.

In order to properly use physical vitality, walk to the platform with a firm and purposeful step. Be alive. Let the face light up with interest.

Don't forget to 'use the mirror as a means to check up on your physical vitality. The speaker must dominate the whole situation from the very start, and this must be accomplished largely by physical vitality. In other words, have the command and bearing of a prince, but not a prince on exhibition. Have the physical alertness of animated conversation, but with greater magnitude to reach the larger crowd. The following quotation shows the importance of this subject. "Vitality characterized Theodore Roosevelt, and, as much as anything else, made him the great speaker that he was."

The third fundamental quality of delivery, one closely allied to vitality, is enthusiasm. They used to tell us in Peniel College that what we said made a greater impression on us than it did on anyone else. If this be true, how can a speaker get others interested in a subject which does not interest him? How can he generate enthusiasm in a subject and make the audience think for himself? When the speaker's enthusiasm rises to the point where it results in "a kindling of the eye, a ring in the voice, and life in the gesture and in the spoken word," then he can be assured of arousing enthusiasm in his hearers.

The value of enthusiasm is so apparent in every activity of life that it seems unnecessary to enlarge it upon one. One must not forget to add poise and control to his enthusiasm. Never let your zeal run away with you. The Bible speaks of a "zeal not according to knowledge." With all one's force and enthusiasm he must have poise to keep himself always in hand.

The final quality which is fundamental in speaking is genuineness and earnestness. If a speaker is to succeed he must be sincere. One will have great difficulty to get others to believe those things about which he is in doubt. While there are many crooks in the world, yet, generally, speaking, a salesman must believe in his wares if he succeeds in selling them. If one gets very far in speech, he must be genuine and earnest. He may do very well for a while, but people will find him out after a time, and he will start on the down grade.

All the really great speakers of every age have been sincere. They may have been mistaken as to the truth of their cause, but they must certainly stand for the right as it was given them to see it. Undoubtedly there are thousands who believe Bryan was in the wrong in advocating his free silver doctrine, but no one who reads the "Cross of Gold" speech can doubt that he was sincere. When Abraham Lincoln took his position on the institution of slavery many believed him to be radically wrong, but of his sincerity there could be no doubt.

Of all public speakers who must be genuine and earnest, the preacher heads the list. His message is such that without these fundamental qualities there is no hope for success. Many young men today are giving up the ministry because of the modernistic idea of sin. Having done away with sin, they have no vital message to deliver. One cannot become very enthusiastic over a salvation (?) which does not save from anything. This loss of enthusiasm and of earnestness strikes at the very fundamental qualities of delivery, and there is little chance of success. The preacher must be earnest, he must be genuine, he must have a message which is vital. We do not care for a minister who is always apologizing for his position. We may not agree with him, but we like to see him have convictions and stand by them.

Although the speaker must be earnest and genuine, yet it is also important that he have a sense of humor. Sincerity does not mean solemnity. A man who is too solemn he will fail to get results. My experience with the various preachers of the holiness movement who have been considered as hell-fire preachers shows that, almost without exception, they have had a highly developed sense of humor. They deal with the most terrible subject known to mankind, and yet do not lose their sense of humor. This is as it should be. Otherwise the preacher would not only fail to get results, but also his physical vitality would be so sapped that he would soon be unable to preach. The strain would be more than he could stand.

No one ever doubts the sincerity of Abraham Lincoln. Lincoln, he has seldom been excelled in a highly developed sense of humor. It will also be remembered that his speeches got results. Who would question the sincerity of Bud Robinson; and yet what preacher has a more highly developed sense of humor? If a speech is to be measured by the results it produces, and that is its value if it fails to get results where is the (20)
preacher in the holiness movement that excells
the Church. Of course we cannot all be a Lincoln or a Bud
Robinson, but we can each develop our own
talent. Some preachers can tell humorous stories,
while others cannot. Each has his own individual
characteristics of humor, and he must develop
these rather than try to be imitative of others.
With a few it may be necessary to tone down
this sense of humor, for it can be overdeveloped.
We have seen some preachers with a too highly
developed sense of humor, and we have seen some
who would be much more effective if they would
give some attention to its development. If one
calls close to God, and given proper attention to
study and the development of his powers, he will
give no wrong point on this.

In summarizing, the fundamental qualities
of speech are: (1) a sense of communication, (2)
physical vitality, (3) enthusiasm, and (4)
genuineness and earnestness. Without these qualities
no speech can succeed; with them a speech may
be reasonably successful even though the voice be
poor; the gesture, awkward; and the English,
wretched. It must be remembered that the
speech is successful because of the fundamental
qualities, not because of defects in formal qualities.
It would be much more successful if there were
no defects in the formal qualities. It is im-
portant to have a good voice, good gestures, and
good English; but it is absolutely essential to
have the fundamental qualities of delivery.

WHAT ABOUT THE BIBLE
By Rev. Charles L. Goodell, D. D.

MEASURED by its friends and enemies,
by the criticisms it has received and
the encomiums it has evoked, and by
its popularity throughout the centuries
and throughout the world, the Bible stands pre-em-
inent above all books ever written.

Interesting as that question would be, I am
not now concerned with the question of literary
values as set forth by the higher critics. While I
am in hearty sympathy with all scholarly inves-
tigation of this sacred volume. This afternoon
I am making my appeal not to the higher
criticism, but the lowest criticism; namely, to
the vindication which the Bible has made for itself
in the nature of things, in the course of events, and
in the providence of God. My appeal
ends here. As long as a matter is a
matter of theory, one guess may be as good as
another; but when a fact strikes into view, then
every theory has to be adjusted, to meet it. I
hope you remember Mr. Butler's definition of
tragedy—"A beautiful theory murdered by a gang
of brutal facts."

Indulge me in the fiction that I am speaking
now of a new book—one about which you are
supposed to know nothing. In many cases, that
is not as big a fiction as I wish it were.

UNIQUE IN COMPOSITION

First the composition of the Book was most
unique. Most books are written in one language
and by one author, and in a limited period. This
book was written in at least two languages—
the rugged Hebrew and the classic Greek. One
of the greatest students of the classics has said that
Greek came forth from the dead with this book
in its hands. Where other books have one au-
thor, this has not far from fifty authors. Other
books were written in a year or a decade, this
book was not far from a thousand years in the
desert and some by the seething sea; some in a
palace and some in a sheepfold, and some floated
out of a prison window in the cramped hand-
writing of a salt water man who was a prisoner
for conscience's sake.

We have had many translators of this book
into English, and in some cases the translation
costs the translator his life. They would have
killed Wickliff, but he escaped martyrdom by a
paralytic stroke. Thirty years after his death, the
council of Constance ordered that his bones
should be taken up and burned. Tyndale paid
the price for his translation with his life. They
sent both his translation and himself to the
flames. His historian naïvely says, "They were
exceedingly glad to him; for, instead of burning
him, they only strangled him and burned his body
at the stake."

UNIQUE IN CIRCULATION

The popularity of a book is supposed to be
indicated by its circulation. The circulation of
any other book in the history of the world is in-
finitesimal in comparison with the circulation of
the Book. Let me give you some figures
which perhaps will be glad to put down. I am
indebted for these to the American Bible Society,
and this is the very latest authorized statement
of its circulation. Last year there were
issued by the three great Bible Societies—
the American Bible Society, the British and
Foreign Bible Society, and the National Bible
Society of Scotland—26,566,474 Bibles and por-
tions. When you add to this the product of other
Bible societies of commercial publishers of the
Bible, you have at least 20 million volumes
this last year. The production of the three
Societies up to 1929 was 609,537,655 volumes. If
we may add to this 10 per cent for the product
of other publishers—which is far too low—we
would have more than 150 million volumes. Of
this Bible, it has been said that it has been
translated into 886 languages and dialects, and
in the last decade portions into some new langu-
ages at the rate of one in every five weeks. The
combined circulation of a score of the world's
greatest classics would not begin to touch the
hem of the garment of that circulation. So, you see,
when you are saying that the Bible is the most
popular book in the world, you are well within
the facts.

The greatest sensation that ever happened in
book circulation was in connection with this
volume. When a revision of it was ready for
distribution nearly half a century ago, the longest
message, so far as I know, ever sent by telegraph
in the history of the world, was not a message of
King to Parliament or President to Congress, but
a part of this book,—Matthew to Romans inclusi-
ve—writing of it were telegraphed from
New York to Chicago before the days of the
telephone, in order that they might reach
that city in time for a Sunday newspaper.

UNIQUE IN PURPOSE

Many misunderstand the Bible, because they
do not understand its real purpose. In a secu-
ar book, the first thing you do is to read the
preface, so that you may know the purpose of
its author. The Bible has a preface and John wrote
it: "These things are written, that ye might believe
that Jesus is the Christ, the Son of God; and that
believing ye may have life through his name."
A great many criticise the Bible as if it were
a work on secular history or a work on geology
or biology. We do well to remind ourselves that
it would not be fair to criticise a drama as if it
were a work on history or geology.

UNIQUE IN CONTENTS

I would like for an hour to call your attention
to what miraculous things which the Bible contains.
They are unmatched anywhere in literature. But
my time will permit only a passing reference. Is
it not thrilling to think that the most popular
poem in the world today, more quoted than any
other, was not written by Homer or Shakespeare,
or Browning, but by a Hebrew youth, perhaps in
a sheepfold. The greatest poem of the ages begins,
"The Lord is my shepherd, I shall not want."
When they went out of the world, they were
washed in the river of death, and set as an example
of the relation of religion to the
thoughts of men, they asked the president of the
oldest university to ransom all literature of all
the ages to find that best sentence. He
found it in the Bible. It was written by a young
named Micah. It has persisted for millenniums
and will last till the stars grow weary with their
shining: "He hath shown thee, O man, what
is good; and what does the Lord require of thee
but to do justly, and to love mercy, and to walk
humbly with thy God?"

"HIGHLY EXPLOSIVE"

If you love a love story, you ought to read
your Bible, for that is the love story of God. For
these few moments that I have, I want to call
your attention especially to the pragmatic test, to
the vindication which the Bible makes for itself
in the nature of things and in the course of
human events. Prof. Phelps, of Yale, says of it,
"It ought to have written on the cover, 'Highly
explosive. Handle with care.' It is the book
which may dynamite a church and turn on its
weekers off their hinges and turn the course
of human events. It has put down the mighty
from their seats and hath exalted them of low
degree.' It has overwhelmed nations and
institutions whose sins cried out to God, and has
overthrown evidences of human effort to hold
the hour of their triumph. It has struck the
simple solemn with its inherent power. It has brought
to a spouse and to the world the great
masterpieces of art and music and literature caught
their inspiration from this book. It was the
message from this book, 'The just shall live by
faith,' which transformed the face of Germany and
the world, through the kindled heart of one man.
It was this book which fired the heart of John
Wesley on a never-to-be-forgotten night, in May,
1738, and, through him, changed the face of
England, so that Lecky, the historian, writes,
"What happened to John Wesley that night was
of greater consequence to England, than all the
victories of Pitt by land or sea."

UNIQUE IN USE

Why is it that for centuries in the courts of
justice, as a preventive against perjury and
graft, the world has asked the witness to lay
his hand on this book and promise on its stately
authority, that he will tell the truth, the whole
truth and nothing but the truth. Why is it
that the Presidents of the United States, as the supreme

(28)
preacher in the holiness movement that excels "Uncle Budde?"

Of course we cannot all be a Lincoln or a Bud Robinson, but we can each develop our own talent. Some preachers can tell beautiful stories, while others cannot. Each has his own individual characteristics of humor, and he must develop these rather than try to be imitative of others. With some it may be necessary to tone down this sense of humor, for it can be overdeveloped. We have seen some preachers with a too highly developed sense of humor, and we have seen some who would be much more effective if they would give some attention to its development. If one walks close to God, and gives proper attention to study and the development of his powers, he will not go far wrong in this point.

In summarizing, the fundamental qualities of speech are: (1) a sense of communication, (2) physical vitality, (3) enthusiasm, and (4) genuineness and earnestness. Without these qualities, no speech can succeed; with them a speech may be reasonably successful even though the voice be poor; the gestures, awkward; and the English, wretched. It must be remembered that the speech is successful because of the fundamental qualities, not because of defects in formal qualities. It would be much more successful if there were no formal qualities. It is important to have a good voice, good gestures, and good English; but it is absolutely essential to have the fundamental qualities of delivery.

WHAT ABOUT THE BIBLE
By Rev. Charles L. Goodrell, D. D.

MEASURED by its friends and enemies, by the critics it has received and the enmities it has evoked, and by its popularity throughout the centuries and throughout the world, the Bible stands pre-eminent above all books ever written.

Interesting as that question would be, I am not now concerned with the question of literary values as set forth by the higher criticism. While I am in hearty sympathy with the scholarly investigation of the Bible, for my purpose this afternoon I am making my appeal not to the higher criticism, but the highest criticism; namely, to the vindication which the Bible has made for itself in the nature of things, in the course of events, and to the people, the people. It is the final appeal. As long as a matter is a matter of theory, one guess may be as good as another; but when a fact strides into view, then every theory has to be adjusted to meet it. I hope you remember Mr. Huxley's definition of a tragedy—"A beautiful theory murdered by a gang of brutal facts."

Indulge me in the fiction that I am speaking now of a new book—one about which you are supposed to know nothing. In many cases, that is not as big a fiction as I wish it were.

UNIQUE IN COMPOSITION
First the composition of the Book was most unique. Most books are written in one language and by one author, and in a limited period. This book was written in at least two languages—the rugged Hebrew and the classic Greek. One of the greatest students of the classics has said that Greek came forth from the dead with this book in its hands. Where other books have one author, this has not far from fifty authors. Other books were written in a year or a decade, this book was not far from a thousand years in the desert and some by the seething sea, some in a palace and some in a sheepfold, and some floated out of a prison window in the cramped handwriting of an old man who was a prisoner for blasphemy.

We have had many translators of this book into English, and in some cases the translation costs the translator his life. They would have killed Wyclif, but he escaped martyrdom by a paralytic stroke. Thirty years after his death, the council of Constance ordered that his bones should be taken up and burned. Tyndale paid the price for his translation with his life. They sent both his translation and himself to the flames. His historian naively says, "They were exceedingly kind to him; for, instead of burning him, they only strangled him and burned his body at the stake."

UNIQUE IN CIRCULATION
The popularity of a book is supposed to be indicated by its circulation. The circulation of any other book in the history of the world is infinitesimal in comparison with the circulation of the American Bible Society—ie, give you some figures which perhaps you will be glad to put down. I am indebted for them to the American Bible Society, and this is the very latest authorized statement of its circulation. Last year there were issued by the three great Bible Societies—the American Bible Society, the Foreign Bible Society, and the National Bible Society of Scotland—26,566,474 Bibles and portions. When you add to this the product of other Bible societies of commercial publishers of the Bible, you have at least a round 36 million volumes. The American Bible Society up to 1929 was 694,687,655 volumes. If we may add to this 10 per cent for the product of other publishers—which is far too low,—we would have more than 750 millions of volumes. The whole Bible or some part of it has been translated into 386 languages and dialects, and in the last decade portions into some new languages at the rate of one in every five weeks. The combined circulation of a score of the world's greatest classics would not begin to touch the hem of the garment of that circulation. So, you see, when you are saying that the Bible is the most popular book in the word, you are well within the facts.

The greatest sensation that ever happened in book circulation was in connection with this volume. When a revision of it was ready for distribution nearly half a century ago, the longest message, so far as I know, ever sent by telegraph in the history of the world, was not a message of King to Parliament or President to Congress, but a part of this book,—Matthew to Romans included, was telegraphed from New York to Chicago before the days of the telephone, in order that they might reach that city in time for a Sunday newspaper.

UNIQUE IN PURPOSE
Many misunderstand the Bible, because they do not understand its real purpose. In a secular book, the first thing you do is to read the preface, so that you may know the purpose of its author. The Bible has a preface and John wrote it: "These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." A great many criticize the Bible as if it were a work on secular history or a work on geology or biology. We do well to remind ourselves that it would not be fair to criticize a drama as if it were a work on history or geology.

UNIQUE IN CONTENTS
I would like to read in hour of your attention to the marvelous things which the Bible contains. They are unmatched anywhere in literature. But my time will permit only a passing reference. Is it not thrilling to think that the most popular poem in the world today, more quoted than any other, was by an American, or Shakespeare, or Browning, but by a Hebrew youth, perhaps in a sheepfold. The greatest poem of the ages begins, "The Lord is my shepherd, I shall not want."

When they wanted the finest sentence ever written as an epitome of the relation of religion to the individual, they thought of the text, "He that is of the earth is of the earth, and speecheth of the earth; he that is of God is of God, and speaketh of God." When they asked the president of the oldest university to ransack all literature of all the ages to find that best sentence, he found it in the Bible. It was written by a young man named Micah. It has persisted for millennia and will last till the stars grow weary with their shining. "He hath shown thee, O man, what is good; and what does the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

"Highly Explosive"

If you love a love story, you ought to read your Bible, for that is the love story of God. For these few moments that I have, I want to call your attention especially to the prismatic test, to the vindication which the Bible makes for itself in the nature of things and in the course of human events. Prof. Phelps, of Yale, says of it, "It ought to have written on the cover, 'Highly explosive. Handle with care.' It is the book which by the dynamite of its message has lifted people to heights they never thought of as the course of human events. It has put down the mighty from their seats and hath exalted them of low degree." It has overwhelmed nations and institutions whose sins cried out to God, and has overwhelmed evil men when they thought to baffle the hour of their triumph. It has struck the simple solemn with its inherent power. It has brought to naught the counsels of evil men. The great masterpieces of art and music and literature caught their inspiration from this book. It was the message from this book, "Thou shalt live by faith," which transformed the face of Germany and the world, through the kindled heart of one man. It was this book which fired the heart of John Wesley on a never-to-be-forgotten night, in May, 1738, and, through him, changed the face of England, so that Lecky, the historian, writes, "What happened to John Wesley that night was of greater consequence to England, than all the victories of Pitt by land or sea."

Unusual Use
Why is it that for centuries in the courts of justice, as a preventive against perjury and graft, the world has asked the witness to lay his hand on this book and promise on its sacredness that he will tell the truth, and nothing but the truth. Why is it that the Presidents of the United States, as the supreme
evidence of their devotion to the great task which they have assumed, have laid their hands on this book and promised by its strength to be true to their obligations.

I never open the Book that a hush of solemn awe does not fill my soul. Every page has, to those, who know the facts, the thrilling story of the martyrs, who refreshed their souls when they were like to faint and who cooled their hot lips in a drought of its life-giving waters; who found solace in the midst of all crosses and losses, and who took the Book with them as a talisman to the scaffold and the stake. Once more I hear in far-carrying tones the triumphs of the Covenanters in Scotland's killing times. It was in this fountain of grace, that they found strength for every need. It is James Guthrie, the short man who could not bow, who is going to his death. "My conscience I cannot submit," he says. In those five words we have the hall of the martyrs in a nutshell. When the day of his coronation came, this book lay open before him and he said; "This is the day which the Lord hath made. Let us be glad and rejoice." It is the Duke of Argyle who is climbing the steps of the scaffold. To his friends he said, "I could die like a Roman; but I choose rather to die like a Christian in 1648". Let us read in this part of the book, It was the Bread of Life that held him up. Like a courteous gentleman, he went forward to the glittering blade, and kneeling down he prayed in silence. Then he lifted his hand for a signal. The knife descended, Campbell of Argyle was with his Lord!

When you go to Wittenberg, go into the old castle church, and as you come to it lay your ear against the door, and you can hear the echo of the hammer where, on that same door, Martin Luther nailed his famous thesis when he sounded the battle cry of the Reformation. Go inside, and not far from a double grave where Luther and Melancthon lie, you will see the passage which sustained them, "If God be for us, who can be against us?"

FACTS AND FIGURES
By E. J. Fleming

(Token from the Bible Society Record)

The American Bible Society, in 1928, had the distinction of announcing the largest issue of Bibles, Testaments, and portions by any Bible Society. For the first time it exceeded even those of the British Society.

In 1929, while it reports issues almost a million more than the year before, its great total of over eleven million volumes has been exceeded by the issues reported by the British and Foreign Bible Society, which were 11,592,540 volumes. Cordial congratulations to our British friends.

The British Society issued 1,021,260 Bibles, 1,221,357 Testaments, and 9,157,023 portions—a notable achievement and a world service.

The National Bible Society of Scotland also reports a banner year. Their issues during 1928 total 4,314,440 volumes, consisting of 72,058 Bibles, 213,248 Testaments and 3,848,234 portions.

The Scripture Gift Mission announces that its issues during 1928 consisted of 14,852 Bibles, 161,513 Testaments, and 2,415,914 portions, making a fine total of 2,592,299 volumes.

The figures reported in the preceding paragraphs, together with the issues of the American Bible Society previously reported, show that during 1928, these four Societies alone issued twenty-nine million, one hundred and fifty-eight thousand and seven hundred and seventy-three volumes of Scripture, and not one of them met fully the demand on it.

The figures for other Bible societies, missionary societies, and commercial houses which publish the Scriptures, are not available. Remembering that a single commercial publishing house in recent years has advertised that it issued one million Bibles in a year, it would seem entirely safe to assume that all of those other organizations together issued another seven and a half million volumes.

It seems entirely safe to estimate that 36,500,000 volumes of Scripture in several hundred languages, were issued in 1928. Think a moment of the significance of those figures: 100,000 every day—4,000 every hour,—700 every minute, day and night. Do not such figures and facts offset some of the gloomy facts and figures of current life?

A Sower went forth to sow.
The Seed is the Word of God.
Some fell by the wayside.
Some upon stony ground.

Some among thorns.
But others fell into good ground and brought forth fruit.
Some thirty, some sixty, and
Some a hundred fold.

Dealing in figures, here are very recent ones from our manufacturing department. On June 27 a printing order was placed, in regular course, for 1,200,000 one-cent portions, to replenish stock.

Dissecting this order, other interesting facts are revealed. The total was made up of 100,000 of the Epistle to the Romans, and 200,000 of the Gospel by Matthew in English, and 900,000 of the Gospel by John—50,000 in Italian, 50,000 in Polish, and 800,000 in English.

A fact emerges from the record of 1928 in China, which is almost incredible in the face of the disturbed conditions and nationalistic movement in that land. The three great Bible Societies—the American, the British and Foreign, and the Scottish—report a joint circulation, during 1928, of 11,058,409 volumes of Scripture in China alone! The circulation by the American Bible Society was 4,674,123; by the British and Foreign Bible Society, 3,983,000; by the National Bible Society of Scotland, 2,783,340 volumes. A further surprising and gratifying development of the year was that each of these Societies reported a marked increase in circulation during 1928 over 1927—the American, over one half million, the British, over three hundred thousand; and the Scottish, almost one million; the total increase of the year being 2,866,311 volumes.

OVER ELEVEN MILLION

With 11,057,494 volumes issued in 1928, the Society rejoices in having reached the highest goal in its history. The great bulk of the volumes were portions, and the great bulk of portions were Gospels. No part of the Bible is more important, and no books of the Bible are more carefully read. Therefore the tremendous number of portions issued is a cause of rejoicing. On the other hand, it is regretted that the number of complete Bible and complete Testaments issued last year was less than the year before. There were 305,019 Bibles, 618,610 Testaments, and 10,108,865 portions, issued—the total being 997,697 in excess of the previous year. Again the year is
marked by the largest total of issues in one year from either the Home or Foreign Agencies. The record for the highest total has swung back to the Foreign Agencies, which issued 6,127,579 volumes. The China Agency issued the astounding total of 4,706,720 volumes; and the Japan Agency, for the first time, passed the one-million mark by issuing 1,056,116 volumes.

These Scriptures were issued in 181 languages during 1928, at home and abroad.

The total issues of the Society in the one hundred and thirteen (113) years of its service have been two hundred and five million, ninety-six thousand, two hundred and fifty-one (203,096,251) volumes.

In its ninety-third consecutive year of service to the Blind, the Society supplied 2,266 embossed volumes from the Bible House, New York. Since each of these large volumes contains only a portion of the Bible, this was equivalent to only 123 complete Bibles. Toward the $7,000 which they cost, the blind and their friends paid $1,419,—a sum sufficient to purchase 2,158 complete ink print Bibles. Of the embossed volumes, 1,272 were in Revised Braille 154, 379 in New York Point, 355 in Moon, 122 in American Braille, 78 in English Braille, 50 in Line Letter, 12 in Spanish Braille, and 1 in Arabic Moon. These were supplied to over 600 individuals and to several libraries and schools serving many more blind.

The total of embossed volumes of Scripture distributed in the United States for the Blind by the Society since it began this service in 1835 is now 74,899.

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