WROUGHT INTO GOLD

“I saw a smile,—to a poor man twas given, and he was old. The sun broke forth; I saw that smile in heaven. Wrought into gold. Gold of such luster was never vouchsafed to us; it made the very light of day more luminous. I saw a telling woman, sinking down. Footsore and cold. A soft hand covered her, the humble gown, Wrought into gold. Grew straightway imperishable, and will be shown. To smiling angels gathered round the judgment throne. Wrought into gold! We the hours

So carefully, might make the dusty way a path of flowers. If we would try;

Then every gentle deed we done, or kind word given, Wrought into gold would make us wondrous rich in heaven.”

LITTLE WINDOWS TO PEEP THROUGH

Blunders should be studied to avoid more. The mob shouted “Crucify Him,” “Crucify Him,” but note it was a mob. There is little use arguing with an angry man. “What a man does with his money determines what his money will do for him.” Genius is only another word for diligent effort. A little Christly act may immortalize the individual.

Don’t hug your money too tight, it might sting your soul. “It is more blessed to give, than to receive.”

Truth is like pure gold—it is truth, wherever you find it. Old-fashioned honesty is high-priced. A pretty face may hide a very ugly disposition. You can never judge of the character of a man by the coat he wears. Train up a child—yes, train him “up,” not down. Sentimentalism should never overstep the bounds of propriety. “Skefflin’” religion is like counterfeit money—worthless. The preacher who has a “grouch” has forgotten to say his prayers.

Worldly success may be very unsuccessful.

Prayer smooths the road to perfect peace. Half of the world’s misery is imagination. To neglect to read the Bible, to neglect to read the greatest book in the world. The preacher who is always looking for a job, will find few jobs looking for him. C. E. C.

A shipbuilder was once asked what he thought of the Rev. George Whitefield, the great Methodist preacher. “Think?” he replied, “I tell you, my dear sir, every Sunday that I go to my parish church, I can build a ship from stem to stern under the sermon; but under Mr. Whitefield I cannot lay a single plank!”

THE EXPOSITOR’S DICTIONARY OF TEXTS

Containing outlines, expositions and illustrations of Bible texts with full references to the best homiletic literature. More than 2,100 pages. Durable cloth binding.

Publisher’s price $10.00

Our special price to ministers $7.50

(Delivery extra)

NAZARENE PUBLISHING HOUSE
2923 Troost Ave.
Kansas City, Mo.
ORDER must be preserved. But isn't there some way to make us all feel that prayer, silent prayer, prayer of every form and kind and worship and personal "drawing near" is the real object of the services of the church? Can't church going be made to yield better returns to the average investor? Can't the sense of program and "put it over" idea be given a push? A little farther back, and the reality of the benefits of coming to the house of God be brought up closer to the front? Isn't there some way to make religious services more important to the man in the pew so that he will distinctly feel his loss when something compels him to miss a service? Isn't there some way to secure glad, volunteer attendance without the necessity of preaching "loyalty" too much?

EDITORIAL NOTES

When a preacher finds he has gift or genius for some one sort of work he is wise if he makes the most of his ability along that line, but he is very unwise if he permits special ability to become an alibi for failure at some other point. It is common for strong preachers to be poor pastors, simply because they insist on staking all on their preaching ability. When a preacher becomes a successful money raiser it is easy for him to make a sort of hobby of that. The really wise preacher makes the most of every line, and supplements his strong points with great industry at the points where he does not excel.

"How can we know the will of God?" asked some members of the church board as they contemplated the nomination of a pastor for the ensuing year. Our reply was, "Trust God to show it to you in the usual way. In the olden days Jonah was found by the casting of lots, and the preacher who is located by the rightful use of the means in vogue in the church of which he is a member should be accepted as God's man and should himself assume the obligations as an appointee of heaven. Many a good man is defeated because he cannot discover the voice of God in the providences of God."

Illustrative material is the rarest and most valuable, outside of the Bible itself, but it must be selected with great care. An illustration which cheapens the truth one is trying to present is out of place always. We have heard a man say—he loved God better than he loved chicken pie and have seen and felt a wave of disgust come over the hearers. An illustration which compliments the speaker or makes his part seem too important is a crime against good taste. An illustration which is so shocking that it overshadowed the truths intended to be enforced is not lawful. An illustration which needs to be explained is no good. An illustration which places a race or class or known individual in ludicrous light is not up to the best standard of Christian ethics. Illustrations drawn from one's own experience or observation are usually most effective. But circumstances must not be overdrawn to make them fit. An illustration copied from some very well known person can often be made more forceful by giving full credit to the authorship.

Old-time instructors used to emphasize the necessity of the preacher's development of the "homiletic instinct." By this they meant that the preacher should look at everything through the eyes of a preacher and read with the thought of giving to others whatever he himself might learn. Our observation is that present day preachers have not done this thing as well as did their predecessors. The homiletics of the average pulpit is poor, and there is a certain appearance of "stock" in far too many sermons.

Every pastor knows that he must keep proper objective before his people. He must keep their eyes filled with visions of spiritual conquest and he must keep foreign missions, education, etc., before them at all times. If he does not, he will fall and his forces will become divided for want of purpose and they will perish for want of a reason to live.

THE SABBATHT IN SCRIPTURE AND HISTORY

BY HOBACE G. COWAN

XVII. The Puritan Sabbath

THE Lord's day, or Sunday, which is now called the Sabbath and the Christian Sabbath, received the title of the Puritan Sabbath from the strict observance of the day by the Puritans in England in the sixteenth and seventeenth centuries. It was largely owing to the honor given the day by them that the title of Sabbath has clung to the Lord's day ever since, and because of their advocacy of the name and their peculiar observance of the day it is so ingrained in the Christian consciousness, and so habitual in Christian forms of speech and observation, that the elimination of the name Sabbath as applied to the first day of the week would be a hopeless task, if desired.

It seems to be generally assumed at present that the first day of the week was called the Sabbath from the resurrection of Christ, and that the takes the place among Christians of the seventh-day or Jewish Sabbath. The fourth commandment is quoted as authority for keeping Sunday sacredly, and the shocked expression from most people at the statement that it is not binding upon Christians for the keeping of the first day is not pleasant to contemplate. To what extent these preconceptions of Christians are justified by the facts of history will now be examined.

When was the Lord's day first called the Sabbath? There is no Biblical authority for it, unless it be the translation of certain texts by which "Sabbath" should be given as the correct rendering of sabbathyon, now invariably given as "the first day of the week" (Matt. 28:11; Mark 16:2; Luke 24:11; John 20:1, 19; Acts 20:7; 1 Cor. 16:2). In these passages the word "day" is supplied in italics, showing that it is not in the Greek. Moreover, sabbathyon is not the Greek word for week; in the Septuagint, or Greek Old Testament, the Hebrew word Shabbatoh translated Sabbath in the English versions, is invariably rendered by its Greek equivalent, hebdomas, that is, seven, or week. Therefore, the proper rendering of the Greek phrase translated in the English New Testament, "the first day of the week," would appear to be, "the first of the Sabbaths." This is the view of Gambill, Briggs, Turney and other well-known Greek scholars, among whom may be justly classed Dr. A. M. Hills, of Pasadena College, and Dr. Olive M. Winchester, of NorthWest Nazarene College, to whom the question was submitted. When, therefore, "the Sabbaths were past," "early in the morning the first of the sabbaths," came Mary Magdalene and the other women to the sepulcher, and found it empty, for the Lord had risen from the dead, the Jewish Sabbath had ended, the Christian Sabbath had begun.

In support of this translation, however, and the application of Sabbath to the first day of the week, no early Christian father can be quoted; it does not appear that any of the fathers ever used the term in connection with the Lord's day, or that the seventh-day Sabbath of the Jews was ever confused with the first-day Sunday or Lord's day, in the patristic writings. The great scholar Origen is sometimes quoted as having used the term, "Christian Sabbath," but Hessey shows that he had no reference to the Lord's day, but concerning the Jewish Sabbath, said, As for the Sabbath, it has passed away as a matter of obligation (as everything else purely Jewish has passed away), though its exemplary and typical lessons are evident still," concerning which Dr. Hessey says, "It is perfectly evident that Origen is here drawing a transcendental picture of the life of a Christian, which he sets forth under the allegory of the keeping of the Jewish Sabbath. He who lives in the manner which is described realizes the Sabbathismus mentioned in the Hebrews (Heb. 4: 9), and, by thus embracing the exemplary meaning of the Jewish Sabbath, Christianizes it, or draws a Christian moral from it. So Sabbath Christiani does not mean "Christian Sabbath," or, Lord's day, a phrase not in use until the twelfth century, but, 'Christian Sabbath with a Christian moral or meaning deduced from it.' From the sixth to the fifteenth century changes
appeared and increased by which the identification of the Sabbath with the Lord's day became complete: "We find civil rulers and councils and canon law degrees altering their tone. Holy days are multiplied more and more. Then, as the Church has established so many that it is impossible to observe them all, and thus her authority, from being exercised so often and in a manner so difficult to be compelled, begins to be thought lightly of, holy days must be distinguished, and some sanction which shall vividly reach the conscience must be found for days of special obligation. The Old Testament has been already referred to for the analogy of such a festival. The step from analogy to identification is not a startling or a violent one. Thus a gradual identification of the Lord's day with the Sabbath sets in. This naturally leads to the fourth commandment. The fourth commandment once thought of, vetustity restrictions follow, threatening men in their necessary employments or enjoyments by an application of its terms either strictly literal or most ingeniously refined. Councils constrained to notice everything that might be related to the Lord's day, and the second council of Macon, A.D. 585, enjoins, 'that no one should allow himself on the Lord's day, under plea of necessity, to put a yoke on the necks of his cattle; but all be occupied with mind and body in the hymns and praise of God' (Sunday Its Origin, History, and Present Obligations, by Rev. James Gilfillan).

Among those who at this period raised their voices and used their pens for the better observance of the Sabbath day was John Wyclif, 'the morning star of the Reformation,' and an early harbinger of the Puritans, by his preaching a pure religion and his translation of the Bible into the speech of the English people. In his day, it is said, the Deuteronomy he read, that the day should be kept by "three manners of occupations, first, in thinking on the nature and works of God, and especially on the resurrection of Christ and the descent of the Holy Spirit on that day; second, in speaking—in confession of sin to God, in crying heartily to God, for grace and power to leave all sin, and ever after to live in virtue, and in urging neighbors to better living; third, in carefully attending public worship. "And so men should not be idle, but busy on the Sabbath day about the soul, as men are on the work day about the body."—Gilfillan.

Wyclif and the Lollards, or those preachers sent out by him to preach a religion that saves from sin and to circulate the Scriptures in the language of the people, though their work met with fierce opposition from the Roman hierarchy, and apparently sank into oblivion in the moral and spiritual darkness which covered the land under Rome's rule, were yet the forerunners and inspirers of the Puritans of later days. Wyclif's translation of the Bible was followed by those of Tyndale, Coverdale, Rogers, Cranmer and the king James version of 1611, and the break with Rome of king Henry VIII over those matters of state policy in which he denied the jurisdiction of the pope, was made secure and permanent by the fact that the English people had the Word of God in their own tongue, and that a host of preachers was raised up which preached that there is "one mediator between God and men, the man Christ Jesus," and that the authority of doing homage to images, the mass and the virgin Mary should be abolished. The Puritans were at first that party in the Church of England which desired and contended for a thorough reformation in life, morals, doctrine and usages, whereby the corruptions of the Roman supremacy should be done away with, along with papal jurisdiction, and which later came in conflict with the royal authority when Elizabeth, James I and Charles I claimed the right to govern the church in accordance with what suit street to be their divines, right as sovereigns. This led to the punishment of nonconforming preachers by exclusion from their pulpits, imprisonment, and even death, and separation from the state church and the formation of separatist churches which carried out the Puritan ideals; and, further, to the crystallization of Puritan sentiment into a political party whose efforts to secure the supremacy of parliament over the king precipitated a civil war that divided England into two hostile camps, the final outcome of the struggle being the execution of king Charles I, the establishment of the commonwealth under Cromwell, and the restoration of royalty and the established church under king Charles II.

This article is concerned, however, only with the history of Sabbath laws and observance, and the political and ecclesiastical movements of Puritanism are noticed only as a background for the relation of the growth and establishment of the Puritan Sabbath. The belief that the Sabbath had been transferred to the Lord's day had been growing through the centuries, and at the Reformation had been accepted by the Bible-reading Christian people of England, from which arose the Puritan element in that country. The day was observed by them in real and worship, and as the fourth commandment was regarded as the rule for Sabbath observance, it was kept with a strictness required, as they believed, by the Bible. That portion of the population not influenced by Puritan teachings, whether among the lower and more ignorant classes, the nobility or the royal house, did not pay that regard to the Sabbath which agreed with Puritan notions, for such sports and pastimes as they had been accustomed to were indulged in on the Sabbath, such as hunting, playing of tournaments, and various other games and amusements which were considered proper on fair days and market days were also indulged on Sunday, to the scandal of the church-attending and Bible-believing public.

In 1595 Dr. Nicholas Bowd, a Church of England clergyman, issued a work on the Sabbath, which had a most profound influence over the people of England, especially the Puritan portion thereof, which was enlarged and revised in 1606, entitled, in part, The True Doctrine of the Sabbath, held and practiced of the Church of God, both before and under the Law, and in the time of the Gospel. This author held that "the Sabbath existed from the beginning, was re-instituted at Mount Sinai, and has never since been abolished or superseded. The day, indeed, has been changed, but as the 'seventh day' and 'one day in seven' obviously mean the same thing, we may fairly transfer to the first day whatever Scripture says of the seventh day. Thus our Sabbath, for so we prefer to designate it, must be observed as strictly as was that of the Jews, in the wilderness under Moses, or in Jerusalem under Nehemiah."—Hersay. Dr. Thomas Fuller, who published at London, in 1662, The Church History from the Birth of Jesus Christ until the year 1644, said of this book of Dr. Bowd. "It is almost incredible how taking this doctrine was, partly because of its own purity, and partly for the eminent piety of such persons as maintained it; so that the Lord's day, especially in corporations (clerics), began to be precisely kept, people becoming a law to themselves, forbearing such sports as yet by statute permitted; yea, many rejoicing at their own restraint therein. On this day the stoutest fencer laid down the buckler; the most skillful archer unloosed his bow, counting all shooting beside the mark; May-games and morris-dances grew out of request; and good reason that bells should be silenced from jingling about men's legs; if their very ringing in steeples were judged unlawful. Some of them were ashamed of their former pleasures, like children, which, grown bigger, blush themselves out of their rattles and whistles. Others forborne them for fear of their superiors; and many left them off out of a politic compliance, lest otherwise they should be accounted licentious" (The Literature of the Sabbath Question, by Robert Cox, F. S. A.).

The Puritan Sabbath did not, however, gain the day without a struggle; opposition to Bowd's book speedily and violently. Mates, and Archbp. of Canterbury and the Lord Chief Justice of England took steps to call in and suppress the first
But few people in Great Britain, Ireland, the United States, Canada, Australia, New Zealand, South Africa, or any other colony or dependency of Great Britain, who have been brought up in Protestant churches, or in any mission field of said churches, who have come under the influence of Protestant teaching, will fail to recognize the generally accepted doctrine of the Sabbath in the foregoing catechetical answers. Many fail to accept the full import of this teaching, to the extent of carrying it out in conduct on the Sabbath day, but in the subconscious mind of most church members, and many others, there is an acceptance of the teaching above stated as of a doctrine that is of divine origin. Men do not go farther than this, and examine the deliverances of the Westminster Catechism by the Bible; in fact, multitudes do not know that there is or ever has been a "Westminster Catechism," but through nearly three centuries of teaching by those who have known and accepted it, the English-speaking parts of the earth's population today are so imbued with the Puritan doctrine of the Sabbath that anything short of it would seem to them to be unscriptural, or the ravings of an extreme worldly mind.

I have given the history of the Puritan Sabbath as I have found it, and the reader may draw his deductions. It is not my purpose to try to upset the generally received Sabbath sentiment of the world, which is remarkable for the orderly, peaceful, and devout observance of the Lord's day in all Christian communities where the Bible is received as the rule of faith and conduct by the people; but as a matter of opinion, it may be noticed that this sentiment has its origin in a gradual approach of the Lord's day to the Sabbath on the part of devout souls in the Dark Ages, and was crystallized into a mighty faith on the part of the Puritans about three hundred years ago.

The pursuance of the further history of the Puritan Sabbath in England, Scotland, New England, and other parts of the United States would be an interesting study, but must be deferred for lack of space; and the conclusion of this series will be reached in the next chapter, when the reasonable and scriptural position of the weekly day of rest will be considered under the head of "The Sabbath Under Grace."

BERKELEY, CALIF.

DEVOTIONAL

GREAT PREACHERS I HAVE KNOWN

By A. M. HILL

On Thursday, 25th of August, 1863, there was born to Josiah and Hannah Jowett at Halifax, England, their fourth child and third son. The birth of a first child is of course a great event! But the coming into the home of a fourth child and third son is a commonplace incident that scarcely occasions congratulations. But if that humble tailor and draper on that upper floor, and his godly wife had been told on the day of little John Henry's birth, that sixty years later the news of his death, would be cabled to the ends of the earth, and carry a note of sorrow and regret to princes and presidents and kings, and to the thoughtful followers of Christ over the entire world, they would probably have opened their eyes with astonishment and wondered what manner of person this child was to be!

Well, God knows where to go for his great souls, and it is wonderful where he finds them! It is almost a pet theory of mine that, however much is due to heredity and environment, the great men of history are stamped for greatness by the prenatal influence and brooding love in the early years of great mothers... Olive Schreiner went so far, as to claim that there never was a great man who had not a great mother.

At all events John Henry Jowett went through life chanting the praises of his mother. To the end of her life she was the object of his solicitous care. He never woreied of acknowledging the immensity of his indebtedness to her.

"At my mother's knee," he said once, "I gained
my sweetest inspirations? It was she who taught me to see spiritual things." "From my earliest day," he said at his ordination, "everything around me was made to point heavenward. Every material structure seemed to be completed by a spire pointing heavenward and indicating the spiritual aspiration to which it was designed to lead us.

Joseph Jowett, immersed in his growing business, entrusted the care of his family to his capable and godly wife. In some senses she was the stronger individuality: He belonged to a gentle type, rare in Yorkshire—a quiet, unassuming man with delicately cut features. A slight rather than tall physique and a manner that was courteous and gracious without a shade of obsequiousness. "Whenever I wish to think of a Christian man," said Jowett once at New Castle, "I think of my father. In all our home life I never heard him speak an impatient or an unkind word. I was blessed with the priceless privilege of a Christian home." What a priceless heritage!

And it was in Yorkshire, England, in a city of some importance, and in the Victorian era of so much ferment of great political and moral issues that were everywhere stirring the minds of men! What an age and place for a gifted John Henry Jowett to come to the stage of action to play his part! "Every man's life a phase of God's life!

Jowett left his first school when ten years old because of the harshness and injustice of the master. He then went to a grammar school with classical traditions, where he was perfectly happy, and made rapid progress. He earned the "Excellency" grant from the board of education on the completion of his pupil-teacher course, and his English composition was adjudged to be by far the best in the country that year. While devoid of egoism, he was a youth of considerable self-esteem, conscious of purposeful power and upliftling ambition.

He learned to be an early riser by the sound of the iron clogs of the factory operatives ringing through the streets, on the way to work in the mills which began at six o'clock in the morning. Until the last year of his life he began his own working day at six o'clock.

The lad in his early teens spent his evenings in the library of Mechanics' Institute, reading poetry, history, English literature and political. Later in life he sometimes commented in tones of allusion on the sloppy literature read by boys of that age now. One night he was poring over some enrolling and instructing books, when an elderly gentleman whom he had never seen before and never saw again, paused and looked over Jowett's shoulder to see what the boy was reading so earnestly. Then touching him on the back gently he said, "My boy, you must make your way to the university. He passed out of the room and out of Jowett's life; but the words rang in the boy's ears and thrilled his soul. He had from that hour a new hope and vision. When he got home, Jowett told his mother of the little episode. "Oh," she said, "but I do not think we could ever afford to send you to the university.

But the ambition was awakened by the stranger's stimulating words, and Jowett won his own way at last to Edinburgh, and to Oxford University.

Joseph and Hannah Jowett were both members of Square church, Halifax, but not prominent. Their family pew in the front gallery was always occupied, and they held their pastor, Dr. Mellor, in a reverence amounting to awe. Dr. Mellor was a man of outstanding power. He was a great preacher and he knew it. Dr. Mellor always said he was the finest platform orator it was ever his privilege to hear; and he had heard nearly all of the great political and pulpit orators of his day. He exercised a great influence over all English Congregationalism, one of the giants of those days. Jowett described him as imposing in presence, possessed of a magnificent voice, with almost magnetic influence, great force of character, and of utter fearless in expression, combined with a charm of grateful delivery and one who delighted to proclaim "Christ, the same yesterday, today and forever."

This great pastor lived till Jowett was eighteen years of age. Thirty-five years after his death Jowett confided to a fellow-voyager on an Atlantic liner that he had always modeled himself as a preacher upon Dr. Enoch Mellor. "The church of which he was pastor was to me a very fountain of life, and I owe to its spiritual training more than I can ever express," he said.

In those years a political career attracted young Jowett, and law as a profession, with Parliament as a distant goal, captured his imagination. In this ambition his father was ready to encourage him. Whenever a renowned politician came within fifty miles of Halifax his father always arranged for Jowett to go and hear him. "Thus he journeyed to hear Gladstone, Disraeli and John Bright. Thus his first visit to London was to hear a debate in the House of Commons. It was a wonderful night!

A few weeks later, his father had virtually completed all the arrangements for him to enter a Hallam firm of solicitors as an articled clerk. On the day before the articles were to be signed he met by accident in the street his Sunday school teacher, whom he dearly loved, and told him what he was about to do. Mr. Dewhirst looked grieved. "I had always hoped," he said, "that you would go into the ministry."

Jowett was astounded and gripped, going home he stood alone in his room and considered his whole future. He was drawn to the ministry, but was he divinely called? "A gracious constraint came upon him, an inclination born of love, a decision shaped by the worship of Jesus Christ." From that moment he had no hesitation. His course was clear. He began to study at Airedale College, as the candidate for the Congregational ministry.

How blessed are these bible class teachers of young men who have spiritual vision; who know what to say to their pupils, and when to say it. About six words from such a teacher won Dwight L. Moody and through him perhaps a quarter of a million souls! Eleven words from the beloved teacher during John H. Jowett's ministry into the church. A minute's conversation from such a Bible class teacher inclined the writer of these lines to become "an ambassador for Christ." Who is wise enough to estimate the fruit of such lives? What line is long enough to measure the extent of their influence?

At Airedale College, humble as it was, he met that master mind, Dr. Andrew M. Fairbairn, "an erudite scholar and a profound thinker!" Great," said Jowett, "in the pulpit, on the platform, and in the classroom.

And Dr. Fairbairn's mind was too keen not to detect the promise of rising greatness in Jowett. One day it was the duty of this young pupil to preach before the student body. The students as usual offered their cheap, superficial criticisms of their speaker. Dr. Fairbairn listened to him. Then closing the discussion, he said, "I will tell you, gentlemen, what I have observed this morning. Behind that sermon there is a man!"

Another professor who made a profound and lasting impression on the mind of Jowett was Dr. Archibald Duff. He was an enthusiastic Hebraic and Old Testament scholar. There was a tradition among his students that he chanted the Psalms in the original Hebrew in the style of a strong affection grew up between this able instructor and his brilliant pupil. It greatly aided Jowett to acquire that remarkable Old Testament style for which he afterward became so famous. Dr. Duff's loving description of Jowett was, "My beloved pupil!" And a year before his death, Jowett referred to Dr. Duff as "My beloved professor!"

Jowett was an earnest and diligent student of literature from his early teens. Before the end of the first year at Airedale College he was awarded a sixty pounds scholarship to be spent in the university of his choice. By the advice of Dr. Fairbairn he chose Edinburgh.

Dr. Fairbairn said, "You want polishing, if you go to Glasgow you will come back just a raw Yorkshire lad. You must go to Edinburgh." To those who knew the latter Jowett, the perfectly polished Christian gentleman, Dr. Fairbairn's description seems almost incredible.

Edinburgh in those days was a veritable university of preaching, as well as of arts and sciences. Jowett drank deep of those Plevian springs. Bent on fashioning his preaching on the best models, Jowett made use of the privilege of wandering around amongst the churches, taking free lunch in homiletics from the masters of pulpit eloquence. Dr. Matheson, the gifted blind preacher, who saw truth with such unerring spiritual vision, was there. Dr. Walter Smith, the poet preacher, was at Free High church. Dr. John Pulsford, mystic and author of "Quiet Hours," was at Congregational Chapel. Dr. Leland was drawing crowds at Dublin Street Baptist church. But, beyond all others, Dr. Alexander Whyte, then in his majestic prime, preaching at Free St. George's, moved and fascinated Jowett's spirit, and commanded his lifelong reverence.

"Few preachers," said Jowett, "brought home to their audiences the sense of sin so deeply as Dr. Whyte. One could not listen to him without feeling the pressing need of a gospel."
imprint upon his soul. It was the personal influence of the famous Henry Drummond. In 1864 that remarkably brilliant young man began a series of lectures to students in Edinburgh "that will reproduce once the passion of his life and the crowning glory of all his too short career." He must have been a remarkable and precocious character. When he was but twenty-two years old Moody had selected him to follow up the Moody and Sankey evangelistic campaigns in Great Britain. At thirty he had written, "Natural Law in the Spiritual World," which has been a sensation on two continents, and has given him international fame. He was pressed to enter Parliament, and was offered posts of honor and distinction. But Drummond's paramount interest was the spiritual welfare of students. There was his calling—and he knew it. "He sought to win the reason of men for religion. Tall, handsome, athletic, well-dressed, an all-round sportsman, a lover of the open air, there was about Drummond, 'a distinction and a radiance,' that won for him the name of the 'Prince.' To the wizardry of Drummond students made quick response. There was a dulcet note in his evangelism and a strange magnetism in his personality; and the two combined were well-nigh irresistible.

Jowett, aiming to be a preacher of a life-giving gospel and a winner of men, was just the kind of person to be profoundly impressed by such an evangelist. He episcopated to Drummond at once, and soon became one of his assistants in the need.

Many years afterward Jowett made this comment on Drummond: "Drummond manifestly sweetened the atmosphere of the university and introduced a deeper and more spiritual tone. I was deeply interested in his simple, unaffected, manly addresses. He rarely dealt with intellectual difficulties, but he fearlessly handled the hard, practical problems and temptations of a young man's life. Many and many a time Drummond sent me home to my knees... His influence remains in my life as a bright impulse to purity and truth... I thank God that I ever met and communed with Henry, Drummond."

Young Jowett afterward studied some five or six years at Mansfield College, Oxford. But it made comparatively little impression on him. Edinburgh University had won his heart and was his cherished alma mater. In November, 1887, he filled the pulpit of the Congregational church of New Castle-on-Tyne for a single Sunday. By their invitation he filled that pulpit again the following March, when the early favorable impression was deepened. But the church was very dignified and conservative and would not be hurried. On the first Sunday in May he paid a third visit to St. James. The people became eager. But the calm officials only invited him to preach five Sundays in June and July. So it was after eight hearings that the church ventured to give him a call, which was "enthusiastic." But Jowett was as dignified and deliberate as the church had been. His letter of acceptance was sent August 7, 1888, and he seems not to have begun his ministry until October 1, 1889.

His opening sermon seems to have been a sample of his entire ministry. His text was, "I am determined not to know anything among you, save Jesus Christ, and him crucified." He said, "I want to make that the keynote of my ministry." Even the abbreviated report in the Newcastle Chronicle showed young Jowett's literary style and facility for illustration and imagery. "Estheticism and the love of the beautiful might be a malignant endpoint," he said, "but it might be a snare and a very power of darkness. The sculptor might chisel out an angel and yet be a fiend. The painter might exquisitely paint the Lord's Sufferer, and be a very Judas himself. The poet might sing of love and heaven and yet be the victims of appetite and passion. They must turn from the crucifix to the cross, and against the estheticism which made the cross a mere decoration they must lift up the stern reality and build up the gospel of the Son of man, of the Son of God, Christ Jesus and him crucified. Let them live to Him, and He would impart to them His own love and enable them to conquer sin." That was the gospel that he wished to preach, and his prayer was that all members of that congregation might not merely be saved from hell, but that they might have the love of God shed abroad in their hearts. Thus in his first message from his first pulpit Jowett struck the note of evangelical assurance which ran all through his ministry.

The young minister's congregations steadily grew from the beginning of his public life to the end of his, and the same was true of his removal. When he was ordained, he made the striking remark, "May I confess that my greatest difficulty in college has been to combine the study of theology with the maintenance of a spiritual life." He declined to attempt to express his creed in a few words, and would put no bounds to his future faith. "God is love," he said.

"When we have measured a mother's love, when we have laid our fingers on its outermost limits, then we may begin to build a creed in which to inclose the whole love of God. And so I regard God's truth as progressive revelation, as an ever expanding and ever brightening light.

"A little while after his ordination Jowett went to London to preach for Dr. R. F. Horton. The Christian World said of him, "Mr. Jowett is a very young man, but there is in his utterances a marvelous ripeness of thought, set off by unusual fulness of language. The preacher made it felt that a new force had entered the circle of church leaders."

Another religious paper spoke of "his unaf- fected, manly bearing, a clear, outspoken, unconventional style, and a powerful, resonant voice that adds greatly to the effect of his utterances, and we predict for him a useful and honored place in the Congregational ministry."

From the very outset success attended his ministry. His preaching attracted the young, and his influence over young men was almost phenomenal. He championed the cause of Temperance. He took interest in the life of the city and the nation. John Morley represented Newcastle at Parliament. Jowett said, "No member of Parliament ever had a more devoted, loyal and enthusiastic constituent than I was to Mr. Morley."

Here Jowett was blessedly married to a Miss Lizzie A. Winpenny, who proved to be an ideal minister's wife. "The married life of Dr. and Mrs. Jowett was from their wedding day an idyl." He and his devoted wife commanded the esteem of all classes, old and young, and they upheld with the utmost zeal and untiring strength the God to whom they had consecrated their lives, giving their whole time and best efforts to their church work.

"In all our preaching," he declared, "we must preach for verdicts. We must present our case, we must seek a verdict, and we must ask for an immediate execution of the verdict. We are not in the pulpit to please the fancy. We are not there even to inform the mind, or to disturb the emotions, or to sway the judgment... Our ultimate object is to move the will, to set it in another course, to increase its pace, and to make it swing in the ways of God's commandments."

Thus Jowett went on for six years, always climbing higher in influence and reputation, though "always in peril of break-down from a very slender margin of physical and nervous strength," and a small capital of reserve vitality. He had planned to stay just five or six years, but an event occurred two hundred miles away that changed everything.

(To be continued)
been abrogated and their errors set forth, upon the shattered ruins of their teachings new and more sublime forms are constructed, then we have the acme of intellectual and religious instruction. After the critique of the customary modes of prayer, Jesus gave unto His listeners an example of a model prayer.

In seeking for an outline of the Lord's Prayer, we may note that first we have the address, then there follow three petitions expressing the great public interests of the kingdom, the more general requisites that righteousness might triumph, which in turn are succeeded by four petitions which relate to personal needs. Then in conclusion we have the doxology. Merely a simple outline of the prayer impresses one with its comprehensiveness.

Passing from the general survey of the prayer to the consideration of its several parts, we turn to the address, "Our Father who art in heaven!" Very distinctly there stands out an awakening of the consciousness to the reality of the divine Fatherhood. In the Old Testament there had been special instances wherein God was regarded as Father; He was the Father of the nation as a whole (Ex. 4:12; Hos. 11:10), and of the king as representative of the nation (Psa. 89:27); moreover, He was spoken of as the son of Jehovah (Psa. 2:7); but beyond this there was no recognition of God as Father. The individual might claim a filial relationship only in that he was, a member of the nation, not because it was inherent in any union between himself and God. Accordingly one of the distinct contributions of the New Testament was the divine Fatherhood of God, the possibility of each and every individual's entering into personal relationships with the Eternal. "Father! It is the greatest word on earth, for the Father is the true God, and the truth of the universal Fatherhood of God is the greatest which ever dawned on the intelligence of man," says Aked. Not only do we have the truth that God is "Our Father," given us in this address, but further we are told that He is "Our Father who art in heaven." "Herein is implied," says Olshausen, "an elevation above what is earthly and transitory to what is eternal and enduring." This we feel is the true thought rather than any necessary reference to the transcendence of His presence.

In coming to the three petitions which form the first half of the prayer, we read:

"Thy name be hallowed; The kingdom come to us; Thy will be done" (translation by Oldhaussen). The very nature of these petitions should impress themselves upon us. They represent the broad interests of the kingdom. So often in our praying we bring first our requests for personal or local needs, then we follow with supplication for the larger and more removed interests of the work of God. Sometimes, too, these are omitted altogether and we are entirely absorbed in our own desires. Speaking of these first requests in the Lord's prayer, Hastings says, 

"To begin with, a man is hidden to postpone the outpouring of his private needs till he has related himself aright to the needs of the world: the first three petitions of the Lord's Prayer are 'missionary' intercessions, which, when a man begins to use, at once narrowness and possible selfishness of outlook are checked, and the sympathies spread out to take in the wants that lie deepest in the life of universal man."

Taking each petition by itself, we find in the first, "Thy name be hallowed," the prayer that God's name may be held in reverence. Since there is no limiting phrase accompanying, the conclusion naturally would be that none is intended. Augustine read, "sanctificare nomen tuum in nobili" (thy name be sanctified in us). No doubt this is included but not necessary. But he is also implied. Not only are we praying that God's name be held in reverence by us through trial and through test, through joy and through sorrow, through prosperity and through adversity, yet through all the vicissitudes of life, but that likewise His name may be revered by all mankind. Whenever we utter this petition we are praying that knowledge of that name may spread to the uttermost parts of the earth, that not only knowledge, but the saving efficacy of that name may find its way into every human heart, and that all mankind may come to bring tribute and do homage unto God, the everlasting Father who is plentiful in grace and rich in mercy.

In natural sequence the second petition follows upon the first, "Thy kingdom come." How often had this prayer been prayed, by the Jewish rabbi, by the humble peasant, by the shepherd on the hills, by the elders in the synagogues, all looking for the Messiah who would come and establish the Jewish supremacy in the earth? Much depends upon how the kingdom is conceived. "The kingdom is as the King," says Bruce. "It is the kingdom of the universal, be-
When we come to the consideration of homiletical material from this passage, every line brings a fruitful text. Moreover we might take the introductory phrase, "After this manner, pray ye," and deduct the theme, "The name of true prayer;" then for subdivisions, the following might be suggestive. True prayer lies not in form but in content; True prayer is comprehensive in a sense; True prayer seas for divine direction in the personal needs of life. Following this, the opening sentence of the Lord's prayer, the address, may be a text, "Our Father who art in heaven." The theme may be a merely simplification of this address, and be encompassed in the words, "Our Heavenly Father." Then a division into three parts may be made thus, The significance of the designation, "Father"; The comprehensiveness of the word, "Our." The implication of "Who art in heaven." All three of the petitions may serve as texts. "Hallowed be thy name," may be divided as follows: What it means to hallow? How may God's name be hallowed? In whom is His name to be hallowed? "Thy kingdom come," in turn may be divided thus: What do we mean by the kingdom? When is it to come? What will be the transformations? Finally the last petition, "Thy will be done," might give these divisions: What it means to pray thus? Where is God's will to be done? How is God's will to be done? Thus it can readily be seen that a series of sermons may be preached from this Lord's prayer, their spiritual vision be expanded and their devotional life be enriched.

HINTS TO FISHERMEN

By C. E. CORNELL

Is Your Church Known?
The editor of Presbyterian Publicity stated recently that while attending the General Assembly at Baltimore last summer he was told by two newspaper writers that a certain historic church in that city was closed and had been abandoned for want of worshipers. He found, as a matter of fact, that the church was running as usual, and he remarks rather pointedly that either the newspaper people or the church people were not sufficiently alert—or both.

In view of these facts, which could be duplicated in the experience of various visitors to various cities, Dr. Clarke's remarks are very pointed and worthy of note by churches in every community which are all too ready to assume that their organization, life, and activity in the community are sufficiently known to those outside of their own circle. "It is up to the churches in every city," said Dr. Clarke, "to keep the whole town posted on their whereabouts and their activities." And he says further, "Every church ought to keep every one of its local newspapers alive to the fact that it is doing the Master's business at the old stand. No church can afford to sit back and depend on its pride in its antiquity to keep the modern generation following its light."

Character Pots
"Well done, thou good and faithful servant" (Matt. 25:21).
I had sometimes caught a glimpse of the small scullery maid at my boarding house; but one day, slipping to the kitchen for a cup of hot water, I had a queer bit of a chat with her. She was scouring granite pots with a vino and vigorously which were bound to bring results, and all the while her face was as shining as her finished work. "Do you like them, Alice?" I asked.
"No, I hate them," she replied emphatically.
"Why makes you smile so over them, then?" I asked, curiously. "Because they're character pots," the child replied at once. "What?" I inquired, thinking I had misunderstood.
"Character pots," miss. You see, I used to only half clean them. I often cried over them, but Miss Mary told me as how, if I made them real shiny, they'd help to build my character. And ever since I've tried hard, miss; and oh, it's been so much easier since I've known they were character pots." I said a word or two of encouragement, and went on my way, knowing that I had been rubbing up against a real heroine. Everyone's life is brimful of disagreeable fancies. Why not turn them every one into "character pots"?—The Christian Endeavor World.

Paul's Earthly Life Ends
In the last chapter of Paul's second letter to Timothy, his worthy son in the gospel, Paul gives him some beautiful, admonitory and timely advice. Here is a brief paragraph: "I charge thee in the sight of the God and of Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. . . Accomplish your ministry fully. For I am now ready to be offered, etc. Do your diligence to come to me shortly. Demas has forsaken me, Crescens and Titus I have sent on missions. Only Luke remains with me now. Bring Mark with you. Bring with you my cloak which I left with Carpus at Tros and the books, especially the parchments. Do your diligence to come to me before winter. The Lord be with thy spirit. Grace be with you" (part of 2 Tim. 4th chapter, paraphrased).
"That is our last glimpse of Paul," says J. Patterson Smyth in his excellent book The Story of St. Paul's Life and Letters. "Whether he ever got that old cloak and parchments, whether Timothy ever got to him in time or not we cannot tell. We hope for Paul's sake that it was so. They would have had but a short time together anyway. For the end was now very close.

"What a preacher it would make, that final trial. The best man and the worst man in the world at the time facing each other. The Right and the Wrong meeting. And the Right was in the fetters and the Wrong was on the throne. It is often so in this topsy-turvvy world. So often that, even apart from Revelation, men are constrained to believe in a great Setting-Right some day.

"But even in this world things are not so topsy-turvvy as they seem. For even here, in the long run Right wins: Nay, even in the moment of seeming, defeat Right wins. Who doubts which was happier that day—the brave old fighter who had lived his life for God and who, at its close possessed of earthly goods just an old cloak and a few parchments, or the proud, wicked emperor who had lived his life for self, who had exhausted life's enjoyments and dissipations and had boundless wealth and power at his disposal?

"The trial was soon over. There was no advocate, no defending man. He stood alone. If Christians were accused of destroying Rome and if Paul was accused of being the Christian leader, what defense would avail

in the state of public feeling at the time? The vote was for death. The prisoner was to be beheaded. Probably it was only his Roman citizenship that saved him from worse. "We have no details. There is a persistent tradition that, like his Master, he suffered without the gate at the Pyramid of Cestius on the Harbor Road.

"We can easily picture the scene. The hot, white noon, the yelling mob, the small, quiet old man walking silently amid the guards with the light of another world in his eyes. "One hopes that they were men of the old Prutener Guard who knew him and would shield him from the insults of that bowling throng. Then the half—the headman’s block—a broad, awn flashing in the sunlight—and an old white head lying dishonoured on the ground. Not even the band of Christians, as in Stephen’s day, "to make much lamentation over him.'"

"The further scene it is not for us to paint when those eyes that closed thus in the darkness of death opened on ‘a light that never was on sea or land” and the poor humble soul who felt himself ‘the chief of sinners’ was again with the Jesus of the Damascus road to give up the conclusion which he had received that day."

"Doubtless, there were more glorious commissions for him now."

"We doubt not that for one so true—God will have other nobler work to do, in the great adventure of the Hereafter. One day we shall know of that new adventure too. But not now. The curtain has fallen on Paul’s earthly life. Suffice it that he has won his heart’s desire ‘to depart and be with Christ which is far better.’"—Selected.

The Old-Time Religion
The gospel is unchangeable! It will remain after the day of the Lord has come as a thief in the night, after the heavens have been rolled together as a scroll, after the elements have been dissolved with fervent heat. The gospel will be unchangeable when we close the summary of Him. Every one of those was a sung—Sing His praises with unsullied voices in a stainless heaven! Men are as changeable as the waves of the sea; the gospel is as unchangeable as the Maker of the sea. Now “logies and lumps spring up, in number as the sands of the seashore. Do not religious
pharmacists take a minimum of truth and a maximum of error, and then mix with the pestle of a keen mind in the mortar of a perverted education. Then they say: “Here is a more healthful dose than the old gospel. It is adapted to twentieth century needs,” as if men’s needs had changed since the days when Zeeceus climbed a tree to see Jesus, or the days when Saul the persecutor fell to the ground and Paul the apostle rose! No, men’s needs have not changed since the jailer fell down at the feet of Paul and Silas in the old Philippian dungeon, and said, “What must I do to be saved?” How glibly the words, “twentieth century needs” fall from the lips of some of the silver-tongued folks who pretend that Christ is “the way, the truth and the life.”

“There is life for a look at the crucified One, There is life at this moment for thee. Men try to dodge sin, they try to sidetrack the atonement—many a modern Jonah tries to run away from God in the present day! “If I say, Surely the darkness shall cover me; even the night shall be light about me.” Works may be emphasized above saving faith in the Son of God. The good Lord forgive us if we works are not an irresistible magnet to us, but we are faithful in good works, not in order to be saved, but because we are saved, “Not of works, lest any man should boast.” Is not the converse true, works are of salvation?

Pleasure has never beckoned more insistently than today. Her resources have increased and her votaries have multiplied. Pleasure is gold for desert, but a full meal of pleasure tends to hunger of soul and a stinted life. If pleasure is allowed to trespass on duty the spiritual life soon becomes a Sahara. “Blessed is the man that trusteth in the Lord, and whose hope the Lord is.” This is a statement more unchangeable than the hills. Our faith must be centered and fixed on God alone. “For other foundation can no man lay than that is laid, which is Jesus Christ.”—ELDER G. W. TUTTLE.

Emblems of the Holy Spirit


The Seal—Indicates the security of the Spirit’s grace, the proprietorship of His love (S. of S. 4:12; Jno. 6:27; 2 Cor. 1:22; Eph. 1:13, 4:30; 2 Tim. 2:19; Rev. 2:19; Rev. 7:3-8).

The Holy Anointing Oil—Is emblematic of the Holy Spirit’s character and claims as the Holy One (Exod. 30:25-28; Lev. 21:10).

The Act of Anointing—Is suggestive of the Spirit’s consecrating grace and guidance in qualifying and ministering in divine things (Lev. 21:10; 2 Cor. 1:21; Heb. 1:9).

The Oil—Is typical of the Spirit’s grace, and the illuminating of His teaching (Luke 4:18; Acts 10:38; 2 Cor. 1:12; 1 Jno. 2:27).

The Fire—is an emblem of the purification and penetration of the Spirit’s operations (Exod. 3:2; 19:18; Mal. 3:2; Matt. 2:3; Acts 2:3; Heb. 12:29; Rev. 4:5).

The Rain—Designates the abundance and grace of the Spirit’s supply (Deut. 33:21; Ps. 62:6; 84:6; Hos. 6:3; Jer. 5:24; Zech. 10:1).

The Atmosphere—Portrays the element and use of the Spirit’s exclusiveness (Gal. 5:16, 25; Eph. 5:18, R. V.; Phil. 3:2; Rev. 1:10).

The Wind—Proclaims the winnowing and searching of the Spirit’s power (Isa. 44:7; Ezek. 37:9; Jno. 3:8; Acts 2:4).

Rivers—Indicate the matchless abundance of the Spirit’s supply; the plenitude of His grace (Ps. 1:3; 46:6; John 7:38).

The Dew—Shadows forth the refreshing and fertilization of the Spirit’s presence (Gen. 27:28; Deut. 32:2; 33:13, 28; Psa. 133:3; Job 29:19; Isa. 18:4; Hos. 14:5).

The Waters—Symbolize the effectiveness and sufficiency of the Spirit’s ministry (Psa. 55:9; Isa. 44:3; Jno. 3:5; 4:14, 17, 36, 38).


The Earliest—Delineates the promise and sample of the Spirit’s promise of glory (2 Cor. 1:13; 5:5; Eph. 1:14)—DR. MARSH.

The Brevity of Human Life

“Is what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away” (James 4:14).

Human life is painfully brief. The pathway which leads from the dawn of birth to that western horizon wherein “the duck is waiting for the night” is passed over with disquieting rapidity. The fact of life’s brevity is one of those inscapeable truths which has ever haunted the mind and heart of man. St. James raises this important question, “What is your life?”

1. Literature and life’s answer:

A weaver’s shuttle, a postman’s knock, a falling leaf, the dissolving cloud, a broken sleep, the guest of a day, a passing ship, the flight of an arrow, the fading flower, a sentinel of the night, or a tale told by the fireside.

2. Brief as compared to the life beyond:

The initial truth which flows forth in every faithful heart is the fact that we are Christians and our trust is in a Christlike God. We are immortal, and therefore, our soul’s existence is in no fatal manner related to time. Our faith is centered upon a risen Lord.

3. Lord Jesus is not untruthful about our ephemeral careers when he sings:

“Between two worlds life hopers like a star,
Twist night and morn upon the horizon’s verge:
How little do we know that which we are!

How less what we may be! The eternal surge Of time and tide rolls on, and bears afar Our holidays; as the old burst, new emerge, Lash’d from the foam of ages; while the graves Of empires heave but like some passing waves.”

O men and women: what is your life? Is it brief and very indefinite? Yes, it is more! It is a vital part of the life of God himself. Behind the loom of human history and experience the lives of the living and the unborn “are ever before God,” and our lives are necessary in the conception of his eternal kingdom. Therefore, fulfill your contract with the “noble dead, the living and the unborn.” Be exacting, but not fretful. Be diligent, but also patient. “Seek first the kingdom. Search for shades of pearls. Learn to put first things first. Live and love as though prepared to die, and then die prepared to live!”—REV. HOBART D. MCKEELAN.

Bible Regeneration

TEXT: 2 Cor. 5:17.

In this day when there is so much superficial connection with Christianity, it is well to consider some of the qualifications of a truly regenerate man or woman. Preachers should hold the standard where the Bible puts it. Emphasize Bible regeneration. It is a grand and glorious experience, and is previous to entire sanctification. Note:

Regenerated souls do not commit sin. They may, and at times, feel the secret stirrings of impatience, pride, fear, lust, envy, unbelief, etc., shut up in their hearts; but the very thought of yielding is so repulsive to their newborn nature that (by the help of the Spirit) they bring every thought into captivity to the will of God, and thus overcome the outward temptation. “Whoever sinned from the first and might not...” But that he committed sin is of the devil. “Whosoever is born of God deth not commit sin!” (1 John 3:6-9; 5:18).

They are saved from the love of the world; such as a desire for wealth, fashionable dress, worldly notoriety, worldly associates, and worldly amusements; such as horse and bicycle races, fairs, baseball games, "socials," Sunday visiting, etc. "Whosoever therefore will be a friend of the world is the enemy of Christ. "Love not the world, neither the things that are in the world; "If any man love the world the love of the Father is not in him” (Jas. 4:4; 1 John 2:15; 5:4).

They have victory over depraved appetites and habits; such as the use of morphine and opium, chewing, smoking and snuffing tobacco; adultery, fornication, unbridled passions, etc. "They that are Christ’s have crucified the flesh with the affections [passions] and lusts” (Gal. 5:24; Eph. 5:3). "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

They are saved from unhygienic and unprofitable conversations; such as foul language, risa, jesting, joking and gossiping; engaging in or sanctioning that which does not edify or minister grace to the hearers (Prov. 10:19; Eccl. 5:2; Eph. 4:29; 5:3, 4).

They are saved from hatred, ill will, and revenge; such as evil speaking, backbiting, jealousy, scolding, faultfinding, etc. "Love your enemies, do good to them which hate you” (Luke 6:27-31; Eph. 4:31; Jas. 1:26).

They are saved from dishonesty; such as cheating, driving close bargains, taking advantage of others, evading the truth, exaggeration, carelessly leaving bills unpaid, etc. "As ye would that men should do to you, do ye also to them likewise” (Luke 6:31; Psa. 15:5).

They have peace and joy. Not the peace (reliief) which comes from rejected light or a stifled conscience, but peace which “passeth all understanding,” that “floweth as a river.” "Joy unspeakable and full of glory." "Being justified by faith we have peace with God." "The kingdom of God is righteousness, peace and joy in the Holy Ghost." They have the Spirit. They have the assurance that all the past is forgiven and under the blood. They always do those things that please Him. "The Spirit himself beareth witness with
our spirit that we are the children of God.”
“Hereby we know that he abideth in us by the Spirit which he hath given us” (Rom. 8:9; 1 John 3:24).

They are teachable, and can hear to be corrected and told of their faults.

They are consecrated to God; their time, talents, money, reputation, friends and all. In short, they are walking in every ray of light. They live in touch with God. Such souls are fit candidates to seek holiness, and only such. Many who have this experience think they have holiness. In many more cases holiness professors do not even measure up to this. “Examine yourselves whether ye be in the faith; prove your own selves” (2 Cor. 13:5).

The Power of an Endless Life

Text: “Who is made, not after the law of a carnal commandment, but after the power of an endless life” (Heb. 7:10).

The sacred writer here is showing the authority of Christ, not by comparison—not carnal, evanescent; but based upon a life of enduring quality.

I. Beginning in divine righteousness—not mere earthly “ethics.” Human goodness comes in a different class. Honorable Nicodemus “must” be born anew, if his life is ever to rise to divine heights.

II. Continuance in divine purpose. “My Father worketh even until now,” said Jesus, “and I work.” Abigail said of David, “Thy life shall be bound in the bundle of life, with Jehovah thy God.” Today’s Christian activity is part of this same purpose.

III. Ending in finished work. “I have finished my course” (Paul). “It is finished” (Jesus). Consummations will be right if in harmony with “the things that are above.”—The Expositor.

A Time to Seek the Lord


1. It is time to seek the Lord. The Lord is clear from the plain teaching of the Scripture. “Behold, now is the accepted time.”

2. It is time to seek the Lord, because much evil has already been committed, reflections on the past will discover reasons for immediate repentance.

3. It is time to seek the Lord, because difficulties are increased by delay.

4. It is time to seek the Lord, because life is so uncertain.

“What is your life?”

“Boast not thou thyself.” Make haste. —G. CHARLESWORTH

SERMON OUTLINE


1. The “out” of God.

To Abraham. “And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed.”

2. An Exegesis of the Text.

a. The deliverance is total (v. 71).

Our enemies—world, flesh, devil, Enemy—SIN.

Illustration.

“Sin by way of contrast.” A general definition of SIN is:

a. A transgression of God’s law.
b. Rebellion against the Father.
c. Disturbing God. A suspicion of His goodness.
d. A perversion or distortion of our nature.
e. A wrong, a wrench, a twist.
f. Sin is toil. Wickedness brings weariness.

3. The Spirit of the Service (v. 75). “With-out fear” (1 John 4:18; Rom. 8:15).

4. The Service Itself is Complete, being both inward and outward

“In holiness and righteousness” (1 Pet. 1:15; 16; Gen. 17:1; 1 Sam. 16:7).

5. The Judgement is Infallible.

“Before him.”

6. The Continuance is Perpetual.

“All the days of our life” (Eph. 1:4).

Advertising the Church

Charles Steede, a minister who grew up in New York’s East Side, now a prominent worker, says the church ought to advertise more. He says:

“The church must let a sorrowing world know that it offers comfort to the desolate; that it heals the broken-hearted; that it gives strength to the weak and the weary. I can advertise no greater facts than these, for herein it offers what the world craves most earnestly.”

The Value of Advertising

At the late Presbyterian general assembly held at San Francisco during the month of May, emphasis was laid upon paid church advertising in the newspapers. Dr. Lewis Saymore Mudge, stated clerk, presenting the annual report of the publicity department said:

“Ministers who wisely use display ads in home papers find that advertising is an investment that yields results. By prudent advertising religion extends its fields and multiplies its usefulness to the community, its helplessness to mankind.”

Printer’s ink is a great auxiliary to the pulpit, a powerful medium for the gospel. Advertising has persuaded millions into smoking, motoring, golfing, stock market and motion picture habits. Wise in its generation will be the united church which, through advertising, fully persuades the people to devote more thought, time, talent, to the Christian religion.”

Lost Colors

“Be not deceived: evil communications corrupt good manners” (1 Cor. 15:33).

Herbert Adams Gibbons quotes the following as one of the terse, forceful examples of the writings of John Wainamaker:

“At Geneva, in sight of Mont Blanc, forty miles distant—we have often stood and watched the two rivers, the Arve and the Rhone, uniting in one stream and for a long distance preserving its distinct color, one gray and the other blue, until far off they became so blended that each was lost in the other or the green ocean.

So it is in human character. Each individual will keep his or her distinctiveness until muddy books and muddy companions and careless habits destroy the beautiful gifts of life with which they sparkled when they started out.

Sixteen Practical Health Rules for Preachers

The following sixteen rules of hygiene are simple, practical and attainable. Check yourself up:

1. Ventilate every room you occupy.
2. Wear light, loose, porous clothing.
4. Sleep out-of-doors if you can.
5. Avoid overeating and overweight.
6. Eat sparingly of meat and eggs.
7. Eat some hard, some bulky, some raw food daily.
8. Eat slowly and taste your food.
9. Drink sufficient water.
10. Secure thorough intestinal elimination daily.
11. Stand, sit and walk erect.
12. Do not allow poisons and infections to enter the body.
13. Keep the teeth, gums and tongue clean.
14. Work, play, rest and sleep in moderation.
15. Breathe deeply.

Stirring Up the Fire

That thou stir up the gift of God, which is in thee (2 Tim. 1:6).

In the Solomon Islands we have what we call the “island blanket.” Often one has been glad of it at night. You will find it by every bedside in every house. On the ground at each sleeper’s side are four small logs, their ends together like an “X,” smoldering as a slow fire at the center of the “X,” just hot enough to keep the sleeper warm, yet not to burn for a good long time. Almost devoid of clothes as they are in the Islands, every sleeper has his “blanket” burning quietly at his side. After a time he wakes in the dark, cold and shivering, and instinctively sits up, pushes the burnt ends together, and, blows the dying embers into a blaze. Then, warmed and content, he lies down for another sleep. On the mountains he may have to stir into flame his primitive “island blanket” half a dozen times before daylight comes.

But why? Why does he continually trouble to wade and stir the fire by his side? Because he has learned the law of the body. Every old bushman has learned it! And the law of the body is that of itself, the body tends to become cold. No sickness is needed; the cooling off is

(10)
automatic and inevitable at night. And does the native become resigned to this law? Is he content to lie and shiver the long night through? Of course not! Without a second thought he makes it his business to "stir up" the embers into flame, that he become warm again.

**HOMILETICAL**

**THINK ON THESE THINGS**

By C. E. CORNELL

*Text: If there be any virtue, and if there be any praise, think on these things (Phil. 4:8).*

1. "As a man thinketh in his heart, so is he." Our thought life generally determines our outward activities. Or, in other words, what we think determines what we say and what we do.

2. It is incumbent upon us, and is reasonable and right that we train our minds to think on things acceptable.

3. We can so train our minds that they will not fly off on a tangent. "Wandering thoughts" are of no advantage to right thinking.

4. Weymouth translates: "Finally, brethren, whatever is true, whatever wins respect, whatever is just, whatever is pure, whatever is lovely, whatever is of good repute—if there be any virtue or anything deemed worthy of praise—cherish the thought of these things."

5. By thinking Christlike thoughts, they transform us into our own likeness. This will help us to drive out bad thoughts and welcome good thoughts. Nor can we do this without the help of the Holy Spirit.

6. F. G. Burroughs emphasizes the text by the following little poem:

"Think noble thoughts if you would noble be; Pure thoughts will make a heart of purity; Kind thoughts will make you good, and glad thoughts gay, For like your thoughts your life will be always."

"What'er is true and reverend and just, Think o'er these things, and be like them you must; Of good report, of lovely things and pure Think, and your mind such nectar shall secure."

And the soul? Does it, too, tend to become chilled and cold? Ah, yes! And even more quickly, more surely than the body. The cooling off of the soul is automatic and quite inevitable, unless it is continually counteracted—Dr. Nonneste Dev, in "Stirring Up the Fire."

**A PRACTICAL RELIGION**

By Roy F. Stare

*Text: "As righteousness tendeth to life; so he that pursueth evil perisheth for his own death" (Prov. 11:30).*

**Introduction:** A practical religion is:

1. One capable of being practiced.
2. One that produces the results required for a given end.
3. One that produces the required results with the least amount of waste.
4. In short—one that efficiently does the job.

**The Anti-Christian Religions of the World Are Not Practical**

1. Religion is supposed: To elevate.
To add to the joy of living.
To lend hope when dying.
2. A religion that fails in any of these is either practical or Christian.
3. Much called Christian today is really anti-Christian.
A religion or theory that rob Christ of any of His attributes is not Christian.
4. The individual—the home—the nation which neglects Christian teaching is due to collapse.
   a. True culture emanates only from Christianity.
   b. Deep, lasting joy can be had only through Jesus.
   c. Christianity is the only religion which lends hope to the dying; "He that pursueth evil perisheth to his own death."

**Conclusion:** The best thing for this world and the world to come is salvation through Jesus.

**SANCTIFICATION A SECOND WORK OF GRACE**

By J. W. Bost

*Text: 1 Thess. 5:22-24.*

**Introduction:** The first chapter, the people whom Paul was about to teach, were:
1. Who is it that sanctifies us?
   a. Negatively:
      a. Not works.
      b. Not growth.
      c. Not creed and ceremonies.
   b. Positively:
      a. God is our sanctifier.
      b. God wills our sanctification.
      c. Christ's blood bought it for us.
      d. The Holy Spirit does the work for us.

**What Is the Extent of This Sanctification?**

1. Not partly but entirely.
2. The spirit is sanctified (the spirit empowers the understanding, conscience and will). These are fully controlled by the Lord.
3. The soul, embracing passions and appetites, these are possessed of the Lord.
4. The body, being set apart for the services of God and becoming a temple for the Holy Ghost.

**Can We Be Sanctified in This Life? (vs. 23, 24)**

**TEACHINGS FROM THE TABERNACLE**

By E. E. Wood

_A type of salvation (Exodus 25:1 to 28)._ Explained (Exodus 40:17 to 33).
The site of it (Exodus 40:1, 20, 21).
Space within the veil a cube—10 x 10 x 10.
Fire on its altar first from heaven and was to be kept burning.
The new Tabernacle (Heb. 9:24).

**THE NEW AND LIVING WAY (Heb. 9:9, 12, 15).** The seeking sinner comes into court.
- Brings fruits meet for repentance (Isa. 55:7; Jn. 1:16).
- Altar of sacrifice first (Lev. 17:11; Heb. 10:4, 9, 12, 17; 1 Pet. 1:19).
- To lay hold of the forms of the altar was a sign of throwing one's self on the mercy of God.
- Laver and the washing of regeneration (Titus 3:5).
- Entrance of tabernacle door (John 10:9).
- Light (John 8:12; John 12:36).
- Light is the principle of life (John 1:1, 4).
- The bread (John 6:35, 48, 51, 58).
- Altar of incense or acceptable prayer (Ps. 14:1, 2; Heb. 13:15).
- Enter "holy of holies" through "tent veil."
- "In the holy place" a mixture of light—showing partial dependence on man's ideal and God's, or the struggle between the carnal and the spiritual.
- No human light in "holy of holies." All was dark unless God shone in (Psalm 80:1).
- We enter the "holy place" we leave all carnal reasonings behind and take God as leader (Heb. 10:19, 23).

**THE POWER OF ADAPTABILITY**

By W. B. Walker

*Text: 1 Cor. 9:22.*

This text is taken from Paul's letter to the church located in Corinth. The Corinthian Christians gave Paul no little trouble. These people placed greater value on the gifts than upon the Giver. We shall consider:

1. The Adaptability of Paul
   a. The greatest gift which Paul had received from God—next in order to the grace of God—was the power of making himself at home with all classes.
   b. Paul's sympathy for the multitudes of earth is seen in three fields of operation:
      a. "To the Jew I became as a Jew, with the law and the prophets, and the Gentiles, and to them that are without the law, as without law;"
      b. "To the weak I became weak."
      c. Paul's life has always been an enigma to those who have failed to appreciate this ruling principle of his conduct.

II. The Use of Adaptability
   a. Behind all efficient personal Christian service, there must lie this principle of adaptation.
   b. If we are to help others, it is essential that there should be respect for other people's views.
   c. There must be respect for other men's convictions.
DRAWING NIGH TO GOD

By H. V. EVER

TEXT: (James 4:8). "Draw nigh to God, and he will draw nigh to you.

1. A DIVINE COMMAND
   a. Draw nigh to God.
   b. A divine promise.
   He will draw nigh to you.

II. WHAT WE MUST DO IN ORDER TO DRAW NIGH TO GOD
   a. Cleanse our hands (our outer life); purify our hearts (our heart life) (verse 8).
   b. By cleansing these, we can have fellowship with God.

III. HOW MAY WE CLEANSE OUR HANDS AND PURIFY OUR HEARTS?

   a. By asking God for the grace to lead a life pleasing to Him.
   b. By being led by the Holy Spirit.
   c. By confessing our sins, and seeking forgiveness for them.

IV. WE MUST DRAW NIGH TO GOD IN FAITH (Heb. 11:6).
   a. In devotion.
   b. In love.
   c. In obedience, etc.

V. WHAT IS HIS PRESENCE DUE TO US
   a. His presence gives purity.
   b. His presence gives power for service.
   c. His presence gives courage for battle.
   d. His presence gives untold blessings for joy.

VI. THE MEASURE OF PRAYER
   a. According to His excellent greatness.
   b. Who can fathom the greatness of His power.
   c. According to the greatness of His love.
   d. According to the greatness of His being.
   e. According to the greatness of His promises.

THE MEASURE OF PRAYER

V. 2. "According to His excellent greatness,"

a. Every living soul has cause for praising Him.
   b. Oh, that men would praise the Lord for His goodness!

THE THREE CROSSES

By Roy L. Hollenback

TEXT: "And when they were come to the place, which was called Calvary, there they crucified him, and the malefactors, one on the right hand and the other on the left" (Luke 23:33).

There have been multiplied thousands of crosses uplifted, upon which hung men guilty of almost every crime. Likewise many innocent persons have thus died. But these three crosses present to us one of the most striking, graphic pictures ever displayed in life's gallery.

I. THE GREAT CONTRAST WHICH THESE THREE CROSSES PRESENT

a. Upon two of them hang men who are dying in pain and for their sin.
   b. Upon the other hangs the most innocent, noble man that this world ever knew.

II. THE THREE CROSSES

a. What are some of the things which it shows us?

1. It reveals the enormity of human sin.
   a. That the human heart could be so depraved as to crucify a Man who had never been known to do wrong but good is amazing.
   b. That sin was so terrible as to demand this sort of death to satisfy its want of penalty.

Let no man henceforth say, "I am not very bad." Do not suppose that Christ would suffer such agonies for anyone who is not very bad! God never afflicted Ith with a lot more suffering than your sin called for!

2. It establishes the absolute inviolability of God's justice.

The full penalty of His law must be inflicted. That penalty is death, so someone must die.

Mercy finds a saving expression only in satisfied justice. God simply cannot pardon (and I say this reverently) until the demands of His just law are met. God pardons nobody by distributive equity nor upon mere soft sentiment—He pardons only upon the merit of Jesus' blood.

3. It expresses infinite love.

It was love for enemies, not for friends (see Rom. 5:7, 8).

a. In the love expressed on the cross, there is gracious forgiveness, for we hear Him say, "Father, forgive them!"
   b. Likewise in the love expressed on the cross, there is a finished salvation, for we hear Him say, "It is finished!"

Finally, let us closer.

4. It stands as the arbiter of destiny to all mankind.

a. It stands, as it were, at the fork of the road. Facing this cross and its bleeding victim, you must choose which shall build for you a heaven or dig for your soul a bed in hell! Its two arms point the two ways of life. The thuds of the thud hammer seem to send your steps to heaven or beat your death-march to a never-ending hell.

b. Under the shadow of this cross, the two thieves made opposite decisions. One confessed his guilt, pleaded for mercy; and his sin was finished there at the cross.
   a. The other did not repent, nor repeat, but died hard and stout, and used his very last breath to spit in the face of his crucified Redeemer.
   c. The cross of Christ is God's ultimatum.
THE MEANING OF PENTECOST

By Basit W. Miller

Introduction
The church is talking Pentecost, and our religious thinking is turning back to the day and the experience. But we wonder if the meaning of Pentecost is fully understood. Is Pentecost a mere form? A plan or procedure of worship? Is it human or divine in origin? Let us note the meaning of Pentecost: Pentecost is:

I. A Heart Overflowing With Divine Love
We are not writing of the dogma or the procedure of gaining Pentecost, but of its actual soul meaning. It is a heart filled with "all the fullness of God." Love from God, for mankind, is the need of the church. The final essence of the Christian experience—and Pentecost is an experience, not a dogma—is love, the overflowing of divine love. This love will grasp the promises and bring God and men together. This love will drive the chill of sin from the soul. Divine love and sin will not abide in the same soul. The manifestations of divine love are the marks of Pentecost in the life.

II. A Heart of Purity
Love and purity are soul mates: There can be no purity without love, and there is no love without purity. The heart of God is divine love, and the love purged in the soul, through the Holy Spirit, purifies from the last stain of sin and transgression. Pentecost purifies the souls of those in the upper room, and when now experienced, it does the same. So often it is difficult for those seeking Pentecost to be willing to surrender all their lives, to break finally from all sin, that they may be purified. A pure heart is a Pentecost filled heart.

III. A Heart Of Pure Spiritual Power
Love—purity—power. This is the natural line of progress. Purity is power—love is power. There can be no spiritual power without spiritual purity. Too often the average seeker is told to call for power for service, without desiring to experience purity of heart. But no power for service comes without this purity. It was a weak hand of apostles, until their hearts were purified. Then they became powerful. Spiritual power through the Pentecost experience is the need of the Church today.

CONCLUSION
In its essence, then, Pentecost is divine love, a purified heart, and a life that is powerful. Such a Pentecost experienced will revitalize the work of the church. Such an experience will attract sinners, bring revivals, finance the church, and achieve all that God desires.

THE OTHER PRODIGAL

By E. S. Matthews


I. INTRODUCTION
I. Two kinds of Prodigals:
1. Publican prodigal—v. 18 (v. 1). 2. Pharisee prodigal—text (v. 2).
II. One goes astray outwardly; the other strays in his inner or heart life.
III. THE REASON FOR THE STORY
1. Because of the Pharisees:
   a. Doctrine of works and rewards: Alms, prayers, fasting, public professions.
   b. Exclusive:
      (1) "Passed by on other side." (2) No place for Magdalen.
   (3) Wanted it all.
   c. Could not rejoice in a wanderer's return and exultation. Hence verses 7 and 10.

III. OTHER PERSONAL COMMENDABLE TRAITS
   a. Active in the farm.
   b. Kept on when others failed.
   c. Not a spendthrift.
   d. Not social highflyer.
   e. Had a standard of righteousness.

IV. CONSECRATION CHARACTERISTICS
   a. Objected to his father's mercy (ways not equal).
   b. Selfish and self-centered.
   c. Self righteous (v. 29).
   d. Got angry and stubborn (text).
   e. Could not rejoice in a sinner's brother's return.

V. APPLICATION

HEAVENLY RELIGION

By Peter Clark

TEXT: James 1:27

INTRODUCTION
a. Martin Luther and the apostle of James.
b. The value of this definition (text).

DISCUSSION
1. THE DISTINGUISHING POINT OF HEAVENLY RELIGION
   a. In its relation to other religions.

b. In the promises it offers.
   c. In the operation among mankind.

II. THE DWELLING PLACE OF HEAVENLY RELIGION
   a. The ancient belief—monastic institutions.
   b. The modern idea—no dwelling place on earth.
   c. The scriptural view—the place of need.

III. THE DAILY PRACTICE OF HEAVENLY RELIGION
   a. In our dealings with all men.
   b. In our duties within the sanctuary.
   c. In our domestic relationships.

CONCLUSION
We cannot travel on railways or steamships, without conforming to conditions of travel.

b. We cannot go to a holy heaven, without heavenly religion.

ILLUSTRATIVE MATERIAL

Compiled by J. Glenn Gould

The Soul that Sinned
Two little Italian lads of New York City were returning from a swim. They were about fifteen or sixteen years of age, and had landed up a piece of copper wire and thought he would have a little fun with the third rail of the New York Central track along which they were walking. He pokèd away around the wooden covering of the rail but nothing happened. "That's funny," he said, as he did not understand what he was doing. Then he pushed the point of his wire down underneath the covering. There was a flash of blue flame and a shriek of pain as 11,000 volts of electricity shot through the wire. In a moment and less his clothing was on fire and his hair and eyebrows were burned off. He tried to jerk the wire as it hissed and sputtered at white heat but it wouldn't let go. He tried to pull it away but it stuck to the rail as if it were soldered there. His little friend tried to pull him away but he was hurled to the ground with a terrific shock. The brave little fellow threw his rubber coat around Pietro and pulled him loose. Pietro started to run but fainted and fell. They took him to the hospital and the doctor said, "One chance in a thousand to recover." The two boys said they knew there was something dangerous about that rail. They had heard older people say so but they didn't think it would hurt any to play with it a little. And so sin scorches and burns and kills like a live third rail, and people know it and yet they will trifle with sin. And here are men and women right here in this meeting tonight who have played with your passion and played with sin so long it looks to you as if your case is hopeless.

But thanks be to God, sin never took anyone so low that Jesus Christ, the God-man, couldn't reach down a little lower, and snap the fetters and set him free. That's why He was manifestly—desto destroy the works of the devil—W. E. Biederwolf.

Who Was that Prodigal?
It is enough to make every preacher to cushioned critics and listless fanatics turn his back on these gospel-hardened, and "trek," for the wilds, to read of Nelson, that Jewl in "Black Rock," whom it was Craig's joy to set in the Master's crown, and to hear of the gospel-hungry gathered round him. You remember how when the men were at Craig after the Christmas Eve supper and sermon in the camp, "Mr. Craig, are you dead sure of this? Will it work?" He quoted the precious texts, "The Son of man is come," "Him that cometh." Then came the terse utterance, "If it's no good, it's hell for me," and the shaker's said, "If it is no good, it is hell for all of us." By and by old man Nelson was seen on his knees in the snow, with his hands spread upward to the stars.

One night Graeme noticed a light in the stable. He heard a woman hollering. In a vacant stall, on straw, a number of men were grouped. Sandy was reading. Nelson was kneeling in front of him and gazing into the glow beyond; Baptiste lay upon his stomach, his chin in his hands and his upturned eyes fastened upon Sandy's face; Lachlan Campbell sat with his hands clasped about his knees, and two other men sat near him. Sandy was reading the unfoldy story of the prodigal, Nelson now and then stopping him to make a remark. "Dat young feller," said Baptiste, "he's通报 news. He's got no name. He's just a parable." "He's got no name? He's just a parable? Dat mean nothing?" Nelson explained. "Dat young feller, his name Baptiste, heh? An de old Fadder, he's de Boss. Bon, das good story for me. How you go back out of de prison?" Nelson said the book mentioned no print. "You go back in yourself, see?" "Non, das so, sure stuff. Ahh—ah! If a light broke in upon him—you go in your own self! You make one keelie prayer. You say: 'Le bon Fadder, oh, I want come back? I so tire, so hungry, so sorree?' He says: "Come right long, Ah,
Privilege and Responsibility

Speaking of the Cuban War, and his Rough Riders, Roosevelt declared, "The men I cared for in the regiment were the men who did the best work; and therefore my liking for them was obligated to take the shape of exposing to them, I think, the greatest service and of making them incur the greatest risk. Once I kept Greenway and Goodrich at work for forty-eight hours without sleep and with very little food, fighting and digging trenches. I freely sent the men for whom I cared most, where death might smite them, as it did the two best officers in my regiment, Allyn Capton and Bucky O'Neil. My men would not have respected me had I acted otherwise. Their creed was my creed. The life, even of the most useful men, of the best citizens, is not to be held if there be need to spend it. I felt and feel this about others; and of course about myself.

And does not the Captain of our salvation demand the same thing of us? Are we thinking of soft places and fat salaries? He who, to save us, gave himself up to the cross will likewise demand of us strenuous and difficult service, service that costs something, and involves risks. God has had such men, like Joseph, Daniel, Paul, and others. He has such men today calling us to hard and perilous tasks, a sign of the Father's approval of us. — Dr. Aquilla Webb.

I Will Lift Up Mine Eyes

The man who lives only for today will lose sight of tomorrow. He who shuts himself up in a mean and impoverished present, bending his vision on that which is near, and never permitting it to range the purple distances which stretch away in ever-deepening perspective, will lose his sense of distance. His horizon will contract, and all that splendid reaches of the future he will become hopelessly blind. This is scientifically true. It is a well-known fact that during the Boer War the British troops were clearly seen and picked off by the enemy, while the latter were still invisible to our men, not because they were under cover, but because they were beyond the range of British vision. The explanation offered by medical experts is that our men, who were for the most part city-dwellers, were unaccustomed to the accommodation of their vision to great distances, and that consequently the unused power had been lost. "The god of the city," to paraphrase the text, "had blinded their eyes to the distances of the far-stretching plains." As a penalty for never looking beyond the street, the range of their vision was reduced and they perished. The moral analogue of this is found in the fact that the exclusive occupation of the mind and heart in secular pursuits renders them incapable of appreciating that which is above and beyond. — Henry Howard.

PRACTICAL

THE ALTAR SERVICE

By Mrs. Carrie M. Feltslee

Pray as Baxter did, a dying man to dying men. Pray for results, expect them, go after them and get them. God uses the preaching of Bible truth to convict, convince and reprieve those who bear it. After the preaching comes the altar call. This is always an important juncture of the meeting. The call should be definite, well defined, and reasonable (avoid confusing chills). Never show discouragement, never be in a hurry. Often an altar call has failed flat because the preacher did not hold on long enough. Many a hard fought battle has been won at this critical time by persistent and continued effort. There are many successful ways to make a call. Change your method if one way fails. Try again and again and again. Use any legitimate means to get souls to act. Never use a trick or anything that looks deceptive. Be open and sincere. Always keep your word to the congregation.

Now comes the altar service. Souls have come if they really may find God. They have come to a place where they feel that something must be done and they must have heart relief. This is the time and place for the people of God to gather about them and by their earnest prayers, faith and love help those who are struggling for deliverance from sin. This is no time to look around and talk and visit. The usual altar service has too much talking and too little prayer. This fact needs to be emphasized more and more. Many times the seekers are confused by several talking at the same time. If instruction is needed it should be given earnestly, but briefly. Sometimes a good chorus or verse of song helps.

After prayer for direction the next thing for the intelligent worker to do is to ascertain clearly what the individual is seeking. This is essential if he is to obtain a definite experience.

One of the most important points to be considered is thoroughness. Some people are mortified at the tears, sobs and groans of the repenting sinners but the man or woman heart-sick of sin will usually groan to get rid of it. Never tell a seeker that he is saved, that is God's business. Never ask a seeker how he feels. Keep feeling out of the question. Keep well to the faith line. Lead a soul to trust God and He will take care of the evidence and give feeling that will satisfy that soul. The successful altar worker must have the Holy Spirit, a knowledge of God's Word, heavenly wisdom, real tact, and plenty of stick-to-litness. No altar work is easy. It is real labor, nevertheless those who are willing to wait, pray, sing, exhort and be patient will be used of God in helping souls and will have a share in the rewards.

Some Don'ts:

Don't talk too much.
Don't offer human sympathy. Human sympathy has spoiled much of the Spirit's work.
Don't tell seekers to believe, believe, believe, until they have truly yielded to God.
Don't let two or three persons talk to a seeker at once.
Don't be in a hurry. We have seen many an altar service rushed through mechanically where seekers got nothing and went away worse off than they were before they came. Give them time to break up, count the cost, settle the question of their eternal destiny, and pray through till the answer comes.

Don't let the altar service become a place of conversation. Rather let it be a place of mighty wrestling with God in prayer.
DEPARTMENT OF EXCHANGES
AND SUGGESTIONS

By Basil W. Miller

NOTES FROM THE RELIGIOUS PRESS

The Nashville Christian Advocate in a recent issue writes of two more languages being added to the more than 800 languages into which the Bible has been translated. The Literary Digest says, "It may jar the atheist as it will please the believer who remembers the injunction, 'Feed my sheep.'" The two languages added last year were the Hopi and that of the Eskimos of the Bristol Bay and Kuskokwim River district in Alaska. The Hopi Indians of course live near the Grand Canyon, and this is the first time the Bible has been given to them. It is in the thirteenth language of the American Indians into which the Bible has been translated.

The Book of the Psalms has also been published in the language of the Bolivian Quechua, spoken by a large number of Indians in the Andes Mountains. If I am not mistaken this language is used by some of the tribes among whom our faithful missionaries in the Andes work. The book of Proverbs was also translated this past year into the new Turkish alphabet, in obedience to the edict of that government forbidding the further use of the Arabic alphabet. Thus in spite of infidel, the good work of Bible translation is carried on. No greater blessing can come to any race of benighted people than to have the Bible translated into their language.

A Postum, the President, and a Schoolhouse;

Much interest has been shown in the episode of the mountain boy and his postum which brought the lad in contact with President Hoover. The outcome of the matter was that the President opened up a school in the mountains of Virginia. The schoolhouse not only furnishes a place for the teacher to instruct the children in the rudiments of learning, but it is the social center, and the church house as well. It is interesting to note that the father of the boy to whom the postum belonged is the pastor of the little mountain meeting house. Miss Christine Vest, a graduate of Berea College, and a native of the hills of Kentucky, whose knowledge of the mountain folks is first-hand, is the teacher of the President's school. The tragic fact of the matter is that with a couple of hundred miles of the capital of the nation hundreds of mountain boys and girls are forced to grow up in ignorance, without churches, and without schools. American churches and American educators should be ashamed of the fact that in this day of enlightenment such conditions exist. Sergeant Alvin York, through the York Industrial School, is striving to bring the light of education and of the Bible to his mountain people in the hills of Tennessee.

The Atlantic Monthly in recent issues carried articles in which the author denies the historical fact of Christ, affirming that He never existed, and is only a phantom from the minds of the early beginning of the Christian era. Among the modernist preachers of New York the articles were mailed as express in the belief of the paper that honest church is daft church. No man who is not a fool, without the power of reasoning, and who will weigh the facts, can dare deny the historicity of Jesus Christ. And in the light of Dr. Machen's recent book on the Virgin Birth of Christ, wherein all the facts are brought to bear upon the subject, can no man dare deny his virgin birth. Jesus Christ stands out attested as to His actual existence as well as any character of ancient day, or any empire of the distant centuries.

METHODS WHICH HAVE WORKED

A Community Survey has been found very beneficial in building a Sunday school, and in bringing the church in contact with the un-reached, or unchurched. The plan is usually worked out on the following order: First, workers are enlisted. Without workers, who are willing to make the survey, it cannot succeed. The pastor cannot do all the work of the church. It is well to find such leaders as the Sunday school superintendent, the teachers in the Sunday school, and the president of the Y. P. S. and all others who are willing to go out to the homes. Second, a group should be placed as leader or captain. It is well that this captain is not the pastor. Where one is able to find a leader from among the laymen of the church it takes a great responsibility off the shoulders of the pastor.

Third, the field to be surveyed should be outlined definitely. Oftimes such a survey fails because it is haphazard, neither the captain nor the workers having an idea of the exact extent of the survey. Fourth, the captain should assign certain blocks or certain streets to each worker or to each group of workers. It is usually better to have the workers go two by two. Fifth, the survey card which the workers take with them should carry space for such items as church preference, name and address, attendant of a Sunday school, etc.

After the survey is made it is not sufficient to file the cards and forget them. But rather each prospect should be assigned to his proper class in the Sunday school, his place in the various other organizations in the church such as the Y. P. S., the Juniors, the W. F. M. S., etc. Then each teacher and leader of these groups must go after the prospect. People do not come to church in our large cities, nor in the smaller ones, unless we "go after and stay after" them. After the survey, and after such assignaments as noted above, it is well to make out a mailing list. In some cases, and under some circumstances, publicity programs which operate directly to them. A mailing list is no good unless it is systematically used. And direct publicity is worthless unless it is of such a nature as to appeal to the prospect.

A publicity program can well be carried on by every church. Some of the larger churches place in their budgets specific amounts to be used in their publicity program. Such a program would consist first of newspaper publicity. This takes in write-ups about special revivals, Easter, Christmas, etc., programs, news about church building and enlargements, changes of pastors, special accomplishments of the pastor, etc. If one is on the lookout he will find something almost every week, and at least every month, which will make good newspaper stories for the church page. It is well to make the acquaintance of reporters, editors of the church sections in the paper, and the city editors.

The second type of publicity in the newspapers consists of notices of services and paid ads concerning the church. Most papers carry notices of the church services, which are free for the use of the churches of the section. Paid ads bring good returns to any church.

But after this field of publicity has been worked, there remains direct mail publicity. Many of the stronger city churches are finding that it pays to work one's community through the mails with special letters concerning the activities of the church. These letters are devoted to invitations to special meetings, such as Easter or Christmas programs, letters concerning church membership, and out of town speakers. In fact this type of publicity aims to cover the entire range of the activities of the church. The public wants to know what the church is doing, and this is especially true after one has made contact through the mails. Every dollar spent in publicity brings a good return on the investment.

Such letters can make use of the seasonal appeals. Most people, with any type of a religious background in the past, remember Easter, Thanksgiving and Christmas. If the letters are wisely outlined and written, carry the notices of such seasonal programs, one will be able to get some of the prospects on the mailing list to attend the services. And once in the church, it then becomes a matter of direct contact with the individual. The church does not grow haphazardly. But it finds its place in the community, through service, contact and publicity. The blessings of God always use human instrumentalities to find a lodging in the community. Most revivals succeed only in proportion as the church has first made the contacts with the people.

Keeping in contact with the community, prospects and members is oftentimes a problem. In the larger churches this has been worked down to a science. Where one has several thousand members to look after certainly it cannot be done by simple visitation, so these pastors have outlined a program for keeping in contact with their people which can be well used by smaller churches.

The first thing necessary is to have the address of all the members, prospects and friends to be kept in contact with. If the list is not long enough the pastor can well take it as a matter of personal visitation. But, if well kept most churches will find that this list runs from three to five hundred people. Members must be visited, and if prospects are to be won for the church, they too must be visited.

After the pastor has made his rounds among...
the people, this is not sufficient. It has been found that a system can be outlined whereby the people of the church will visit with the new members and the prospects. This is done by several different plans, but they all are somewhat as follows: A captain is appointed to look after the matter. He has access to the mailing list and all to be visited. This group is divided into lives and evenings according to geographical locations. And over each group some church worker is placed whose duty it is to look after those under him. He keeps a record of their church attendance. If any one is absent he knows it. He visits among those of his group. If sickness comes he reports the same to the captain, and the pastor makes a call, and flowers are sent. In fact this lieutenant, working under the captain, is the assistant of the pastor, in keeping in touch with all the members and the prospects.

Again definite contact is made by means of the telephone. When one is absent or away from the services or the city the lieutenant reports the same to the captain, and he in turn to the pastor. Then all three try to make a phone call as soon as possible. This shows that the church is interested in the absentee.

Post Card Campaigns are being used by many churches with much effectiveness. The plan is simple and cheap, yet worthwhile. Some pastors use a postcard to carry news of all the activities of the week, and mail these to the members and the friends on Monday. Others will use a printed postcard, carrying the subject and news about the revival services, and mail these each evening of the campaign so that they will reach the members and friends the next day, before the evening service. In this manner the constituency is kept in daily contact with the revival. Usually these cards are addressed beforehand, and all one has to do is to mail them.

In New Hampshire a Congregational church has worked out a plan by which men solicit other men for church attendance and Sunday school by means of a postcard. Attractive cards are selected with suitable designs, on which some simple message is printed, such as "I will be glad to see you at church next Sunday morning," or "Come and go with me to Sunday school next Sunday." These are mailed out to a list of prospective whom the men wish to interest. Of course it is necessary to follow up this with a personal contact.

The postcard is also used by churches to carry special announcements concerning the services of the church. We have made it a custom to mail out mimeographed cards before such days as Christmas Sunday, Easter, Mother's Day, etc. We find that the effort pays in added attendance and offerings.

Here again one's mailing list is very vital to success.

PERSONALS, BOOKS AND NOTES

The world changes tremendously fast. Only recently we read of the long journey the Mohammedans made across the sands of the deserts of Arabia on their pilgrimage to Mecca, their holy city. But today in the course of a few hours one can take a sight-seeing bus, from either Damascus, or Jerusalem, and be at that old, old city. Even some of the fanaticism which once shrouded this city of pilgrimages—for every Moslem feels that he must make this pilgrimage at least once in a lifetime—is now passing away. Once for a Jew or a Christian to enter Mecca meant death. Today some sightseeing Westerners have been allowed to enter the city and to see the sacred places.

Books on the New Testament. Last week a young man asked the writer for a list of books on the New Testament. I am passing on my suggestion with the hope that possibly others may be able to use the list:

First come the commentaries. I would place in this list the following: Adam Clarke's Commentary, Malby Henry's Commentary, Barnes' Notes on the Bible, Lange's Commentary.


For word studies in the New Testament, Vincent's Word Studies in the New Testament. This is a storehouse filled with seed thoughts for sermons, based on a study of the words of the New Testament. A knowledge of the Greek, while not necessary to understand the book, still is helpful.

If one knows a little Greek he will find much assistance in Alford's Greek Testament, and the Expositor's Greek Testament, as well as The International Critical Commentary. The last is unsafe to follow in places due to its modernistic trend.

For a geographical background of the New Testament, one can read, Smith's Bible Geography, Thomson's The Land and the Book (old), Newman's Seeing Egypt and Palestine, and other such travel books on Palestine. One's knowledge of Palestine can entirely change his conception of the Bible and its natural scenery if he will become acquainted with the land and its people through such books.

For an analysis of the New Testament, one will find such books as Vollmer's The Writings of the New Testament and Johnson's Thinking Through the New Testament helpful. Sell's popular books on the New Testament are also useful. These deal in a lighter vein with such as the life of Jesus, of Paul, the cities of the Bible, etc. For a popular discussion of the different books and writings of the New Testament all the writings of G. Campbell Morgan are uncalled, which can be easily located by a reference to the catalog of books in any library.

One may be criticized in making such a brief selection in that most of the books referred to are old. While such is largely true, save those books on geography, and the last on analysis, still they are necessary to the text, and represent doctrine as we view it. If one knows these works on the New Testament he will have the gist of the best thought of the ages on this sacred Book.

I would like to note one other book in this connection, while not on the New Testament, that every preacher should master. I refer to Chrisman's The English of the Pulpit. Here is a book which will teach us how to speak more correctly, to the more forcible English, and to strike our thoughts home as hot irons. Read it for inspiration, and master it for use.
The Conquest of Canaan
By J. A. Kring

If an apology or explanation is needed for bringing out a new book on holiness we want the author of this volume to speak to the question. Quoting from the Preface: "Hasn't the Bible doctrine of full salvation, the experience of entire sanctification by the baptism with the Holy Spirit, which produces purity of character and righteousness of conduct, the fall of man into sin, which darkened his intelligence, deadened his emotional nature and degraded his will, racial depravity and a universal remedy for a universal malady, been sufficiently discussed, explained and clarified so the wayfaring men, though fools, shall not err therein? It would seem so, and it may be true. However, we believe there is a line of moral and spiritual truth and a kind of wholesome, helpful instruction, taught in type from the historical account of the conquest of Canaan, that is peculiarly suitable and vital in its application, to the Christian life, that other writers have either overlooked, or else have failed to stress and make as prominent, as in our humble judgment the case seems to warrant. Hence this effort of your unworthy servant."

Speaking of this volume in the Foreword, Dr. J. B. Chapman says: "It is sound, clear, fresh and forceful. There is not an uncertain note within its pages and not a dull chapter in its whole scope. It should be read carefully and prayerfully, and it can be quoted as authority."

Dr. Chapman failed to mention one outstanding characteristic of the book—its comprehensiveness. There is no suggestion of abridgment or condensation in this discussion. The book has 263 pages; is bound attractively and durably in cloth boards and contains full page picture of the author.

Price $1.00 (We pay postage)
NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.
EDITORIAL NOTES

John M. Veersteeg in "perpetuating Pentecost" says, "For the sort of preaching that is to beget the pentecostal, nothing is more needed just now than the ancient challenge to the instantly herald: Most of us are so afraid to make fools of ourselves. We have fewer comphlexions about making fools of others."

The dread of being considered "unscientific" amounts to an obsession with many preachers. But "the fact is that psychology, despite all it knows now, is not competent to pass on Pentecost."

The question of the "morality of the preacher's vacation" is up again about this time of the year, and we recently discovered that there are really two sides to it. A strong church which pays its pastor a comfortable salary found that he was in the habit of using his vacation to fill strenuous preaching engagements and it objected, saying, "You are our pastor while on vacation, and we want you to rest so that when you return to us you will be stronger and better for the work at home." And for the grace of the preacher it is only fair to say that he cancelled his preaching engagements and will spend his vacation resting.

Old-time preachers used to estimate their success by the number converted and joining the church and by the number "declaring for the ministry." Now there are many who presume that "there are plenty of preachers." But this is only because they presume that the church is on the defensive and should provide preachers only when they are demanded (it is said that Constantine decreed that candidates for the ministry should be accepted only to fill the places of ministers who had died). But if Pentecost is to be in any manner perpetuated, we must have more preachers and better preachers and must push out to an aggressive claiming of the field for God. And so it is still in place to rejoice over the candidates for the ministry who have come out under your leadership, as well as to rejoice over conversions. And despite the sage sayings of worldly wise-aces, "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

There are indications of the swinging of the pendulum back toward aggressive evangelism. In fact the movements that show growth these days are the movements that lay stress upon evangelism. Education and institutionalism no doubt have their place, but souls are won to Christ and to membership in the church by the forceful, unctuous preaching of the gospel accompanied by sincere, urgent, preserving exhortation and thoughtful personal evangelism. It is well if the preacher is a financier and administrator, but it is better if he is also an exhorter and soul winner.

If you find profit in reading the Preacher's Magazine will you not call the attention of some brother preacher to it and ask for his subscription? Upon request, subscriptions can be made to begin with January, back numbers being sent upon receipt of the order. We receive many commendations which make us to feel that the Magazine is appreciated and that it is filling a mission. If it causes a preacher here and there to preach our glorious gospel better or to direct his church more wisely we are repaid.

Just now I saw a unique advertising plan. The church is entering into a revival campaign, so on one side of a card which is about eight by twelve inches in size are pictures of the evangelists and announcements of the special services. On the other side is a small picture of the church with the pastor's name and phone number, and below these are spaces for such names and phone numbers as the recipient of the card may want to insert. A hole at the top of the card suggests that it may be hung in a convenient place and used as a matter of reference.

THE SABBATH IN SCRIPTURE AND HISTORY

By Horace G. Cowan

XVIII. The Sabbath Under Grace

UNDER GRACE is a term used by the apostle Paul to designate the position of the Christian, in contrast with "under the law," or "under sin," showing thereby the superiority of the new life of faith in Christ over the old, legal life of the Jew, or the unbelief and disobedience of the sinner. "By grace are ye saved through faith," said Paul to the Ephesians; and that (grace of salvation through faith) not of yourselves: it is the gift of God." Salvation is not received by obedience to the law, nor by "works of righteousness which we have done," but by the grace, favor or kindness of God as a free gift, accepted by faith.

Grace is defined by W. J. Hickie, M. A., in the Greek-English Lexicon at the end of Westcott and Hort's Greek Testament, under charity and charisma, as "that which is bestowed as a free gift," and "that spiritual condition which God has bestowed, as a perfectly free gift, on those that are His, to enable them to do His will and to keep His commandments, which free gift, or charisma, Ernest Nevill has well defined as the power of a holy life, i.e., the implanted power to lead such a life." Therefore grace, the source of which is the love of God, is progressive in the Christian life, a stream whose flow brings power for worthy achievements.

Dr. Philip Doddridge said, "Grace first contrived a way to save rebellious man," which is fitly expressed by St. Paul, "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." And after this, having been "saved by grace through faith," as Dr. Doddridge further says:

"Grace taught my roving feet;
To tread the heavenly road;
And now supplies each hour I meet,
While praising on God!"

And this is in harmony with the experience of Paul, who said, "By the grace of God, I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whatsoever concerns and enters into the Christian life, whether growth, or service, the giving of time and means, or trials and tests, must be consonant with and yielding to grace. The sacraments and institutions of the Church are no exception; baptism and the Lord's Supper show forth the grace of God if rightly apprehended, and the Lord's day or Christian Sabbath memorializes the grace of our Lord Jesus Christ by which we are saved, which culminated in His resurrection from the dead, who was delivered for our offences, and was raised again for our justification."

The budding years of the primitive Church, in which also it began to send forth its branches to other peoples than the Jews, following the resurrection and Pentecost, were years of shifting scenes and the lingering from old ideals on the part of the followers of Christ. Perhaps the first faint breakups began with the disciples when, their Master showed an uncompromising attitude toward the traditions of the elders, and denounced the scribes and Pharisees as hypocrites and blind leaders of the blind, teaching, as He did, with the authority of Divinity and not as those who followed the traditions of men. Certain it is that the pentecostal experience swept away prejudices and opened the doors of faith to the Gentiles, when men of fifteen nations heard the gospel in their "own tongue, wherein they were born," and afterward "they that were scattered abroad went everywhere preaching the word."

But two events stand out as pivotal in the propagation of the Christians from the Jews. The one was the preaching of Christ to Cornelius at Caesarea, after Peter's vision of the great sheet let down from heaven, "wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air, which Peter was commanded to kill and eat; but he at
first refused, because those things were "common or unclean," being included in the list of beasts and birds it was forbidden to eat by the law of Moses. But a voice from heaven said to Peter, "What God hath cleansed, that call not thou common;" and when the message from Cornelius was delivered, asking Peter to go to Caesarea, he went without hesitation, "nothing doubting," for he knew that it was of God. When afterward men of Jerusalem challenged him, saying, "Thou wentest in with men uncleancircumcised, and didst eat with them," he showed them that in God's plan of redemption through Christ there was no room for such, and that was it; he said, "that I could not withstand God."

The other pivotal event was the preaching of the gospel to the Greeks at Antioch, and the sending of Paul and Barnabas, to evangelize the heathen. Under the Holy Spirit their work was successful, but not without opposition on the part of the Jews. Judaising proselytizers followed them, and taught the Gentile converts, "Except ye be circumcised after the manner of Moses, ye cannot be saved." This led to the council at Jerusalem, where the proposed subservience of the Gentile Christians to Moses was rejected, and the decision of the council, one of the most important and far reaching acts affecting the welfare of the early Church, placed the Christians as a separate community and with a religion distinct from both Jews and pagans.

"The Sabbath was not a source of contention at the council, as the pronouncement of James left that day to the keeping of the Jews: "Moses of old time hath in very city them that preach him, being read in the synagogues every sabbath day." But that day was not imposed upon the Gentile Christians, who were free from the law not only as regarded circumcision, but in whatever was included in the term "to keep the law of Moses," which certainly covered the Sabbath. And this decision was reached not only by the collective wisdom and belief of the assembled apostles and elders, but "it seemed good to the Holy Ghost, and to us," as the letter of the apostles, elders and brethren declared. The decision of the council came through divine inspiration, and thus was God's plan that the yoke of the law should not be imposed upon the neck of the Christians.

That a change was made for and on behalf of the followers of Christ, in the keeping of holy days, after the resurrection, has been the belief of the Church through the centuries; that such change took shape in the abandonment of the seventh day of the week and the observance of the first day, has been shown in the early and universal custom of the Church in keeping the Lord's day; and that this change was made through the coming of the Holy Spirit upon the apostles is the conclusion to which the words of our Lord lead us, Jesus said, before His passion, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will show you things to come. He shall glorify me: for he shall receive of mine and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you" (John 16:12-15).

Was this promise or prophecy of Jesus fulfilled? That it was is the belief of all Christians who accept the deity of the Holy Spirit, and who recognize the guiding hand of God in the planting and development of the Church. The following is a noteworthy opinion on the subject:

"But the venerable author of 'The saint's Rest' has shown that the Lord's day is certainly the day of the assembly of God, and perhaps the clearest expositor of the main points of this view. 'I believe (says he), (1) That Christ did commission His apostles to teach us all things which He commanded, and to settle orders in His Church. (2) And that He gave them His Spirit to enable them to do all this infallibly by bringing all His words to their remembrance, and by leading them into all truth. (3) And that His apostles by this Spirit did de facto separate the Lord's day for holy worship, especially in the primitive Church; (4) And that this change had the very same author as the Holy Scriptures [the Holy Ghost in the apostles], so that fact hath the same kind of proof that we have of the canon, and of the integrity and uncorruptness of the particular Scripture books and texts: and that, as so much scripture as mentioneth the keeping of the Lord's day, expounded by the consent and practice of the General Council from the days of the apostles (all keeping this day as holy, without the dissent of any one sect, or single person, that I remember to have read of), I say, if all this history will not fully prove the point of fact, that this day was kept in the apostles' times, and consequently by their apostles, then the same practice must be continued to prove that any text of Scripture is canonical and uncorrupted; nor can we think that anything in the world, that is past, can have historical proof."—


Moreover, the writings of the apostles show that the observance of the seventh day, or the Jewish Sabbath, was not binding upon the followers of Christ, who "are not under the law, but under grace." (Gal. 5:1).

Paul says, "One man esteth one day above another: another esteth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." (Rom. 14:5, 6). This text has been perverted by those who do not wish to keep a Sabbath day, in order that they may "esteem every day alike," and equally to labor or seek recreation on all seven days of the week; but this was not the teaching of Paul, whose admonition concerned the keeping of the Jewish Sabbath by Christians. The Jewish disciples might keep the seventh day, if they chose to do so as Jews, and it would be a matter of indifference to the Gentile Christians who were not under any obligation to observe that day, but who esteemed the first day because of the resurrection of Christ. As Weymouth says, "He who regards the day as sacred, so regards it for the Master's sake." There was entire liberty of opinion and action among the early disciples of Christ concerning the keeping of holy days, the eating of meats or of herbs, and other non-essentials, according to the apostle Paul. And he has not left in doubt the purpose of the Mosaic law and its relation to thebelievers in Christ. "It was added because of transgressions (for the sake of defining sin—Weymouth), till the seed should come to whom the promise was made... Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus" (Gal. 3:19, 24-26).

The law of the Sabbath with its death penalty for violation thereof was done away at the table in the holy place, and its sabbatic years and jubilees is not in force for those who are the children of God by faith in Christ Jesus. Paul said to the Galatian Christians, whose faith had been disturbed by Judaizing teachers, "When ye knew not God (when they were idolaters), ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years." (Gal. 4:8-10).

The converted heathens of Galatia had been approached by Jewish proselytes who taught them that except they kept the law of Moses they could not be saved; they should, therefore, be circumcised, observe the Sabbath days and new moons, keep other commandments and sabbatic years, and the influence of the Judaizing teachers was so potent that the Galatians were in danger of being drawn away from Christ to Moses, or from the liberty of the gospel to the bondage of the law.

The apostle illustrated his teaching by the allegorical method. First, the child having come to legal age, or to the completion of his studies, is "no longer under a schoolmaster," and for the "children of God by faith in Christ Jesus... There is neither Jew nor Greek, neither is there male and female (in the sense that these races or classes have any peculiar advantage before God): for ye are all one [on an equality as to position] in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:26-29)

The promise of salvation through Christ, the seed of Abraham, was given before the law, and its fulfillment in Christ made void the law, the work of the schoolmaster ceased.

Second, being an heir the child is exactly that person who is over him, "until the time appointed by the father," when the heir becomes a son, and enjoys rights and powers which were not before his. By the coming and the redeeming work of Christ those who were servants under the law are over him, "unto the time appointed by the father," when the child becomes a son, and enjoys rights and powers which were not before his.

Third, the two sons of Abraham, Ishmael, by Hagar, a bondwoman, and Isaac, by Sarah, a freewoman, were typical of the two covenants, the law given at
Mt. Sinai, but which afterward had its seat at Jerusalem, and the gospel of the grace of God from the heavenly Jerusalem. Upon the principle that "like produces like," the bondwoman, or the law could only bring forth bondservants, and the freewoman, or the gospel is the mother of the free sons and daughters of God. "So then, brethren, we are not children of the bondwoman, but of the free. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 4:31—5:1).

Christian liberty in nonessential is the lesson the apostle would impart to the Galatians and Romans; and the same truth he found it necessary to impress upon the Colossians, as he found similar conditions prevailing at Colosse, where Jewish proselytes had agitated the minds of the Christians over meats and drinks and Sabbath days. Paul therefore said to the Colossians, "Let no man therefore judge you in meats, or in drinks, or in respect of an holyday, or of the new moons, or of the sabbaths: which are a shadow of things to come but the body is of Christ" (Col. 2:16, 17).

He gave this exhortation on the basis of the authority of Christ and the sabbaths, because the law observance concerning the eating or not eating of meats, drink offerings, feast days, and the observance of the first day of the month and of the Sabbath was blotted out and made useless.

But is the Sabbath nonessential to Christians? May not the texts quoted from Romans, Galatians and Colossians be used against keeping the Lord's day or Christian Sabbath? There does not seem to be any good reason why they should be so used. On these texts Dr. Henry says, "No testimony can be more decisive than this in favor of the fact that the Sabbath was of obligation no longer. . . . In the Galatians and Colossians he (Paul) is treating entirely of the Jewish law. Not sabbath days, are before his thoughts, but Sabbath days, festal seasons or times (as the seven days of the Passover), new moons, sabbatical months, sabbatical years, all of them distinctive features of Judaism, are aimed at. He is not talking, so far as we can gather his thoughts from the context, of anything Christian but simply protesting against the retention of anything Jewish. The very terms he uses, will not include Christian days, they are essentially Jewish."

Paul says, moreover, that the meat and drink offerings, the feast days, the new moons and Sabbaths were "a shadow of things to come; but the body is of Christ." A shadow faintly represents or exhibits imperfectly a body upon which the light shines. In this there is an evidence of the reality of the body, and that it is not far distant. "The feast, the offerings, and the Sabbaths of the Jewish law were shadows of that which, more substantial and enduring, was to come later; they foreshadowed or typified beforehand the body of the Lord. The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). The law provided rest for the body, Christ gives rest for the soul.

But did not Christ keep the Sabbath during His earthly ministry, and should we not follow His example? His custom was to go to the synagogue and take part in the services on the Sabbath day; but He broke the Sabbath, according to Jewish tradition, by healing the sick and afflicted on that day, and He proclaimed Himself as the Lord of the Sabbath day, and greater than the temple, in which the Sabbath was profaned by the sacrificial work of the priests, who were blameless. And if the Lord made all things, and in the beginning made the earth and the heaven, could the Sabbath for the Sabbath, could divinely thrust aside the traditions of the elders concerning the keeping of the sacred day, and as divinely abrogate the law which would put a man to death who would pick up sticks to build a fire on that day, with other burdensome laws, could He not also through the Holy Spirit say to His apostles, after His resurrection and ascension and the gift of the Holy Spirit to His followers, (he having sent the Spirit to guide them into all truth, because they could not bear the many things which he had yet to say to them before His passion), that another day was to be given them for His worship, even the day upon which He arose from the tomb as the conqueror of death and hell. After His resurrection Jesus never went to the synagogue on the Sabbath; His mission was not now to the lost sheep of the house of Israel, but His disciples, with whom He met on the first day of the week in the garden where He was crucified, and which was an upper room in Jerusalem where they were gathered together, or went with them and talked with them as they walked by the way, and one day walked with them "as far as to Bethany," where He ascended to the Father, now had a commission to "go into all the world, and preach the gospel to every creature." And on the day of Pentecost, also the first day of the week, the Holy Spirit came upon the disciples, and the Church of Christ was born that day, when three thousand souls turned from the vain observance of the law which could not make them righteous, to find salvation through the grace of God and the tree.

But did not the apostle Paul go to the synagogue on the Sabbath, and take part in its services? Yes, to preach the gospel and to prove to both Jews and Gentiles that Jesus is the Christ, the Saviour of men; but he also found other places of worship, and on the first day of the week he met with the disciples at Troas and preached unto them; and he also gave instructions to the churches of Galatia and Corinth. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:2). Seventh-day writers have asserted that this could not mean an assembling and collection on the Lord's day or Sunday, but during the day, or the Sabbath. He was a private reconvoking by home of each one of his weekly prosperity, and the laying aside by him of the offering he would make to the cause presented by Paul. But on this subject the learned Dr. M. Henry, as quoted by Dr. Hengel, has presented some illuminating comments. "Macknight thus translates the passage: 'On the first day of the week, let each of you lay by a certain sum by itself, according as he may have prospered, putting it into the treasury, that when I come there may be no collection.' And he observes, 'The common translation, 'lay by him in store,' is inconsistent with the last part of the verse for according to that translation, the collection would still have been made at the apostle's coming.' The rendering (translated 'to lay by in store') he thinks refers to the church's box or treasury. Finally, he says, 'From this passage it is evident, that the Corinthian brethren were in use to assemble in the first day of the week for the public assistant to the poor.' And a happy apostle gave the same order to the Galatians, they likewise must have held their religious assemblies on the first day of the week."

There remain two other texts to be considered. In Hebrews 3:7-11, 4:1-11, a salutary warning is given to Christians to profit by the fact of the children of Israel who failed of entrance into the promised land, because of unbelief. Canaan was an antitype of the Sabbath, a rest to the people of God after their long and toilsome journey through the wilderness; but "they to whom it was first preached entered not because of unbelief," and their "carcasses fell in the wilderness." The lesson for the Christian is that "another day" has been spoken of by God; the rest of God on the seventh day, and its antitype, Canaan, fails to prove a rest to those who believed not; "Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not because of unbelief: again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts. For if Jesus [Joshua] had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest (sabbatismos, keeping of a sabbath) to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his." This passage is not usually quoted as a proof text for the Christian Sabbath, or first day of the week, but is held up as a hope of a heavenly rest, (as they understood that what remains is here now, and nothing to be received later. The rest that remains for the people of God is a present possession, received and entered into by faith: "For we which have believed do enter into rest.""

God rested or ceased from the work of creation, the Jews rested or ceased from his labor at sunset of the sixth day and rested the seventh, and the Christian ceases from sin to find a Sabbath in his soul through faith in Christ. He also ceases from his labor on Saturday night, and enjoys a Sabbath on Sunday. Why not? But is it "the" Sabbath? "The Sabbath" is a term much made use of to indicate the seventh day of the week, in imitation of the institution of the Sabbath among the Jews. It is interesting to notice in this connection that at the first naming of the Sabbath, in the sixteenth chapter of Exodus, as given in our common English Bible, both in the King James and the Revised Version, the latter is somewhat vague, the reading is, "the rest of the holy sabbath," and in the Revised Version, "a solemn rest, a holy sabbath;" verse 25 reads, "a Sabbath," and verse 26, "the Sabbath," in both versions, and again
verse 29, "the sabbath." The following comment on these verses is believed to be correct: "In the Hebrew phrase here translated 'the rest of the holy sabbath,' and that in that translation 'a sabbath' in verse 25, and 'the sabbath' in verse 26, the article is wanting; and consequently instead of using the definite English article in the first and third instances, our translators ought to have used the indefinite, as they have done in the second instance. The words in verse 23 mean literally, 'A resting of a holy sabbath to Jehovah is tomorrow.' In verse 29, where the article is prefixed, it is prefixed not to be translated in the phrase 'the sabbath,' the institution thus now being spoken of as known to the hearers. This distinction between the 29th and the previous verses in regard to the article, is preserved in the Septuagint, and in De Wette's translation. . . . . . The true rendering of these verses ought to be kept in mind while judging whether or not the sabbath is in this chapter spoken of as an institution previously known to the Israelites."—Literature of the Sabbath Question; by Robert Cox, F.S.A.

"The Sabbath" refers, therefore, primarily to the Jewish institution, under the law, with penalties attached for its violation: "sabbath," on the other hand, applies both to the original day of rest at the creation, and the Lord's day of the Christian dispensation, a day which betokens cessation from sin, as well as providing for bodily rest.

The last word in the New Testament on the Christian day of rest and worship is, "I was in the Spirit on the Lord's day" (Rev. 1:10). The following comment is instructive: "The phrase Lord's day occurs but once in the Scriptures. This phrase is short, apt, complete. It expresses conveniently and accurately the familiar thought of the Church. The peculiar relation of this institution to the risen Savior, as a celebration of His assumption of a majesty, including His subjugation of nature as well as of nature's destroyers, is in a peculiar, homage and allegiance ascribed to Him by this unique design. Thus, the two words of this short Scripture phrase imply a comparison of his day with the Mosaic Sabbath, and of his Lordship with that of him who ordained the seventh day as a sign to Israel. The comparison is with these alone. No day of the heathen, no leader of men, has ever been honored with such a day. . . . . . But the Church on her Lord's day has always worshiped her Lord Jesus Christ."—Eight Studies of the Lord's Day.

In the ages of darkness and superstition, from the sixth to the twelfth century, the term Sabbath was applied to the Lord's day, and its observance in harmony with Old Testament laws and precedents began. Under the Puritan regime in England and the New England colonies the name became irrevocably attached to it. The Puritans discarded the name Sunday, as savoring of a heathen origin, and while they loved the term Lord's day, yet the Sabbath was the favorable title with them for the first day of the week; and today the name Sabbath is an inheritance from the Puritan age which the Church will not surrender. And truly it is the Christian Sabbath, the day of rest for body, mind and soul of all who live by faith in Him who on that day rose again from the dead.

But the major question with many is, How should it be kept? The testimony of the fathers is that in the early days of the Church it was a day of joy and gladness because of the resurrection, and to those who have risen from the death of sin to the life of righteousness in Christ there is rejoicing on this day. But the attitude of the Church today on the Sabbath is largely Puritanical, and our thought and observance of the day are derived from the thought and customs of our Puritan and Covenantant ancestors in England, Scotland, and the New England colonies. Not that those were necessarily evil and should be repudiated, but however our Scotch and Puritan forefathers may have erred on the side of strictness against many things which are now regarded as indifferent or matters of course, we owe what order and calmness, and the habitual attendance at church on Sunday, which we now possess to the regard for the Sabbath held and bequeathed to us by those who sought "freedom to worship God" according to the dictates of their conscience, in England, Scotland, Holland, and "on the wild New England shore."

That there should be the suspension of labor, business, court proceedings, legislative sessions and schools on the day of rest is generally recognized and provided for by statute, and the police powers of the state may be invoked against the interruptions of the gods of business and pleasure within the peaceful hours of the Sabbath. That Christians should assemble for worship in the Lord's house on the Lord's day, "not forsaking the assembling of ourselves together, as the manner of some is." (Heb. 10:25), a custom dating back to Pentecost, at least, and honored by the Lord's presence in Spirit, is beyond dispute. That works of necessity and mercy should be done on Sunday is shown by the example and teaching of Christ.

Many questions of Sabbath observance arise which may be settled only by the individual conscience: "We have no such custom, neither the churches of God" (1 Cor. 11:16). The following are taken from actual discourse: "If it is a sin to shave on Sunday," yet many good men shave every day, while some who perform that task but once a week may not have the leisure for it on Saturday. "I have not ridden on the street cars on Sunday for twenty years," said one Christian; but another, "I could not go to church on Sunday, if it were not for the street cars." "I will not mail a letter which cannot reach its destination between Sundays," said a preacher, but many church members write letters, post them and get their mail on Sunday without conscientious objections. A minister had an engagement to preach for a brother minister on Sunday evening, six miles from his residence; he ordinarily rode a bicycle, but owing to the popular use of the wheel in pleasure seeking on Sundays, he walked the six miles; another min- ister took the train to reach his Sunday morning appointment, and returned by the same route in the evening.

The making of many rules to govern the conduct of men and women on the Sabbath was essayed by the Rabbinical Jews, and by the Puritans and Scotch Presbyterians, but the one met with the condemnation of our Lord, and the other yielded to more liberal and enlightened thought. We are not under the law, but under grace, "the power of a holy life," and on Sunday and all day such life will show forth the praise of God.

"In holy duties let the day,
In holy pleasures pass away;
How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end."

GREAT PREACHERS I HAVE KNOWN
By A. M. Hills


On March 13, 1895, Dr. R. W. Dale of Birmingham, England, died—one of England's greatest nonconformist leaders, leaving the famous Carr's Lane church without a pastor. The officers and members hastened in a formal and dignified, but very tender way, to urge St. James church to give up their much-loved pastor, and urge young Jowett to come to Birmingham. He was torn with conflicting emotions, and begged his people for sympathy, forbearance and prayers. After two weeks of prayerful reflection he decided to go, and they sorrowfully granted his request. In his farewell sermon he said:

"In my ministry in Newcastle I have learned this lesson—that sin is mighty, but that God is mightier. I have learned that man is impotent to redeem himself, but that no man need be regarded as beyond redemption. I have learned that for the ruined life there is a power and a joy unspeakable. I have learned that the care and the misery of this church are in the homes where Christ is absent. I have learned that the happiest and most beautiful homes connected with this congregation are the homes of the redeemed. These are the lessons of my ministry, and I declare with a glad and confident heart that Jesus has power and willingness to redeem everybody."

Carr's Lane Chapel for three-quarters of a century had been a stronghold of Evangelicalism and a center of missionary zeal. Dr. Dale's historic ministry confirmed and broadened this influence and authority. When he began his ministry there he was told that the people would not stand his doctrinal sermons. "They will have to stand it," he answered, and he persisted and made his people listen.

The responsibility of succeeding Dr. Dale
braced Jowett to the exercise of his fullest pow-
ners. There is a sense in which it made him. He exclaimed to a friend that he had been in a peril of mere pettiness in preaching (the peril of all preachers of great literary style), but carrying on Dr. Dale’s work, and resting everything his ministry on the work of his hand, Jowett labored at the pulpit, and began to preach on the great texts and themes.

In his opening sermon at Carr’s Lane, Jowett said, “I have to take up the work of a man who moved with rare and reverent intimacy among the greatest men of the Christian religion. This pulpit has never been belittled by the petty treatment of small and vulgar themes. The familiarities of this pulpit have been sublime. If the stones of this building could be made to speak, I think all their utterances would gather round about the redemption wrought for us in Christ. The secret and the hidden things of God have here been opened and revealed. But a man who is to know the secrets of the Lord must live in the secret place; and in that secret place my salvation has been hidden. It is the thought of his spiritual intimacy that humbles me as I now assume to sustain his work. . . . But then, it is my joy and encouragement to know that I serve the same King. The same res-
sources are to me as were to him. The Holy Spirit is pledged to sanctify me and to lead me into the truth.”

Dr. Dale’s greatest legacy to Jowett was the personnel of Carr’s Lane church—the body of strong, consecrated men and devoted women who served the church with single-minded loyalty and efficiency. The financial affairs of the church were in the hands of capable men of business who were no less concerned about spiritual in-
terests. This emancipated Jowett from a thousand cares and left him free for the work of preaching to which he wished to devote all his strength. To such a fellowship of saints and such an efficient helpfulness and co-operation of godly souls did young Jowett come when he be-
came Dr. Dale’s successor. In this congenial atmosphere he flourished and broadened and deep-
ened. As a preacher he reached his zenith of pul-
pit power in the sixteenth years of his second pas-
torate. In his later years in New York and Lon-
don he figured more prominently before the world. He heard the great preachers of America and thought them superb; but in a general way in any preachers we heard abroad. We noted of course the noble voice, the finished diction, the literary style, the melody, the force and careful, faultless homiletical art of Dr. Jowett. We felt the force of the truth he preached and noted his faultless homiletical method. But it did not

dawn upon us that we were listening to the man that was soon to be called to New York, Fifth Avenue church, and to be heralded as “the greatest living preacher!” He was indeed great, but we think the estimate of his greatness was exagger-
ated.

One of the achievements of Jowett in his Birmingham pastorate was the building of Dig-
beth Institute. It has been called “Jowett’s Mon-
ument in Birmingham.” He put his heart into it and dreamed it into existence and had his dream take shape in stone and wood. Almost within a stone’s throw of his church in Birmingham there were slums so grimy and unsavory that they were a standing reproach to the Midland City. In this section the death rate was twenty-four to the thousand, and there was a salon to every 250 people. Squardon, vice, disease and crime rife. Into this noisome region Jowett asked his church to plunge. They put 25,000 pounds into it to give the people a chance to live healthy and de-
cent lives, to bring them a distinctively human in-
fluence. He gave them sympathy and help to their minds, their bodies and their souls. “Jowett stood,” he declared, “for pure living, for clean hearts, clean lips, clean ears, clean hands, clean reading, clean lectures, clean amuse-
ments, clean habits and clean buildings.”

Dear Dr. Alexander Maclaren,—by way of kindly warning, told Jowett that “It would take a lot of billboards to make a Christian!” But these institutional churches were the seed of the hour, and Jowett went on. Digbeth was designed to serve as a church for worship, as a hall for concerts and movie theaters, and as a palace of rec-
reation. Jowett’s aim was to erect the finest equipped mission in England, and he succeeded. “Perhaps the proudest moment in Jowett’s life was when, January 16, 1908, Mrs. Jowett turned, with a golden key, the lock of Digbeth Institute and declared it open.”

In 1906 Jowett was elected to the chair of the Congregational church. In 1909 he was elected to the Presidency of the National Council of the Anglican Church. In his address he said: “The multitude is not sick of Jesus; it is only sick of His feeble and bloodless representation!” When once again a great church appears, a Church with the Lord’s name on its forehead, a Church with One, mus-
cular limbs to face the future; and armed with the forces of sacrifice, the multitude will turn their feet to the way of God’s commandments.”

In his “Free Church Presidency” address he said, “Everything is not right among us (preach-
ers). We may be busy, but we are not impres-
sive. We may interest, but we do not constrain. We may tickle men’s palates, but we do not make them feel the bitterness of the cross. We may offer them entertainment, but we do not amaze them with the overwhelming glory of God.”

“ar great general from the apostolic age down to Spurgeon or Newman, Binnie or Dale, there was a range, vastness, and color which seems to have been lost. We are not going to

each our action by the impoverishment of our thought. A skilled theology will not produce a more indifferent philanthropy. You cannot drop the big themes and create the great.

The note of vastness had to be recovered in mod-
ern preaching. All practical duties have their

1906 07-08-22
supporting eighteen missionaries in the foreign field. It would be the opportunity of his life, furnishing a greater auditory from which the precious gospel would go to the ends of the earth, and the greatest opportunity in the whole non-episcopal Protestant world. He told the Fifth Avenue church he would accept their call, but not the munificent salary they offered him. It was larger than his needs. If money came his way in New York he would give it away. "He was not preaching for money, but for souls."

The people of England looked upon Dr. Jowett's going as a public loss. The king and queen commanded his presence at a state dinner at Buckingham Palace, March 1, 1911. They told him in private that he went with the good will of his king and queen. He beautifully interpreted it as "the gracious act of a gracious monarch towards the American people whom he was going to try to serve."

Jowett began his ministry in New York, April 2, 1911. The church was packed by a greater audience than it had ever held before. The theme of his sermon was "The Compassion of Christ." It was "a cloudless sense of right, a blinding resistance against error, a definite perception of sinfulness, and a glorious purpose to ransom and redeem. That is the gospel. I have come to preach, the gospel that has saved me, and blessed and holds me—the gospel that is more than sufficient for the infinite patros and sufferings of human life."

A reporter said, "It held the congregation in a spell for forty-five minutes, but many of those most pleased could not tell just how the effect was produced. They would have had difficulty in picking out a single passage which critics would rank as eloquence."

Dr. Jowett wrote back to England, "The crowds are enormous, but that counts for nothing. The real test will come when the preliminary sensations are over and I get into the ordinary stride of my ministry." He wrote to another friend, "The people are hungry for the Bread of Life. The bishop of New York called on me. He told me that people are starving on merely social topics and essays on remote themes. He believes that there is a tremendous opening for evangelical preaching."

The greatest surprise I have had has been in reference to the character of Fifth Avenue church itself. There is the same wonderful body of praying women here, and devoted Christian men that I had at Crew's Lane. The services reverent and orderly and I do not know that there is an item that I care to change. I am learning to resist the outside pressure to go here and there. I do not know what those ministers spend in their studies. I shall allow nothing to interfere with my morning in the study. If the pulpit is to be occupied by men with a message worth hearing, we must have time to prepare."

Of course Jowett had crowds. A foreigner coming to the city with so great a reputation as an orator would draw crowds. There are enough church tramps in a city of four or five million people to pack any audience room—and keep it full. His second Sabbath service gave ministers a chance to come as it was held in the afternoon at four. A description by Dr. Palmer will fairly describe his New York ministry:

"The power and influence of Dr. Jowett's preaching in New York can never be estimated. To be in the pulpit and see the response of the great congregation was an experience never to be forgotten. The assembling of that congregation was wonderful to behold. Multitudes pressed in as if the crisis of their life were at hand. They were eager for the message from the throne, the perfection of his mastery of himself in every gesture and expression—all served to reveal how he was possessed by the truth he had to utter. He made his hearers feel how near and how real Jesus Christ is. He never failed to do that."

"And what a congregation he had! I have counted four bishops of the Episcopal church at one service. It was not uncommon to see as many as three hundred ministers present on a Sunday afternoon. Priests of the Roman Catholic church and rabbis of the Hebrew people. The President, members of his Cabinet and prominent state ministers attended the service from time to time and frequently desired Dr. Jowett's views on national affairs. The representative men of business and labor were there. Men of letters and professional men and women were among his admirers. And then a wonderful company of missionaries and travelers sought the opportunity to hear him. And the poor were there. All who could get in were welcome. And while the services were in progress great decisions were made. People were moved to tears. Many came forward and said they had quietly accepted Christ."

This went on and on. But the World War came on and England was a great sufferer. Jowett's heart was torn with anguish, and he longed to comfort and help his people. His officials in the church and the prime minister of England and noble statesmen beg him to return. Meanwhile President Woodrow Wilson and other eminent Americans begged him to remain in New York. The Westminster church of London pressed his case, and won. Probably Dr. Jowett's sympathy and heart overruled his head. He wrote farewell to Fifth Avenue church April 14, 1918, and the greatest throne of pulpit influence the world had for him was vacated needlessly by his own choice."

In his farewell Jowett spoke with tender affection of America and its people. "There will," he said, "be no public man in all Britain who will be able to speak with such intimacy as I shall command of the heart of the American people. I return as an ambassador of your affections."

On Sunday morning when he assumed the pastorate of Westminster Chapel the congregation filled every nook and corner of the building. Mr. Jowett was there, and the prime minister went into the vestry to give Jowett a cordial greeting. President Woodrow Wilson sent his regret at America's loss, and her blessing. The multitude of messages of welcome from all England overwhelmed him.

He described his seven years in America as a period of continual enlargement, and "ten thousand new points of view." The English people noticed that his voice had a fuller note and a wider range; his manner was more confident, and his style of speech was more vigorous and direct. The Christian World said, "It is a robust, professor Dr. Jowett that Fifth Avenue has sent back to Westminster Chapel." The most noteworthy gathering held in his honor was a dinner at the House of Commons attended by over sixty members of Parliament. The prime minister in a brilliant speech said, "The loss of a great preacher was an irreparable loss. No country in the world owed so much to great preachers as Great Britain. And there had never been a time in our history when our future depended so much on the influence of the spiritual central that would be made to the multitude."

"After the exhilarating climate of New York in winter and spring the atmosphere of London began to sap his nervous force. London has a strange way of exciting a heavy fall upon men who enter her gates after the age of fifty. Jowett made the discovery at once. He had to abandon the idea of a midweek service. The inherent defects of the building subjected him to a strain. "The very building," he said, seems to be possessed of a subtle kind of antagonism, dreary and chilly, with a double tier of galleries. It has only one redeeming feature, its great capacity. It easily seats 2500 and can crowd in 3000."

November brought a sudden end to the World War. With all our griefs giving themselves over to indulgence and hilarity, Jowett arranged for a great Thanksgiving service at Albert Hall, holding many thousands. The royal family and the nobles of the city and nation were there to worship God together "for the first time in history! Amid the hush of the great audience Jowett's voice, mellow and melodious, carried through the vast spaces of the Albert Hall the message of thanksgiving to God to the most distant listeners."

By the invitation of the bishop of Durham, Jowett presided at Durham Cathedral on the day of the commonwealth's no-conformist habit preached in the English Cathedral. He later preached in several English state churches in the interest of Christian union. He preached a sermon with a new 'social' note in it that attracted attention. His theme was "Strengthen; that ought to be pulled down."

(1) The British Factory System. (2) Money Worship. (3) Carnality. (4) International (calousy and ill-will."

On Sunday, December 17, 1917, he preached his last sermon. He lingered a year afflicted with incurable weakness from exhausted vitality from which he could not rally. He passed quietly to his, eternal rest December 19, 1917, at sixty years of age. His funeral occurred December 27, and his cremation followed. Tributes of affection poured in from the throne, the pulpit, the platform, the press of many lands, and from the ends of the earth.

What lessons shall we draw from this great life?

1. The value of a noble and well modulated voice, and perfect pulpit manners and eloquence. And he has to wonder of it. The one who environs his marvellous eloquence he said, "I have never
studied elocution under anyone—have never taken a lesson in the art in my life. I speak and gesture unconsiously. If I owe anything to anyone it is to my dear mother. She was one of the most beautiful speakers I ever met."

2. He was full of humor at home and in his letters, but abhorred it in a sermon. The people were not at church to be amused, but to be taught of God and brought to Him. He used to say it is always perilous when a crusade is led by a jester.

3. Again and again he declared that people were hungry for the Bread of Life. It was the mission of the preacher to herald salvation by the Son of God.

4. He put every power and faculty he possessed into his preaching. "If he animate his sermon out word for word with the strength of hisrievness, done without haste and at the cost of Infinite labor." "Pay sacred heed," he said to the Yale students, "to the ministry of style." The grace of speech that made his sermons so famous cost him an almost travel of mind and spirit.

With prayer and fasting he paid the price for those finished discourses which seemed so artlessly perfect. He then preached them from memory, with the manuscript always in the pulpit. He considered this great. He supposed he was preaching extemporaneous from an outline, so skillfully did he turn the leaves.

5. In later years his prayers were also thought out, and written out.

6. He continually preached on the great texts and themes, the infinite grace of God in Christ and salvation from sin, the solemn wonders of the Cross, Divine Forgiveness.

7. The theology he preached embraced few doctrines: (1) The eternal love of God was the basal doctrine. (2) The reality and sinfulness of sin, guilt of sin, and fear of death. (3) God seen in Christ the divine Son, reconciling the world unto Himself, "full of grace and truth."

But Jowett cannot be ranked as a great theologian. No school of theology can claim him. At Edinburgh he was trained in Calvinism, but he did not preach it. Jowett was profoundly influenced by Drummond. But Drummond was not a lucid thinker. He mistook analogy for identity in his famous book, "Natural Law in the Spiritual World." There is no such thing. The physiological law that develops a call into an organism that yields a ton can develop a sinner into a Saint Paul, or produce the spiritual character of an angel in the higher and different realm. Only nebulous thinking can ever attempt to make it seem otherwise.

Dr. Jowett did not take sides between Old Theology and New, between Fundamentalism and Modernism, between the inspired, God-given Bible of the Christian centuries and the hodge-podge conglomeration of myths and fables bequeathed us by Higher Criticism! "He told an intimate friend," says his biographer, "that he agreed with and preached eleven-twelfths of what Rev. Reginald J. Campbell called the New Theology." The truth is, Campbell divided the faith of man, miracles, inspiration, the deity of Christ, the atonement, the resurrection and the Trinity. He was such an infidel blatherskite that the leading infidel editor in London said in his paper, "I am as much of a Christian as R. J. Campbell, and he is as big an infidel as I am!" Campbell wrecked the greatest and most influential Congregational church in the British realm, and was cast off by his people. If dear Dr. Jowett said about his own preaching what is reported above, he misrepresented it. Again his biographer says, "Jowett spoke oftener of Readjustment than of Atonement." But the Bible must be rewritten to give his meaning. Read it further, when, by request of the holiness leaders of England I was writing a book pointing out the errors of the teaching at Keswick, Dr. Jowett was praising Keswick. His writings do not show that he knew the A. B. C's of the great scriptural doctrine of holiness.

I have written thus reluctantly, simply in the interest of truth. Dr. Jowett was a very great preacher who filled the public eye of the two greatest nations of the world as perhaps no other preacher ever did. His biographer does not tell us at all how many of his converts joined his churches by profession of faith. We hope many. But we grieve that so mighty a preacher, in a time of such vast theological defection, preferred to be silent on the most transcendent issues, instead of "contending earnestly for the faith which was once for all delivered unto the saints."

I step, I mount where He has led;
Men count my callings o'er—
I know them, yet, though self I dread,
I love His precept more.

Obhausen has translated even in this passage, but he continues, "For we also are forgiving every one that is indebted to us." Thus it would seem that the fundamental meaning is found in the word "debtor." This idea is enhanced by the fact that in the verse which follows the close of the prayer and which constitutes a comment upon this petition, we have the word trespass used as a synonym. Accordingly the word, "sins," cannot be the primary thought. Therefore the question as to its meaning in this form of prayer is, "What is implied in that word "debt?" Stiler analyses the thought thus: "Under this is included all that over which the saints have yet to mourn, down to the minutest shortcoming and transgression in doing good and the practice of mercy, down to the most secret defect of unholiness or imperfection in good works." The implication of the word "debtor," then, would be that of fault rather than sin in its primary signification. Everyone recognizes that he is beset with faults and day by day he can rightfully pray a prayer of forgiveness for these, but on the other hand there is a feeling that man once established in a filial relationship with God should not repeatedly be praying, "Forgive us our sins." Yet when we note the terms of the very one used here in the petition for forgiveness, that it is the sorit which indicates action at a single point or the simple occurrence of the act; an instantaneous act set over against a repeated or continuous act we may feel to interpret with Wesley, "Give us, O Lord, redemption in thy blood, even the forgiveness of sins: as thou enabest us freely and fully to forgive every man, so do thou forgive all our trespasses." Herein the thought is not that we should continuously pray, "Forgive us our sins," but that measure of forgiveness might be established for us that we establish for others. The substantiation of the translation of the word "debtor" by sin would be drawn from the parable of the two creditors. Either interpretation contributes to the fulness of the meaning of the petition, and possibly both ideas are included.

Following the petitions in sequence we come to the third, which reads, "And do not bring us into temptation." Here again the question centers for the most part on the meaning of a word, that is temptation. Vincent states, "It is a mistake to take it in its more general way as parallel to solicitation to evil. It means trial of any kind, without reference to its moral quality (Cf. Gen. 22:1; John 6:6; Acts 16:7; 2 Cor. 13:6). Here generally of all situations and circumstances which furnish an occasion for sin." Accordingly there would be expressed in this prayer humility rather than presumption, a proper estimation of the power of evil and the corresponding weakness of man. None will desire to be led into temptation, for they know the limitations of their own strength. If we are led into temptation, "God will provide a way of escape," says Hastings, "we will not hesitate to go with Him into any experience, however perilous it may be. He that saveth his life shall lose it. Yet so much is involved in temptation, such possibilities of defeat and failure are dependent on the issue, that we dare not desire to enter into it. It is presum ptuous to clamor to be led into the conflict. More than once Jesus warned His disciples to watch, that they might not enter into temptation. He knew how inadequate their courage and strength would prove in battle with the evil one, how their faith would fail in the moment of assault. Whatever may be the test, whether some severe trial, or some sore perplexity or yet again a tense temptation from the enemy, no one will gladly go to the conflict, but will desire that, if possible, they may be spared the "trying of their faith."" Concluding these four petitions comes the one, "And deliver us from the evil one." This relates itself in close connection with the preceding petition and in the Greek constitutes one sentence with the foregoing. Accordingly the thought would be that this is that, even though one must needs endure temptation, he may not come into the power of the evil one, that there may be a way of escape so that he shall not be tempted above what he can bear. Thus we all pray in the words of the hymn:

"In the hour of trial, Jesus, for me, last by base denial I depart from thee; when thou seest me weaver, with a look recall, not for fear or favor suffer me to fail. With forbidden pleasures, would this vain world charm, or its sordid treasures spread to work me harm, bring to my remembrance Sad Gethsemane, or, in darker semblance, cross-crowned Calvary."

The following interesting letter was received by the writer from The American Mission to Lepera, which we gladly share with the readers of the Preacher's Magazine:

My dear Rev. Cornsell:

"In thanking you for your good gift of——we are going to share with you a little incident described in one of our letters from the Danvers, who as you know are traveling in the orient, visiting both government and mission leper hospitals. On a rainy day in December they arrived at a Japanese government hospital on a remote peninsula called Sotouga. Mr. Danvers' daughter describes the meeting attended by a large number of the 397 patients of the hospital.

"Behind us were three shrines, one for pure Shinto worship, a second for Shinto and Buddhist religion, and the third directly Buddhist. And the little grinning idols had to sit there and listen to the Doxology, the Lord's Prayer uttered by scores of diseased-roughened throats, the tenth chapter of the Gospel according to St.
John; read by Mr. Fukuda, the devoted Japanese evangelist who visits Sotoguma weekly. More than this, the images had to witness a baptismal service of three leper men and one woman received on confession of sin at the baptismal hymn, 'We are now among the Saints' was fervently sung, and then the lepers themselves uttered petitions.

"Following Father's talk and the presentation of the gift of fruit for each patient, a keen-faced Japanese man came forward from among the patients and asked if he might say a few words. We were totally unprepared for the fluent little speech which followed. 'I have joy to tell you our thanks for coming to us in spite of the badness of the weather. There are a few of us who were here at the time of your visit eight years ago. We did not think to see you here again under the same sun and with the same organ which you gave us sounding the same note of joy and thanksgiving. It is a terrible thing to die cast out and alone. But you have had compassion on the leper. But for Jesus we should be hopeless. We have a desire now to strive for the Lord's kingdom. Your visit will always be preserved in our memory. We shall remember you in our prayers.'

A Genuine Transformation

Dick Lane of Chicago was, for many years of his life, a professional crackman. He had been in jail in almost every city in the United States. According to his own estimate he had stolen more than $500,000. He spent his money in gambling and high living. He came to Chicago to "pull off a Job," the police learned of this and began to search for him. They found him in a gambling house, but he escaped out of their clutches. They surrounded the block where he was hiding. Dick was in an alley hiding when he saw the light of the Pacific Garden Mission. He slipped out of the alley and went boldly into the mission, took a back seat, heard men of his ilk testifying to the saving power of the Lord Jesus. It was gloriously converted that night and lived a Christian ever afterward. He died triumphantly at the age of 79 years. The power of Christ held him faithful. He was an earnest working Christian for eighteen years.

Self

The following by an unknown writer on self is worthy of perusal and consideration. May it prove a blessing to the reader.

The last enemy destroyed in the believer is self. It dies hard. It will make any concessions if allowed to live. Self will permit the believer to do anything, give anything, sacrifice anything, suffer anything, be anything, go anywhere, take any liberties, bear any crosses, afflicted soul and body to any degree—anything if it can help preserve the self.

It will allow victory over pride, penuriousness and passion, if not destroyed itself. It will permit any number of rivals so long as it can be promised the first place. It will consent to live in a hotel, in a garret, in the slums, in far away heathendom, if only its life can be spared.

It will endure any yarb, any farf, any menial service rather than die. But this concession must not be granted. Self is too great a foe to the child of God. It is the fly that spoils the ointment, the little fox that spoils the vine. It provokes God and man and its own possessor. It drives to insomnia, invalidism and insanity. It produces disorder and derangement in the whole physical, mental and spiritual constitution. It talks back, excuses and vindicates itself, and never apologizes. It must die.

Dying to self is a poetical expression. It sounds romantic, heroic, chivalrous, supernatural, saintly. It is beautiful to read about, easy to talk about, fascinating to write about, refreshing to dream about. But it is hard to do. There's the rub. But it must be done (Rom. 12:1, 2). There is no abiding peace, power or prosperity without it.

We must die to good deeds and to bad deeds, to success and to failure, to superiority and to inferiority, to leading and to following, to exaltation and to humiliation, to our life work, to our friends, to our foes, to every manifestation of self and to self itself. Jesus said, "The hour is come that the Son of man should be glorified." "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. "He that loveth his life shall lose it: and he that loseth his life for my sake [himself] shall find it." "He that shall come after me, let him deny himself." "Christ could not be glorified till after death. Nor can He be glorified in His people till self dies. In close connection with this passage Jesus says, "I, if I be lifted up from the earth, will draw all men unto me." Self lifted up repels. Lifted up with Christ on the cross it draws. Happy those who can say with Paul from a real experience:

"If am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20).

"Higher than the highest heaven,
Deeper than the deepest sea,
Lord thy love at last has conquered,
None of self and all of Thee."

With One Accord

The word accord is very expressive; it signifies that all their minds, affections, desires and wishes, were concentrated in one object, every man having the same end in view; and, having but one desire, they had but one prayer to God, and every heart uttered it. There was no pence uninterested, none lukewarm, all were in earnest, and the Spirit of God came down to meet their united faith and prayer.—Adam Clarke.

The Temptation of Jesus

The first temptation appealed to the animal appetites, and the second to the mental tastes so the third appealed to ambition. This is the very trinity division referred to by St. John: "The lust of the flesh, the lust of the eyes, the pride of life." It is the very triple temptation by which Eve fell. The fruit was good for food and so appealed to the appetite. It was pleasant to the eyes and so pleased the sense of beauty; it would make her as the gods, so it awakened her ambition.—Wazew.

Some Appropriate Scripture on Divine Healing

Exodus 12:23 Psalm 34:7
Deut. 7:14-15 Psalm 105:37
Psalm 6:2 Matt. 11:4-6
Exodus 12:26 Psalm 50:2
Psalm 101:1-3 Phil. 4:19
Heb. 4:16 3 John 1, 2

"As Thy Days so Shall Thy Strength Be."

"God hath not promised Skiles ever blue,
Flowers stream pathways,
Always for you.
"God hath not promised Sun without rain,
Joy without sorrow,
Peace without pain.

"But He hath promised Strength from above,
Unfailing sympathy,
Undying love."

Oh, for the Baptism! Fire!

"Suppose we saw an army sitting down before a granite fortress, and they, told us that they intended to batter it down. We might ask them how? They point us to a cannon ball. Well, but there is no power in that! It is heavy, but not more than a hundred weight or half a hundred weight. If we all throw it, in the army were to throw it, that would make no impression. They say, "No, but look at the cannon." Well, there is no power in that; it sits there a mass of inert metal. They say, "But look at the powder." Well, but there is no power in that; a child may spill it, a sparrow may pick it up. Yet this powerless powder, and this powerless ball, arc put into this powerless cannon; one spark of fire enters it, and then, in the twinkling of an eye, that powder is a flash of lightning, and that cannon-ball is a thunderbolt which smites as it had been sent from heaven. So it is with our church machinery of the present day! We have our instruments for pulling down the strongholds, but, oh for the baptism of fire!—Rev. William Arthur.

A Lesson from the Woodpecker

Mr. H. E. Hull addressing the provincial convention of the Alberta W. C. T. U. urged the people to use their heads instead of depending upon prejudice in studying the prohibition question. He enforced his argument by reciting this little ode to the woodpecker:

"A woodpecker pecks Out a great many pecks Of sawdust When building a hut. He works like a nigger To make the hole bigger He's sore If his cutter won't cut. He won't bother with plans Of cheap artizans, But there's one thing Can rightly be said. The whole excavation Has this explanation; He builds it By using his head.

The man who persistently argues that the way to stop drunkenness is to increase the facilities for

(18)
getting drunk, is not using his head. His intellectual motive is prejudice. If he would work the problem out with his head instead of studying the problem with his stomach, he might get somewhere, just as the woodpecker does.

He Must Dig

"He wanted a job, and like everyone else, he wanted a good one, you know.

Where his clothes would not soil and his hands would keep clean,

And the salary mustn't be low.

He asked for a pen, but they gave him a spade,

And he half turned away with a shrug,

But he altered his mind, and seizing the spade he dug!

"He worked with a will that is bound to succeed,

And the months and the years went along.

The day it was rough and the labor was hard,

But his heart he kept filled with a song.

Some jeered him and sneered at the task, but he plugged

Just as hard as he ever could plug;

Their words never seemed to disturb him a bit—as he dug.

But one thing is sure—a man will succeed—if he digs."

The Plain Reason

John Wesley once made this entry in one of his journals: "I have found the plain reason why the work of God has gained no ground in this circuit in all the year. The preachers had given up the Methodist testimony. Either they did not speak of perfection at all (the peculiar doctrine committed to our trust) or they spoke only in general terms, without urging believers to go on unto perfection, and to expect it every moment. And wherever this is not done, the work of God does not prosper." Let the preachers of the Church of the Nazarene take notice.

Say So

"Let the redeemed of the Lord say so, whom he has redeemed from the hand of the enemy" (Ps. 107:2).

"I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust" (Ps. 91:2).

"Come and hear, all ye that fear God, and I will declare what he hath done for my soul" (Ps. 66:16).

Prayers that are Surely Answered

Text: If we ask anything according to his will, he heareth us. (1 John 5:14)

1. To Know How to Pray

1. God answers every prayer; sometimes "yes," sometimes "no."

2. If our prayers are not answered there is a reason. Covered sin, an unforgiving spirit, some form of wrongness will hinder our prayers being answered.

The Children Know

Rev. S. A. Kerne tells of an intelligent, active Christian woman who once said to him, "I am greatly humbled. My little daughter asked me yesterday, 'Mamma, are you a Christian?' I said to her, 'Why do you ask me that? Don't I go to church and classmeeting and prayermeeting, and read the Bible to you, and talk to you about your soul?' 'Yes, Mamma, but you speak so loud, and look so awful at me when I don't mean to be naughty. I thought maybe you were not a Christian.' That was a barbed arrow to my heart. I am so ashamed that, with all my show of religious effort, my own child suspects the reality of my piety. Do tell me what it is that robs my Christian life of its spiritual power over my own family."

The Great Unveiling

The veil of the temple was rent in twain from the top to the bottom. It was not that the most holy place had ceased to be holy; it was that every other place had become too holy. It was not the desecration of the temple; it was the consecration of the world. If I remove the mask from a dark lantern, I do not diminish the light in the lantern, but I dispel the darkness everywhere. That is exactly what happened on the first Good Friday.

The Bible contains the evolution of two tremendous and companion truths. In the Old Testament man slowly learned that God can find man anywhere. Cain thought that he could escape from God by wandering a few miles over the hills into the land of Nod. Jacob fancied that, by obtaining the blessing of his native land, he could leave the Most High behind him! Jonah imagined that he could evade God by the simple expedient of crossing the sea! But little by little, God taught men that though they take the wings of the morning, and fly to the uttermost parts of the sea, even there shall His hand hold them! God can find man anywhere!

But the New Testament contains the evolution of a still lovelier truth. The New Testament reveals the fact that man may find God anywhere! The veil of the temple is rent! God is no longer confined to a particular place. Where'er we seek Him, He is found, and every place is hallowed ground. On the lonely hillside, on the open sea, in the busy market-place—there stands the mercy seat with its rent veil—So speak to Him, thus, for He hears, and Spirit with Spirit can meet—Closer is He than breathing, and nearer than hands and feet."

The veil of the temple is rent in twain from top to the bottom. When the world's Redeemer overcame the sharpness of death, He, by that very act, opened the kingdom of heaven to all believers! Let us then pass boldly through the torn veil, and stand with faces unfraid in the holiest of all, that there we may obtain mercy and find grace to help in every time of need—

F. W. Boreham, in The Expositor.
THE COMPASSION OF JESUS

By Rev. F. Shaw

TEXT: Jesus wept (John 11:35).

INTRODUCTION: Setting of the text.
1. No narrative more reflective of the divine-human Christ.
2. Many impressive things in the narrative, but most impressive is Christ's great compassion.
   a. Jesus wept—not because He would see Lazarus no more,
   b. He was not well with the soul of His departed friend,
   c. He was not Mary, and Martha had suffered irretrievable loss,
   d. But because He deeply felt with them.
3. This is a revelation of the heart of Jesus.

I. HE FEELS WITH US TODAY
   1. He is touched with the feeling of our infirmities.
   2. He knows the pangs of every sinner's heart. (2 Cor. 5:21; 1 Pet. 2:14; 1 Pet. 3:18).
   3. He suffered the blasting breath of hell, "My God, My God, why hast thou forsaken me?"
   4. There can be no greater appeal to a sinner's heart than Jesus.

II. AS REVEALED IN THE SORROWS OF THE SOULS.

1. We would raise every soul dead in trespasses and sins.
2. There can be no greater miracle than this miracle of the soul.
3. The secret—"I am the resurrection and the life."

III. REFL ect Upon THIS STORY
   1. Faith is essential. "Believe thou this?"
   2. Prior to this, Martha and Mary thought of Jesus merely as a prophet.
   3. Herein is victory—faith. "Yes, Lord, I believe."

CONCLUSION: Can such a Savior restore to comfort?
   1. He refuses to hear the yearning cry of a guilty sinner.
   2. Could this Jesus unconditionally reprobate to pardon?
      "He is the same yesterday, today and forever." (22)

THE BIBLE AND THE NEEDS OF THE RACE

By C. E. Cornell

The Bible is God's plumbline laid alongside the needs of the world.
Do enlightenment and modern scholarship mean lowering the Bible standard?
Is the need of the race any less desperate?
We have the same gospel that our forefathers preached.
The gospel produces the same results in the lives of men and women.
Salvation from all sin and hell to superlatives joy and heaven.

A PECULIAR PEOPLE

By J. W. Rost

TEXT: But ye are a peculiar people (1 Pet. 2:9).

INTRODUCTION
I. GOD'S PEOPLE ARE A SEPARATED PEOPLE
II. GOD'S PEOPLE ARE A PRIVILEGED PEOPLE
III. GOD'S PEOPLE ARE A SUFFERING PEOPLE
IV. GOD'S PEOPLE ARE A FIGHTING PEOPLE
V. GOD'S PEOPLE ARE A SACRIFICED PEOPLE
VI. GOD'S PEOPLE ARE A BLESSED PEOPLE

THE ELEMENTS OF GOOD TIDINGS AND THE GREATNESS OF THE JOY

By W. B. Walker

TEXT: Luke 2:10

The condition in which people are, and the circumstances with which they are surrounded constitute the scales that determine the wealth of any blessing conferred upon them. A rich man with his millions could not fully appreciate a gift of ten dollars. It will take a man who is hungry, cold and friendless to appreciate such a gift. The robust person cannot put a proper estimate on health, but the sick and infirm can.

We shall consider:
1. THE CONDITION OF HUMANITY SINCE THE FALL
   I. Corrupt in heart (Jer. 17:9; Matt. 12:34; Prov. 4:23; Isa. 1:5, 6; Gen. 6:5).
   2. Man is corrupt in his life (Rom. 3:10-18).

2. Humanity is helpless and cannot relieve itself (Rom. 5:6).
3. The forgiving facts establish the doctrine of total depravity, and constitute a background on which Jesus Christ, the Artist of the ages, has painted the picture of salvation. Every picture must have a background.

II. THE QUALITY OF THIS BLESSING

Good tidings.
1. The gospel that Christ came to give changes the heart (Ezek. 36:25, 26; 2 Cor. 5:17).
2. The "good tidings" of the gospel justifies us freely. (Rom 5:1). Justification takes place in the mind of God, while regeneration takes place in the human heart.
3. It purges the conscience (Heb. 12:14).
4. It gives us a new life with God (1 John 1:7).

III. THE GREATNESS OF THIS JOY

1. "Great joy."
2. This joy is greater than anything earthly, because it is imparted (Rom. 14:17).
3. It is greater than any earthly wealth or treasure, because no man can divide you of this (John 16:22).
4. Its greatness is expressed in its durability (Isa. 53:30).
5. It is great beyond expression (1 Peter 1:8).

HABIT: A TOOL OR A CHAIN

By C. E. Cornell


"Habit is an incubator, it all depends upon what you put in it."
"Sow a thought, reap a habit, sow a habit, reap character, sow character reap destiny."
"Today is the child of yesterday, and the parent of tomorrow."

HEART PURITY

By J. W. Rost

TEXT: Blessed are the pure in heart; for they shall see God (Matt. 5:8).

INTRODUCTION: What is the significance of this purity, which is the condition of the most radiant beetle?

I. WHAT A LIFE IS LIKE, THAT IS PURE IN THE SIGHT OF GOD
   1. Here is a land that has been purged of monsters.
   2. The beast has been driven out.

II. IN THE FIELD OF THE SOUL THERE ARE DWARFS OF PLEASURES
   1. There is the lion of passion.
   2. The serpent of envy.
   3. The bear of boodlahness.

III. HOW TO GET RID OF THIS CONDITION (these Beasts)
   1. Kill the lion, ape and tiger at once.
   2. To cleanse the land of water.
   3. To get everything out that blinds growth. Likewise the soil must be cleansed from all.
   4. There are prejudices stretching through the soul with roots like wires, that must be cleansed out to make pure.

SHINING LIVES

By J. W. Rost

TEXT: Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven (Matt. 5:16).

INTRODUCTION: We do not need to adopt any philosophical theory of light to perceive the beauty and pertinence of the figure by which our Lord represents His friends as the light of the world.

I. THE WORLD IS DARK BECAUSE SIN DOMINATES IT
   1. Sin darkens the mind so that God, truth, duty and the way of salvation by Christ are obscure.
   2. Therefore the world needs light for penetrating, revealing and awakening the senses.

III. THIS IS NOT OUR LIGHT
   1. It is given from above.
   2. Christ is the light of the world.
   3. Our light is from Him, as the moon from the sun.
   4. Not given to be hidden but to shine.
   5. Light is for the world. Let it shine.
   6. The individual illuminates the home.
   7. The church should be like a city on a hill.

IV. GOD SAID WE SHOULD BE A LIGHT TO THE WORLD (Acts 13:47)

ILLUMINATED CHRISTIANS

GOD'S PEOPLE

By C. E. Cornell


1. Sanctified wholly (1 Thess. 5:23).
2. Kept—by the power of God (1 Pet. 1:5).
3. Living-as oracles of God (1 Pet. 4:11).
5. Rewards—of the grace of God (1 Pet. 4:10).
6. Confessing—the testimony of the grace of God (Rom. 10:9).
ILLUSTRATIVE MATERIAL
Compiled by J. Glenn Gould

Praying with Few

A characteristic letter from Henry Ward Beecher is found in the archives of the Grand Army of the Republic. It was written in reply to a request for a copy of a prayer of his for publication:

Peckskill, July 11, 1876.—Gen. H. A. Barnum, Grand Marshal. You request me to send you a prayer made on Decoration day evening. If you will send me the notes of the orate that whistled from the top of my tree last June, or the Irregular group that came in by millions on the last waves that rolled in on the beach yesterday, or a segment of the rainbow of last week, or the perfumed of the first violet that blossomed last May, I will also send you the prayer that rose to my lips with the occasion and left me forever. I hope it went heavenly and was registered; in which case the only record of it will be found in heaven—Very truly yours, Henry Ward Beecher."—Dr. Aquilla Ward.

I can do all Things Through Christ

At an agricultural school in one of our Eastern States one of the professors recently made some interesting experiments with a growing squash. He fitted a harness of strap iron over the squash plant in such a way that there was an iron hoop tight around it. He then attached iron hoops to the expanding squash plant and connected them to a strong chain. The plant grew around and between the hoops, and was not injured in the least. This is a remarkable experiment, but it illustrates the fact that Christ can support us in any trial or burden that life may bring. Without Christ we cannot do all things.

The Measure of a Man

The famous Scottish professor, John Stuart Blackie, was noted for his hot temper and vehement censure, as well as for his profound scholarship. The Independent thus recalls a familiar incident in his life:

At the opening of a college term the boys observed that he was unusually irritable and harsh. The applicants for admission ranged themselves for examination in a line below his desk:

"Show your papers," he ordered.

"One had his paper up awkwardly in his left hand."

"Hold it up properly, sir, in your right hand!" commanded the master.

"The new pupil muttered something, but kept his left hand raised."

"The right hand, ye loon!" thundered the professor.

"The boy, growing very pale, lifted his right arm. It was a burned stump; the hand was gone."

"The boys burst into indignant hisses; but the professor had leaped down from the platform, and stood over the boy whose hand had been cut off."

"He fiddled, 'forgive me!' he cried, breaking into broad Scotch, as he always did when greatly excited. 'I daith keni.' But," turning to the class, "I thank God He has given me gentlemen to—"

"I have," replied the employer. "But I’ve changed my mind." He then recounted the incident he had witnessed in the subway, and added, "A man who is building that kind of character is not building to last."

And the merchant was right. One year later the firm of Blank and Blank went down with a crash, carrying a score of trusting creditors with it to ruin.—Dr. Aquilla Ward.

Without Money and Without Price

In oriental cities, where water is often scarce, water carriers go through the streets selling water at so much a drink. And their cry is this: "The gift of God, who will buy? Who will buy?"

And sometimes a man will buy the whole supply, and when the water carrier had given it away.

And as he goes back down the street, he no longer says, "The gift of God, who will buy? But the gift of God; who will take? The gift of God, who will take?"

That is my message to you. "The gift of God, who will take?" It is yours for the taking. May God help you to take it now.—Dr. Closie G. Chapelle.

Sowing and Reaping

Look over the life of queen Elizabeth, and the outstanding feature, in addition to her ability, was her selflessness. But follow it through to the last, and you find what an absolute failure it was. When her favorite, Essex, was about to be executed, Elizabeth said to herself and her courtiers, "I would save him, but I will not unless he humbles himself and asks me. No message came from the queen and Essex died. Then was the queen overwhelmed with remorse and from that hour on her pain at heart told on her physical health.


**PRACTICAL**

**PREACHING UNDER THE ANOINTING OF THE SPIRIT**

*By George L. Dean*

(Excerpt from a convention paper)

JOSEPH PARKER says, "If I have not seen Him I cannot prophesy Him." Dr. Jeffries says, "There are two kinds of preachers—men of thoughts and men of thought. The man of thoughts keeps all sorts of books of illustration, drawers filled with clippings and envelopes stuffed with bright ideas. And when the time comes for making a sermon, he places the thoughts in a certain sequence, like so many beads on a string. He brings his beads before a congregation, counts them over, spending thirty minutes in doing it, and the people go home thinking they have listened to a sermon. But in the deep sense that performance is not a sermon at all. Reciting a string of thoughts is not, strictly speaking, preaching. Preaching is the unfoldng of truth. One idea is sufficient to make a powerful sermon. The little dabbler in other men's thoughts, who fills up his time with second-hand anecdotes and stale stories and tales intended to make people cry never gets down to the place where the soul lives and does not know either the preacher's agony or his reward. There are, of course, but few original men, but we can never grip the hearts of men with words until they have become our own.

The sermon must be full of scripture and yet not be scripture. And while it should be true to scripture history and verbiage, yet it must also be true to the fundamental teaching of the Word of God. People do not go to church to hear about science or philosophy, they go to hear the Word of God.

A great painter called his friend to see his picture of "The Last Supper." The friend said, "How beautiful the cup looks in the hand of Christ!" The artist drew his brush across the cup, saying, "Nothing must be so beautiful as to draw attention away from the face of Christ." And it must be thus with the sermon. It must serve principally to help men see Jesus.

Martin Luther said, "There is no more precious treasure or nobler thing upon earth and in this world than a true and faithful priest and preacher. The spiritual preacher increaseth the kingdom of God, filleth heaven with saints, plundereth hell, guardeth men against death, putting a stop to sin, instructeth the world, consoles every man according to his condition—in short he createth a new world, and buildeth a house that will not pass away."

It is only when the preacher entereth into fellowship with his suffering Lord until his soul groans with agony until the object of his prayers is converted to God that he knows the greatest joy. One has said, "Life has never given me another hour when I felt I had found the chief privilege of existence as I felt when I forgot myself and pleaded with heaven for those miserable men." May we each and all, my brethren, know this deepest and highest joy.

---

**DEPARTMENT OF EXCHANGES AND SUGGESTIONS**

*By Basil W. Miller*

**Religious Survey**

"It's Russia again." The propaganda against the Church and God in Russia continues with renewed vigor. Already several thousand churches have been closed. Recently a train of ten box cars was filled with church books, images, etc., and sent to Moscow to be melted and the iron used in industrial mills. The Union of the Godless, with its official organ The Godless One is very aggressive against all types of religious beliefs. The Easter holiday was celebrated by a play in the state theater in Moscow in which the Sacrament was taken, representing the apostles as becoming drunk at the first Sacrament period. Also all over the nation at Easter images were burned, as an emblem of the crucifixion of Christ. Beware Rusish! The fate of a godless France, who defiled humanity and destroyed a belief in God, will also be yours.

**Prohibition in the colleges! Something must be done about the enforcement of prohibition. It is a disgrace how politicians have entirely wrecked our enforcement of this amendment. A disrespect for this law is seen throughout every section of the nation and in every stratum of society. Recently in our city among the high school students a vote was taken as to their stand on prohibition. As amazing as it may seem over half of the students are guilty of drinking. And the various polls taken in the large universities show that the majority of the university students drink occasionally, and are now in favor of a modification of the Eighteenth Amendment. The only large university voting for enforcement was the University of Pennsylvania at Philadelphia. The Literary Digest poll on this question so far shows that the large cities are voting against enforcement. Of course this is what could be expected of the larger cities where the mass of the workers and citizens live.

It only takes three-fourths of the states, with three-fourths of all the voters in these states, to take prohibition out of the Constitution. In other words one-fourth of the righteous people of the states can keep the amendment in the Constitution. Let us hold what we have.

---

**The Expositor.** Every Nazarene preacher should subscribe to the Herald of Holiness, the Preacher's Magazine, and at least one secular magazine such as Time, The Outlook, or The Literary Digest, and some outside magazine devoted to the interests of the ministry in general. I believe the best of such magazines is The Expositor. It rings fairly true to the fundamentals, is representative of the body of sound preaching, and carries sermons which are suggestive, as well as items on methods, organization, etc. Through its pages one can keep in touch with the new books, the new movements with reference to the wide work of Christendom, and above all will find workable suggestions for his church administration.

**What Others Can Teach the Preacher**, is the title of a most attractive article which the March issue of the magazine referred to above carries. The outline runs: The teacher and the preacher; the lawyer and the preacher; the doctor and the preacher, and finally the engineer and the preacher. Our field of contact as ministers is enlarging as the days go by, and every message from the world of affairs which can bring us grat for our "milks" should be welcomed. Learn from the teacher the art of teaching, instilling the desire to do; from the doctor how to heal the soul; from the lawyer how to conduct our business for the Lord wisely; and from the engineer how to build on a solid foundation.

This $5,000,000 Methodist Temple in Columbus is projected by the pastor of the Central M. E. church, Columbus, Dr. Albert G. Schatzman. This is to stand on the ground where the Methodist church stands at present which is near the Memorial Hall where the last General Assembly was held. It is to be a combined church-school building, 29 stories high. Dr. Schatzman was a member of a Sunday school class taught by my lamented father-in-law, Dr. Harvey M. Kirk, of Pasadena. Some thirty years ago Dr. Kirk taught a Sunday school class of boys at the city mission, and from those three or four preachers and this pastor is one of the group.

**A Church Made by Great Preachers** is an article carried in the April issue of Church Management. This refers to City Temple, London. Founded in 1640, through the years it has retained its identity. During the past century it was pastored by that marvelous preacher-writer,
Dr. Joseph Parker, who will never be forgotten because of his expository commentary on the Bible, entitled "The People's Bible." When Parker died, R. J. Campbell became its pastor, and at once the fame of inspiration began to die out. He was followed by Joseph Fort Newton, American clergyman, well known through his editing the "Best Sermons—yearly volumes of sermons by the great preachers of our era." Its glory though dates back to Parker. England during the last century produced some of the world's outstanding preachers. One can name the eloquent Guthrie, whose sermons read like poems; the stately Spurgeon, whose sermons have had a wider sale than any preacher since the time of Paul; that prince of expositors, Alexander MacLaren, whose expositions on the Bible are without a peer; not to note the scores of lesser luminaries of the same time.

Tested Plans for Putting the Church Across Plans for raising finances. Various plans have been worked by the churches large and small for raising money in either tiny bits or by great sums. One scheme is to narrate the building of during some public service. The scheme is worked by knowing the amount to be raised, and by placing a price on various items of the church, and its furniture—such as the foundation, the walls, the lights, windows, cupola, pews, floor, etc. Then at the public service these items are sold to the highest bidders.

The memorial plan has been employed in meeting building fund obligations. This consists of having individuals pay for particular items of the church or furniture of the same, and then having a bronze plate inscribed with the names of the donors, which is placed in some conspicuous location. This has proved successful.

Selling bricks, etc., has also built churches. This method is successful when one can find small bricks, miniature, or have pledge cards printed with bricks on them, or have cards sold at a set price to members, friends and from house to house. Within twenty-five miles from my church two churches have used this scheme and from house to house and with one of them it proved worth while. (Any plan, remember, is good if it works and one works it.)

Selling seats has provided many churches with their pews or seats. The Angels Temple in Los Angeles was seated through this means. If your church lacks seats, buy miniature seats from the ten cent store and sell these at the price which a seat will cost in your church. Nine times out of ten it will go over.

Cement sacks, tiny bags with sand in them, shaped like cement sacks, will work well where one must buy cement, plaster, or such items. One can make such bags at $1.00 each and construct their new building. It is unusual and will work.

The Certificate plan is a neat arrangement for financing a church project. The Bunola Church of the Nazarene (Bunola, Pa., Rev. C. F. Hunt, pastor) has sold me a book of such certificates, one of which is reproduced below.

This certifies that bearer has purchased
One (1) Concrete Brick for Foundation of
BUNOLA NAZARENE CHURCH
BUNOLA, PENNA.
Price 25 Cents

<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

You will note with this scheme anything for the church building can be financed. Figure out the amount to be raised, make this the price of the certificates and then get as many workers as possible in the church interested and busy. If you stay with it long enough, you will put it over. This church—a normal Church of the Nazarene in a small town—is raising $700 by this plan to remodel their building. The price is cheap, and almost anyone can buy. Another beautiful thing about the scheme is that on the other end of the certificate is a place for the name and address of the donor. In this way you have the card left for your mailing list. And if any man is sufficiently interested in the church to invest in it, surely the church should put him on the mailing list, and keep him in touch with its affairs. One must remember that the larger business houses, as well as the older and larger churches, are turning to the direct mailing plan as the most efficient method of reaching the constituency and those interested.

Attendance schemes which have worked. One of the best innovations which I have seen recently with reference to a Sunday school rally has been worked out by that preacher-song evangelist, Rev. Ernest B. Marsh. Brother Marsh in his meetings as song leader not only sings, but he cares for newspaper write-ups, the planning, with the pastor, of special publicity and the distribution of the same. If space can be had at all, Marsh will get for the notes of the church. In a recent meeting the church started his Sunday school rally early, and they should be done, through distributing "tickets" which bore the usual information concerning the rally, as to time, place, attractions, special programs, etc. But on the "other end" of the ticket space was provided for the name and address of the one coming with it to the rally. This could be easily detached, by the ushers, as the people came in on Sunday morning. In this way, any two or three hundred new people attended the rally, the pastor and Sunday school superintendent had the names and addresses (gotten through an easy manner) of that many prospective scholars. And after all it isn't a matter of getting four or five hundred new attend for one rally service, it is following them up and letting them in as "regulars." This is the part which requires system and effort.

The tickets idea can be worked for any special service, such as men's meetings, "missionary rallies," etc. We have used it several times to good advantage. While pastor in San Diego, California, we worked out a ticket, numbered as is the custom, which carried the "call" of the racehorse evangelist Bona Fleming, and scattered some 5,000 throughout the city. The attendance was excellent, and up to that time it was remarked that more sought God in that meeting than in any previous one for the history of the church. While Alvin York, the World War hero, was with us here in Pittsburgh, we worked out a ticket for the various services and scattered them throughout the city schools, and elsewhere. Much of the recent success in reaching the new members in our churches in Greater Pittsburgh is due to the far-reaching effects of that six-weeks' campaign, in which Dr. Chapman, John Fleming, Earl Stillion, Marsh, and York were the workers. Two new churches have been organized, with three others in the process.

Getting into the papers. So many churches make the complaint that they cannot get into the papers with their news items. The sainted Dr. C. E. Cornell, a pastor without a peer among us, told down this rule (and I doubt if it can be better said or done): "Be continually taking something of interest about your church work to the newspapers, and you will finally land some of them." He said that in Chicago, Los Angeles, and Pasadena, not a single-service of unusual interest, no outside speaker from some other city or state, no missionary from across the waters, no new movement as to building, remodeling, etc., not a revival but he would sit down at his typewriter and run off a "news story." He didn't always land them, but he always had something in the papers about his church. This plan will not fail if one will observe some simple rules such as follows:

1. Write in newspaper style. Don't preach—don't even make it sound churchy. Do as one writer did, "Write the news of your church in the same manner, style, etc., as one would report a cattleman's convention in Fort Worth, Texas." This style can be learned by observing the news items in the press.

2. Let the first paragraph tell the whole story—who it is, where it is, what it is. Write this paragraph as though it were all that you were going to say. If you have nothing to say, don't enlarge upon this. This is the pith of newspaper style.

3. Never take anything to the office unless it is worth space. It must be—news—matters of interest about successes, persons, projects, buildings. And above all, don't preach.

4. Never take anything in which is not typed, double spaced, and on one side of the paper. If you don't own a typewriter—hire your story typed, or get some friend to do it for you.

5. Have pictures suitable for cuts if in the city—in the smaller towns and for the country newspapers, take cuts along. The larger city papers prefer pictures, or newspaper "mats." The presses want pictures—more pictures—and names—and still more names.

6. Matters which usually get in are such items as announcements of revivals, especially if one has an outside evangelist, and a cut or picture of the same, any special missionary service, with picture of the missionary, and a brief note concerning his work and station or mission where he is working, new building projects, the organization of new churches, outside speakers, a new program of enlargement, etc. The papers will take an item about some speaker from a distant state, if you give the name, city, and what he has done worth noting, college president, success-
Power: Pentecost Sermons, sermons on Pente-

cost by representative preachers of eight de-

nominations. And of course the Abingdon

(Methoocl Book Concern) book is one by E.

Stanley Jones, The Christ of Every Read.

The phraseology of these books is not ours, still

in them we can find elements that will build our

church, our stand on worldliness, secret societies,

etc.

6. Set a day for the event. Plan for it in

advance. Preach a special sermon on it, etc. Talk

it, advertise it through the bulletin, the announce-

ments, in the prayer meetings. Get up a little

rivalry between the various workers, or organiza-

tions such as the Sunday school, the N. Y. P. S,

etc.

7. Finally, boil it down—skim off all that

can be eliminated, and then boil it down again.

This space is worth hundreds of dollars to the

domers for advertisements (and the "ads"

finance the papers), so the editors are careful as

to the length of any item let in.

8. Be considerate. Never "best" out the

er for changing, cutting, your item. Thank

him for everything he takes, and above all cul-

tivate his friendship.

Membership day. More attention should be
given to the attracting of members to our church.
First our plea is for quality and not quantity,
but still many good people are scattered about
who ought to be in our church, and would be if
they had a little encouragement. Many

churches are laying plans for what they term
"membership day." Among all of the churches
the following plan would not be far amiss.

1. Work out your list of prospects. On this

way we have to be looking your way,

persons converted at your altar, not mem-

bers of any church, or even members of some

other "worldly" church, people from other hol-

ciness churches, living in the city who have not

united with any church, members in the Sunday

school who are Christians but not members of

the church, etc.

2. Divide these names among carefully selected

workers of the congregation who shall approach

them as to membership. This forms a point

of contact for the pastor. Then let the pastor by

all means follow up every possible contact.

The new people, nine out of ten times, unite with a

church because of the interest or activity or work

of the pastor.

3. In a larger group this contact can be fol-

lowed up with a letter to each one individually.

This will consist of inviting, thanking, etc., the

individual, and everything else which will make

him or her feel the church has an interest in

them.

4. Lay before the prospect the regulations,

rules, doctrines of the church. Let them know

what we stand for, and what we expect of them

if they unite with us, as to their supporting the

church, our stand on worldliness, secret societies,

etc.

In glancing through the religious magazines

this week I have been struck by one thing: How

gullible the preachers become for degrees, taken

by correspondence. It is said that in every city

organizations exist which sell to agents, etc.,

"sucker lists." Many times when one reads the

preacher's magazine he wonders if these "home

degree" courses have not been outlined for this

list. First, any one can attend college and semi-
nary. None is too old, and his circumstances

are not such that he cannot go, if he will pay the

price of an education. Then when he has

gotten a home-study degree, doctor, master or

bachelor as the case may be, what he has amounts
to nothing in comparison to a degree earned in

residence. Read a few books on sociology, his-
tory, or anything, and you can graduate from

high school for $50. Read a few more—and an-
other $75 and pronto, you are a B. A. Go for

a sip at the fountain of knowledge, select a book

from some mail order book concern—in $100 this

year (goes up with the degrees) and back comes a

M. A. Hit it again for $150 and out you come with a

Ph. D. or a D. D. Preachers, whatever else we do let us keep off

this sucker list! But reverse the process and go

to some high class school for a degree—four years

in residence and you become an A. B.; one year

more, and if you can write an acceptable thesis,
you are an M. A.; two years more, learn to

read French and German, be able to pass an

examination on the whole field of knowledge

which you have selected as your major, and

finally write a dissertation which becomes an ad-

tition to the sum total of knowledge, then you

come out a doctor! But you have something.

I set in on a doctor's examination not long

since where it took about ten hours' continuous

writing to pass it. And for the thesis some five

hundred books were worked through in four vari-

ous languages. Beware of the sucker list, and

these home study degrees.

SPURGEON'S

SERMON NOTES

In two volumes of 400 pages each. Bound in cloth boards.

A set that every minister should own. The publisher's price is $1.00 the set. We

have seven sets in stock that we offer for $3.40 a set, postpaid.

NAZARENE PUBLISHING HOUSE

2912 Troost Ave., Kansas City, Mo.

SNAPPy SENTENCES FOR CHURCH BULLETIN BOARDS

Here are 501 different little messages, which

the alert pastor can use in driving home a mes-

gage to those passing the church. They are sen-

tences full of snap and pith, yet so simple that

the average reader can quickly get the truth they

convey.

Your Church Bulletin Board can be the means

of reaching thousands of people through the use of

these "Snappy Sentences." An index makes

accessible instantly sentences for special days

and subjects.

Price 35c, postpaid.

NAZARENE PUBLISHING HOUSE

2912 Troost Ave., Kansas City, Mo.