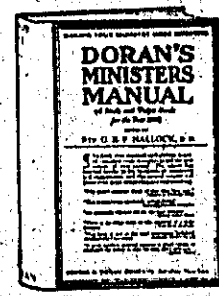


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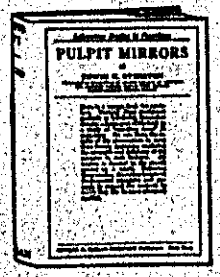
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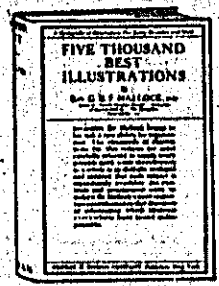
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The **Dreacher's Magazine**

VOL. IV NO. 1

JANUARY, 1929

WHOLE NO. 37



**John Bunyan
1628-1688**

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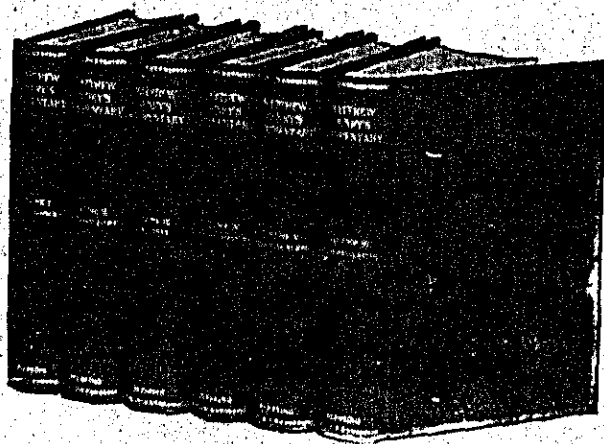
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The Preacher's Magazine

A monthly journal devoted to the interests of those who preach the full gospel

J. B. Chapman, Editor

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NUMBER 1

IS THE PREACHER LOSING HIS INFLUENCE?

OCCASIONALLY we hear it suggested that the preacher is losing his influence upon the life of the community and that the young men of this generation are aware of this and that this is the reason why the theological schools of the country are so poorly attended and why there are so few, comparatively, who are planning and preparing to spend their lives as preachers of the gospel.

But we do not accept the above conclusion. We believe the present generation is more exacting than former generations have been and that it takes a better preacher to make good now than it did a generation or two ago, just as it takes a better lawyer, doctor, teacher or farmer to make good than it used to. And we believe that there are two explanations which enter into the matter of the fewness of theological students and candidates for the ministry. The first of these has to do with the spirituality of the Church. Spirituality is at a low ebb in the average church and young men and young women are not called to the work of God under such conditions, or if they are called, they do not readily and quickly answer the call when they are surrounded with formality and spiritual deadness. Wherever there are revivals and wherever there are churches today which are alive spiritually there is no want of candidates for the ministry. The other explanation is an indictment against the theological institutions themselves. They do not "make preachers" any more. The emphasis is pretty much upon "religious education" nowadays and a young man comes out of the schools without knowing how to preach and without anything especially to preach, even if he could preach. The old "preacher schools" which taught young men to read Greek and Hebrew; taught them Christian evidences and systematic theology, and gave them good training in homiletics and public speaking, just simply turned out preachers, and people who wanted to preach attended them. Now the theological schools do not turn out preachers. Rather they turn out teachers and social workers and institution managers, so the people who really want to preach do not spend much time in them.

By the above pronouncement we do not mean to infer that there is nothing good in the theological schools of today, but we do mean that they are succeeding in what they plan to do, but that does not contemplate the production of old-time gospel preachers. We have no plans for heading a theological school, so we speak the more freely and say that we believe "the old way was the best way," and that a school of the old order where sound theology is taught and where the preaching mission of the preacher is emphasized and prepared for would still find support and would make a large contribution to the Church and to the good of the world today.

But to come back to the main theme: the influence of a real, godly, sincere, earnest, well-prepared, unctuous, effective gospel preacher in the community could scarcely be greater than it is right now. Of course all will not hear him and all who do hear him will not repent, but considering the effort put forth, it is doubtful if any age gave its preachers a better return than this age does.

There are many failures in the ministry today, but there have always been more failures than successes. We have just heard of those who succeeded in the past, while we know both crowds now. And those who succeeded in the past had to put their best into the task, even as the successful of today are doing and must do.

And always it has seemed to the men of one generation that those of previous generations were better than themselves and had better advantages than themselves.

But to come right down to a personal application of the matter: any man whom God has called to preach, who will make the best preparation he can for his task, who will keep himself alive in head, heart and body, who will put his best into his work all the time and who will make sure to keep that holy unction of God upon him which makes it possible for him to speak as the prophet of God, can gather people to hear him preach; can reach and save and build and grow, and he will have no good reason to complain of his want of influence or of the poor reception that the community will accord him.

Wherever the preacher's influence is waning, the preacher is to blame. And as to the matter of the ministry as an institution and the influence it possesses in the abstract, we care very little for that. It is enough for us that every individual minister can have as good and as large an influence as he deserves to have and that the comparative number who will stand by a true messenger of the cross is sufficiently large to enable him to "serve his day and generation" without any greater sacrifice than the glory of the calling justifies.

In fact, we feel a certain resentment against that semi-superstitious regard for "the cloth," which would hear and heed a preacher just because he is a preacher, and if those who say the influence of the ministry is waning, mean that people on the whole are more guarded as to whom they hear and whom they heed, then we say, "Thank God," we are glad it is so. For now the unworthy will have less chance to deceive and the worthy will be trusted because they are proved.

EDITORIAL NOTES

The conscientious singer said, "If that other preacher tries to talk to you tonight while I am singing, do not let him do it. His mumbling disturbs me and draws the attention of the people." We replied, "I will watch that, for it disturbs me to see talking or to hear mumbling when I am reading the scripture lesson or starting to preach." Preachers are great offenders in this particular.

There are few greater dangers than that of indefiniteness. Yesterday we heard a great preacher. And some people while passing out, said, "Wasn't that great?" And whatever it was was great, but we were not just sure what it was. The preacher who can maintain his clear lines of discrimination and preach so that common people can comprehend him has scored a wonderful point.

The question of how long a preacher should preach is largely determined by the time when he begins. If the preacher can close at twelve, noon, at four in the afternoon service, and at nine in the evening, he can preach a fairly long sermon. But he takes a big chance when he tries to go much beyond these hours for closing, even if he has not preached unduly long.

Should the divisions of the sermons be clear cut and definite or should the preacher pass from one division to the other with smooth transition? It depends, we think, upon the form of the sermon and upon the purpose of the preacher. If the sermon is doctrinal and argumentative, the divisions should usually be clear cut and apparent. If the sermon is hortatory or inspirational, it is not necessary that the divisions be made to stand out clearly.

The wise preacher is a student of men, and he pays particular attention to the study of preachers who are succeeding. Their methods may be useful to him also.

Romance is the oil which keeps the preacher from wearing out too soon. We all once looked forward to the glorious possibility of preaching Christ to a lost world and felt that we would be supremely happy, no matter what the sacrifice involved, if ever we could make even a small success of such a noble undertaking. And such an evaluation of the task is needed continuously to sustain us amidst the strain and toil and inconvenience of the preacher's calling, lest we become weary in well doing.

Is the use of notes in the pulpit a help or a hindrance to the preacher's usefulness? We think the answer depends somewhat upon the preacher and somewhat upon the subject. Under ordinary circumstances, and in treating ordinary subjects, it would seem to us that an outline which is so complicated that the preacher cannot remember it is too complicated to be of the best service to the listeners also. We think it wise for the young preacher to prepare full notes, and if he cannot trust himself to "think on his feet," let him take his notes to the pulpit for the first five or ten years of his ministry. But let him train away from his notes as he becomes surer of himself. And as to those preachers who preached without notes for many years and then finally took up the use of them (we have noticed a number who belong in this class), we cannot but think they have turned back to a practice which rightly belongs in the childhood of one's ministry. Let the ideal be to preach without notes. Then if you cannot quite do it, approximate the standard as closely as possible.

As the preacher goes along, more and more his problem will be to get "meat" for his sermon "skeleton" and while personal experience and observation will furnish the choicest bits, for the most part the preacher must depend upon books and periodicals to save him from the "bone yard." But even in his reading, the preacher must be prepared for disappointments. Frequently it will be like it was with a friend of mine who was alarmed on account of his extreme leanness and determined to put on some flesh. For a week or two he ate heartily, almost excessively, and fancied that he was soon going to be corpulent. But when he went back to the scales he was chagrined to find that he had gained only a half pound. So the preacher must be a voracious and greedy reader in order to get even some help now and then. But once in a while he will strike a "thanksgiving find" which should encourage him to patient plodding when the pantry is not so replete.

The "preliminaries" are not the most important part of the service, but they are important enough to justify the preacher in putting forth an earnest effort to make them fitting and helpful. Frequently the opening service is too dull and long drawn, or so light and wanting in the spirit of devotion that the preacher is at a disadvantage from the start of his sermon. It is a mistake to divorce the "song service" from the rest of the meeting, as is so frequently done. If the preacher is not the song director himself, he should at least give very special direction to the song director.

The day for big mass meetings of a religious nature seems to have pretty much passed, but there was never a time when a true, God-fearing, soul-loving, consistent, patient, well-equipped preacher was more appreciated or had a larger and more fruitful field than right now. It takes a little longer to get into the confidence of people now than it did twenty-five years ago, but it can still be done, and is being done right along. This is pre-eminently a "pastoral" day for the Christian ministry.

The matter of the preacher's breath is not a question of life and death, but there is no excuse for the preacher to eat onions and sausages with garlic in them. Also, he should be careful to look after his teeth and tonsils. And finally, to make sure, he should make proper use of some wash, like listerine, each time before going to the church.

Diagnosis is as important with a preacher as with a doctor. And the doctor, you know, may allow a patient to die who might have lived by just failing to discern the nature and seriousness of the disease; or on the other hand, he may kill a patient with strong medicines because the patient does not actually have the serious malady which the doctor is attempting to cure. When a soul needs the new birth or the baptism with the Holy Ghost, mere activity and soothing words will not meet the need. But when a pure soul is suffering from the fierce accusations of the devil, the preacher who comes with "hammer and tongs" to help him out is practically sure to do more harm than good.

A DEFINITION OF THE PREACHER'S FIRE.

BY THE EDITOR

IN describing preachers there is no more useful word than that word "fire." And by the addition of qualifying words, this term can be made to say a great deal. Preachers are said to have "no fire," "little fire," and "much fire," but even at this, the exact quality is not made sure; for what, indeed, is fire in the preacher?

Some years ago we called upon a preacher to lead in prayer at the opening of an afternoon service; and he prayed that the Lord might give us fire in the meeting. He said, "We prefer real fire. But we must have fire of some sort. Please give us real fire. But if we cannot have real fire, then give us fox fire or wild fire, but anyway give us fire." Now we do not mean to approve the sentiment of that prayer, but we did get help out of the suggestion as to the various kinds of fire. And we have conceived the idea that every preacher has fire—fox fire, wild fire or real fire; and as a means of self-improvement, we suggest that we attempt to define these various aspects or forms of fire and to classify ourselves with reference to them.

Briefly, the distinction is this: fox fire gives some light, but no heat; wild fire gives much heat, but no light; while real fire gives both light and heat.

Fox fire is usually found on dead and even on rotten wood, and it emits enough light to be appreciated, especially on a very dark night, but it is just as cold as its surroundings. To us this is a type of the "bookish" preacher. He has gone to head. His sermons are lectures and his only contribution is light. One can learn something by hearing him, but he does not stir the heart.

Wild fire is a creature of the laboratory and is produced by combining the properties of real fire in unnatural and improper proportions. The "nonluminous flame" of the chemist is an example of wild fire. This flame is exceedingly hot, but it emits no light. To us, this represents the emotional preacher who does not study either men or books, and in whose sermons the teaching factor is almost entirely wanting. This preacher is long on ejaculations, but is short on facts. He cavorts and exhorts, but does not enlighten. His followers are "hot," but not intelligent. They do some things, but their actions are nonmoral, for they do not know why they do what they do.

Real fire is not wild, but natural, and consists in the putting together of the qualities of light and heat in proper proportions. This illustrates the preacher who is balanced in character and in method, and whose preaching instructs and inspires. The sermons of this man are wrought out by hard study and much prayer and they both enlighten and inspire. Under their effect one will grow both in knowledge and in grace.

And in this matter of fire, as in every other, the tendency is forever toward the extremes and the task is to maintain one's place on the golden mean. One preacher becomes "intellectual" and cold as he proceeds with his life's work, and another becomes sentimental and emotional, after the fashion of the flesh. One becomes a lecturer and the other becomes a mere shallow player on human feelings. But the real task is to keep alive intellectually and emotionally—to keep the balance between fox fire and wild fire—to possess real fire.

Perhaps it is not amiss to say that the "putting together" of things is a factor in making them a curse or a blessing. The same essences go into the making of carboic acid as into the making of sugar—only the proportions are different—and yet one is a poison and the other a food. Thus fox fire has the quality of light, and yet it can scarcely be said to be halfway good. Wild fire makes heat, and yet it is dangerous and destructive and hardly to be classed as a good. But real fire in the preacher's life is a positive prerequisite of success.

Many a preacher has lost his place in the ministry because he died, like a tree, at the top first. He failed to study and to grow intellectually and his fire gave forth no light, the people tired of his repetitions, and he himself wearied of his sameness and he was left stranded without a charge, or else he simply "draws his breath and draws his salary" in some indulgent parish where there is the stillness and inactivity of death.

I have known a preacher who was, twenty years ago, a busy and much appreciated man. But he is today, at forty-five, no wiser and no better prepared for his work than he was then,

and now he is constantly "open for calls." Either his fire has entirely gone out or else it is so totally wanting in the light giving quality that people do not demand his ministry any more.

When Moffatt, the translator, returned from this country to England, he wrote an article for a British weekly on his impressions of the ministry of America. Among other things, he said, "American preachers are exceedingly busy, most of them seem to have motor cars; but their libraries are thin." And perhaps we need not mention the fact that these conditions do not seem to be producing great preachers.

In fact, there is a question if the want of interest in church attendance of which preachers so commonly complain is not very largely accounted for by the fact that so few preachers really "tell them something" when they do come.

Dr. Wiley calls our attention to the fact that the ministry is of two general classes: the evangelistic and the teaching ministry. But while there are a few in which one or the other of these qualities is predominantly present, it is a better balanced preacher who combines the two in one personality. "Do the work of an evangelist" is a general, as well as a specific admonition; and "teach all nations" is a tenet of the "great commission."

Describing his own and the labors of his companions, Paul said, "Our gospel came not unto you in word only, but also in power." But it did come in word as well as in power. That is it came in the form of sound doctrine and in the dress of good logic and excellent diction. It was unanswerable in its intellectual aspects, and yet it was delivered in the unction and power of the Spirit.

And what a remarkable thing is unction! It is that strange quality which distinguishes preaching from every other form of public discourse. It is not easy to define it, but it is not difficult to discover its presence or to detect its absence. But unction is dependent upon what is said as well as upon the way it is said. And it is observed that unction is not readily detached from intellectual freshness and doctrinal depth. So the stale preacher is usually also a dry preacher. The effective preacher possesses both light and heat in proper proportions. He brings out of his storehouse "things new and old." The substance of his preaching is old, but there is forever the joy of the enamored discoverer in his attitude. And with it all, he speaks as one having authority. He is not only a pedagogue, he is a prophet. He not only enlightens the mind, but he stirs the emotions and compels the judgment. He not only makes you think, but he makes you choose and act. His fire has both light and heat, and this is what makes him a good preacher.

DOCTRINAL

THE CURRENT REVIVAL OF ANCIENT ERRORS

No. VII. The More Recent Forms of Ancient Mysticism

THE Bible is the revelation of the mystery of salvation, which as Paul asserts had been hidden from the foundation of the world but is now revealed unto the saints. Through the Scriptures they are spoken of as containing, or being, the Word of God as revealed by God. Holy men of old wrote as they were moved, or borne along, by the Spirit. This inspired revelation is

declared to be the standard of truth by which error as well as truth is to be judged. There have been numerous methods of viewing the Bible as a revelation. One is that of rationalism, which affirms that every fact of the Bible is subject to the standard of man's mind, and that which the mind is unable to understand, sanction, and verify in the Bible is set aside as untrue, and not the result of revelation. In fact, rationalism denies the validity of inspiration and revelation. To rationalists the Bible is entirely the result of the mental workings of humanity during the long

years of the evolution of the race. Each age added to the sum total of that which goes to form the Scriptures, as a reflection of the experiences of the respective eras. Hence, as a standard of truth, the Bible is no more such a standard than the other forms of man's mental philosophies. For the rationalist ultimate truth is not contained in the Bible, but it is the achievement of the mind of man unaided by revelation or inspiration. This sets aside the Bible as worthless in humanity's search for truth and ultimate veracity.

Closely akin to rationalism on this score of the Bible being the depositum of Christian truth, and the revelation of the Spirit of God, is mysticism. Rationalism sets up the mind of man as the standard of truth, false mysticism sets up the peculiar revelation of the Spirit to the mind as the ultimate source of truth and divine leadership.

I. *True mysticism.* There is a true mysticism, which consists of the illumination of the minds of all believers by the Holy Spirit. This Spirit makes no new revelation of truth, but it uses that revelation of truth contained in the Bible, through the prophets, Christ and the apostolic writers. The work of the Spirit in illumination is therefore the opening of man's mental functions to understand truth as previously revealed in the Bible and in Christ. True mysticism, as Strong writes, is that higher knowledge and divine fellowship which the Holy Spirit gives through the use of nature and Scripture as subordinate and principal means. A better term, and one more in keeping with present day dogma, would be that of Christian discernment. It is recognized that the truth of the Bible is spiritually discerned, and that the peculiar opening of the understanding by the Spirit is one of the direct fruits of being a child of God. Divine truth is recognized as a mystery, and a true mystic—in the correct use of the word—is one who has been initiated into the mystery of revelation. Divine truth is a mystery, not only as something into which one is initiated by the conversion process, but as something *überballousa tes gnoseous*—surpassing full knowledge even to the believer. The Germans use the term *mystik* as representing this true meaning of mysticism, and *mysticismus* when writing of false mysticism. The basis of true mysticism is found in John 16:13, "the Spirit of truth . . . will guide you into all truth." In 1 Corinthians 2:10 we read, "God hath revealed them unto us by his Spirit."

Dean Inge writes of true mysticism as implying (1) the attempt of the soul and its possibility of perceiving spiritual truth; (2) that man in order to know God must be partaker of the divine nature; (that without holiness no man shall see the Lord); and that (4) the true hierophant of the mysteries is the love of God. In this form then mysticism is the possibility of apprehending, understanding, divinely revealed truth, as found in the Bible. This is a mysticism which feeds upon Christ, and not upon fantasies and reveries. It involves the acceptance of Christ and the subjecting of the life to him. The motto of such an experience is, abiding in Christ. The Spirit of God, in revealing truth, cannot dispense with the Word of God. The Word of God is a form into which the Holy Spirit delivers us when we are created anew. And when in this experience, the Spirit reveals truth to the soul. This then is true mysticism.

Such a possibility has been recognized through the Christian centuries as being within the reach and attainment of all those who have been initiated into the mysteries of revealed religion. But the gate of this understanding is closed to those who are not so initiated, or who are not subjected to the will of God. The Spirit of God reveals truth, opens up the Scriptures to the understanding so that the mind may grasp it and use it. This is one of the grandest possibilities of the Christian life, that to the one who is adopted into the family of the righteous the Spirit opens the Word of God so that he may fully comprehend its depths of meaning and realize its complete power and beauty. It is well to remember that such revelations come only to those who are "in Christ." For this reason it is utterly impossible for the rationalist to be able to understand *in toto* the meaning of the oracles of God; to the Christian alone is such an understanding vouchsafed. This comes through the revelation of the Holy Spirit. In this sense then all Christians are mystics; for to them the Spirit reveals the hidden mysteries of inspiration and redemption. To the uninitiated, the unredeemed, the mysteries are still hidden, the understanding is darkened to the discernment of spiritual truth. The Scriptures imply that to the Christian there is a direct approach into the understanding of the Word of God through the illumination of the soul by the Spirit.

II. *Advantages of true mysticism.* In evangelical circles where the mystical experience pre-

VI. *Dangers of mysticism true and false.* Christian mysticism as well as false lays itself liable to a number of dangers.

1. The first one is that of setting aside the fact that the Holy Spirit works only through truth which is externally revealed in nature and in the Scriptures. This has been mentioned before. The mystic seeks within himself truth which is nowhere revealed in the Word of God, and hereby lays himself open to satanic misleadings.

2. The mystic is not willing to test his revelations by the Scriptures which would contradict or supersede them. By the tests of the Bible we are to try the revelations of the Spirit. Spiritualism, Mormonism, Swedenborgianism, Christian Science and Theosophy can all be tested by the Bible and can be found to be erroneous. But each of these is said to be founded on special revelations from God irrespective of the revelation of the Bible. Likewise, special revelations to the individual soul must be tested by the Word of God, but of this the mystic is slow to admit. This is a danger which gives a foundation to false doctrines and erroneous leadings which are attributed to God through the revelation of the Spirit.

3. This last step leads to a fanatical independence to external revelation. The Bible is the source of truth, but to the mystic the illumination of the consciousness through the Spirit is set up as the source of truth. The result is that the mystic eliminates the Bible as his standard and substitutes for it these peculiar individualistic illuminations which he assumes to be Spirit-given. When the Bible is cast aside, there is then no source or standard of living, morals or Church organization, no common standard whereby men *en masse* can guide their lives. This the mystic would do—set aside the Bible as a standard of conduct.

4. Where this radical course is not followed, there is a tendency for the mystic to undervalue the Bible. If he is not willing to cast it aside entirely, still he is not desirous of stamping it as a revelation above his special divine illuminations, and hence underestimate its worth. This is a constant source of division and schism in the Church, for the mystic will not rely on the Word of God as standard, but tests the Word by his individualistic revelations, rather than by reversing the process—testing his illuminations by the Scripture.

5. This leads to an indifference to the common

fellowship of the Church. The mystic seeks his illumination from the spirit-realm, rather than from the fellowship of the Church, the spiritual illumination through preaching of the Word, and all the activities such as common fellowship through singing, public prayer, etc. For the mystic such experiences are of secondary worth to that of the immediate illumination of the mind or soul.

6. Another common danger is that of setting aside the use of the rational faculties in the decision of duty and Christian living. The mystic, rather than employing his God-given powers when in doubt as to the correct method of procedure after waiting on God, is more anxious for an intuitional revelation of duty or of the right choice to make. Our faculties are given us by God and in conjunction with a life hid in Christ they are to be used in the guidance of the life. F. B. Meyer, in "Christian Living," writes that it is a mistake to seek a sign from heaven, to cast lot, or to trust in some chance incident. He says there is a better way, that of appropriating Christ who is wisdom, and then going forward, being certain that we shall be guided in every decision made. Our service is to be a rational service (Rom. 12:1). Blind and arbitrary actions are inconsistent with the spirit of Christ. They but make us victims of temporary feelings and satanic deceptions. Thus the mystic disparages reason and science. The mystic asks, "Why should the understanding explore the region of truth, which we have only to look within to behold?"

7. Mysticism lays one open to the reception of truths, rather ideas, which are not in accordance with the Bible. Fisher in the "History of Christian Doctrine" says, "Illumination is made to stretch over ground not within the circuit of Christian Revelation." This is an outstanding danger. It gave rise to Christian Science, which Mrs. Eddy affirms to be a special revelation of truth not found in the Bible, but which in a supplementary manner sets aside or complements the Word of God. Theosophy likewise is thus founded. Theosophy has for its basis a belief in one underlying substance or a universal soul, from which man's nature is a radiation, and through an attainment of union with it man is enabled to receive certain occult powers. Mormonism has its roots in the thought of a revelation which is supplementary to that of the Bible. One can find this over-reaching

of divine revelation in the modern tongues movement, wherein through the expressing of themselves in "tongues" unintelligible to all but the interpreter the subjects are believed to be receiving a revelation of truth not in the Bible. This is extremely dangerous to the truth of inspiration. For if God has not revealed His Word once for all, then there is no universal standard of Christian truth, and every individual mind is thus open to the reception of a new revelation from God which will supersede all that is contained in the Bible.

8. Finally, mysticism lays the foundation for all types of satanic deceptions. This applies more especially to individuals and local church organizations. For instance, a church which seemed to be within the bounds of orthodoxy in dogma and procedure was found to be practicing free-love, and in the name of Christianity the members of the organization were discovered to be living lives of the commonest immorality. When accosted concerning the reason for such, it was affirmed that they had received a revelation from God to the effect that such was righteous. The Bible had been set aside as a standard of truth; a special revelation, common to mystics, was received; and the result was this abominable state of sin. This is a case wherein mysticism paved the road for a satanic deception. The modern tongues movement has its basis in the same mystical union with God through the Spirit. It teaches, as erroneously interpreting the Bible, that one can receive the gift of "tongues," which likewise affords one the Spirit of revelation and illumination. It is well to note that satanic deceptions, such as free-love, immorality as sanctioned by the creed, etc., are commonly found among those of this movement. An individual who strongly believes in the illumination of the Spirit, irrespective to the testing of the Word of God, is in great danger of this satanic deception. No spirit is true which sets aside the Bible. The Word says, "Try the spirits." This is the testing of them by the oracles of revelation.

VII. Present occurrences of mysticism.

1. The first place wherein mysticism is found today is that of theosophy. Basic to theosophy is the idea of a special reception of truth through being a radiation from the universal soul, and through a series of reincarnations, in which man assimilates all the soul experiences, and finally arrives at Nirvana. This in essence is Buddhism, though in America it is avowed to be otherwise. When Helena Petrovna Blavatsky, the founder

of the cult, who affirmed that she was initiated into it in Tibet, died Catharine Tingley in San Diego, California became leader of the outstanding schism of the cult.

2. Christian Science is mysticism to the core in that it affirms the existence of a universal Mind, the source of all, and especially the source of divine illumination or religious intuitional reception of truth.

3. In this connection we will refer again to the tongues movement. The theory as taught and practised today, Mrs. MacPherson of Los Angeles being the leader of one schism of the cult, affirms that after one is sanctified there remains the further work of the baptism of the Holy Spirit with power, which experience is accompanied with the gift of speaking in tongues. This gift of tongues seems not to be that of an intelligible language, but of a series of voluble expressions understood not by the one who utters them, but known by God, who likewise accords to an interpreter a revelation of their meaning. Suffice it to remark in its theory of this experience being a mode of communication with Deity and the gift of tongues as being a special revelation from God, it has its roots in mysticism.

4. Mysticism is likewise found in the Church through the numerous healing cults, which emphasize communion and direct contact and union with God through the Spirit whereby healings are effected.

5. The germs of false mysticism are discovered among all those who are strong to speak of special revelations from God, special messages to individuals, occult visions and trances. It is difficult to distinguish between the true and the false at this point. For one must recognize the fact that special revelations, as based upon the Bible and the reception of truth as found in the Word of God, are a possibility. When the mystic of this class is found he emphasizes such special illuminations from the Spirit as being above the Bible, as superseding the truth of divine revelation, and is unwilling to abide by the interpretation of the Bible by the Church. Likewise, he is not desirous of fellowshiping with the Church, but rather seeks a place of separation. Spiritually he is wont to set himself above his fellow-Christians in that he feels he has received a divine illumination not given or afforded to the others. This type of mystic is extremely dangerous to the Church; he is not

subject to authority, affirming that his authority comes directly from God. His interpretations of truth must rest as final for he feels that they are the result of a divine illumination of his mind, and as such are the ultimatum. The source of many false doctrines is herein laid or established. In our city a certain pastor of an outstanding union church affirmed that he received a revelation from God concerning the non-existence of hell. The result is that he now, believing that God revealed new truth to him not discovered in the Bible, is avowing that there is no hell of eternal torment. This is but an illustration of the possibilities of a false mystical reception of truth, and then this being laid as the basis of dogmas.

VIII. How to treat false mysticism.

1. False mysticism in cults must be avoided by the individual. Those who are believers in them should be shown the error of their ways as tested by the Word of God. This is the final standard. Then it would be wise when dealing with those, say of Christian Science beliefs, to take some of the outstanding works against it such as Snowden, "The Truth About Christian Science," and thus to point out the numerous places wherein the Bible is at variance with this belief. As cults mysticism must be dealt with from the angel of the Bible as condemning them.

2. The case of the individual mystic who is anxious to set up his revelations of truth as above those of the Bible or as superseding the Bible, there is but one place wherein this can be fought. Unless the mystic can be brought to realize that truth comes only through the Bible, and that the Holy Spirit will illuminate the minds of those who are in Christ, and that all revelations are to be tested by the Bible, and by the consensus of the Church, there is little hope that he will be led from the folly of his ways. The Bible must be made the test which is final, supremely above all others.

IX. The mystical experience affirming the work of the Holy Spirit in the illumination and guiding of the Christian, finding the source of this illumination in the Bible, is the hope of the Church. The hidden life, that which is in Christ, or in God through Christ, the fellowship of the soul with the divine Spirit, are essential elements in the true Christian experience. Our emphasis should be more and more placed upon this New Testament experience which is the possibility of all Christians. No less an authority than Rev.

H. C. Moule of the Church of England, a High Church man, and a theologian, writes, "At present the minds of innumerable Christians are powerfully directed toward the truth of the Holy Spirit's personality, power and living presence with the believing soul and the true Church. . . . It is owned more and more that the eternal Paraclete is the supreme need of the soul, and of the Church, as regards saving faith in Christ, entirety of obedience to Him, and powerful witness for Him. This is a happy and a holy omen. All Church history bears witness to the fact that with the greater or less recognition of His reality and glory, and of our need of Him, flows or ebbs the life and witness of the Body and Bride of Christ"—"Outlines of Christian Doctrine," p. 151. This blessed experience is a divine reality and the possibility of every Christian. It has been witnessed to by the great preachers of the ages, such as Spurgeon, Moody, and Finney, and it has been the corner stone of the works of the leading theologians of the Church, such as Calvin, Watson, Shedd, Strong, Miley, and Hodge, and as an experience it is the promise of the Father to every soul.

PITTSBURGH, PA.

THE CONTAGION EVERYWHERE

Occasionally we hear of some preacher saying that there are no modernistic influences touching his people, and that he does not need to warn them against the current skeptical liberalism from his pulpit. Such men are mistaken. The contagion of the subtle, present-day rationalism is everywhere. It is finding its way into every community through books, magazines, daily papers, and in other ways. And only those to whom its fraudulent pretensions have been made clear and who are intelligently anchored to the truth of God's Word are safe. Never has there been a time when pastors needed more to indoctrinate those under their spiritual care than they do now. The failure rightly to magnify this teaching function of the Christian ministry is in our opinion largely responsible for the ease with which the modernists have confused the minds of many church members and have swept them from their moorings. No preacher in charge ought indifferently to turn over to any other agency the work of instructing his congregation religiously. As God's divinely called and commissioned ambassador it is he who must give an account to Him for the manner in which that work is done.—R. A. MEEK.

DEVOTIONAL

PASTORAL THEOLOGY

By A. M. HILLS

Chapter IX. The Pastor in the Pulpit

WE assume now that the young man has the call of God upon him; that he is truly devoted to God; that in answer to prayer the dew of God is on his fleece; that he has an unction from the Holy One; that meditation and study have given him a message.

I. He goes into the pulpit, then, with a message inspired by the Holy Spirit. We are sure, therefore, what he will preach about; for the Holy Spirit takes of the things of Christ and shows them unto us. Christ is the Sun in the sky of revelation, the real theme of all true preaching.

Vinet said, "In every sermon we must either start from Christ or come to Him." St. Paul said, "We preach Christ Jesus the Lord." True preachers will follow his example, and preach what he did, viz., not Pantheism, but *three persons* in one Godhead, the deity of Christ and of the Holy Spirit; Christ's supernatural birth and superhuman nature, God-man; His atoning death; His resurrection; His ascension, kingship and authority; His intercession and baptism with the Spirit for the sanctification of believers; His headship over the Church and mediatorial kingdom; His future coming to judge the quick and dead, and pronounce the rewards and penalties of eternity. The salvation of men from sin should be the burden on every preacher's heart, and the uplifting and glorifying of Christ the substance of his preaching, and the joy of his life.

This may be called "preaching doctrines," which is just now unpopular, and is sneered at by modernists. That may be. But our Master and Lord commissions us to preach the gospel, and what is the gospel, but the system of related truths which our Savior revealed just mentioned above?

The devil's preachers may preach what they like, and take the reward he gives them, but Christ's preachers must preach His gospel, or

not preach at all. The speculations and fancies and inventions of men are no substitutes for the infallible teachings of the Son of God. "Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee" (1 Tim. 4:16). For Christ's preachers there is no other alternative; preach the gospel or lose your own soul!

II. Given the man and the message. How shall he preach?

1. Plainly. Preach so that the people will understand. Ezra and his assistants, "Read in the book in the law of God distinctly; and they gave the sense so that they understood the reading" (Nehemiah 8:8 R. V.). "And Jehovah answered me [Habakkuk], and said, Write the vision and make it plain upon tablets, that he may run that readeth it." God expects His preachers both to make the people hear, and to make them understand what He has to say. It is a great merit in a preacher, which many, alas! do not have.

St. Paul described his preaching in a great city thus: "For I determined not to know anything among you, save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:2-5 R. V.).

The language of the Bible is a model for beauty and clearness and simplicity; yet it has a remarkable quality of being "Quick and powerful, and sharper than any two-edged sword . . . and is a discernor of the thoughts and intents of the heart." It enlightens the mind, appeals to the reason, and grips the conscience with startling power. The effective preacher is he who knows how to handle this "sword of the Spirit" in the plainest, most direct and telling way. "But when that sword is wrapped or sheathed in learned phrases, rhetorical embellish-

ments, or philosophical refinements and speculations, its power of execution is vastly lessened, or entirely destroyed."—Hogg, pages 335-336.

"To preach simply," said Luther, "is high art. Christ does it Himself. His illustrations were usually drawn from common affairs of daily life."

John Wesley wrote, "I design plain truth for plain people; therefore, of set purpose, I abstain from all nice and philosophical speculations; from all perplexed and intricate reasonings; and so far as possible, from even the show of learning, unless sometimes citing the original Scriptures. I labor to avoid all words which are not easy to be understood, all which are not used in common life; and, in particular those technical terms common in theology, but which to common people are an unknown tongue." John Wesley won the people.

2. Preach earnestly. Earnestness comes from the heart moved by the Holy Spirit, and filled with a divine sorrow for perishing men, and a passionate desire to save them from eternal death. Says Dr. Hogg, "It does not consist in a noisy declamation, nor in a vehement manner. A minister may shout and scream until his voice fails him, may pace from side to side of the pulpit like a tiger in his cage, may stamp his feet, and pound the Bible, and saw the air, and weary both himself and his audience with his violent demonstrations, and yet be utterly wanting in true earnestness. The most intense earnestness will very often subdue the spirit and tone and manner of the preacher and so prevent all boisterousness of expression and behavior. True earnestness cannot be assumed or counterfeited. It must be the genuine outflowing of the soul" (pages 338-339).

Spurgeon says, "Nathan was too solemnly in earnest to be indecently violent; and as a general rule we may here note that it is the tendency of deep feeling rather to subdue the manner than to render it too energetic. He who beats the air and bawls and raves and stamps means nothing; and the more a man really means what he says, the less of vulgar vehemence will there be."

John Wesley, in his "Directions Concerning Pronunciation and Gesture," went so far as to say, "The preacher must never clap his hands nor thump the pulpit. The hands should seldom be raised higher than the eyes, and should not be in perpetual motion."

Russell in "Pulpit Elocution" tells us, "True vehemence never degenerates into violence and

vociferation. It is the force of inspiration, not of frenzy. It is not manifested in the screaming and foaming, the stamping and the contortions, of vulgar excess. It is ever manly and noble in its intensest excitement; it elevates; it does not degrade. It never descends to the bawling voice; the guttural coarseness, the shrieking emphasis, the hysteric ecstasy of tone, the bullying attitude, and the clenched fist of extravagant passion."

I am personally glad to be able to make these quotations from really great men—the masters of pulpit eloquence—the men of world-famed success. If I had written these wise words in my own name and authority, they would have been greatly discounted as only a notion of "that Hills!" But when I advance my mature convictions through the words and writings of the real masters of assemblies whose fame has filled the world and whose success has been deserved and unquestioned, I dare to hope that my suggestions will have some little influence. If I may be permitted to say a word about my past observations, I will say that I studied four years at Oberlin in the days of her poverty and her spiritual pre-eminence, the days of Finney and Morgan and Cowles and Judson Smith and Fairchild—really great men. Their manners and deportment were unexceptionable. Nothing coarse and extravagant was ever tolerated there.

Then I was further trained at Yale in the presence of the venerable Ex-President Woolsey and President Noah Porter, and the future president, Timothy Dwight. I constantly heard in these two centers of learning the great orators and preachers of the nation, and my own tastes and conceptions of great preaching and true oratory were formed, thank God, never to be changed by anything I have ever heard or seen since.

I have seen and heard many, many things of holiness, platforms painful and repulsive in the extreme, some of which I will hereafter mention. Spurgeon says, "Posture and action are comparatively small things, inconsiderable matters; but still even the sandal in the statue of Minerva should be correctly carved, and in the service of God even the smallest things should be regarded with holy care. Life is made up of little incidents and success in it often depends upon attention to minor details. Small flies make the apothecary's ointment to stink, and little foxes spoil the vines, and therefore small flies and little foxes should be kept out of our ministry.

Doubtless, faults in even so secondary a matter as posture have prejudiced men's minds, and so injured the success of what would otherwise have been most acceptable ministries. A man of more than average abilities may, by ridiculous action, be thrown into the rear rank and kept there. This is a great pity, even if there were only one such case, but it is to be feared that many are injured by the same cause. Little oddities and absurdities of mode and gesture which wise men would endeavor not to notice are *not overlooked* by the general public; in fact, the majority of hearers fix their eyes mainly upon these very things, while those who come to scoff do nothing else. Persons are either disgusted or diverted by the oddities of certain preachers, or else they want an excuse for inattention, and jump at the convenient one. It is not the preacher's business to furnish these excuses to the people nor to cultivate habits which will blunt his arrows or drift them aside from the mark."

Now what have we seen that was calculated to mar the effect of sermons and blunt the arrows of truth? We have seen a famous holiness preacher climb up from the pulpit platform as high as he could into the choir gallery and then jump off to illustrate the descent of Christ or the Holy Spirit to this world. We have seen another in a frenzy of ungoverned animalism turn a chair down on the floor and kick the legs and braces out of it just as an insane man might do! We have seen another of wide notoriety put a chair over his head and march about the platform. We have seen others, several at a time, put their hands on the backs of chairs and kick back as high as California mules would do. We have seen them clasp hands and dance and kick up their heels with less dignity than would be exhibited in a colored minstrel show. We have seen an evangelist place a foot-mat before him and at the appointed place in his sermon grab it and shake it and growl and growl as his dog Turk used to shake woodchucks—and all to exhibit how God would shake sinners! We have seen an evangelist spoil a really good sermon by seizing at its close the hand of another man's wife against her will and jumping and yelling about the platform like a Comanche Indian. We have stood on a pulpit platform, the boards of the floor of which had been broken by the heels of some frenzied jumpers who were exhibiting what freedom they had in the Holy Ghost. What blasphemy! The grieved pastor told me that it took a year to live down the

evil influence of that one night's exhibition of wild fanaticism, for which he was not responsible, and could not help; and that some of his congregation were so disgusted that they left the house and never returned.

Now, beloved young students and preachers, I beg of you not to be misled by any such wild, abnormal and foolish stunts, no matter how prominent the name or how wide the fame of the wandering preacher who does it. I am convinced that all such offensive pranks originate with the evil one who wants to bring the blessed cause of holiness into disrepute. He wants the sons of Belial to crowd to our meetings just as they come to the vaudeville shows—to be amused. He wants us to be identified in the public mind with the "holy rollers," the fanatical third blessing crowd, and the "tongues people," in order to keep away from our meetings refined and thoughtful and sensible people, and thus limit our influence.

It is a profound mistake for our preachers to sneer at this class as not worth considering. A Bible reading people, brought up from childhood in the Christian sanctuary, will inevitably form just sentiments about the dignity and propriety and reverential conduct becoming ministers in God's sanctuary. They simply will do it and cannot well avoid it; for the Bible continually frowns upon, and severely condemns, everything unbecoming in the sacred services of the sanctuary. I never attended a service in a Roman Catholic church in America, nor a service in any church or cathedral of any denomination in England or Scotland or on the continent of Europe without noting the reverent decorum of the place. It is impressive and beautiful and, withal, scriptural, and wholly becoming the house of God.

Now when a preacher in the sacred desk interlards what he has to say with an occasional jump and senseless Indian war whoop or some other silly stunt, he naturally offends the true sentiments of all well bred people. The Holy Spirit will never set His sanctioning seal upon such behavior. It is idle to talk about it, or expect it. And we can never win the very people who would be the greatest help to our movement while we continue to do it.

Hereafter in this discussion we shall largely let Spurgeon speak. The man who for more than thirty years drew the largest congregation ever gathered continuously in all Christendom to hear one man preach, and in the world's greatest city, may well be listened to. We smaller men may

sit up and heed what he has to say. "It is not so much incumbent upon you to acquire right pulpit action as it is to get rid of what is wrong. If you could be reduced to motionless dummies, it would be better than being active and even vigorous incarnations of the grotesque, as some of our brethren have been. Some men by degrees fall into a suicidal style of preaching, and it is a very rare thing indeed to see a man escape when once he has entangled himself in the meshes of an evil mannerism. No one likes to tell them of their queer antics, and so they are unaware of them; but it is surprising that their wives do not mimic them in private and laugh them out of their awkwardness.

"I have heard of a brother who, in his early days, was most acceptable, but who afterwards dropped far behind in the race because by degrees he fell into bad habits: he spoke with a discordant whine, assumed most singular attitudes, and used such extraordinary mouthings that people could not hear him with pleasure. He de-

veloped into a man to be esteemed and honored, but not to be listened to. Excellent Christian men have said that they did not know whether to laugh or to cry when they were hearing him preach. They felt as if they must laugh at the bidding of nature, and then they felt that they ought to cry from the impulse of grace when they saw so good a preacher utterly ruined by absurd affectations.

"If you do not care to cultivate proper action, at least be wise enough to steer clear of that which is grotesque or affected. There is a wide range between the fop, curling and perfuming his locks, and permitting one's hair to hang in matted masses like the mane of a wild beast. We should never advise you to practice postures before a glass nor to imitate great divines, nor to ape the fine gentlemen; but there is no need, on the other hand, to be vulgar or absurd."—*"Lectures to My Students,"* second volume.

(To be continued)

HINTS TO FISHERMEN

By C. E. CORNELL

Why is a Preacher.

That he may by no means safeguard in his ministry to a nation's life; that he may beseech heaven to save the country from the contagion of vulgar wealth, weak and vile; that he may pray for understanding and vision to be given all men to know that the true riches are spiritual, not material—friendship, altruism, charity, faith, love, brotherhood! That he may constantly remind his fellow-men of what they are constantly forgetting—to win the world and lose the soul is utter folly—to walk in the bypaths and miss the broad way of salvation which many know, but few follow, is soul suicide. That he may talk with kings, nor lose the common touch; walk with crowds, nor lose his virtue, impart his convictions and his compassion to others, nor mar their lives with smirking smallness and destroying doubts. The preacher should be positive but not dogmatic, earnest but not denunciatory, tender but not mushy, simple but not sniveling, impassioned but not vulgar. He should believe with all his heart that he has the goods that are needed for the well being of the world—the

gospel of God—as the only adequate cure for the ills of society and the sufficient supply of the cravings of the human heart. That he may so give his smile and strength and sympathy in the service of humanity that at the end of his earthly day his comrades may say:

He walked with God. Where'er he went abroad.
Hate changed to love, wrath melted into calm,
And every wounded heart received its balm,
Nor knew from what celestial fountain poured
The healing flood, nor recognized the Lord.
He walked with God. Ill lost its power to harm
As he passed by, and evil ceased to charm;
To purblind eyes was light again restored.
He walked with God. His was the common lot
Of joy and pain wherein life is found;
Yet peace was his, and love that faileth not
Shone in his face, diffusing light around.
He walked with God, all trivial cares forgot;
And lol where'er he trod was holy ground.

—E. P. WEST, in *Watchman-Examiner*.

PEARLS FOR PREACHERS

The following items taken from a recent issue of *The Watchman-Examiner* are of genuine interest:

Passionless Preaching

These words of Dr. J. C. Massee should arouse every minister to a searching of heart: "The greatest danger for the ministry is a passionless preaching growing out of ministerial professionalism and attended by many compromising entanglements with unscriptural organizations, non-Christian ideals, worldly associations and a faithless disregard to the Great Commission."

Hold Fast to Love

In the bitter controversies of life hold fast to love. It was Frederick W. Robertson, misunderstood, maligned and persecuted, who said, "If men wound your heart, let them not sour or embitter it."

The Preacher's Zeal

Andrew Bonar was a man who walked with God. Uncharitableness was far from his nature. He once made an analysis of "the preacher's zeal," which seems a little harsh. Let us think it over. Let us make an analysis for ourselves. Andrew Bonar's analysis was as follows: "Personal ambition, twenty-three parts; love of applause, nineteen; pride of denomination, fifteen; pride of talent, fourteen; love of authority, twelve; bigotry, ten; love of God, four; love to man, three."

The Use of a Manuscript

In a letter, evidently from a crabbed church member, we are asked, "Should a preacher ever use a manuscript?" Our answer in brief is this, "It depends on what is written on the manuscript." Many preachers with manuscripts preach remarkable sermons. Many preachers without manuscripts preach remarkable sermons. Many preachers with manuscripts and many preachers who preach extemporaneously have never been known to say anything worth while. If a preacher has nothing to say we would rather hear him "holler" than hear him read. The noise keeps us awake.

Striving to be Interesting

In the attempt to be true to our Master and faithful to the message that He gave us to preach many of us form the habit of repeating dead phrases over and over again. We think that to

be interesting is to be sensational. In such a day as ours to be uninteresting is to be sinful, because it is sinful to waste our opportunities. Dr. Charles E. Jefferson well says:

A man who thinks and works and grows is always interesting. The secret of an extended pastorate is a growing man. Young men are sometimes daunted by the fact that all the truths of Christianity are wrinkled and gray-headed. The Christian preacher is ordained for the proclamation of commonplaces. Brotherhood and service, love and forgiveness, hope and mercy, who can make these verbal bones alive? Only a living soul can do it. A man half dead cannot do it. A man with a shrivelled heart cannot do it. Only a man in whom Christ dwells richly can give sparkle to the trite, and immortal freshness to things that have lost their bloom.—SELECTED BY C. E. C.

I Will not Doubt

I will not doubt though all my ships at sea
Come drifting home with broken masts and sails,
I will believe the hand which never fails,
From seeming evil, worketh good for me,
And tho' I weep because those sails are tattered,
Still will I cry, while my best hopes lie shattered,
"I trust in Thee."

"I will not doubt tho' all my prayers return
Unanswered from the still white realm above,
I will believe it is an all-wise love
Which has refused those things for which I yearn;
And tho' at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn."

I will not doubt tho' sorrows fall like rain,
And troubles swarm like bees about a hive;
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And tho' I groan and writhe beneath my crosses
I yet shall see through, my severest losses
The greater gain.

I will not doubt. Well anchored is this faith,
Like some staunch ship, my soul braves every
gale;

So strong its courage that it will not quail
To breast the mighty unknown sea of death.
Oh, may I cry, tho' body parts with spirit,
"I do not doubt," so listening worlds my hear it,
With my last breath.

—W. ROBERTSON NICOLL.

Heroes and Heroines who have Won their Crown

A brief list of Mighty Men and Women who have left their mark on the masses of mankind. Character study for a ten or fifteen minute sermon prelude.

David Livingstone,

the factory boy who gave his life for Darkest Africa.

Martin Luther,

the Hero of the Reformation which has changed the world.

Robert Moffatt,

the gardener boy who became the great South African Pioneer.

John Bunyan,

the Bedford tinker with the Immortal Dream.

C. H. Spurgeon,

the Essex lad who became the Prince of Preachers.

John Knox,

the Galley Slave who broke a nation's fetters.

John G. Paton,

the Hero of the wonderful work in the New Hebrides.

John Wesley,

the Man who Revolutionized Britain in the 17th Century.

Alexander Mackay,

the Christian Hero who changed the face of Uganda.

George Whitefield,

the Christian Evangelist who moved the hearts of millions.

William Carey,

the Cobbler who became the mighty pioneer in India.

James Hannington,

the Merchant's son who was Martyred for Africa.

D. L. Moody,

the World-wide Evangelist.

F. Stanley Arnot,

on whom Dr. Livingstone's mantle fell.

Russell H. Conwell,

the "poor" millionaire, preacher, educator, and philanthropist.

Frances Ridley Havergal,

the Christian Poetess.

Frances Willard,

W. C. T. U. President of the beautiful life.

Memoirs of the above can be secured through the Nazarene Publishing House. Or A. Sims, Toronto, Canada.

"He is my God . . . my Father's God"

Compare the early reflection of Dr. John G. Paton, the New Hebrides missionary, as he watched the piety of his old father in the home: "He walked with God; why may not I?"

Lord, I find my Savior's genealogy strangely chequered with four remarkable changes in four immediate generations:

1. Rehoboam begat Abijam: i. e., a bad father begat a bad son.
2. Adijam begat Asa: i. e., a bad father begat a good son.
3. Asa begat Jehosaphat: i. e., a good father begat a good son.
4. Jehosaphat begat Joram: i. e., a good father begat a bad son.

I see, Lord, from this that my father's piety cannot be entailed: that is bad news for me. But I see also that actual impiety is not always hereditary: that is good news for my son.—THOMAS FULLER.

Jacob, a Prince with God

(Gen. 32:1-32)

Jacob's name was changed to Israel. Why are the names of men changed? Sometimes it is just the fashion of the times; sometimes it is for safety in time of peril, as when John Knox signed himself John Sinclair (his mother's name); but in the Bible change of names indicates change of character, or a new and true appreciation of what a man really is. Abram, becomes Abraham, Simon becomes Peter, Saul becomes Paul. In the clear light of heaven there is to be a new name given to everyone that overcometh.

"There's a new name written down in glory,
And it's mine."

—Selected.

"I am the Lord thy God"

"I have many times essayed," said Luther in his "Table Talk," "thoroughly to investigate the Ten Commandments; but at the very outset, 'I am the Lord Thy God,' I stuck fast; that very one word, I, put me to a non-plus. He that has but one word of God before him, and out of that word cannot make a sermon, can never be a preacher."

The Shepherd Psalm

(Psalm 23)

When Edward Irving was on his death-bed, he repeated the 23rd Psalm in Hebrew. His

last words were, "In life and in death I am the Lord's." He had the conviction for a time that he would certainly remain till the coming of Christ; but he realized at length the approach of death.

"Thy rod and thy staff, they comfort me," were the dying words of the great Scottish philosopher, Sir William Hamilton.

When Dr. Alexander Duff, the Indian missionary, was traveling in the Himalayas, he saw a native shepherd followed by his flock. The man frequently stopped and looked back. If he saw a sheep drawing too near the edge of the precipice, he would go back and apply his crook to one of the hind legs, and gently pull it back till the animal joined the rest. Going up to the shepherd, he noticed that he had a long rod, at tall as himself, and twisted round the lower half a thick bar of iron. The region was infested with wolves and other dangerous animals, which in the night-time prowled about the place where the sheep lay. With his long rod the shepherd could strike the animal such a blow as would make it flee. This brought to the remembrance of the traveler the expression of David the shepherd, "Thy rod and thy staff, they comfort me," and saved it, as he thought, from the charge of tautology, the staff referring to God's hold of the sheep, the rod to his defense against enemies. When he himself lay dying, and apparently unconscious (Feb. 1878), his daughter repeated to him the 23rd Psalm, and he responded at the end of each verse.—JOHN KER.

Real Sacrifice and Devotion

Carey W. Chamberlin, writing in *The Watchman-Examiner* gives this striking illustration: Very early in the history of the First Baptist church, Beverly, Mass., there occurred an incident that illustrates the devotion and sacrificial spirit of the fathers. The church was organized and recognized in March, 1801, with nineteen members. In this same year the little band went forward in the erection of a plain meeting house. When far enough completed for use, and after the members had sacrificed to the utmost, a crisis arose through the failure of the contractor. While he had been paid in full he had left bills for materials unpaid. To satisfy these claims the building was attached and ordered sold. One night shortly before the sale was to take place five of the members, each singly and alone went to a lonely spot known as Powder House Hill to pray. One of the five

was so earnest in his supplication that he was overheard by another who went to him. As they talked together the others heard and came to them. Each explained that he had retired to this spot to pray to God for some way of deliverance. After further conversation and after several of the men had declared that their resources were exhausted one of them, Benjamin Pierce, said, "I have thought this matter over and prayed about it, and I can see no other help than this. I love our church more than my own home, and I have decided to mortgage my house and satisfy this claim." By this great sacrifice the meeting house was saved. A picture of Benjamin Pierce, with a brief statement of these facts, hangs in the study of the present meeting house. The story of such devotion has influenced others in the church in all the years since.—C. E. C.

The Sure Exposure of Sin

No matter how committed, sin will be exposed:

Like the sin of Cain, it may be done in secret (Gen. 4:8-10).

Like the sin of Esau, it may be done under the impulse of the moment (Gen. 25:32, 33; Heb. 12:16, 17).

Like the sin of Joseph's brethren, it may be years before its discovery (Gen. 42:21).

Like the sin of Achan, it may be well covered up (Jos. 7:21).

Like the sin of Samson, it may be done reluctantly (Judges 16:16, 17).

Like the sin of Ahab, it may be prompted by others (1 Kings 21:7, 20).

Like the sin of Belshazzar, it may be done under the influence of strong drink (Dan. 5:1, 2, 27).

Like the sin of Herod, it may be the result of a foolish promise (Matt. 14:6-10).

Like the sin of Pilate, it may be done to gratify the public (Mark 15:15).

Like the sin of the Jews, it may be done in ignorance (Luke 23:34).

—"Thompson's Reference Bible."

LAYING ASIDE

1. All malice.
2. All guile.
3. All hypocrisies.
4. All envies.
5. All evil speakings. (2 Pet. 2:1).

HOMILETICAL

JESUS CHRIST THE ONLY REMEDY FOR ALL SIN

By C. E. CORNELL

Text: "When he had by himself purged our sins" (Heb. 1:3).

I. THE BOOK OF HEBREWS

The most important of all the apostolic writings. It is an epitome of the dispensations of God to man, from the foundation of the world to the advent of Christ. It is the sum of the gospel and the rich unfolding of the law.

"So many are the beauties, so great the excellency, so instructive the matter, so pleasing the manner, and so exceedingly interesting the whole, that the work may be read a hundred times over, without perceiving anything of sameness, and with new and increased information at each reading."

II. THE UNFOLDING

1. The Son, born of a woman, made under the law.
2. An Heir, Heir of all things.
3. Creator of worlds.
4. As the brightness of the divine glory.
5. The express image of His person, or character of the divine substance.
6. He sustains the immense fabric of the universe.
7. He has made atonement for the sin of the world, which is the most stupendous of all His works.

"'Twas great to speak a world from nought;

"'Twas greater to redeem."

8. Sat down at the right hand of God. The object of angelic adoration.
9. As having an eternal throne, neither His person nor His dignity ever changing.
10. He continues to exercise dominion when the earth and heavens are no more. God manifest in the flesh.

III. HIS ATONEMENT

"Purged our sins." Having wrought a purification as our High Priest. "By himself." Must be appropriated by the individual by faith.

- a. His order—transgressions forgiven.
- b. Cleansing—inborn sin eradicated.

- c. Salvation from all sin complete.
- d. A mighty Christ could do no less.
 1. Growth—favorable.
 2. Activity—a consequence.
 3. Vision—not narrow.
 4. Loyalty—not division.
 5. Seeking lost souls.

TWO BIG MODERN SINS—COVETOUSNESS AND HYPOCRISY

By C. E. CORNELL

Text: Matt. 25:23, Luke 12:4, 5.

I. THE TWO SINS THAT JESUS CONDEMNED MOST SEVERELY.

1. Branded as the besetting sin of most civilized nations.
2. Never confessed.
3. Millions seek God fourth.

II. THE DECLARATION OF THE BIBLE

The love of money is the root of all evil.

III. COMMERCIALIZING VICE

1. The saloon.
2. The brothel.
3. The newspapers.
4. The magazines.

IV. HYPOCRISY

Definition—The actor—playing a part. Seeming to be something one is not.

V. THE CURE

- The grace of God.
- Holiness of heart.

THE MEANING OF PLUCKING OUT THE RIGHT EYE AND CUTTING OFF THE RIGHT HAND

By C. E. CORNELL

Text: Matt. 5:29, 30.

I. GENERAL STATEMENT

The plainness and directness of the Sermon on the Mount. Sub-divided, Matt. 5:27-32.

II. THE MEANING OF THE WORD "OFFEND"

To the English reader, giving offense or provoking.

R. V., "Caused to stumble."

The original word can be illustrated by the stick in a trap on which the bait is placed. Snare; stumblingblock.

If your eye or your hand serve as a trap to

ensnare you in your moral walk, get rid of it. The words "scandal" and "slander" are both derived from the same original word. Wycliffe translates, "If thine eye slander thee."

III. THE FIGURATIVE MEANING

Used in a figurative or symbolical sense. The amputation is *spiritual* not *physical*. The "circumcision of the heart" is the cure.

IV. HOLINESS BRINGS ALL OF OUR APPETENCIES INTO NORMAL RELATION.

Heart correction means *bodily* correction. We must bring "our bodies under."

RIGHT, LEFT, RIGHT

By OSCAR HUDSON

Text: Romans 6:22

This text sounds like martial music: Right, left, right.

I. FREEDOM FROM SIN

1. Freedom from the love of sin (2 Cor. 5:17; 1 John, 2:15).
2. Freedom from pollution and guilt of sin. Sin is in us. Sin is on us. Sin has flung upon us the double coiled chain of penalty and power. We are prisoners, bound by the two-twisted grapple of nature and guilt. Sin is an evil of enormous magnitude. It is said to be a plague, foul, odious and detestable, and is compared to leprosy.

Big Mason held a revival in a lumber camp in Michigan. A fellow, known as Jack second, was converted, who had caused much disturbance in the bunk-house by spells which he had at night. After his conversion these disturbances ceased, and remarks were made about it. Jack second explained that the "spells" were caused by his guilty conscience which troubled him when quietude followed extinction of the lights.

2. Freedom from the curse of sin (Rom. 8:3; Gal. 3:13).
3. From the sting and bitterness of sin. There is no peace in sin (Isa. 57:20; Matt. 11:28; Jer. 16:6).
4. Freedom from its consequences (Rom. 5:23; John 8:51).

II. BECOME SERVANTS TO GOD

It is not enough to cease to do evil; we must learn to do well; not enough to be made free from sin; we must become servants to God. The second station on the line to glory is what we call conduction in physical science—communication of heat from one body to another by contact. There must be touch. Examine the *extremities*. This involves: 1. Integrity, 2. Faith-

fulness, 3. Diligence, 4. Affection. Servant here does not mean slave, nor hired man, but minister—conductor.

III. FRUIT UNTO HOLINESS

The glory of the apple tree is apples. Fruit—vital, fresh, blooming, luscious. Many will talk who will never walk, and yet walking, not talking, is fruit. Many will pray who will not pay (Matt. 7:17; 12:33; 2 Cor. 2:14).

IV. THE END, EVERLASTING LIFE

What of the end? Every day, every journey, every conflict, every life has an end. Twelve hundred years ago Bishop Paulus came to Edwin, king of Deira, asking permission to preach the gospel to his people. While conferring with his wise men, one arose and said, "Life to us is like a bird flying through the room from a storm. We know not where it came from nor where it went. If this man can enlighten us let him preach." *Eternity* will be the continuation of a present, personal Christian life.

SANCTIFICATION

By H. H. HOOKER

Text: 1 Thess. 5:23

I. NATURE OF SANCTIFICATION

1. What it is not.
 - a. It is not suppression (Rom. 6:6).
 - b. It is not fanaticism (Lev. 19:1-2).
 - c. It is not a state of infallibility—Angels, Adam.
2. What it is.
 - a. A complete separation from the world (2 Cor. 6:14-18).
 - b. It is dedication of entire self to God (Rom. 12:1; Matt. 19:23).
 - c. It is the act of God's grace (Jude 1:1).

II. WHY BE SANCTIFIED?

1. In order to retain justification (1 John 1:7).
2. In order to have entire sanctification and fellowship with God (Gen. 1:27; Rom. 8:8).
3. Because man needs it (James 1:8; 4:8; Rom. 7:24).
4. Because God willed it (1 Thess. 4:3).
5. Christ dies that we might have it (Heb. 13:12; Eph. 5:25-27).
6. Without it no one can see God in peace (Heb. 12:14).

III. RESULTS OF SANCTIFICATION

1. It cures unbelief and makes faith easy—Disciples.
2. Gives stability to one's experience (Rom. 5:2; 1 Thess. 3:13).

3. It gives unity among the people of God (John 17:21).

4. It prepares one for service (1 Tim. 2:21).

5. It perfects love and gives one a longing to see Jesus. Death no longer dreaded and the second coming of Jesus a fond delight. Paul said, "O death, where is thy victory"; and John said, "Even so, come Lord Jesus."

AMAZING GRACE

By H. H. HOOKER

Text: Eph. 2:8, 9.

Man seems to be a mystery. Since his creation has made progress which startles himself. Explorers have gone beyond human expectancy. Philosophers and scientists have delved into truths and brought facts that have staggered men. Inventors have caused people to throw up their hands and wonder what will be next. Heroes and generals have profoundly amazed the world in their deeds of heroism, but never was the world so amazed as when it was announced by the angels that Jesus had come to this world to provide grace for the saving of man. The question arises why is this grace so amazing?

I. BECAUSE OF THE WAY WE RECEIVE IT

The first step is conviction. The soul must be aroused. One must realize that he is lost, and must take his back track. That lie must soon be confessed. Stolen money, or goods unjustly taken will soon be in the hand of the owner. Unpaid accounts will be made satisfactory. Come to the end of the pathway made straight.

II. BECAUSE OF WHAT IT DOES

1. It saved from the penalty of sin. It is not suffering that people dread so much. There are people who would gladly go to jail, penitentiary, or even the electric chair if this would rid them of their sins. Look at the man who confessed to burning a house to get insurance and the man who confessed to murder. It was not suffering they dreaded. They did not want to meet God with crime charged to their account.
2. It saves from committal of sin. Some people object to religion which saves from sin. Would they object to medicine which saves from disease? The minimum of grace is salvation from sin (John 3:9).
3. It saves from sin nature. Some think bondage. John said as He is so are we to be, and the devil came and found nothing in Him. It is freedom where

you can do what you want to without hurting conscience or grieving God. Freedom indeed.

III. BECAUSE IT IS UNIVERSAL IN ITS SCOPE

No man can corner it. Commodities of life are largely cornered. No millionaire can buy it, but he with the poorest can have it. It is for the black man of Africa, yellow man of China and Japan, and the white man wherever found. If haughty the cultured will come down, and the bum and harlot will come up.

IV. BECAUSE OF ITS DURATION

Give eternal life. Preserve from this time forth. He that believeth shall never die. Person invested in grace acted wisely. The wealth of miser, and greatness of great man. "What will profit?"

THE FOURFOLD CHRIST

By A. M. HILLS

Text: "But of him are ye in Christ" (1 Cor. 1:30).

Jesus, who was made unto us wisdom from God, and righteousness (justification) and sanctification and redemption.

St. Paul is trying to glorify the gospel and the Christ who gave it. He himself felt, and tried to make all men see, that Christ was absolutely indispensable to salvation. It is Christ, or nothing. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

It is one of the master devices of Satan in our day to induce people to run after everything and everybody but Christ. He gets people's attention fixed on rites, ceremonies, circumcision, baptism, confirmation, priests, bishops, popes, governments, human teachers and leaders. But Paul preached only "Christ, and him crucified" (1 Cor. 2:2), "the power of God, and the wisdom of God" (1 Cor. 1:24).

I. Notice, Christ is made unto us wisdom from God. It was a profound question among great minds how God could forgive sins, and save sinners. Socrates, one of the greatest of uninspired minds, said, "I do not see how God can forgive sins; for I do not see that He ought to." If God does forgive, and save sinners, it must be done consistently with justice, law, government, the glory of God, and the good of man. No philosopher could solve the problem. No angel un-instructed could tell how it could be done without dishonor to a holy God. It was a problem the very angels desired to look into.

But God solved the problem by the atonement. His infinite wisdom made its greatest display in salvation. He saved sinners while showing His

hatred of their sins. He set aside the penalty, while He strengthened the law. He pardoned rebels while He exalted the authority against which they had rebelled!

II. *Christ is made unto us Righteousness (Justification)*. Justification is that governmental act of God by which, in view of the sinner's repentance of sins and faith in the atoning work of Christ, God forgives sins, sets aside the penalty, restores to the divine favor, and treats the sinner as if he had not sinned.

Christ's atonement, planned by God, and carried out by His Son, made it possible for God, with honor to Himself, to offer pardon to all sinners of our race.

III. *Christ is made unto us Sanctification*. His atonement secured the possibility of salvation, of which sanctification is a part. "Jesus also that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). "Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it" (Eph. 5:25, 26, R. V.).

Sanctification is the cleansing of our nature from its sinwardness—propensity to sin. "But now being made free from sin [the sin-principle] and become servants to God, ye have your fruit unto sanctification, and the end eternal life" (Rom. 6:22, R. V.).

Christ's blood is the purchase price of this blessing. His baptism with the Holy Spirit and fire effects it in our hearts, freeing us from the proclivity to sin.

IV. *Christ is made unto us redemption*. "Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of the Christ" (1 Pet. 1:18-19).

He has redeemed us from the claims of justice, the dominion of death, the power of the grave, so that we may rise in the likeness of the glorified Christ to reign with Him forever.

Remark 1. All Christians want the first two of these blessings, and the fourth, which Christ brings, wisdom, justification, and final glorification. But Satan shrewdly induces many to be prejudiced against the blessing of sanctification. The Pennsylvania Railroad Company provides the means to take people from New York to Chicago and the West. Philadelphia may represent regeneration. Pittsburgh the second blessing of sanctification. If that company brings you to the West, you must pass through Pittsburgh. So the Celestial railroad starts from the city of Destruction, passes through regeneration and through sanctification, to heavenly glorification. You cannot travel Christ's road and get to glory without passing through that third station. Christ laid out the route and so determines it: "The sanctifica-

tion, without which no man shall see the Lord" (Heb. 12:14, R. V.).

Remark 2. Therefore, brother, you cannot have a divided Christ. You cannot alter the divine route. You must accept all that Christ stands for, and comply with the conditions He has laid down, the experiences He has prescribed and provided for in His infinite mercy, or miss heaven.

He offers you a free ticket. Get aboard now the salvation train!

RELIGION

By R. H. M. WATSON

Text: James 1:26-27

I. The word religion, comes from a Latin compound word, and means literally *to bind back*, or *rebind*, and since there are just two kinds of religion, that is, pure religion and vain religion, we find that all religious people, (and most of us are religious) are bound by one or the other. One may be very religious, and yet have no salvation. Paul said, "after the most straitest sect of our religion, I lived a Pharisee." He was very religious, but he was persecuting and murdering the saints of God. He said God had mercy on him because he did it ignorantly. The heathen, many of them, are very religious, but they don't know God.

II. Pure religion makes the people of God one, and vain religion tends to unite the children of Satan. You may cross a man about many things without offending him, but cross him on his religion and he is ready for a fight. Why? Because Satan is the author of all vain religion.

III. Vain religionists have always opposed the children of God, who enjoy pure religion. Cain slew his brother Abel, not because he had anything personally against him, but because the pure life of his brother, whom God had respect unto, brought condemnation upon him, whose religion was vain; nor has the hatred of vain religionists since then been any less manifested against pure religion and its possessors. The multitudes of Christians, who have died for their faith and fellowship with Jesus were not slain by nonprofessioners of religion, but they have all died at the hands of vain religionists.

REWARD OF A SOUL FULL MINISTRY

By ROY L. HOLLENBACK

Text: "He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6).

This verse is an elaboration of the thought presented in the preceding verse: "They that sow in tears shall reap in joy." They are very

specific and positive promises. Notice the two positive words: "shall" and "doubtless."

Let us take up the thoughts in the order of the text, and see what is meant by:

I. **SOWING IN TEARS**. Why must there be the tears?

1. Tears denote a melted heart. They show the real soul that we have in the work we are doing. Our work for the Master must not be mechanical and perfunctory but with a fervent spirit.

2. Tears denote affectionate regard for those who reject our painstaking efforts to save them. We do not resent their attitude, nor feel bitter toward them, but rather pity them, knowing what they lose.

3. Tears are almost irresistible. Seldom will one meet with such hardness of heart or ingratitude but that it will melt before the fountain of tears from a yearning heart. Count it not weakness to weep. It is strength. When I was a boy, many times my heart was obstinately set upon doing something wrong and I was dissuaded by Mother's tears. I could resist her arguments and her threats, but not her tears.

4. It is also important that the seed conveyed and sown be "precious seed." God's Word is this.

II. **REAPING IN JOY**. (Margin: "Reap with singing").

1. We shall reap in joy in this life.

Paul said, "Be not weary in well-doing, for in due season ye shall reap if ye faint not."

Jesus said, "I sent you to reap that whereon ye bestowed no labor."

These words most certainly define this as the reaping time of the world. This is pre-eminently the harvest time of this world.

2. We shall reap the eternal reward in heaven.

There is Christ's "well done" awaiting us.

There is "abundant entrance" into heaven.

There is the joy of those who shall eternally rise up and call us blessed!

Climax: Between the sowing and the reaping there is a season of suspense. Let us not faint in the waiting. Let faith hold until full fruition is seen. How true is the song whose verses end thus:

"But the waiting time, my brother,
Is the hardest time of all."

EXPOSITION OF JOHN 17

By ROY L. HOLLENBACK

Text: "Sanctify them through thy truth, thy word is truth" (John 17:17).

The prayer of this chapter is the closing benediction of Christ's work upon the earth (v. 4). It is an eaves-dropping upon Christ's mediatorial

work for us at the Father's right hand; for in this prayer He places Himself beyond the cross and the resurrection: "And now I am no more in the world" (v. 11).

There can be no doubt that our text is the acme of this prayer, and that the heart throb of Jesus is revealed in the words: "Sanctify them."

Observing this chapter closely, we see that: (1) He identifies sanctification; (2) He interprets sanctification; (3) He shows the reasons why He would sanctify us.

I. HE IDENTIFIES SANCTIFICATION

1. *With His own sanctification*. "For their sakes I sanctify myself that they also might be sanctified through the truth" (vs. 19).

This identifies sanctification with His own ministry and with the atonement.

2. *With His own perfect union with the Father*. "As thou, Father, art in me and I in thee; that they also may be one in us" (v. 21).

3. *With the fulness of his joy in us*: "That they might also have my joy fulfilled in themselves" (v. 13).

II. HE INTERPRETS SANCTIFICATION

He had a better way to interpret it than to just deduct and analyze it in theological terms. He interprets it:

1. *As a divine work in the heart which conditions us for a victorious life in the midst of an evil world*. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (v. 15).

This is the sense in which sanctification means "to set apart"—it is to set apart from heart evil to God. If it simply means to set apart from the external things of the world, then according to verses 9 and 16 they were already sanctified. But He would set them apart from all carnal love for and proclivity to the world.

2. *As a divine work which conditions us for the tasks of the kingdom*. "As thou hast sent me into the world, even so have I also sent them into the world" (v. 18).

We are to interpret Him to the world in the same sense that He interprets the Father. He is to be incarnated in us, as the Father is in Him. We are commissioned to carry forth the very work that He came to do; and sanctification is the work that equips us to do it.

III. HE SHOWS THE REASON FOR OUR SANCTIFICATION

1. *Because He would have us one with each other.* (v. 21).

"That they may be one, as thou, Father art in me, and I in thee"

2. *Because He would have us one with Himself and the Father.* (v. 21).

"That they also may be one in us."

3. *Because He would have His love revealed in us.* (v. 23).

"That the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

4. *Because He would take us to heaven to behold His glory.* (v. 24).

"Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory"

THE TABLE PREPARED IN PRESENCE OF FOES

Text: "Thou preparest a table before me in the presence of mine enemies" (Psa. 23:5).

There are three points of resemblance between the provision made for David and the provision made for us. These are its divine preparation, its abundance and suitableness, and its being made in the presence of our enemies.

- I. The enemies in whose presence our table is prepared—human as well as natural. The harvest will not give us its blessing without a stern struggle with hostile elements.
- II. The table prepared before us. This table is wisely adapted to our necessities as human beings. And what a table is thus spread for us every year! What sacred memories gather round the table thus so richly furnished!

III. The preparation of the table. The harvest is the subject of a divine covenant engagement. Never once has the pledge given 5,000 years ago been violated.

IV. The fruits of the harvest should be used in the work and for the glory of God.

—SELECTED BY C. E. C.

WHY WE PARTAKE OF THE HOLY SACRAMENT

I. BECAUSE OUR LORD INSTITUTED THIS ORDINANCE

1. Christians should regard His wishes.
2. His plans are always good.
3. It establishes the historic record of his death.

II. TO REMIND US OF HIS DEATH

1. This will increase our gratitude.
2. Will melt our hearts.

3. Will increase our devotion.

III. TO POINT US TO THE COMING OF CHRIST

1. This incites service.
2. Makes us careful about our conduct.
3. Gives strength in temptation.

IV. TO BLESS AND INSPIRE TO HOLY LIVING.

1. It will stir our emotions.
2. It will inflame our hope and faith.
3. It will encourage us in our duties.
4. It is a pledge of fidelity.

HEROISM MADE MEMORABLE

Text: "I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. 4:7).

I. THE WELL OF STRENGTH AND POWER NEEDED TO PERMIT US TO RISE TO THE CALL OF GREAT SELF-SACRIFICE

1. Faith in divine guidance.
2. Burning loyalty to the cause.
3. Hope in future life.
4. Belief in the power of prayer.

II. THE NEED FOR SELF-FORGETFULNESS AND WILLING SACRIFICE OF PERSONAL AIMS

1. National problems demand national consciousness and patriotic fervor.
2. The individual through faith in an ideal must rise above personal desires.
3. The cause of our devotion must stand out "like the silhouette of a lonely tree against a crimson sunset."

Each generation is reaping the benefits of the struggle to preserve the union of these great states. Each side saw its aim as a desirable national achievement, and each side offered its heroes to the cause. The question of "Which side was right?" does not increase nor diminish our love and gratitude to those brave fathers, sons and brothers, who "fought the good fight" for the cause they had espoused.—*Expositor.*

WATERING THE FLOWERS

Text: Consider the lilies . . . how they grow" (Matt. 6:28).

At the click of a gate I turned to see the tired face of a woman as she left the road and entered a garden. She carried an old waterpot and walked over to the pump to fill it. Slowly and lightly she went from bed to bed, and from plant to plant, up and down the tiny garden, refreshing all from the supply of living water.

As I watched her I caught strains of an old melody that she was singing; the face seemed to lose its care and wrinkles. Calmness and a happy smile stole over her features. The day's work was done and she had now turned to her little flower garden. Here and there she stopped to pull a weed or to straighten an over-burdened bough, ever happy and ever humming in peaceful forget-

II. A GLORIOUS TRUTH: "Ye shall be redeemed without money."

1. The cost of redemption was not silver or gold, but the precious blood of Christ. No sacrifice on the part of man could buy himself back from the power of Satan and sin. But the price of the blood of Christ was sufficient. Note how the prophet saw Him. "His visage was so marred more than any man, and his form more than the sons of men" (Verse 14).

Truly He was marred and broken for us. This was the price of redemption.

2. Redemption is free to all, without money or price. No man may feel hopeless because he has nothing to offer for his soul. Let all come who will, and they shall be redeemed without money.

III. THE VICTORY OBTAINED THROUGH HIM

1. "Awake; put on thy strength, O Zion" (Verses 1, 2). Here is where one must be aroused to his privileges in grace. Faith must act.

2. "Put on thy beautiful garments." Faith appropriates the change of garments—the new life.

3. "Shake thyself from the dust; arise, and sit down: . . . loose thyself from the bands of thy neck." Let thy faith take hold and believing God arise and claim the victory in the name of the Lord.

TEXT: "Lest Satan should get an advantage of us: for we are not ignorant of his devices" (2 Cor. 2:11).

There are many devices which Satan uses to get an advantage. We give here some of them, though many more may be added.

1. Satan takes advantage of unwise dealings with erring persons. A rough handling of a delicate situation may cause a split in the church, and some souls may be lost as a result. (Read the whole of this chapter.)

2. We are warned against fiery darts of the enemy. A figure taken from the ancient methods of starting fires in forts and stockades by shooting flaming arrows into the buildings. The devil can start a terrible fire with an unruly tongue. A bit of scandal can cause a big fire very hard to put out.

3. The devil has wiles or storms which get advantage over persons and sweep them from their moorings. Trouble, sorrow, losses, distresses, temptations; many such things break

with fury like a storm. Happy the soul that safely anchors in Jesus by faith.

4. Satan employs accusations to get an advantage over us. He is an accuser of the brethren. He accused Job before the Lord of being selfish. He can imitate the voice of the old man, and get one disturbed in soul, thinking he is carnal. This he does during sickness or sorrow when mixed emotions are felt. He charges us with incompetence, evil motives, selfish ambitions in labors and prayers. He tries to make God out a tyrant, and His children as slaves. He is the father of lies.

5. Satan is a hinderer. By various hindrances he gets advantage of persons. Who has not seen the things pile up at the very time we would go to meeting. Someone gets sick, or injured. Many of the hindrances which keep people away from service are devices of the devil.

6. A device by which Satan gets advantage over many is to congest and crowd their daily life with work until all time for prayer and spiritual pursuits is taken. They die spiritually because of starvation. Like Martha they are cumbered with much serving.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

"Touch not the Wine"

One evening when Bryan was in Japan he attended a banquet given to a Japanese admiral and an embarrassing situation arose. All present had paid tribute to the Japanese naval leader. The time came to drink a toast. Those present lifted their champagne glasses, but there was a gasp of alarm as Mr. Bryan was seen to raise a glass of water. Someone grasped his arm and whispered hastily that such a toast would be considered an insult.

The great commoner was equal to the delicate situation.

"You have won victories on water," he said, turning to the admiral, "and I drink to your health in water; whenever you win any victories on champagne I shall drink your health in champagne."—J. C. LONG.

"Quit you Like Men"

A great army was marching through Switzerland and everywhere its path was marked with blood and the ghastly ruin of war. The Swissmen, rich-veined with patriotic blood, had gathered from the mountains and the valleys to fight for their homes and their fatherland. But they

were untrained and armed only with whatever weapon they had found and they could not break the well-formed phalanx of the enemy as they marched close together behind their shields and threatening spears; and the Swiss said, "We are lost; our homes must perish and our land go into bondage."

Then Arnold Winkelreid stepped out and said, "Men of Switzerland, listen to me.

"This day I will give my life for my country. In yonder valley lies a happy home where wife and children await my return, but they shall see me no more. Follow me," he cried, "I will break the lines and then do your duty and fight every man as best he can and Switzerland will be free." And single-handed and alone he sprang forward and right where the spears were thickest he ran and shouted as he ran, "Make way for liberty, make way for liberty."

A hundred gleaming spears were turned to catch him on their points, but as he gathered them up in his breast the enemy broke its ranks and through the gap made by his gallant sacrifice the Swiss poured a terrific onslaught and won at last a battle the like of which the world had never heard.

There was One two thousand years ago who did a nobler thing than that and whose sacrifice set a whole world free. All the powers and principalities of evil were lined up against us, and the hosts of Satan held us at their mercy. Every method of attack had failed; every divine maneuver for our rescue had been thwarted, and our own sinful weakness and humanity stood hopeless, helpless and undone.

Then Jesus Christ stepped out and the hosts of heaven said, "What will you do?"

And He said, "I will this day give my life for the world."

And He came and said to the battered and besieged sons of men, "Follow me, and I will break the lines and then do your duty and fight every man as best he can and you shall all be free."

And single-handed with the instrument of His death He rushed upon the ranks of hell and into His own bosom, where dwelt the soul of God, He gathered all the fiery darts that hell could hurl and opened the way of salvation for all who will follow Him. Will you follow Him today?—Dr. W. E. Biederwolf, in "Expositor."

"I Have Fought a Good Fight"

Railroad Men, a trainmen's publication, recently carried the story of Bennie Locke, veteran

engineer of the "the Easton Mail" on the Lackawanna Railroad, who, having reached the age of 70, has been pensioned. The story of this Christian engineer is most remarkable.

During the greater part of his long term of service, it was always Mr. Locke's custom, when he stepped into the cab of his engine, to remove his cap and utter a whispered prayer for divine protection for the crew and the passengers on each day's run. He was and is one of the finest characters that the railroad world has produced.

Mr. Locke has the most remarkable record in the annals of railroad engineering. He has served 57 years of continuous service, has never received a mark, blemish, or personal injury and has never had a wreck in his years of service. He has never received a mark of demerit from his superior officers and he is held in high esteem by his fellow-workers, towermen, trackbosses, as well as commuters, bankers and school children and all who have come to know him.

Here is one of Bennie Locke's characteristic stories:

"Number Six was twenty-five minutes late out of Scranton one day, and I had my little prayer as usual when I stepped into the cab. After I had asked for the safety of my train, I said, 'Lord, help me to bring her in on time.'

"It was a stiff climb up the Pocono Mountains for the first part of the trip and it never seems so steep as when you are late. I couldn't gain a second on the way up, but after we dipped over the summit, things began to break just right for me.

"It was a beautiful day with the air perfectly clear, and we almost flew down the mountain. I just held her steady and let her go.

"When we struck the level again, I eased her into the last notch and looked at my watch. We were coming nicely and gaining right along.

"At last the old train shed at Hoboken loomed ahead, and as we pulled under the edge of it, I looked at my watch again, and we were just on the dot.

"As I stood wiping the sweat off my face, there was a tap of a cane on the outside of my cab, and when I looked out of the window, there stood the president of the road, all smiles, and he said to me, 'A good run, sir! A very good run!' That meant more to me than anything that could have happened in this world.

"And, brother, when I make my last run and pull into the Great Terminal, if I can just

hear Him say, 'A good run, sir! A very good run!' the toil and the struggle down here won't matter."—From "The King's Business."

"Thy Will be Done in Earth"

Rev. Dr. J. Leighton Wilson, who in 1861 became the Southern Presbyterian Church's first Foreign Mission Secretary, was for nineteen years a missionary to Africa. His father was an honored ruling elder. When he first heard of his young son's desire to be a missionary, he was bitterly disappointed and refused to give his consent. "Father," said Leighton, "would you be willing to go into the room and pray with me?" He could not refuse that request. They knelt down together. Said Leighton, "Father, would you be willing to say the Lord's Prayer with me?" so they began, "Our Father which art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done, in earth as it is in heaven." The father could not go beyond that petition. Brought face to face with the world-embracing affections and purposes of God, he could not hold on to any little contrary ambition of his own. Slipping his arm around his son's shoulder, he told him he could go.—EUGENE W. SMITH.

"Receive ye the Holy Ghost"

"Pentecost is normal Christianity," said Dr. E. Stanley Jones, in a recent address. "Some men have gone into fever at this point, and as is usual when men are feverish, have become delirious and said and done things that were unreasonable and insane. And because some have gone into fever, most of us have been frightened into anemia." How true this is.

There was never a time when the church stood any more in need of men with sanctified hearts and sanctified reason and judgment. Some men have developed an unnaturally high blood pressure at this point, with the result that they have suffered a shock which paralyzed their moral sense. All the more reason for the Church of the Nazarene.

"He that Committeth Sin"

The most eminent clergyman of the Wesleyan church in England is nevertheless a user of tobacco, a stain upon the ministry so common in England. This man draws such a crowd to his services that tickets have to be secured to gain admission. One day a visitor dropped in unexpectedly to see the minister and was ushered

without ado into his presence. There he caught the eminent clergyman in an atmosphere heavy with tobacco smoke. "Ah," said the minister, "you have caught me in the only sin of which I am guilty." Said the visitor, "I am glad to hear you call it by its proper name."

"The Double-minded Man"

The tabernacle was a parallelogram cut in two. The forward part was the holy place, and in it was the table of shewbread, the altar and the candlestick. A very heavy and thick curtain completely separated this portion of the tent from the holiest of all, in which were the ark, containing the Ten Commandments, the rod and the pot of manna. Every day the priest went into the holy place, within the first veil, and accomplished the service of God; but only once a year the high priest went within the second veil on the great day of atonement. Now this most holy place was dark inside. No lamp, no candle, no sunlight; all were excluded by the thick curtain. At certain seasons God would blaze out from between the wings of the cherubim, and thus the only light within the second veil was the Shekinah. In the first veil there was a mixedness of light; lamplight and daylight. But in the second veil there was no light at all except that which shone from God himself.

In a converted state you have mixed light. Is not that true? In a converted state you have the mixed motives, mixed love, mixed faith; love mixed with hate, faith mixed with doubt, patience mixed with impatience, the light of the Holy Ghost mixed with your own ideas and culture and brains and notions of propriety. And that's the way you live as long as you stay simply in a converted state. And that is where most Christians are. But now mark! In the second veil you leave all mixedness behind, and get where you are either in absolute darkness or else God himself must enlighten you. When you go in there you shut out the light of science and philosophy and mere brains and carnal reason, and you say, "I am coming alone to Thee, O God; and if Thou dost not enlighten me I am in Egyptian darkness." And that is where God wants you to get, where you will depend on Him, and not upon secondary causes.—Dr. G. D. WATSON.

PRACTICAL

SOME THINGS A GOSPEL MINISTER SHOULD KNOW

By H. H. HOOKER

1. A preacher should know that he is called of God and that the calls of God are without repentance, and "woe is me if I preach not the gospel!" Preaching is more than a profession, it is more than an occupation—it is a divine call.

2. A preacher should know the Bible. I do not mean that he should commit it to memory. He might do that and not know it experimentally. He should know it by chapters, books, periods, dispensations and doctrines.

3. A preacher should know men. An ambassador not only must know him whom he represents, but he must know the people to whom he goes. He should study physiology, psychology, physiognomy, and sociology. To know men is to know the approach to men, this we must know if we reach them.

4. A preacher should know books. The injunction of Paul to Timothy should be given to preachers today—"Study." A farmer can make a crop as easily without tools as a preacher can succeed without books. I do not think it makes a preacher formal to know the difference between a noun and a pronoun or a verb and an adverb. Besides theology and homiletics, he should know practical English, geography, science, autobiography.

5. A preacher should know how to dress. There is a sacredness and holy dignity about God's ministers that should be maintained. He should not dress like a dude, neither should he dress like a tramp or an object of charity. Clothes will not cause one to say greater words, but they often give words a greater effect. Clothes and personal appearance do not make character, but they do help you to succeed.

6. A preacher should know that familiarity with the opposite sex will kill his influence. There is no poison more deadly to the body than slackness here is to the minister's usefulness.

7. A preacher should know the value of money. Some seem to be puzzled all their

lives about "Why do I not get a better place?" If they would look around they would see. They have never made a success with their own business, and yet they want the big business of God with which to fail. Some seem to think after they have failed with everything they have undertaken that this is evidence that God has called them to preach. I am of the opinion that if a person has failed with anything this is a good evidence that God does not want him to preach at all. Brother minister, know safe business methods, know at least how to stay out of debt, before you take over a church. For money received, give value received in labor. This and this only, is honesty.

8. A preacher should know how to control his family. If a man makes a failure with his family he will make a failure with his church. If I know how a minister controls his family, I know how he will control the church. The Bible standard of a bishop is "One that ruleth well his own house, having his children in subjection with all gravity." I am sure some preachers would like to spiritualize here.

9. A preacher should know how to economize time. So few know the value of time. Minister, your time is the most valuable of your possessions. Sleep enough, but do not over-sleep. Arrange your study hours so as to make them count for the most. Make your visits long enough to find out the spiritual need of your folks, render what help you can and be going. Long visits breed familiarity and lightness. When waiting have a good book to read, memorize Scripture, meditate and pray. Make every moment count.

10. A preacher should know that if he fails to co-operate with the district and general interests of his church that he is working himself out of a job, and is breeding a spirit of anarchy in the church for which God will hold him accountable.

11. A preacher should know that when he collects his salary alone and is satisfied, he is selfishness personified, and that the only way he

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can grow would be to become smaller. He needs a vision of the district and general officers going the year round, traveling day and night with high traveling expenses, denied the pleasure of home, and that it is their work that has made this pastorate possible. He needs a vision of our missionaries thousands of miles away from home, among heathen in a strange land depending upon him for support. He needs to stir himself and see that his church is stirred.

12. A preacher should know how to settle a difficulty. To take sides with either adds fuel to the fire and makes it impossible for him to adjust the trouble. He should know that if he has favorites he will divide any church.

13. A preacher should know how to preach; how to begin; how to proceed; how to quit and when to quit. Most sermons would be more effective if one-half of the length was taken from them.

14. An evangelist should know how to co-operate with the pastor and to help solve his problems, and not multiply them. If he tries to win the people to him and away from the pastor he should know that his days are few.

15. A preacher should know that he is not only a doctor, but a health officer as well. He is supposed to go night and day in behalf of the sick. A preacher who will allow a doctor to out-strip him here is not worth the name preacher. A health officer sees that things are sanitary and that the food is wholesome and that the wells are kept well. This is the work of a minister.

16. A preacher should know how to feed one diet for babies, another for adults; one for the sick and another for the well. A doctor who forces solid food down a sick person kills him. A preacher who forces his spiritually sick to eat the same food as his well kills them. When one is physically sick we sit up with him and if we give him food it is very light. He may be sick for months, but there is someone to sit up with him. The souls of men are of such little value to some ministers when they get sick, rather than sit up with them and give them a light diet they give them strong meat and watch them kick out. A physician who would do that for the body would be put in the penitentiary, but ministers will act just as criminally toward souls and count themselves wise.

17. A preacher should know that second-hand

clothes and warmed over bread are not worth as much as first-hand, made to order clothes and red-hot biscuits direct from the oven, and that the folks know the difference.

18. A preacher should know how to pray. He should know that his success comes not from his preaching ability, organizing ability, or his social popularity, but from his prayer life.

NOTES AND QUOTES

By CATHERINE FREDERICK

That there are still a considerable number of people in the backwoods of Pennsylvania, and even some in villages and cities, who believe in witches and who indulge in pow-wows in the effort to work its charms was brought out in connection with the recent death of a recluse near York, Pa., who died while resisting the efforts of a voodooism to secure a lock of his hair for charm purposes.

It is now ten years since the World War ended, and yet a recent bulletin of the "Foreign Policy Association" estimates that there are now six million men under arms in the world. Add to these twenty-seven million reserves and you have 2:11 per cent of the population of the world connected with organized fighting forces—thirty-three millions all told.

During 1927, Dr. Julius Klein of the Department of Commerce in the United States Daily informs us, Germany sold sixty per cent more goods in Central America than she did before the war and Great Britain sold thirty-six per cent more. Yet the United States furnished three-fifths of all the merchandise the Central American countries brought in from abroad, and America seems to be planning to keep her share of that trade.

The editor of the Des Moines Register, commenting upon the "agitation among the immortals" of the French Academy for the restoration of the arms of Venus which were broken off in a contest arising on account of the sale of this remarkable statue by its peasant discoverer on the Isle of Milo in 1820, and lost in the water of the harbor, says, "But let them never be restored. For one thing, the Greeks are entitled to keep them. For another, the statue mutilated

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ought to remain as a symbol of beauty destroyed by the greedy world. What is more poignant than the queen of beauty, carved out of marble by the finest artists of history, lost through centuries and discovered to the world as by a miracle, broken in a brawl for profit? That is what the world has done for Greek ideal. That is what the world has always done to beauty."

The United States Treasury reports \$4,807,000,000 in circulation in this country. Estimating the population at 110,000,000, there must be about \$43.75 apiece. Do you have your share?

Between two and two and a half million ducks are raised each year on Long Island, N. Y. The market so near at hand is the principal advantage. The large nearby Jewish population eat many ducks—kosher killed.—*The Pathfinder.*

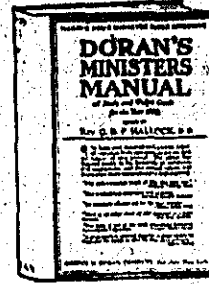
The Atchinson Globe says, "One philosopher says mind does not exist. Another philosopher says matter does not exist. Folks, we are in a terrible fix."

The following from *The Pathfinder* is interesting, to say the least: "Blackfriars Bridge in London has long been a favorite place for those despondent persons who wished to end their lives by jumping into the Thames. There are several other bridges over the river where the hop-off would be just as effective, but the dark,

somber and ancient Blackfriars draws practically all of this sort of custom. In these days of psychology a remedy has been proposed and applied. It was decided that the whole thing was a matter of psychology; that the low-spirited went to this old bridge because it was dark and old and sad-looking. So it was painted in the liveliest, happiest colors possible—a light green trimmed with bright yellow. This, it is believed, will turn aside those having very dark thoughts—possibly help turn away the thoughts."

During 1926 it is said there were three divorces in the United States to every twenty marriages, this is practically three times the ratio of divorce to marriage forty years ago. Five wives are granted divorce to every two husbands.

Dr. M. E. Bachman, in a health talk in Des Moines, said, "The two most expensive things in the world are disease and crime." We spend 31.08 per capita a year to cure disease and only 63 cents in preventive work. We lay the foundation for health troubles in the late twenties and early thirties, then we go shopping for health and try to buy it back in short order." Perhaps we could make an application of this same false method as regards the salvation and Christian training of children, and even as concerning the question of being saved from sin by pardon after falling into it and being saved from sin by being saved early and being kept by the power of God.



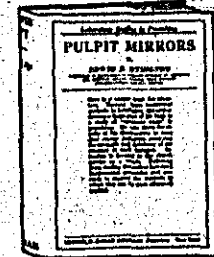
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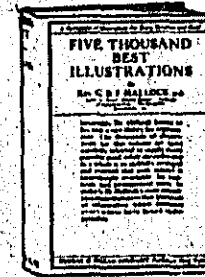
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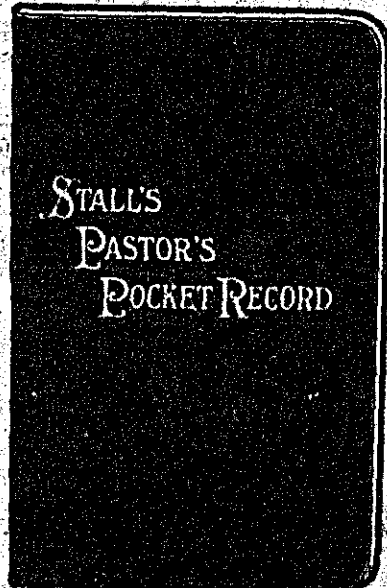
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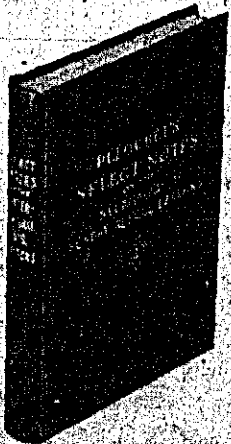
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The Preacher's Magazine

VOL. IV NO. 2

FEBRUARY, 1920

WHOLE NO. 38



*Godwin - Canope
Resurrection
Lord Jesus Anointed
Lord sub. come to temple
Th' death life*

William Columbus Wilson
Born December 22, 1866
Died December 19, 1915

For four years Dr. Wilson served as District Superintendent of the Southern California District. At the General Assembly of 1915 he was elected as one of the General Superintendents of the Church of the Nazarene but served in this capacity only a few months when he was called to his reward. A more complete biographical sketch of his life is found in A History of the Church of the Nazarene (50c).

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NUMBER 2

CHRIST'S TRIPLE WARNING TO PREACHERS

By THE EDITOR

Beware of the leaven of the Pharisees and of the Sadducees and of Herod.—JESUS.

THE Jews of Christ's time were divided into sects. Chief among these were the Pharisees who were really the orthodox class, and the larger portion of the people were friendly to them.

But the Sadducees, although possessing not more than half the numerical strength of the Pharisees, were quite influential; for they were really the modernists of the day; and the world has always been ready to worship at the shrine of brains. The Herodians made an adaptation of the Messianic prophecies that was favorable to the family of Herod. This they did in return for political favors which the rulers of this infamous line did not scruple to bestow.

But Jesus called out a company of followers without regard to sects. It may be that some of the college of apostles were formerly adherents of one or the other of the larger bodies, while the name "Simon the Zealot" announces that at least one of them was identified with the fiery, rigid, unpopular Essenes. At any rate, Jesus and His apostles lived in the midst of the warring Jewish sects and knew their claims and characteristics. Then during times of "inner circle" instruction, He warned them to beware of those things for which each of these leading schools was noted.

Let us begin with the Pharisees: First of all, the Pharisees were extremely religious, and this was in their favor. They had read in the Old Testament that true sons of the law might wear borders of blue around the edges of their garments to signify their fidelity, and that lovers of God's Word might roll up bits of parchment upon which were inscribed portions of the law, and might place these in leathern boxes and tie them on their foreheads with thongs of leather to assist them in meditation and to constitute badges of law lovers.

But the Pharisee reasoned that if a narrow border of blue was a good thing, a wider border would be better. And if a small leather box and small portions of the law were good things, a larger box and more extended portions of the law would be yet better. So they made "broad their phylacteries," and enlarged "the borders of their garments."

Also the Pharisees fasted twice in the week, although this was beyond the requirement; tithed their increase even to the matter of the smallest vegetables in their gardens; made long prayers at the proper time, even though the hour of prayer might find them on the street corner or in the market place. They honored the Bible and exalted the "traditions of the elders" to a position equal to it. In fact, there were many, many commendable things about the outside lives of the Pharisees, so that they practically became the "standard" for religious faith and conduct.

But Jesus characterized the Pharisees as "hypocrites," and that word hypocrite is the Greek word for an actor on the stage. Now an actor is not necessarily bad, his fault is that he is not the character he pretends to be. And in the prophecy quoted by Paul and applied to the Jews, especially to the Pharisees, it is said, "These people worship me with their lips, but their hearts are far from me." In simple words, the Pharisees were formalists. There was no heart in their religion. They said their prayers instead of praying and they recited their testimonies instead of testifying. They practiced their religion as a matter of rote, giving their attention to form and ignoring the inner meaning. Indeed, as a matter of fact, their personal character was honeycombed and undermined with this very matter of veneer and polish and religious manners without attention to the

heart. Jesus said they were like whited sepulchers which appear beautiful without, but inside are full of dead men's bones and all manner of corruption.

But it was His preachers whom Jesus especially warned to beware of the formality of the Pharisees, and we trust we shall not appear severe when we say that preachers, more than others, are exposed to the blighting inroads of formality. Religion is the preacher's "business." Others are glad for a little leisure in which to read the Bible; the preacher must read it to get sermons out of it. Others are glad when they say, "Let us go up to the house of the Lord," but the preacher must go to church to meet his contract and earn his salary. Others visit the sick neighbor as a matter of spontaneous favor, but it is the preacher's duty to go. Others are only accidentally at the bedside of the dying, the preacher is there on purpose and without regard to whether the dying one is a relative or friend. Others go occasionally to a funeral, the preacher goes to so many that a funeral is just a part of his weekly round. In fact, all the holy and delicate things of life go into the making of the preacher's usual atmosphere.

And now the danger is that the preacher will serve God and humanity as a mere matter of routine. He will read the Bible principally to get sermons, and will miss the message that his own soul needs. He will pray and visit the sick and preach funerals and conduct altar services in the same manner that the mechanic turns the wheel—without much thought and with no heart whatever. One preacher told us that he had preached a certain sermon so many times that now he could preach it and think about something else at the same time. The only answer we could think to make was, "And I suspect the people are thinking of something else, too, while you are preaching."

I have known just one undertaker who did not chafe under a long funeral service, and who would sit on the front seat with tears in his eyes while the service was in progress. We remarked one day that he was different from most undertakers. His reply was, "I am a Christian man, and when I took up my present occupation, my fear was that I would become hardened and that the fountain of my tears would dry up and that I could no longer sympathize with those who are crushed in the presence of the sorrow of death. Indeed, I have become inured to the handling of corpses until there is little feeling left in this respect. But I pray and plan to keep my heart tender and in sympathy with sorrowing mothers and fathers and children when their hearts are breaking with grief and pain, and God has helped me, I am sure, so that at the funeral I am a friend in heart as well as in form."

Of course we have known many preachers who have stayed tender and sympathetic through long years of contact with human suffering, and we have known many who kept fresh and romantic and unctuous in their pulpit ministrations. But on the other hand, we have known some whose hearts evidently died, and whose ministry became more a matter of necessary occupation than a holy, divinely anointed calling. This explains why some preachers do well for a few years and then "lose their power." It explains why a young preacher will often succeed in a small and difficult parish where an older and more experienced man has failed. The older man thinks he is entitled to a better "place," and he goes about his task with only half a heart. The "beginner" says, "Here is my chance. These people do not know how little I know or how poor a preacher I am or they would not come out as they do. They do not realize how amateurish I am or they would not show me so many favors and pay me so much salary." So the young preacher with little experience and limited ability, but with much heart and soul, does better work and lasts longer in the parish than the old, competent, experienced man who is a Pharisee. The task of keeping the heart alive is one of the greatest concerns of the gospel preacher. And we would not inject the question of personal relationship to God into this consideration. We would not say that the flat, unctious preacher is a backslider from saving grace. But we would emphasize the fact that from the standpoint of his calling, he has fallen into the snare of the Pharisee and that his ministry, henceforth, is colorless and relatively ineffective.

The Sadducees, as previously mentioned, gloried in their superior intelligence. And strange as it seems, a class that claims to have brains, whether there is much to the claim or not, seems to be able to command a good amount of respect. It is thus with the modernists today. They do not

claim to have much religion, they leave this claim for the fundamentalists to make; but they do claim to have brains. They assume a certain superior attitude which, although really offensive, is awing to the masses. And it was thus with the Sadducees. Although their number was only half that of the Pharisees, they filled the places of judges and other positions of honor. It seems that they even succeeded in putting in one of their number as high priest—though he did not believe in spirit, angels or even the resurrection. The Sadducee was a rationalist. Brains were his test of manliness and the mind was his measure of goodness and of power.

But again, it was especially the preachers whom Jesus warned against the rationalism of the Sadducee. The preacher is a teacher and a teacher must be always a student. The preacher must read and meditate and study and observe and make deductions. He must acquaint himself with men and with books. He must respect the great, even though he may find it necessary to revise many of their conclusions. The preacher who does not study will be short-lived without much regard to the intellectual level of the people to whom he ministers. He will die in his own interest, if he does not keep intellectually alive. Men die like trees—at the top first.

And the preacher makes more immediate use of his studies than men in other callings. What he learns this week he tells the people next Sunday. In fact he can scarcely be said to have learned a thing until he has taught it to others. The preacher must study.

But the preacher must watch that books and study do not become his end, instead of his means, as they are intended to be. He must take care that he worship not at the shrine of the intellect, whether that intellect be his own or some other man's. Van Dyke describes one whose head was wood and whose wounds bled saw dust, and it is easily possible for a preacher to become a book-worm so that his words will become paper wads. The preacher may become a devotee of books and libraries and lectures until he falls into the snare of the rationalist and his sermons become lectures. After that he may instruct the head, but he will not stir the heart. That which was essential to his success became the occasion of his failure. Beware of the leaven of rationalism!

But the Herodians were time servers. In reality they would probably have preferred the faith of the Pharisee—but there was not enough money and favor in it. Herod was in power, so it was policy to say, "Whatever is right." Naturally Herod would favor them that favored him, and the Herodian said, "It's a bargain." The Herodian was not a man of deep convictions. In fact that was his advantage, he could change his adherence whenever it was to his advantage to do so. His principal concern was to get a good appointment, and politics was his most useful assistant in gaining this end.

Perhaps there is no man who is quite so delicately situated on the money question as the preacher is. If he asks for money, they will say that money is his object. If he does not ask for money, they will think he has some other source of income and does not need it. If he falls into debt, they will say he is dishonest. If he does not support his family in becoming style, they will say he and his wife are indolent and poor managers. If he takes up secular work to pay his debts and support his family, they will say he is backslidden.

And as regards place, the preacher is not much better off. No man can do much without an opportunity, and in other walks of life, men openly aspire to places of opportunity and freely solicit support to bring them to it. But in the ministry, if a man seeks opportunity, he is a politician; but if no opportunity comes, he is "no good." If opportunity comes and he takes it, he was laying for that all the time. If it comes and he does not take it, he is shirking responsibility and is a spiritual incompetent and moral coward.

Besides this, there is a subtle notion that preachers are "very poor financiers." But the truth is, I think, that preachers are the very best financiers in the country. The proof of this is found in the fact that they take less money than the average business and professional man, and yet they do more in the way of educating their children, give a larger proportion to philanthropic causes, and all the way around give better account of their financial stewardship than any of them.

But the delicacy of the preacher's situation in a financial way lays him liable to the temptation to secularism, which was the leaven of the Herodians. The preacher's family needs make it necessary

that he should have as large a salary as possible, but frequently the place with the larger salary is not the place of largest opportunity. The preacher's desire to lead men to Christ makes it important that he shall have "good report from them which are without," but when he carries this so far that he joins their clubs and lodges to secure influence, he has compromised his standards and lost his power to salt. The example of Jesus shows us that our touch upon the world must be limited to such instances as those in which it is possible for us to touch to save.

We do not think there are very many preachers anywhere who preach "just for the money," for from this standpoint it is not a paying business. Measured by ability, there are numerous callings in which a man can get better pay for his services, making the calculation simply upon the basis of money, than he can get in the ministry, and this is a splendid thing, for it helps to keep time-servers out of the holy calling.

But the preacher is pretty much his own boss. There are few instances in which the preacher is compelled to practice industry in his calling. He can set his own rising and retiring hours and make his own schedule for the work of the day, and if he is minded to do so, he may become indolent and self-pitying and soft, and this is a form of Herodianism. As a usual thing, people sympathize with the preacher more than they do with the business or professional man, and the average preacher, no matter how small his parish, feels complimented to consider himself "overworked." But the truth is, the average preacher is not overworked. He is tinctured with Herodianism and has developed an appetite for an easy berth.

And then the very sacrifices which the preacher must suffer make him liable to the inroads of Herodianism. The preacher's salary is small, so he attempts to supplement it by writing insurance, selling real estate or by investing in speculative stocks. And if you ask the men who have left the ministry for secular callings why they did so, the very large per cent of them will assign financial reasons. But did these "quitters" suffer more than others? It is possible that they did, or it may be only that they were not willing to "starve it out." They found men more willing to pay to have their lives insured than they were to have their souls saved. They found them more concerned about a home in this world than they were about a home in heaven. So they turned to life insurance or to real estate. But the most incongruous thing we have heard along this line related to a man who turned from the ministry to sell furnaces. Perhaps he found the people unafraid of the fire of the future and he decided to capitalize upon it in the present. Nothing that we are saying here is intended to in any way reflect upon men who have been forced out of the ministry by ill health or by age—we are thinking only of those who "quit the ministry."

But perhaps we have said sufficient. The Master's triple warning to preachers is: Beware of the leaven of the Pharisees—formalism: Beware of the leaven of the Sadducees—rationalism: Beware of the leaven of the Herodians—secularism.

Now and then a subscriber suggests that an index would make the Preacher's Magazine more useful. It has been our plan to make the arrangement of the material so simple that it is possible to determine in what particular section one will be expected to look for anything he may have in mind. But it might be that a volume index, printed each year in the December issue, would be an advantage.

Be sure to look over that list of one dollar books advertised in this Magazine. Some of these books originally sold for one dollar and a half or two dollars, but this dollar edition makes some good books available that otherwise the preacher might not just feel able to own.

If you have never tried the experiment of reading the entire Bible through in daily installments, reading a good commentary each time with the daily portions, you will be surprised at the advantage one may gain by such a proceeding.

DOCTRINAL

HISTORICAL STUDIES IN CHRISTIAN DOGMA

By BASIL W. MILLER

Propædeutic of Doctrinal Theology

I. THE NATURE OF THEOLOGICAL PROPÆDEUTIC

Theological Propædeutic is a general introduction to the scientific study of Christianity. Its origin, development and present status, as Schaff, late professor of Church History in Union Theological Seminary, was the first outstanding writer in the field to so employ the term. Dr. Schaff is better known through his *Creeds of Christendom* and *History of the Christian Church*. He was also a member of the Revision Committee, from whose researches came the Revised Version of the Bible. Until his time the term Theological Encyclopedia was employed. Dr. Schaff used this term to include the latter as well as theological methodology and theological bibliography. Schaff states, "Encyclopedia teaches what to study; Methodology, how to study; Bibliography, what books to study. The first is concerned with matter, the second with the method, and the third with the means of helps"—"Theological Propædeutic," p. 6.

Theological Encyclopedia is a survey of the various departments of theology, wherein is included a statement of what has been accomplished in each branch. It is commonly spoken of as a branch of Universal Encyclopedia. Its aim is to give a general statement of what has been accomplished through its historical growth, and to describe the various relationships existing between the several branches of theology. The purpose of the present chapter is not to treat the entire section of theological encyclopedia, but rather that of the limited field of the history of dogmatics, or systematic theology. But it is well for the student to be acquainted with the method of encyclopedia in theology. Hence the first section of these Historical Studies in Christian Dogma is devoted to this. We shall use the terms—propædeutic and encyclopedia—interchangeably.

II. HISTORY AND LITERATURE OF ENCYCLOPEDIA

Handbooks and manuals for the use of theological studies are as old as theology. Since men began to write on the Christian religion they have given their attention to works which will bring before the student the method and literature of this chosen field. These have been known by different names, such as *Studium theologicum*, *Ratio theologicæ studii theologiae universam*, *Introduction in theologiae universam*, etc. Naturally at first they were devoted almost entirely to biblical and patristic studies, but with the increase of writings dealing with theology proper, they began to include material concerning the growth and history of theological science. Schaff remarks that the term encyclopedia was first used concerning theology toward the end of the eighteenth century by S. Mursinna, professor of Reformed Theology at Halle, in his *Primæ Lineæ Encyclopediæ (Op. cit. pp. 11-12)*. With Schleiermacher, the founder of the modern theological encyclopedia, this branch of study became systematic and scientific. His work in the German was called *Kurze Darstellung des theologischen Studiums zum Behuf einleitender Vorlesungen*. The English translation was made by William Farrar and is called *Brief Outline of the Study of Theology*. Since his time it has been especially studied in Germany by Hagenbach, Pelt, Rabiger and others. It is true that so far America has not yet produced an original work on the subject, but has made Hagenbach accessible to American students. Crooks and Hurst in their *Theological Encyclopedia and Methodology* state that their work is based upon that of Hagenbach.

The late Dr. Charles Briggs of Union Theological Seminary at the time of his decease was writing a Theological Encyclopedia for American scholars in which the latest result of modern knowledge was to have been employed. The publishers state that they know not how long it will be until his manuscript will be completed by another for publication. Dr. Briggs is known by his *History of the Study of Theology, Theological Symbolics, and*

his revision with other scholars of *Gesenius' Hebrew Lexicon*.

The following works are outstanding in the literature of this field:

1. *General Theological Encyclopedias*: The New Schaff-Herzog *Encyclopedia*, which is the best work in print of its nature. It was revised in 1908 and published by Funk and Wagnalls, thus bringing its literature quite up to date.

McClintock and Strong, *Biblical and Theological Encyclopedia*, which though old is still valuable in its historical sections.

Blunt, *Dictionary of Doctrinal and Historical Theology*, a London publication bearing the date of 1872, valuable in its historical statements, brief and concise.

Hastings, *Dictionary of Religion and Ethics*, just recently completed, a profuse work and one whose basic theory of interpretation is that of modern anti-supernaturalism.

~~2. *Early Patristic and Scholastic Writings*: Chrysostom (d. 407), *De Sacerdotio*.~~

Augustine (d. 430), *De Officiis Ministrorum*.

Rabanus Marus (middle of ninth century), *De Institutione Clericorum*.

3. Works from the Reformation to 1811: Erasmus (d. 1535), *Ratio sus Methodus . . . ad veram theologiam*.

Herder, *Briefs uber das Studium der Theologie*, (1785, in four volumes), marks an epoch in this field.

Later works by Nosselt (1786), Tittmann (1798), and Neimeyer (1803).

4. *From Schleiermacher to the present*: This list will be led by the work of Schleiermacher to which reference has been made. He divides his work into three sections, philosophical, historical and practical. His is the foundation of modern work in this subject.

Hagenbach, *Encyclopadia and Methodologie der theologischen Wissenschaften* (Ency. and Methodology of Theo. Sciences). Crooks and Hurst, *op. cit.* is but a translation and transformation of this Crooks and Hurst, *op. cit.* and adaptation for American students of the former work (1884).

Cave, *An Introduction to Theology*, its Principles, its Branches, its Results, and its Literature. "The best original work in the English language on the subject" (Schaff, *op. cit.* p. 16). (1886).

Zockler, *Handbuch der theologischen Wissenschaften in encyclopedischer Darstellung*. Written

by eighteen specialists in the fields of theology. (1890, 4 vols.)

Martin, *Introduction a l'etude de la theologie protestante*. A French work. (1883).

Schaff, *Theological Propædeutic*, (1893), which is the best work in the field at the present, and the most recent. Its literature is gathered from the centuries and includes the latest up until the time written. This can well be supplemented from the general theological encyclopedias mentioned, and from recent bibliographies in this field. One must here lament the fact that Dr. Briggs was not able to complete his work on this subject before he died. It will remain for another to bring the literature of theological encyclopedia up to date, and into a usable form.

For an inclusive bibliography on theological encyclopedia one must refer to the work of Schaff, *op. cit.* pp. 12-16; of Crooks and Hurst, *op. cit.* at the end of each section, to Hastings, *op. cit.* at the close of the article dealing with *Theology*, and also to The New Schaff-Herzog *Encyclopedia*, at the close of articles on the subject. For a general bibliography of theological works up until 1894 one can do no better than to turn to Schaff, *op. cit.* where following each section will be found lists of the available books on the various divisions. These lists can be supplemented by Hastings' *op. cit.* and the New Schaff-Herzog *Encyclopedia*. In this manner the student will have the best bibliography possible on the divisions of theological encyclopedia and methodology. In this connection it must be noted that before one can rightly begin the study of theology he must have a well selected bibliography on the subjects to be investigated, and this bibliography must include a fair appraisal of the various books, their dates of publication, something of the author, his viewpoint, and the nature of the treatment of the subject.

III. THE DIVISIONS OF THEOLOGICAL ENCYCLOPEDIA

Various methods are employed in the divisions of encyclopedia in the theological sciences. Hastings in *op. cit.* gives the following sections to the science: 1. History of Religion; 2. Comparative Religions; 3. Psychology of Religion; 4. Biblical Linguistics; 5. Biblical Introduction; 6. Biblical History; 7. Biblical Theology; 8. Church History; 9. History of Doctrine; 10. Symbolics; 11. Apologetics; 12. Dogmatics; 13. Christian Ethics; 14.

Practical Theology; and 15. Philosophy of Religion.

Crooks and Hurst, *op. cit.*, following the line set by Hagenbach, divide their work into Part One, General Encyclopedia, and Part Two, Special Theological Encyclopedia. Under the last heading there are four sections, namely, Exegetical Theology, Historical Theology, Systematic Theology, and Practical Theology. This is practically the same division made by Schaff. His Book I deals with Religion and Theology in which the different religions are discussed. Book II is devoted to Exegetical Theology, Biblical Learning, Biblical Philology, (Philologia Sacra), Biblical Archaeology, Biblical Isagogic (Historico-Critical Introduction to the Bible), Biblical Hermeneutics, Book III treats Historical Theology. While the Book IV is devoted to Systematic Theology—Apologetics, Biblical Theology, Dogmatic Theology, Symbolic, Polemic and Irenic, Ethics, and the final Book is given over to a discussion of Practical Theology.

This gives a general idea of the science of theological introduction or encyclopedia. If one desires a bibliography of one of the sections, say Historical Theology, he has but to turn to the close of one of Schaff's chapters treating the subject and here he will discover his list of books. Then this can be supplemented, as noted above, by turning to the more recent general Theological Encyclopedias. The student beginning the study of theology can well afford to familiarize himself with Schaff's work on this subject, for herein he will find the relationships existing between the various divisions of the science, and will discover available books on each subject.

IV. DIVISIONS OF ENCYCLOPEDIA OF HISTORICAL THEOLOGY

Historical theology is a science within itself, and as such forms the natural background for a modern statement of Dogmatic or Systematic Theology. For the development of doctrine, the heresies contended with during the centuries, the theological battles of the ages, definitely condition present day theology. None is prepared to write a Systematic Theology, nor to discuss intelligently theological themes who is not thoroughly familiar with the history of doctrine. Modern theology is suffering from those who write without this information. Numerous errors of the past, which today are accepted by portions of the Church, are but the current revival of ancient theological heresies, and were their defenders cognizant of the

salacious past of their tenets doubtless they would not be so readily popularized. This subject has been discussed at some length by the author in eight previous issues of The Preacher's Magazine (Vols. III, IV, June-Jan., '28-'29). In this development of doctrine there is intertwined the story of the progress of the Christian Church. The history of dogma is but the reflection of the history of the Church as emphasizing the gradual crystallization of its beliefs. Naturally there must be included in this study of doctrine a basic knowledge of the entire field of Church History.

1. *History of the New Testament*. The foundation of the doctrines of the Church is the New Testament. It is the source *per se* of Christian dogmas. Hence in the encyclopedia of historical theology there is found a study of the history of Christ—the life of Christ—and of the apostles, along with their writings. The literature on these subjects is so large and well known that we shall not attempt to afford a bibliography of the same. Schaff and Crooks and Hurst in the works cited give extensive bibliographies. (Crooks and Hurst, *op. cit.* 278-293). (Schaff, *op. cit.* 267-273). It is needless to say that the would-be theologian who is ignorant of the history of the New Testament, and of its doctrinal elements, is writing upon a worthless basis, totally ignoring the source of theology.

2. *History of Ancient Christianity*. Church History is divided into three main sections: Ancient, Mediæval, and Modern Christianity. Ancient Christianity embraced the first six centuries to Gregory I (590). This is the age of the patristic Church, the Græco-Latin and the old Catholic churches, the source of the Greek, the Roman and the Protestant churches. The place of labor was in the Old Roman Empire, gradually becoming decadent, around the Mediterranean—western Asia, northern Africa, and southern Europe. Two ages are discernible: the Ante-Nicene and the Post-Nicene. The first from 100 to 325 A. D., and the second from 325 to 600 A. D. One closes with the rule of Constantine and the Council of Nicea, and the other with the popeship of Gregory the Great.

As a source of theology, which clearly indicates the progress of Christian doctrine, this is a very important era. Great doctrines were expounded; heresies were met and vanquished, verbally at least; creeds had their beginnings; and councils ruled as to the correct statement of dogmas. The

literature on this period is abundant, and demands the perusal of the earnest student of dogmatics. (This will be given in a later section).

3. *Medieval Christianity.* This period runs from the close of the former age to the Reformation, A. D. 590 to 1517. The last few centuries of this era saw the rise of the forerunners of Protestantism (Wycliff in England, Huss in Bohemia, Savonarola in Italy, Wessel in Holland, and Erasmus in Germany and Switzerland). This is an age of darkness, but through it began to shine the light of scholasticism. The first five hundred years were times of missionary activity. The next two hundred were the palmy days of the papacy. While the last saw the decay of the papacy and scholasticism, the revival of letters, and the dawning light of Protestantism.

4. *Modern Christianity.* This age includes the years from the Reformation in the sixteenth century until the present time. Decadent Romanism gave rise to progressive Protestantism. It was during this era that the evangelical churches, Lutheran, Reformed, Anglican and Wesleyan, had their origin. The creedal statement of the Presbyterian church owes its development and final form to this period; for the Westminster Confession was settled and stated by the Westminster Assembly in 1647. Great scholars defended the Bible against the onslaughts of deists and infidels, as well as agnostics and pantheists. It can possibly be said of this age with much truth that at its close, or during the present time, the great conflict on doctrinal lines is centered around the inspiration of the Bible, or around supernaturalism, and anti-supernaturalism. The present period is one of extreme importance in the progress of doctrine. Augustinianism furnished the creedal thought for Christendom for a thousand years and more. At the beginning of the Modern Age of Christianity it was left to Calvin and Beza to restate the dogmas of the famous preacher of Hippo. Calvinism then had its rise. On the other hand, Arminianism—as opposed to Calvinism on the famous “five points”—also began during this time.

From the standpoint of the history of dogma, each age presented its peculiar problems, emphasized its essential points, formulated its own creedal statements, and resting upon that which went before, gave new form to Christian doctrine. Hence, in the tracing out of the history of doctrine it is necessary for each age to speak for itself.

5. *Relation of Church History to the History*

of Doctrine. There is a direct relationship existing between the history of the Church in general and that of doctrine in particular. Church history includes a scientific narrative of the growth and progress of all the branches of the Church, organizations, institutions, movements, men and their labors, as well as doctrine. Any history of the Church to be complete must present the doctrinal element in its outlines. Doctrine is but the reflection of the thinking of each respective age. The true historian of Christianity devotes much attention to the doctrinal progress of the Church. This is well exemplified by Schaff in his *History of the Christian Church*, wherein much space is given to the dogmas of each age. In his third volume some two hundred pages are allotted to discussions of the Trinitarian, Origenistic, Christological and Anthropological controversies, all of which took place between A. D. 310 and 600.

6. *The History of Doctrine and present day theology.* Shedd in his *Dogmatic Theology* rightly emphasizes the point that the theology as stated today is but a part of the grand whole of Christian theological thinking. One cannot sever present day doctrine from the great stream of Christian theology. Nor is one able to build a dogmatic theology, or a systematic theology—both terms which are today in much disrepute among the modern school of theologians—without erecting his superstructure upon the foundation of the past. This blunder is being committed by theologians of the more liberalistic cast. They are writing a creed, a theology, with no reference to the Bible nor to the storehouse of past theological literature. They are breaking from the past, and stating beliefs without a basis in the Bible and the theology of twenty centuries of Christendom. Suffice it to remark that the older arrangement of “systematic theology” is being cast aside by the same class of writers and teachers. A famous theologian of one of America's outstanding seminaries remarked to the writer not long since that no man alive today knew enough to write a “Systematic Theology.” But still there are those who would venture to write a “Philosophy of Religion,” or a “Psychology of Religion,” or a complete work on “Comparative Religions.” This is but a subterfuge under which modernism is hiding while it is trying to wreck the theological thinking of the Church. For it realizes that if it is able to destroy the faith of the Church in its former theology, that any form of theological system, any form of creed, or a so-

called creedless system can be substituted for the mooring of the older bulwarks of the theological science. Modern theology must give attention to the doctrines of the past, and view its statements as a part of the great compendium of theological thought.

7. *The literature of Church history.* It is well for the student of doctrine to be acquainted with the literature of Church history. (1) The first division is that of the writings of the early fathers. Numerous separate authors and their writings could be named, but the most available source of this material is found in *The Ante-Nicene Christian Library*, edited by Roberts and Donaldson. In this is found the literary works of the outstanding Christian authors up until the Council of Nice. The second great source is *A Select Library of Nicene and Post-Nicene Fathers* by Schaff. Harnack has written *Geschichte der Altchristlichen Litteratur bis Eusebius*. Other volumes could be mentioned but since it is not possible for the student of doctrine to read all the separate writings of the fathers, these which include the best are sufficient.

(2) *General Church History.* Eusebius, “the father of Church History,” must be named first (d. 340). His *Ekklesiastike Historia* (Ecclesiastical History) is the outstanding work of his age. Matthias Flacius (d. 1575) wrote the first history from a Protestant standpoint, covering thirteen Christian centuries and in as many volumes. Later Cardinal Baronius wrote *Ecclesiastical Annals* in twelve volumes which traced the story of Christianity from the apostles until 1198. These were published at Rome from 1588 to 1607. Mosheim published his *Institutes of Ecclesiastical History* in Latin in 1755. This is a very important history of the Church. Mosheim was an impartial Lutheran, and one trained in the French classical historian school.

The highwater mark in Church History was reached in the nineteenth century by the publication of August Neander's *General Church History of the Christian Religion and Church* in 1825-52. This was written in the German and was later translated into the English. Hagenbach also published a *Church History* of merit in 1873. Philip Schaff wrote the outstanding work on Church History during the past century, and one which will doubtless remain a standard work in this field for years to come. The *History of the Christian Church* first appeared in 1859 and went through

several later editions. The student of the history of doctrine, one wishing to lay a foundation for a complete study of theology, cannot afford to be ignorant of this notable work. Later Dr. Sheldon of Boston University wrote a *Church History*, which though more elementary than the work of Schaff still remains valuable and is used by some seminaries as a text book in the subject (for instance the Pittsburgh Theological Seminary). Dr. Sheldon is possibly better known by his *Systematic Theology* and his *History of Christian Doctrine* than by his other works.

On the score of manuals, text books, and shorter works in this field we must mention those of Kurtz, a German professor, and an evangelical Lutheran, Hurst, a Methodist writer, and a bishop in his denomination, Fisher, who has possibly given us the best text book on the subject. The last writer is better known by works such as his *History of the Reformation*, *The Supernatural Origin of Christianity*. His last contribution to the science of theology was his *History of Christian Doctrine* (Scribner's, 1896), which was selected as the text on the history of Doctrine for the International Theological Library. In this connection mention should also be made of Allen, *Christian Institutions*, which is a history of the several institutions of Christianity. This also is one of the volumes in the theological library referred to above. It was for this library that Briggs (one of the editors of the same) was preparing his *Theological Encyclopedia*.

The number of more recent works on Church History is so massive that we will avoid making mention of them by author and title, but will refer the student to the articles on Church History, and *History of Doctrine in Hastings' op. cit.* and the *New Schaff-Herzog Encyclopedia*. Herein will be found lists of the best of the recent publications. Nor has any attempt been made to give a bibliography of the various authors of books on the different phases of Church History, nor of the various ages of the same. Such bibliographies will also be discovered in the volumes referred to above.

8. *The literature of History of Doctrine.* The literature on the history of doctrine as a general issue is abundant, and the notable works on the various doctrines are numerous. Our purpose is to acquaint the student with the most important general histories of the subject—those with which he should be familiar—and leave the others for

those who wish to specialize in this subject. In German one finds the writings of such men as Neander, author of the general Church History to which reference was made, Hagenbach, Baur, Nitzsch and Harnack. In the middle of the seventeenth century two works appeared treating the history of doctrine expressly as such for the first time. These are: *Ferbes, Institutiones Historico-Theologiae*, and Petavius, *De Theologicis Dogmatibus*. Neander's work is entitled *Christ. Dogmengesch.*, Hagenbach's in the original is *Lehrbuch der Dogmengeschichte*. This is made available for those who do not read the German by several English translations, called the *History of Doctrine*. Fisher states of this work that it would be of more value if it were not such a conglomeration (*History of Ch. Doc.* p. 21). Harnack has written two valuable works on the subject, one is *Grundriss . . . Outlines of the History of Dogma*, the other (translated into the English) is *History of Dogma*. Harnack is a German rationalist and as such his views on the origin of Christianity are apparent. This marks his works as unsafe for the student who is just beginning the study of the history of doctrine.

But this danger is readily offset by the works of conservative American scholars in the field. Shedd, the staunch Calvinist; author of *Dogmatic Theology* (a most excellent work from the standpoint of Calvinism) wrote his *History of Doctrine* (1863, 2 vols.). On the other hand Sheldon, author (as noted above) of *Systematic Theology*, a work used for years as a text book by Methodists in their minister's courses of study, wrote his *History of Christian Doctrine* (1866, 2 vols.). Sheldon is as staunch an Arminian as Shedd is a Calvinist. Oftentimes these two works are referred to as the History of Shedd's Christian Doctrine, or the History of Sheldon's Christian Doctrine, since their separate viewpoints of Calvinism and Arminianism are so clearly defined. Reference has been made to Fisher, *History of Christian Doctrine*. This with the former two mentioned are the best works available for the student of dogma, since they are conservative, and yet scholarly. Shedd was from Union Theological Seminary, Sheldon, from Boston University, and Fisher, from Yale University. In this connection we must also note again the most informative and valuable work of Briggs, of which mention has been made in a former section, *History of the Study of Theology*, these two volumes are devoted to a discussion of the study of

theology through the centuries, and give much space to the theologians of the various ages. One will also find valuable material in Schaff, *History of the Christian Church*, both on the discussions of theology and biographies of the great theologians.

A separate section should be devoted to the literature and meaning of Symbolics, but since such is closely related to the history of dogma we shall treat it here. Symbolics is the study of the creeds of Christendom, their interpretations as well as origins and developments. Two worthwhile works are available for the English student, Schaff, *The Creeds of Christendom* (3 vols.), and Briggs, *Theological Symbolics*. The first volume of Schaff's work is practically a history of doctrine. These two sets of works shed great light upon the developments of doctrine, and as such should be known by the student of theology. Unless the theologian is able to throw himself into the midst of the stream of historical theology his writings will suffer thereby.

9. *The divisions of the History of Doctrine*. One very essential element exists for the student of doctrine, and that is for him to be able to classify doctrinal developments into periods or terms of development. In this manner he will be able better to trace the progress of each doctrine from age to age, and to note the changes which have taken place in the mode of statement, and to understand the various erroneous and heretical formulations which have existed from time to time. Sheldon classifies his work as follows, discovering thus five different periods of development:

- I. From the close of the Apostolic Age to 320.
- II. From 320 to 726.
- III. From 726 to 1517.
- IV. From 1517 to 1720.
- V. From 1720 to the present. (Vide *op. cit.* p. 7).

The first period closes with Constantine, or with the coming of the Arian controversy, or 320. The second extends up until the days of John of Damascus, the great dogmatic authority of the Mediæval Greek church. Then the limit of the third period is the beginning of the Reformation. The fourth period is terminated at about the time of the Moravians under Zinzendorf, and of Methodism under the Wesleys. And at the same time it closes when deism had gained a foothold among religious thinkers. Of course the final terminus of the periods must remain the present. (Vide *op.*

cit. Introduction). Under each period Sheldon also has six separate divisions, which make it easy for the student to classify his material. These are: (1) Factors in the Doctrinal Development of the Period; (2) The Godhead; (3) Creation and Creatures; (4) Redeemer and Redemption; (5) The Church and the Sacraments; and (6) Eschatology. In this manner each doctrine can be easily traced from its beginning until the present and the transformations noted. This seems to be a very happy arrangement.

Fisher follows somewhat the same general outline, but makes a final period to be devoted to a study of theology as affected by modern philosophy and scientific researches.

In the various treatments there still seems to be a lack, which is nearer remedied by Sheldon than by any other. It is noted that from age to age five general divisions of systematic theology are treated by Sheldon; but still this affords a break in the progress of the various sections of systematic theology, so that the student is unable to trace out each separate doctrine from age to age. From the historical standpoint the former method is the proper technique to be employed, but from the view of systematic theology—and the purpose of a history of doctrine should be to lay a foundation for a present day statement of systematic theology—it is faulty.

10. *The relation of the History of Doctrine to Systematic Theology*. There is a distinct relationship existing between the history of theology and systematic theology. The history of doctrine lays the foundation for a present day statement of theology. As noted in a former section too often theology is divorced from its history, and the result is an emaciated, erroneous, and ofttime heretical theology. On the other hand, where systematic theology is correctly stated, as divorced from its history, the student does not have a proper understanding of the historical development of the doctrines. Modern education is placing great stress upon the history of every science as necessary for the understanding of the present status of it.

Two outstanding attempts have been made to relate the history of doctrine to systematic theology. When Dr. Shedd wrote his *History of Doctrine* it was some twenty years before he undertook his *Dogmatic Theology*. He came to the task

of writing the latter book with the preparation of his research and writing in the field of the history of dogma. In this manner one would expect to find the work on systematic theology founded upon the historical development of theology as a Christian science, and such is the case. His doctrines are treated in their historical settings, and not as unrelated to that which had gone on before. In his preface he states, "It will be objected by some to this dogmatic system that it has been too much influenced by the patristic, mediæval, and Reformation periods, and too little by the so-called "progress" of modern theology. . . . While acknowledging the excellences of the present period . . . he cannot regard it as pre-eminently above all others in scientific theology. It is his conviction that there were some minds in the former ages of Christianity who were called by Providence to do a work which will never be outgrown and left behind by the Christian Church. . . . If this treatise has any merits, they are due very much to daily and nightly communion with that noble army of theologians which is composed of the elite of the fathers, of the school men, of the reformers, and of the seventeenth century divines of England and the Continent." (*Op. cit.* 7-8).

Dr. Pope in his *Compendium of Christian Theology* aims to give the history of each doctrine as he presents the completed story of the dogma. In this manner not only the final statement of the present age is afforded, but one also is able to relate this with the progress of the dogma in the past, and with the heresies and errors of the Christian centuries. Dr. Sheldon wrote first his *History of Christian Doctrine*, along with his *Church History* and some number of years later composed his *Systematic Theology*. He was thus extremely well prepared for his last task, though one missed references to the history of the dogmas in his theology. This, however, may be due to the fact that his theology is a brief one, and in such a small compass he was not able to add many such historical facts concerning the several doctrines. Watson in his *Theological Institutes*, an Arminian treatise, and Hodge in his *Systematic Theology*, thoroughly Calvinistic, also afford fair historical knowledge concerning the dogmas of systematic theology.

V. PLAN OF THE PRESENT WORK

The plan of this work calls for the usual outline of Systematic Theology such as can be found in

Miley's, Hodge's, Shedd's, Strong's *Systematic Theology*, as Bibliology, or the doctrine of the Bible, such as inspiration, etc.; Theology, or the doctrine of God; Christology, or the doctrine of Christ; Anthropology, or the doctrine of man; Soteriology, or the doctrine of salvation and redemption; Ecclesiology, or the doctrine of the Church; and Eschatology, or the doctrine of the last things. The various divisions under each heading will be considered. In this manner it is seen that the outline is that of systematic theology. But the treatment is thoroughly historical. The work is not a systematic theology, as the title states; rather it is a study of the historical development of the dogmas of Christendom. Each study will be started with the biblical doctrine; from this we shall proceed to the historical development; great defenders of the doctrine will be discussed; the many errors or heresies concerning the belief will be treated; and at last we shall give the final status, or the modern view of the dogma. A selected bibliography will close each section. We feel that the bibliography is one of the most important items in these historical researches.

Due reference will be given to the great theologues of the past, such as those of Calvin, Arminius, Watson, Hodge, both Charles and his equally famous son, Archibald, Wakefield, Mitty, Lec, Finney, Shedd, Foster, Smith, Pope, Van Oosterzee, Ralston, Strong, Mullins, Clarke, etc. The author regrets very much that he will be unable to quote from the *Systematic Theology*, by A. M. Hills, one of the most recent and most scholarly works on Methodist theology; for the manuscript is not yet published. It is hoped that ere this series is completed this book will come from the press. While the work is from the standpoint of Arminianism, still the writer will give due regards to the system of Calvinism.

The author must append a note of appreciation to Editor Chapman of *The Preacher's Magazine*, not only for the encouragement given with reference to these "Historical Studies," but also for his thorough and scholarly teaching of systematic theology, while President of Peniel College. It was under his instruction that the writer was first introduced to the mysteries and grandeurs, and was led to love the beauties of the science of theology. PITTSBURGH, PA.

THE SABBATH IN SCRIPTURE AND HISTORY

By H. G. COWAN

The Origin of the Sabbath

IN the book of Genesis, which is generally received by Christians as the true record of the beginning of the heavens and the earth, the following verses show the origin of the Sabbath day:

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made" (Gen. 2:1-3).

The word "sabbath" does not occur here in the English, but in the Hebrew "rested" is *shabath*, to "cease, rest, keep sabbath," the same word used elsewhere with reference to the rest of the Sabbath; and Exodus 20:11 shows that the Sabbath was based on the fact that God rested on and sanctified the seventh day at the completion of His work of creation. Therefore, there can be no doubt that the first Sabbath was on the seventh day, when God ceased from the creation of the heavens and the earth.

God's rest on the seventh day does not, however, imply that He was weary from the work of creation through six days, and needed rest like a tired man; such a thought would be wide of the mark, and rest with reference to God must be considered from a different point of view than that which engages the attention of weary humanity. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" (Isa. 40:28).

The word "sabbath" conveys not only the meaning of rest from labor, but also of "cessation." In this sense God rested (or ceased) from all his work which he had made. "A rest," as Gillfillan says in *The Sabbath Viewed in the Light of Reason, Revelation and History*, "not from all work, but from the one work specified—a rest of cessation and satisfaction, not of languid repose." *Shabath* in Genesis 8:22, Joshua 5:12, Job 32:1, and other references which might be given, has the meaning not of idly sitting still and doing nothing, but a resting and ceasing from that which had been done before. And "he that is entered into his rest, he

also hath ceased from his own works, as God did from his," God's rest on the seventh day meaning, therefore, that He ceased to create at the close of the sixth day.

There is no further mention of the Sabbath in Genesis, and not until the sixteenth chapter of Exodus is reached, after a period of over two thousand five hundred years has passed, according to the commonly accepted chronology (Ussher), is the Sabbath named.

The children of Israel were one month out of Egypt when they came into the wilderness of Sin, a barren and desolate region between Elim and Sinai, on the east of the Gulf of Suez, where the means of subsistence appeared so scanty that the people "murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth in this wilderness, to kill this whole assembly with hunger" (Ex. 16:2, 3).

But although Moses and Aaron were unable to provide food for this great multitude of people, yet the Lord heard their complaint and graciously supplied their need. The Lord said to Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily" (Ex. 16:4, 5).

The divine provision for the people's need was, first, a great flight of quails, which covered the camp in the evening, and, second, the manna in the morning. The manna was round and white "like coriander seed," and "small as the hoar frost on the ground." It came with the dew, and was left on the ground when the dew evaporated, and the people, not knowing what it was, said, "Man hu, What is this?" (Smith's Bible Dictionary), and Moses said to them, "This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents" (Ex. 16:15, 16).

This provision for the people's need was ample, a supply for each day's need of each individual in

the camp, which was gathered every morning. That which was left over after the gathering melted in the heat of the sun, and any attempt at keeping any of it in the tents to the next day was defeated by its becoming putrid. But that which was gathered on the sixth day was not only double in quantity that of previous days, but the portion kept over to the seventh day remained uncorrupted.

The increased portion of manna gathered on the sixth day proved a source of perplexity to the heads of the tribes, who reported the matter to Moses. He replied to them, "This is that which the Lord hath said, To morrow is the rest of the holy sabbath unto the Lord; bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning" (Ex. 16:23).

And on the morning of the seventh day Moses said to the people, "Eat that to day; for to day is a sabbath unto the Lord: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none" (Ex. 16:25, 26). Some of the people did not believe Moses, and went out to gather the manna as on other days, but found none. This drew upon them a severe rebuke from the Lord, through Moses, for their disobedience: "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day" (Ex. 16:28-30). That is, they ceased to gather the manna or to seek it on the seventh day.

The commandments and laws mentioned in connection with the giving of the Sabbath have been the subject of discussion, and not a little difference of opinion among biblical scholars has arisen concerning them. It is held, on the one hand, that there was a command given at the institution of the primeval Sabbath that man should rest on the seventh day, in imitation of the Creator's rest; and some have maintained that the Ten Commandments were in force from the beginning. On the other hand, there is the fact that no command to keep the Sabbath is on record before the time of the exodus from Egypt, and while moral law was a guide to and a restraining influence upon man during the patriarchal ages, yet the Ten Com-

mandments as proclaimed from Sinai and engraved on tables of stone embraced some features which could not have been made known before the Lord brought the children of Israel out of Egypt.

There appears, therefore, to have been no reference to any previous or primeval command to keep the Sabbath, and the commands which required a double portion of manna to be gathered on the sixth day, and no gathering on the seventh, seem to have been the content of the law governing the Sabbath at that time.

Previous to this event there had been a murmuring against Moses at Marah, because the people could not drink the bitter waters of that place, and there he had "cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet; there he made for them a statute and an ordinance, and there he proved them" (Ex. 15:25). What the "statute and ordinance" here referred to were has been a matter of conjecture on the part of Bible students; but when compared with other parts of the Scriptures in which the phrase occurs (see Joshua 24:25, 1 Samuel 30:25); it is clear

that a limitation beyond which the people could not go without meeting with judgment, or a law announced and a penalty provided for its violation, is meant. In the case at Marah the "statute and ordinance" appear in the words of the Lord, as follows: "If thou wilt diligently hearken unto the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of those diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Ex. 15:26).

If the people would not keep the commandments and statutes of the Lord, they would incur the penalties provided for their violation; but if they were careful to keep them, and to obey the voice of God, they would be free from the penalties, and would enjoy God's favor. Both at Marah and at Sin the commandments and laws of God limited the impulses and activities of the people, and especially at the latter place on the Sabbath; and there began the giving and obedience of God's laws for the Sabbath, which He ordained for the children of Israel.

DEVOTIONAL

PASTORAL THEOLOGY

By A. M. HILLS

The Pastor in the Pulpit

III. AVOID AWKWARDNESS

SPURGEON says, "Some men are very awkward in their persons and movements. There is a lubberliness innate in the elements of some men's constitutions. The drill sergeant is of the utmost use in our schools, and those parents who think that drill exercise is a waste of time are very much mistaken. There is a shape and handiness, a general propriety of form, which the human body acquires under proper drill, which seldom comes in any other manner. Drill brings a man's shoulders down, keeps his arms from excessive swinging, expands the chest, shows him what to do with his hands, and in a word teaches a man how to walk uprightly, and to bring himself into something like shipshape, without any conscious

effort to do so, which effort would be sure to betray his awkwardness.

"Very spiritual people will think me trifling; but indeed I am not. I hope the day will come when it will be looked upon as an essential part of education to teach a young man how to carry himself, and move without clumsiness."

2. "It may happen that awkward gestures arise from feeble utterance, and a nervous consciousness of a lack of power in that direction. Certain splendid men of our acquaintance are so modest as to be diffident, and hence they become hesitating in speech, and disarranged in manner. Perhaps no more notable instance of this can be mentioned than the late beloved Dr. James Hamilton. He was the most beautiful and chaste of speakers, with an action painful to the last degree. His biographer says, 'In mental resources and acquirements he was possessed of great wealth; but in

the capacity to utter his thoughts with all the variation of tone and key which their nature required, and be thoroughly heard in a great edifice, he was far less gifted. Accordingly he was always pained by a conscious shortcoming from his own ideal. It is certain that lack of vocal force and ready control of his intonations, largely detracted from the power and popularity of his preaching.

"On the other hand, the famous Edward Irving was a striking instance of a man's power to improve himself in this respect. At first his manner was awkward, constrained, and unnatural; but by diligent culture his attitude and action were made to be striking aids to his eloquence.

3. "Pulpits have much to answer for in having made men awkward. What horrible inventions they are. No barrister would ever enter a pulpit to plead a case at the bar. How could he hope to succeed while buried alive almost up to his shoulders? The client would be ruined if the advocate were thus imprisoned!"

We have seen some of those old-fashioned pulpits in the East and in England. Some were elevated ten feet above the audience floor, and were reached by a narrow spiral stairway. Beecher used to call them "swallows' nests on the wall." There was an elegantly carved pulpit in the chapel of Yale Seminary. Beecher pointed his thumb contemptuously at it and called it "that churn." He would not stand "in the churn," when addressing us.

Spurgeon continues, "Freedom is necessary to gracefulness of action. No gestures can be graceful which are either confined by external circumstances or restrained by the mind. The enclosed and bolstered pulpit which often cuts off more than half of his figure is injurious to the graceful action of the preacher.

"Remarkable are the forms which pulpits have assumed according to the freaks of human fancy and folly. Twenty years ago they had probably reached their worst. A deep wooden pulpit of the old sort might well remind a minister of his mortality for it is nothing but a coffin set on end; but on what rational ground do we bury our pastors alive? Many of these erections resemble barrels. Others are of the fashion of egg cups and wine glasses; a third class were evidently modeled after corn bins upon four legs. No one knows the discomfort of pulpits except the man who has been in very many, and found each one worse than the last. They are generally so deep that a short per-

son like myself can scarcely see over the top of them, and when I ask for something to stand upon, they bring me a hassock. Think of a minister of the gospel poising himself upon a hassock while he is preaching. A Boanerges and a Blondin [a tight rope performer of that day] in one person! The tippings up and overturnings of stools and hassocks which I have had to suffer while preaching rush on my memory now, and revive the most painful sensations. I believe that boxed-up pulpits are largely accountable for the ungainly postures which some of our preachers assume when they are out of their cages, and are loose upon a platform. They do not know what to do with their legs and arms, and feel awkward and exposed, and hence drop into ridiculous attitudes."

5. "Many are made awkward by fear. It is not the man's nature nor his pulpit, but his nervousness that makes a guy of him. Their attitude is constrained for they are twitching and trembling all over. Every nerve is in a state of excitement, and their whole body is tremulous with fear. Especially are they perplexed what to do with their hands, and they move them about in a restless, irregular, meaningless manner; if they could have strapped them down to their sides, they might rejoice in the deliverance.

"For this extreme nervousness, constant practice in public speaking is a great remedy, and faith in God is a more potent cure. When the minister becomes accustomed to his people, he stands at ease because he is at ease. He feels at home, and as to his hands or legs, or any other part of his person, he has no thought, and drops into positions natural to an earnest man. Unstudied gestures, to which you never turned your thoughts for a moment, are the very best. The highest result of training and art is to forget it all, and be graceful as a gazelle on the mountains. The posture of a minister should be natural, but it must not be of a coarse type; it should be graceful, educated nature."

We look back now to the training we received in the public schools and in the college with special gratitude. We were warned against all the awkward, uncouth, abnormal and grotesque positions and gestures that young speakers are likely to adopt, and positively we were carefully instructed and drilled in correct position, graceful attitude, and becoming and helpful gestures. These things became a second nature to us. After a first pastorate of ten years, we went to our next pastorate

in a large city. There turned up in the audience a graduate who was an elocution teacher in the city. After several months she divulged the secret that she came to our congregation to study my gestures. Yet I never thought of them for a moment. Whatever appropriateness they had were the habits formed by early training. The art was practiced though forgotten. So it ought to be. The minister in the pulpit has something else to think of besides his gestures. If possible, let him learn all that beforehand.

Again Spurgeon observes, "Too many men assume a slouching attitude, lolling and sprawling about as if they were lounging on the parapet of a bridge, and chatting with somebody down in a boat on the river. We do not go into the pulpit to slouch about, and to look free and easy, but we go there on very solemn business, and our posture should be such as becometh our mission. A reverent and earnest spirit will not be indicated by a sluggish lounge or a careless slouch. There is no reason why a Christian should be a clown, and there are a great many reasons why a minister should not be a boor. Rowland Hill said he could not see why Satan should have the best tunes; so neither can I see why he should have the most graceful speakers."

IV. LET US NOW CONSIDER ACTION

1. "Perhaps," says Spurgeon, "a man is nearest to the golden mean in action when his manner excites no remark either of praise or censure, because it is so completely of a piece with the discourse that it is not regarded as a separate item at all. That action which gains conspicuous notice is probably out of proportion and excessive."

"Mr. Hall once spent an evening with Mrs. Hannah More and his judgment upon her manners might well serve as a criticism upon the mannerisms of ministers. 'Nothing striking about Mrs. More, certainly not. Her manners are too perfectly proper to be striking. Striking manners are bad manners, you know, madam. She is a perfect lady, and studiously avoids those eccentricities which constitute striking manners.'

2. "In the second place, action should be expressive and appropriate. Indignantly to open a door and point to it is quite as emphatic as the words 'Leave the room!' To refuse the hand when another offers his own is a very marked declaration of ill-will, and probably will create a more enduring bitterness than the severest words. A request to remain silent upon a certain subject could

be well conveyed by laying the finger across the lips. A shake of the head indicates disapprobation in a marked manner. The lifted eyebrows express surprise in a forcible style, and every part of the face has its own eloquence of pleasure and of grief. What volumes can be condensed into a shrug of the shoulders, and what mournful mischief it has wrought. Since, then, gesture and posture can speak so powerfully, we must take care to have them speak correctly.

"Action and tone together may absolutely contradict the meaning of the words used. The Abbe Mullois tells of a malicious wag who, on hearing a preacher pronounce those terrible words, 'Depart, ye cursed,' in the blandest manner, turned to his companion and said, 'Come here, my lad, and let me embrace you; that is what the parson has just expressed.' This is a sad business, but by no means an uncommon one.

"Too many preachers appear to have taken lessons from a trainer of prize fighters, for they hold their fists as if ready for a round. It is not pleasant to watch brethren preaching the gospel of peace in that pugnacious style; yet it is, by no means rare to hear of an evangelist preaching a free Christ with a clenched fist. It is amusing to see them putting themselves into an attitude and saying, 'Come unto me,' and then with a revolution of both fists, 'and I will give you—rest.' Better not suggest such ridiculous ideas. But they have been suggested more than once. Gentlemen, I am not at all surprised at your laughing, but it is infinitely better that you should have a hearty laugh at these absurdities here than that your people should laugh at you in the future. This is not imagination. I have seen this myself."

"Charles Bell on 'The Hand,' says, 'We must not omit to speak of the hand as an instrument of expression. Who can deny the eloquence of the hands in the Magdalenes of Guido; their expression in the cartoons of Raphael, or in the Last Supper by Leonardo da Vinci? We see there expressed all that Quintilian says the hand is capable of expressing. "Other parts of the body," says he, "assist the speaker, but these, I may say, speak themselves. By them we ask, we promise, we invoke, we dismiss, we threaten, we entreat, we deprecate, we express fear, joy, grief, our doubts, our assent, our penitence; we show moderation or profusion; we mark number and time."

3. "The face, and especially the eyes, will play a very important part in all appropriate action.

It is very unfortunate when ministers cannot look at their people. It is singular to hear them pleading with persons whom they do not see. They are entreating them to look to Jesus upon the cross. You wonder where the sinners are. The preacher's eyes are turned upon his book, or upon the ceiling, or into empty space. It seems to me that you must fix your eyes upon the people when you come to exhortation. There are parts of a sermon when the eye can wander; but when the pleading time comes, it will be inappropriate to look anywhere but to the people addressed.

"The man who would be perfect in gesture and posture must regulate his whole frame. There should always be appropriate action. Let gestures and all tally with the words, and be a sort of running commentary and practical exegesis upon what you are saying."

4. "Motion and gesture should never be grotesque. I find in an old author, 'Some hold their heads immovable, and turned to one side, as if they were made of horn. Others stare with their eyes as horribly as if they intended to frighten everyone. Some are continually twisting their mouths and working their chins while they are speaking as if all the time they were cracking nuts. Others extend their jaws widely as if they were going to swallow up everybody. I have seen some who jumped on the platform and capered nearly in measure—men that exhibited the fuller's dance, expressing their wit with their feet. But who can enumerate all the faults and absurdities of bad delivery?'

"First there are the stiff, and this is very common. Men who exhibit this horror appear to have no bend in their bodies and to be rigid about the joints. I hold these brethren in supreme respect; yet there is nothing sound in the action of these brethren. I suppose these good men are aware that their legs should not be set down like a huge pair of tongs and that their arms should not be absolutely rigid like pokers. On the platform of Exeter Hall gentlemen afflicted with unnatural stiffness not only furnish matter for the skilful caricaturist, but unfortunately call off the attention of their auditors from their admirable speeches by their execrable action.

"Then there are the regular and mechanical 'windmill gestures,' the 'pump-handle gestures,' and the 'sawlike action,' in which the arm seems lengthened and contracted alternately. This action is carried out to perfection when the orator leans

over the front of the pulpit and cuts downward at the people. What workmen they would be if they sawed wood instead of sawing the air.

"Much the same may be said of the numerous hammer men who pound and smite at a great rate to the ruining of Bibles. They preach with demonstration and power but always the same. They set forth the sweet influences of the Pleiades and the gentle wooings of love with vigorous blows of the fist; and they endeavor to make you feel the beauty and tenderness of their theme by strokes from their never-ceasing hammer. Some of these hammer preachers are dull enough in all conscience and do not even hammer with a hearty good will, but they certainly do have the gift of continuance. But there is no need of perpetual pounding. There are better ways of becoming striking preachers than by imitating the divine of whom his preceptor said he had pounded the inwards out of one Bible and was far gone with another.

"Then there is the laborious style. 'How is your new minister getting on?' said an inquiring friend to a rustic hearer. 'Oh,' said the man, 'he's sure to get on, for he drives at sin as if he were knocking down an ox.' An excellent thing to do in spirit, but not to be performed literally. When I have occasionally heard of a wild brother taking off his collar and cravat upon a very hot day, and even of his going so far as to divest himself of his coat, I have thought that he was only putting himself into a condition which the physical force orator might desire, for he evidently regards a sermon as a battle or a wrestling match.

"Gentlemen from the universities are frequently more hideous in their action than commonplace people; perhaps their education may have deprived them of confidence and made them all the more fidgety and awkward. It has occurred to me that some speakers fancy that they are beating carpets or chopping sticks or mincing sausage meat or patting butter, or poking their fingers into people's eyes, judging from their incessant motions. Oh, if they could see themselves as others see them.

"Then there are the stately airs of certain self-possessed, wind-bag talkers. One rubs his hands with abounding self-satisfaction, 'Washing his hands with invisible soap in imperceptible water,' and meanwhile utters the veriest platitudes with the air of a man who is outdoing Robert Hall or Chalmers.

"Another pompous speaker says nothing beyond the merest schoolboy talk, and then pauses and

looks around with a dignified air, as if he had communicated some inestimable information to a highly favored congregation. The very tone of the man shows how thoroughly satisfied he is with himself. A few simpletons are no doubt imposed upon by such pomposity; but sensible persons are first amused and then disgusted with the big manner.

"These laborious, continually acting speakers greatly agitate some hearers, and give them the fidgets. And no wonder, for who can endure to see such incessant patting and pointing and thumping and grimacing and stamping? In action, as in everything else, let your moderation be known to all men."

"Besides these oddities there is a class of action which must be described as altogether ugly. For these a platform is generally necessary, for a man cannot make himself so thoroughly ridiculous when concealed in a pulpit. To grasp a rail and to drop down lower and lower till you almost sit on the floor is supremely ridiculous. It may be a proper position as a prelude to an agile gymnastic feat; but as an accompaniment to pulpit eloquence, it is monstrous; yet I have seen it more than once. One or two brethren have disported themselves upon my platform in this queer manner. It would be far better for such remarkable performers to follow the example of that Wesleyan, Richard Watson: 'He stood perfectly erect, and nearly all the action that he used was a slight motion of the right hand, with occasionally a significant shake of the head.'

"The habit of slugging the shoulders has been allowed to tyrannize over some preachers. A number of men are round shouldered by nature, and many more seem determined to appear so. An excellent preacher at Bristol, lately deceased, would hunch first one shoulder and then the other until he looked like a hunchback till the effort was over. What a pity that such a habit had become inveterate. Demosthenes, in order to cure himself of it, used to stand and practice speaking with a spear hanging over his shoulder in such a way that if, in the heat of delivery he failed to avoid this fault, he would be corrected by hurting himself against the spear. This is a sharp remedy; but the gain would be worth an occasional wound, if men who distort the human form could thus be cured of the fault.

"At a public meeting upon one occasion a gentleman who appeared to be very much at home

and to speak with a great deal of familiar superiority, placed his hands behind him under his coat tails, and thus produced a very singular figure. As the speaker became more animated he moved his tails with greater frequency, reminding the observer of a water wagtail. The sight was enough to convince any sensible man that however graceful a dress coat may be, it by no means ministers to the solemnity of the occasion to see the tails of that garment projecting from the orator's rear.

"You may also have noticed at meetings the gentleman who places his hands on his hips and either looks as if he defied all the world, or as if he endured considerable pain. This position savors of Billingsgate and its fishwomen far more than of sacred eloquence. The arms 'akimbo' I think they call it, and the very sound of the word suggests the ridiculous rather than the sublime. We may drop into it for the moment rightly enough, but to deliver a speech or sermon in that posture is preposterous.

"It is even worse to stand with your hands in your trousers, like the people one sees at French railway stations, who probably thrust their hands into their pockets because there is nothing else there and nature abhors a vacuum.

"For a finger in a waistcoat pocket for a moment no one will be blamed, but to thrust the hands into the trousers is outrageous. An utter contempt for audience and subject must have been felt before a man could come to this. Gentlemen, because you are gentlemen, you will never need to be warned of this practice, for you will not descend to it. There are brethren who can do this occasionally on account of their general force of character; but these are the very men who should do nothing of the kind, because their example is powerful, and they are somewhat responsible for the weaklings who copy them.

"A preacher of no mean order was wont to lift his fist to his brow and to tap his forehead gently, as if he must needs knock at the mind's door to wake up his thoughts; this also was more peculiar than forcible.

"To point into the left hand with the first finger of the right as if boring small holes into it or to use the aforesaid pointed finger as if you were stabbing the air is another freak of action which has its amusing and hence distracting side.

"You have laughed at these portraits which I have drawn of the blemishes and blunders of preachers; take care that no one has to laugh at

you because you have fallen into these or similar absurdities of action. I must confess, however, that I do not think so badly of any of these, or of all of them put together, as I do of the superfine style which is utterly despicable and abominable. 'Rustic coarseness' is quite refreshing after inane primness. Manliness must never be sacrificed to elegance. There are silly young ladies who are in raptures with a dear young man whose main thought is his precious person; but the sturdy workmen of our great cities abhor foppery in a minister. Few men are delighted with the voices of peacocks. It is a pity we can not persuade all ministers to be men, for it is hard to see how otherwise they will be truly men of God. It is equally to be deplored that we cannot induce preachers to speak and gesticulate like other sensible persons, for it is impossible to draw and hold the masses till they do. All foreign matters of attitude, tone or dress are barricades between us and the people. We must talk like men if we would win men.

"Our object is to remove the excrescences of uncouth nature, not to produce artificiality and affectation. We would only prune the tree and by no means clip it into a set form. We would have our students think of action while they are with us at college that they may never have need of it in after days. You must attend to the subject now and have done with it. You are not sent of God to court smiles but to win souls. Your future teacher is neither the elocutionist nor the dancing master but the Holy Spirit. Your pulpit manner is only worth a moment's thought as it may help you or hinder your winning men for Christ!"

Great teacher on this subject! His counsel is beyond any price. We have a richer gospel than he had to preach. But when shall we produce such a preacher to draw the people?

MUCH PATIENCE

By T. M. ANDERSON

TEXT: "In all things approving ourselves as the ministers of God" (2 Cor. 6:4).

A STUDY of the situation under which Paul labored with this church will furnish us with many points in common with our labors among the churches of this day. The one heart appeal of the apostle was that this church receive not the grace of God in vain. That is, he urged them to profit by his ministry and not close their hearts to the Christ he represented. Note his

exact words, "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

Surely no greater sorrow can come to a true minister's heart than that which results from seeing his church failing to receive the grace of God. He must do all within his power to prevent such a result. If the church does not receive the grace of God under his ministry, then let him be sure that he is blameless before God the great Judge. Thus said the apostle, "Giving no offence in any thing that the ministry be not blamed: but in all things approving ourselves as the ministers of God."

The first thing mentioned is "much patience." Approving ourselves as ministers of God in "much patience." A breakdown in patience on the part of the preacher may have direct results. Nothing is quite so trying on patience as the indifference to spiritual values shown by some people. After a long season of careful preparation of a message; hours of prayer and a sleepless night, the preacher comes before his people and delivers his burdened soul to them. He stands before them as God's messenger. He has a right to expect them to immediately respond and gladly obey the voice of the Lord. But behold their indifference. The response is hardly perceptible. Some have sat through the whole service and heard not one fact, they were looking about, turning through a book, or asleep. Death and spiritual indifference have thwarted the message sent from God. Satan suggests that perhaps a good "skinning" might arouse them. And it will, but not to accept the truth, but rather to reject the ministry. Much patience is required. Our Lord put in three years and more with His disciples, and at the very last they were so dull of spiritual understanding they asked, "Wilt thou at this time restore again the kingdom to Israel?" I have come to believe that not more than one-third of any audience gets an understanding of the message, even when the preacher is not at fault. The race is truly dull of understanding in spiritual things. It takes much patience to lay line upon line and precept upon precept, and battle against discouraging indifference. Again there are some who are unruly. They break ranks despite all one can do to hold them true. They seem unable to keep an experience any length of time. To lose patience with them is fatal to them. They are worth saving no matter

how fickle they are. Only a patient ministry can get them established.

Then the chronic doubter, and the easily discouraged, and the perpetual seeker are to be borne with patiently. Many weary hours must be spent in prayer when every nerve and muscle is crying out for rest, but these persons must get help from God. To abandon them is to lose them.

Another trial of patience suffered by the ministry is to battle against the littleness of some persons. Paul felt it, when he cried, "O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Be ye also enlarged." That self-satisfaction so evident in some. They have gone some distance in religion, but have settled down, and closed their hearts against any further enlargement of life and experience. They are meager, small, cramped, stingy and little. They have no vision; no deep spiritual life. They are poor in spiritual wealth; small in faith. What a joy it would be to see them open up to God, their whole being. What mighty possibilities are in them if only God could get them to be all His.

But how to precipitate a decision of their wills is a task yet to be performed by the preacher. The only thing that can be done is to lay siege to their hearts. In much patience press the claims of Christ. Be patient with them and wait on God to do what others cannot do. Patiently set forth the promises as Paul did and perhaps they will open up to the larger things of God when they are clearly set forth. An old adage says, "You can take a horse to water, but you cannot make him drink." This is true, but one can keep it up until he is thirsty. So no power is given a minister to force persons to receive the grace of God; but he can make them thirsty for righteousness by patiently and constantly setting it before them.

The whole truth is included in the apostle's words to Timothy, "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim. 2:10). The salvation which is in Christ is the grand objective to be obtained. In order that they may obtain that the minister endures all things. So approving themselves as ministers of Christ in "much patience."

HINTS TO FISHERMEN

By C. E. CORNELL

Curiosities of Justice

Dr. H. E. Luccock furnishes the following that ought to make the average citizen sit up and take notice.

Over a century ago the father of Benjamin Disraeli wrote a volume entitled "Curiosities of Literature." There is an alluring field open in the United States at the present time for someone to write a volume with a similar title, "Curiosities of Justice." As material for such a volume we offer two Associated Press dispatches which recently appeared in the same issue of a New York magazine. Here is the first:

LIFE TERM FOR 33-CENT HOLD-UP

Buffalo, March 2.—Convicted of stealing 33 cents in a hold-up, Robert Ayers, a negro, of Lackawanna, N. Y., was sentenced today to life imprisonment in Auburn prison as a fourth offender under the Baumes law. He admitted three previous convictions for felonies.

The second was a dispatch to the effect that Harry F. Sinclair, one of our best-known citizens, the man who was branded by the Supreme Court of the United States with the stigma of corruption for his plot to get hold of oil reserves worth untold millions, was planning to take a trip to Europe even though under jail sentence.

Steal 33 cents and you may get a life imprisonment.

Try to "get away with millions," and you are liable to get a trip to Europe!

Won a Place by a Whistle

Good cheer and courage are both inspiring and catching. The following little story will illustrate:

He was an odd-looking figure as he came merrily whistling down the street the morning after the big snow. His nose was red, and his hands were bare; his feet were in shoes several times too large, his hat was held in place by a piece of paper on the inside, but he piped away like a steam en-

gine and carried the big snow shovel much as a soldier carries a rifle.

"How much?" from an imposing-looking man, who was asked if he wanted his walks cleaned.

"Ten cents."

"A nickel's enough."

"It would be if I couldn't do no better; but I've got to do the best I can, and business is rushing. Good morning!" And the merry whistle filled the air as the boy started away.

"Go ahead and clean 'em," called the man, whose admiration and better nature had been aroused.

"Just see the little rascal make the snow fly!" he said laughingly to his wife, who stood at the window with him. "Why, he's a regular snow-plow, and he does it well, too."

"What a little mite! And how comical! I wonder if he's hungry."

The wife called to the lad as soon as he had finished, but he would not take time for more than a cup of coffee.

"Too busy," he said.

"What are you going to do with the money?" asked the man, as he insisted on settling at 25 cents instead of the 10 cents the boy had set as his price.

"I'm going to get mother a coat. She's wearing one you can see through—it ain't right."

On he went with glowing cheeks and his cheery whistle. But they had his name and address. It was the wife who took the coat to the mother, and it was the husband who installed the sturdy shoveler as office boy in a bright, new uniform, and with permission to whistle when he felt like it.

The God of this World

2 Cor. 4:4.	Luke 10:18.
John 12:31.	Luke 14:30.
John 14:30.	Luke 16:11.
John 16:11.	Acts 26:18.
Eph. 6:12.	Eph. 2:2.

1 John 3:8.

For a Sermon on Angels

Gen. 16:7; 22:15; Exod. 14:19; Num. 22:23; Judges 2:1; 13:3; Isaiah 63:9; Matt. 28:2; Acts 8:26; 27:23.

Psalms 91:11; Daniel 6:22; Mark 1:13; Luke 16:22; Acts 5:19; Acts 12:7; Acts 27:23; Heb. 1:14; Genesis 32:1; Numbers 22:31; Judges 6:11;

Zech. 1:9; Matt. 1:20; John 20:12; Acts 10:3; Matt. 24:31.

Matt. 25:31; 26:53; Luke 2:13; 22:43; John 1:51; 2 Thess. 1:7; Heb. 1:6; Rev. 5:11.

Genesis 19:1; Judges 5:23; 2 Samuel 24:16; 1 Chron. 21:15; 2 Chron. 32:21; Isaiah 37:36; Acts 12:23; Job 4:18; 2 Peter 2:4; Jude 6; Rev. 12:9.

Mark 12:25; Luke 12:8; 15:10; Heb. 12:22; Rev. 7:11; 8:2; Rev. 1:20; 2:1; 8, 12, 18; 3:1, 7, 14.

Suggestive Subjects and Texts

A Sure and Safe Guide (Psa. 73:24).

The Blessing of a New Heart (Ezek. 36:26).

Striving for the Goal (Rom. 2:7).

The Steps of a Good Man (Psa. 37:23).

Going Straight Ahead (Deut. 5:32).

How to Avoid Sinning (Psa. 119:11).

Justified Freely (Rom. 3:24, 25).

My Sins Five Miles Deep (Mic. 7:19).

How Long Is the Mercy of God? (Mic. 7:18).

The Peril of a Dead Faith (James 2:26).

The Value of Reconciliation (2 Cor. 5:20).

A Shelter from the Storm (Psa. 61:3).

Grace Abounding Over Sin (Rom. 5:20).

Walking in the Light (Isa. 2:5).

Loving One Another (1 Thess. 4:9).

A Steadfast Faith (Isa. 50:10).

He Bottles Our Tears (Psa. 56:8).

A Justifiable Hate (Prov. 8:13).

Do You Know?

Under Prohibition men are taking better care of their families and are also making better provisions for their wives and children when they are gone.

Do you know that while dry United States has but 7% of the population of the world, the people of this country carry 71% per cent of all the life insurance of the world?

Do you know that dry United States has 46% of the gold, and 52% of the bank deposits of the world, as well as 83% of the automobiles, and more than sixty per cent of the telephones?

Do you know that while the United States tripled in population in the last fifty years, bank deposits are twenty-six times greater than they were fifty years ago?

Do you know that savings bank deposits have doubled since national Prohibition became effective?

Do you know the world admits the standards of

living are higher in dry United States than in any other country on the globe?

Do you know that the more you study the material blessings of the United States, the bigger factor prohibition is in making possible these blessings?—*The American Issue*.

Unusual Texts

"Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger" (Prov. 19:15).

"The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing" (Prov. 20:4).

"For we hear that there are some which walk among you disorderly, working not at all, but are busybodies" (2 Thess. 3:11).

"I put on righteousness, and it clothed me; my judgment was as a robe and a diadem" (Job 29:14).

"I will also clothe her priests with salvation: and her saints shall shout aloud for joy" (Psa. 132:16).

"My God hath sent his angel, and hath shut the lions' mouth, that they have not hurt me" (Dan. 6:22).

Minister's Sons Make Good

The American Eugenics Society has discovered, through questionnaires sent to 100 Protestant ministers, that 40 of them were the sons of preachers, 4 were the sons of Quaker leaders, 38 were the sons of church officers, and that all but 4 of the balance were raised in the homes of loyal church workers. Four said neither parent was active in the church. However, the preacher's sons lead the list and make good.

Enormous Business, Vast Resources

The annual meeting of the Book Committee of the Methodist Episcopal church was held in Cincinnati, Ohio, March 14 to 16.

The reports showed that the resources of the Methodist Book Concern amount to \$8,480,090.81, of which current assets—cash, inventories, etc.—amount to \$2,770,365.77; investments—bonds, stocks and mortgages—\$250,808.30; and fixed assets—lands, building, furniture and fixtures—\$5,458,916.74. Current liabilities amount to \$1,158,395.34; mortgages, \$792,500, and capital and reserves, \$6,529,195.47. The average weekly circulation of the papers in the Advocate group, thirteen in all, is 238,856.

The sales for the quadrennium have been \$19,953,974, and the net profits \$1,272,918. The sales for 1927 were \$4,910,185.69 and the net profit \$246,501. The best year's business was in 1925, when the profits were \$507,000, and the poorest in 1926, when the profits were \$218,000. The gross distribution to the annual conference for the quadrennium amounts to \$1,150,000.

Thirty Years on Broadway

A heartening anniversary in the life of New York city, one which has a large encouragement for the whole country as well, was the observance of the completion of Dr. Charles E. Jefferson's thirty years as the pastor of the Broadway Tabernacle, New York city. This anniversary was not ushered in with the blare of a brass band. There was no parade. The keys of the city were not turned over to Doctor Jefferson by the mayor. But it was one of the most important anniversaries in the city's life nevertheless.

This anniversary comes as a tremendous encouragement to those who believe in the vital ministry of the gospel and the church to our day. Here is a man who has stood on Broadway for thirty years, amid all the commotion and distracting influences of his environment, and engaged in a ministry of ever-widening influence.

In the midst of vaudeville on every hand, he employed no vaudeville methods. The only sensation connected with his ministry was the exhilarating sensation of an experience of God in the hearts of those quickened by his preaching. The ideals of that ministry have been well expressed in Doctor Jefferson's anniversary sermon on that occasion. The following words from that anniversary are worth deep pondering by those seeking the secret of an abiding and life-giving church:

A real church on this corner need never die. But it must be a real church. No sham church can succeed here. It must be a drawing church and to draw it must be alive and to be alive it must love.

No church can be saved by an endowment. An endowment is of value only when you have a living church to use it. There are dead churches with heavy endowments. They have piles of gold but no life. There is no life in them because they are lacking in love.

If you ask me what gives me the keenest satisfaction as I look back over these crowded years, my reply is that I am happy to think that I have

never cheapened or vulgarized the Broadway Tabernacle pulpit. Broadway loves stunts, but I have never performed one. Broadway yearns for a sensation, but the Broadway Tabernacle pulpit has declined to be sensational. There are enough cabarets and vaudeville shows on Broadway without a church adding to their number.

I have never shortened my sermons to please the fancy of a sermonette-loving age. I preach long sermons because I deal always with large themes. No petty subjects have had a place in this pulpit.

It is a source of satisfaction to me that I have never neglected the Bible. Through thirty years the Bible has held the central place in all our Tabernacle thinking. My joy has been to unfold the ideas of prophets and apostles and of the Prince of glory. It has never been necessary for me to go outside of the Bible to find material with which to stimulate your minds and feed your hearts.

You cannot build a church by music. No church is saved by its choir. Only personality draws. Only sacrificial love draws. "And I, if I be lifted up, will draw." So said the Man who best knew the secret power of drawing.

Only a Christlike personality incarcerated in a group of people who have been baptized with the spirit of Christ and who have been fused into a compact mass of life by devotion to a cause which is rooted in the mind of God, this is the only power under heaven which can keep the Tabernacle alive through the next thirty years.—Dr. H. E. Luccock, in *The Christian Advocate*.

Waiting for the Boatman

"These are they which came out of great tribulation" (Rev. 7:14).

A few days before the exaltation came to Bella Cooke, she said to her daughter, Mrs. Joseph Pullman, after enduring the most excruciating agony, in one of the spasms of her disease, "My dear, what am I waiting for?" Mrs. Pullman replied, "Mother, you are waiting for the Boatman to come." A calm peace settled upon the sufferer's face, as she triumphantly exclaimed, "Yes, I shall see my Boatman face to face, when I have crossed the bar."—*The Christian Herald*.

A Baby Saved

A five-year-old girl got lost in Atlantic City. She wandered into the street in front of the city hall and stood between the trolley tracks trying,

while cars, wagons, and automobiles were rushing by. The mayor of the city paused while dictating a letter to his secretary and glanced out of the window. He saw the child and her peril. Dashing his papers and official business aside, the mayor leaped through the door, rushed through the crowd, caught the little girl in his arms and bore her back to the sidewalk and safety. She was soon restored to her mother. There are many children who are morally and spiritually lost and who will never be saved unless some strong person rushes into the dangers which surround them and brings them out. The bootleggers, the cigarette, the brothel, the gambling house, and bad books threaten the youth of our land on every hand. Where are the moral heroes who will rush into the midst of these dangers and save them from their peril?

Chicago's Day of Prayer

It is said that more than one hundred thousand Chicago citizens took part recently in city-wide prayers for divine assistance to end political corruption. Practically every Protestant church in the city was open through the day, while many religious societies also assembled to implore God. Seldom has anything transpired to awaken so many people to the immediate danger of a wicked city. The decision to set aside one day for this unusual prayer service was reached by the Union Minister's Conference, a subdivision of the Chicago Federation of Churches. The resolution proposing the day of prayer said that "crime, graft and corruption were increasingly besmirching the good name of Chicago."

Since Big Bill Thompson's election as mayor of Chicago last spring the great city has been wide open and unnamable conditions have prevailed. It would seem that unless God intervened the city was doomed. This day of prayer was an evidence of indignation and protest—a day when people of every faith who believe in prayer—agreed to go on their knees in places of divine worship and earnestly ask divine guidance to save the city from moral corruption. In particular prayers were asked for the primary election to be held in Chicago, April 10.

God answers prayer, we are sure of that, but in this case we do not know if He will answer. The world will watch the experiment with interest. "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn."

HOMILETICAL

A SOLEMN EXHORTATION

By OSCAR HUDSON

Genesis 19:17.

INTRODUCTION: Sodom and Its History. Wealth, worldliness, wickedness, slime pits, etc.

I. SODOM A TYPE OF SIN

How Terrible Is Sin! (Gen. 6:5; Rom. 3:10-18, 2 Peter 3:10-11).

Think of a man standing at the hour of suicide when he courts darkness, silence, sleep; when curses sound like music, and bayonets are beautiful, wrecks amuse, storms are joyous, and earthquakes are wished for: when music sounds like screeches of hell, beauty enrages, joy calls out curses, flowers mock, hope is a dream, breath is fire, heart throbs are like blows, and life is chaos.

II. ESCAPE CAN BE KNOWN ONLY BY FLEEING.

(2 Thes. 2:8, Psa. 9:17, 11:6).

In Sudbrook Park, near Richmond, Dr. Ellis, proprietor, observed a sycamore tree which was killed by a single worm, which had bored under the bark.

The Duchess Isabella, wishing to obtain the affection of a certain courtier, was told by her astrologer to kiss a certain beautiful picture every day for a hundred days. The picture contained a certain subtle poison which stained the lips. The golden tresses turned white, her eyes became dim, but still the suicidal kiss continued, and before the hundred days ended the queen died.

III. ESCAPE TO THE MOUNTAIN

It is not enough to just get out of Sodom. There is no safety in the valley thereabout. We must get out of sin, but we will be overtaken sooner or later unless we get sin out of us. A mountain-top experience is the only guaranty against the fires of hell. We must live in the sunshine lest we be consumed (Heb. 6:1, 4:1; 11).

HOW TO GET YOUR FAMILY SAVED

By H. H. HOOKER

TEXT: Matt. 15:22-28

I. GO TO JESUS

1. When?

She besought Jesus for her young child.

2. How?

She cried—she was burdened—she fell at the feet of Jesus. There is not much burden these days.

3. Humbly—"Dogs eat of the crumbs."

II. DO NOT BE DENIED

Disciples would have sent her away. He answered her not a word. He said, "Not meet to take children's bread;" widow with unjust judge; man who went to neighbor for bread. Do not turn doctor off because he does not cure first trip. Elijah prayed seven times.

III. HAVE FAITH

"O woman, great is thy faith."—When servant of Elijah reported cloud. Centurion said, "Speak words only."—When she was come to her house, not in excitement, or worry. She believed it was done.

IV. THE RESULTS

"Made whole" and "devil gone out." "Laid upon bed." This implies rest after guilt, and peace after storm.

THE SIGNIFICANCE OF THE RESURRECTION

By OSCAR HUDSON

Romans 6:5

INTRODUCTION: Notice the Apostle's theme: Christ's life, death, resurrection, ascension, exaltation and second advent. What a rebuke to those hunting for novelties in the name of preaching. In this text our attention is called to:

I. THE LIKENESS OF HIS DEATH

1. It was a reproachful death—crucified—outside the gate.

2. It was a public death. He might have suffered in obscurity. But He was arrested by a council of the Jews—ecclesiastical witness; tried by Roman authority—legal witness; at the feast of the passover—world-wide witness; near the city, where something like one and a half million looked on: Heaven, earth, graves, temple and air were called upon to give witness (Heb. 13:12).

3. It was a willing death (Heb. 10:5, John 10:17).

4. It was not a swoon; not conformity, but identity; not imitation, but participation.

May we court the likeness of His death!

II. THE LIKENESS OF CHRIST'S RESURRECTION

1. He arose conqueror. Death, hell and the grave bowed before Him, making us conqueror over sin, flesh and the devil (Luke 1:73-75, Gal. 2:20, Rom. 6:6; 7).

2. It was a victorious resurrection. We rise from the crucifixion of carnality to an experience of victorious overcomer. A farmer who had raised an eagle in his poultry pen, was preparing to move to another state, and not caring to take the eagle along, undertook to teach it to fly. After stretching its wings, tossing it into the air, etc., all to no avail, he placed it on the fence and thought to leave it there. The bird, which up to this time, had been accustomed to looking down, caught a glimpse of the sun, spread its wings, gave a shriek and swung into the air, soaring higher and higher until it disappeared from sight.

SERMON SEED

By T. M. ANDERSON

TEXT: Now know I that the Lord saveth his anointed (Psalm 20:6).

I. HIS ANOINTED

The psalmist tells us that the Lord will preserve His anointed (saved in this psalm is preservation). His anointed ones are those on whom God hath poured the anointing of the Holy Ghost. Such as have received this anointing have every encouragement that God will defend them in every trial of life, and place at their command His divine powers. Those who keep the anointing, John says, shall abide in Him, and that anointing will teach them all things. It is the pledge and seal of divine favor and protection.

II. IN WHAT DOES HE SAVE HIS ANOINTED?

In the day of trouble (verse 1).

God has not promised to keep His people from the day of trouble, but He promises to preserve them in the day of trouble. The righteous will have many afflictions; but the Lord delivereth him out of them all. In the world we shall have tribulations, but in Him is peace. He will not permit troubles to overpower them, but will sanctify trouble to the good of His people. He needeth not hide them in a corner to do so, He can keep them in the midst of the day of trouble.

a. He will preserve them in physical trouble. If sick He will often heal. If He chooses not to

heal, then He so comforts that the grace is compensation for the pain.

b. He preserves them in financial troubles. Each has a perfect right to expect those things the heavenly Father seeth we have need of.

c. He preserves in troubles due to temptations. He will reveal the way He makes to escape.

III. HOW TO AVAIL OURSELVES OF HIS PRESERVING POWER

a. Through faith. "Some trust in chariots, some in horses: but we will remember the name of the Lord (verse 7). There is a difference between trusting in circumstances and trusting in God. It is easy to rely on money, good works, health and persons and things. But these chariots and horses may be too small to meet the hosts of the enemy. They can fall down. But to trust in God we are risen, and stand upright (verse 8). Job rested his confidence in God, thus when things were swept away he could say, "Though he slay me, yet will I trust him."

b. Through Prayer. *The Lord fulfill all thy petitions* (verse 5). "Lord, save," is a cry that brings more help than all chariots and horses. Prayer can fling back armies in defeat. It destroys the counsel of the wicked, and breaks the power of the foe, thwarts the plans of the enemy, because it brings God into action. Let the anointed ones assail the mercy seat and God will surely assail their enemies.

c. Through worship in the house of the Lord. *The Lord send thee help from the sanctuary, and strengthen thee out of Zion* (verse 2). Here is a reason for faithful attendance upon the means of grace. To neglect the church means loss of power to the soul. God has ordained that His people be strengthened by the preaching of the Word and by the fellowship of the saints. Leave troubles before the altars of God and take courage in His spoken message, and He will preserve thee. He will remember all thy offerings and grant thee according to thine own heart (verses 3, 4).

In the light of these things let us claim the victory (verse 6).

TEXT: *The Lord whom ye seek shall suddenly come to his temple* (Mal. 3:1).

Note: We shall study this only in the light of an experience and not discuss it in the general application to the coming of Jesus as the prophet saw it. Jesus came for a purpose. What He came to do can be experienced in the soul of man. That phase of it we here present.

I. WHAT IS IMPLIED IN SEEKING THE LORD? *The Lord whom ye seek.* It evidently means an earnest desire to know His saving power. It ev-

idences a desire to know Him, and a desire to fellowship Him. It bespeaks a dissatisfaction with present conditions. Such as seek Him show a desire to change their manner of living and doing.

II. THERE IS A WAY TO COME TO HIM WHOM YE SEEK. *Behold, I will send my messenger, and he shall prepare the way before me.* (verse 1).

This was fulfilled, in John Baptist (Matt. 11:10). Thus the way to come to Jesus is by the way John pointed out.

- Repentance for sin.
- Restitution to all persons wronged.
- Forsaking sin and sinful ways, separation unto God.
- A faith that looked to see Him the Lamb of God, and believed in Him as the Sin-bearer.

Any man that does this may expect the Lord whom he seeks to be suddenly revealed to him.

III. A LOOK AT THE LORD WHOM YE SEEK. *He is like a refiner's fire, and like fullers' soap* (verse 2).

Here He is as a cleanser of the temple of the heart—A fire and a soap. Because of this revelation of Him, the prophet asks the question, "But who may abide the day of his coming? and who shall stand when he appeareth?"

Some refused to receive Him when He was thus revealed. Had He come to raise them to power in the world they would have received Him. But revealed as a fire and as soap, they would not stand when He appeared. Thank God, some did stand. To those He applied the fire and the soap.

IV. THE NATURE AND EXTENT OF THE CLEANSING. *He shall purify the sons of Levi, and purge them as gold.* Note the words "purify" and "purge." Think of fire and soap. The soap washes away the filth, the fire purges the dross which is mixed in the gold. He cleanses from the guilt of sin, and from the inbeing of sin. This He does not gradually, but suddenly when He is found by the seeking souls. Each act is in its order, but done suddenly when He reveals Himself in regeneration and again in sanctification.

V. THE PURPOSE OF THE CLEANSING. *That they may offer unto the Lord an offering in righteousness.* The sons of Levi were priests. Jesus has made His people priests unto Him now. They are to offer spiritual sacrifices (1 Pet. 2:5, 9). Holiness becometh such a people. Also the offerings are to be a pleasure to Him. *Then shall the offering . . . be pleasant unto the Lord* (verse 4). It will prepare one for judgment day living. *And I will come near to you to judgment* (verse 5). When Jesus came there was great light on the standard of living. We cannot escape a close judgment.

SOME PREACHED SERMON OUTLINES

By BASIL W. MILLER

Crown Jewels

TEXT: "In that day when I make up my jewels" (Mal. 3:17).

INTRODUCTION: Jewels great and precious, sparkling diamonds, lustrous rubies, flashing opals, snowy white pearls, are all sought after by the world for their beauty. For some, empires have been bartered; and for the possession of others kings have vied with each other. Here God speaks of His children as His jewels. We are His jewels, His valuable possessions.

I. JEWEL FINDING: One of the world's most valuable diamonds was found by accident in the rubbish heap of a diamond mine, so are we found in the rubbish of sin and transgression. Other jewels come from the depths of the sea, so are we discovered in the depths of the sea of sin. We are to be found by the Master, ere we can become one of His jewels. Has the Lord found you, redeemed you, ransomed you from the power of sin?

II. JEWEL GRINDING, OR POLISHING: When the diamond is discovered it is dark, oftentimes checked with flaws, and it must be ground, cut, the flaws removed, and then it is fit for the polishing process. No grinding, no sparkle; no polishing, no luster. 'Tis true of the jewels of the Lord also, that they must be ground by trial, polished by temptations, the flaws removed by difficulties endured, the luster brought out by nights through which one passes without even a star of hope or joy. But the grinding brings out the sparkle; the polishing of trials produces the shining luster of the saint. Then, soul, endure the grinding, and draw not back from the polishing, for thus thy glory is being brought out.

III. JEWEL SETTING: When the diamond is found, and polished, then it is set. The setting process is the desirable one, the end of all else. So likewise we are to be set by the Master; for us as His jewels there is coming a coronation day, when we shall shine. Some jewels are set to adorn lowly hands, and others are for queen's coronet. So are some saints set by the Lord to shine amid lowly circumstances of life, in unseen and unnoted places, where but a few will see and possibly none admire; and others are set to grace the great positions, to shine as beacon lights for the glory of the Lord. But for all there is coming a grand coronation day when the jewels of the Master

shall be set to shine in eternity as the stars of the heavens. Glorious day of jewel setting.

CONCLUSION: Whate'er thy lot, may the Lord find thee; and when He would polish thee by His grinding of adversities, remember that He is but preparing thee to shine for His glory, and to be radiant with His beauty.

The Hand that Decks the Lily

TEXT: "Consider the lilies of the field, how they grow; they toil not neither do they spin; yet Solomon in all his glory was not arrayed like one of these" (Matt. 6:28, 29).

INTRODUCTION: Jesus is the Master artist—here is a pastoral scene; the birds are chirping, the fields are decked with gorgeous lilies; the glamor of the Palestinian sun sheds a radiance divine over all. He teaches the Father's care—the ravens He feeds, the lilies He decks in more beautiful attire than the royal apparel of a Solomon. If so, will He not care for you, oh, ye of little faith?

I. GOD DECKS THE LILY IN GORGEOUS GRANDEUR: so will He care for thee. He paints their petals with the grandest colors of heaven; on some He splashes all the beauty of the rainbow tints; others He attires in the purest white; another He will clothe with the scarlet of redemption. He spares nothing in the attire of the lily to make it wondrous, majestic, for it is His own child. So will He care for you. The psalmist said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." It is the care of God. All of our needs He will abundantly supply if we but trust Him.

II. GOD DECKS THE LILY ACCORDING TO ITS NEEDS AND CIRCUMSTANCES: The Shasta lily, which blooms amid the rigors of towering Mt. Shasta, attired in its blue and scarlet and white, He clothes according to its need. Amid the Alpine snows some flowers are born to bloom, yet He cares for them. Others are found in the marshes and the swamps, but there He forsakes them not. So does He care for us. Is there night? then He is near; is there deluge of trials? then the Master is guarding thee; is there the dangerous battle? He is the shield and buckler; art thou traveling a desert way? herein He lays open springs in the desert. "Whate'er betides, God will take care of you."

III. HIS TENDER HAND LAYS THE LILY TO REST: Gently does He fold its petals; they fade

with the passing summers, gladly, without a sigh, for the tender unseen hand of the Almighty is laying it to rest to await the resurrection of another springtime. The lily knows that its rest shall not be forever. So with the soul—is death fearful? it is but the hand of the Lord laying us away to await the grand day—the springtime of the universe—when we shall be resurrected in a new and glorious apparel.

CONCLUSION: Oh, ye of little faith, ye children of His, trust Him as does the lily for every day, through sunshine and storm, when the petals are velvety or fading, in life, in death.

The Scarlet Line

TEXT: "And she bound a scarlet line in the window" (Josh. 2:21).

INTRODUCTION: The scarlet tint of salvation—the blood of the Redeemer flows as a "crimson stream" through the ages. The price of being ransomed from sin is the blood of the Master. No blood, no redemption; no "crimson stream," there can be no glory of being freed from the bondage of evil; no "scarlet line" there will be no life saved from the whirling eddies of destruction.

I. THE SCARLET LINE IS A LIFE LINE: Lost men are drowning in the whirling eddies of destruction and transgression. Life is a raging ocean, turbulent with sin and evil, and every man is a shipwrecked mariner rushing with the current to eternity. To the life line, oh man, to the life line! There is thus hope of being saved, hope of safety and security. No other anchorage is found, no other way of escape, but the "scarlet line" of redemption.

II. THE SCARLET LINE IS A LINE OF ANCHORAGE: Paint the vessel sailing the wildest seas, tossed to and fro, now sinking, now riding the fiercest breakers—"Drop anchor," is the command. And as it settles down into the depths of the ocean, the vessel rides safely through the storm. What man needs is an anchor for the soul. Youth is riding a wild sea, but the anchor of salvation will hold them. Christ is the Rock of Ages on which the anchoring line, "the scarlet line," will hold. Then with the poet sing,

"Blow your wildest, O gale,
On my bark so small and frail;"

I shall never, never fail;
For my anchor holds, my anchor holds!"

III. THE SCARLET LINE IS A LINE UNFAILING: Other lines will not stand the strain of the storms

of sin, the battles of evil, the raging winds of the age. Other lines will snap asunder in the stress of transgression. Other lines are sufficient for pleasant sailing, ah, but when death comes they fail. Not so with the "scarlet line," it holds, it stands the strains of all the tests of life. The greater the storm the more secure is this line, "the scarlet tinted line of safety." Let death come, this line will never fail. By the open grave, this line is a safe one on which to trust the soul.

CONCLUSION: "The scarlet line" is all the soul needs: it is a line for the drowning sailor; it is an anchorage line for the tempest-tossed barks of life; it is an unyielding, unbreaking, line for every trial and test. Then soul, what else dost thou desire? It will save thee; it will hold thee securely; it will hide thee. True it is,

*"Other refuge have I none,
Hangs my helpless soul on Thee."*

PITTSBURGH, PA.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Let Your Light so Shine

In the year 1889, when Woodrow Wilson was a professor in Wesleyan University at Middletown, Conn., Dwight L. Moody, the famous evangelist, paid the town a visit and left a distinct impress on students and faculty alike. Ray Stannard Baker, President Wilson's biographer, quotes as follows from one of Wilson's letters regarding that visit:

"I was in a very plebeian place. I was in a barber's shop, sitting in a chair, when I became aware that a personality had entered the room. A man had come in quietly upon the same errand as myself and sat in the next chair to me. Every word that he uttered, though it was not in the least didactic, showed a personal and vital interest in the man who was serving him; and before I got through with what was being done to me, I was aware that I had attended an evangelistic service, because Mr. Moody was in the next chair. I purposely lingered in the room after he left and noted the singular effect his visit had upon the barbers in that shop. They talked in undertones. They did not know his name, but they knew that something had elevated their thought. And I felt that I left that place as I should have left a place of worship."

"Years later, when he was President of the United States, a friend wrote to ask him if this incident were only a legend. He replied:

"MY DEAR DOCTOR BRIDGMAN:

"No, this is not a legend; it is a fact, and I am perfectly willing that you should publish it. My admiration and esteem for Mr. Moody was very great indeed.

"Cordially and sincerely yours,

"WOODROW WILSON."

The Value of Perspective

A certain gentleman who was about to sail for Europe was advised by all means to hear a set of famous chimes which occupied a church tower in one of the cities of Switzerland. He finally reached the place, and having ascertained the hour at which the chimes would be played, repaired to the church and made his way into the tower. There he sat down and waited the coming of the musician. The player arrived in due time, and began his work. But it was all clatter and noise, a deafening roar, and a hopeless mixture of apparently discordant sounds. In disgust the visitor left the tower and wondered what beauty could be found in such a fearful disturbance.

But on a distant hillside, as the chimes began their music, a mother, lonely, tired, harassed with care, came to her cottage door to listen. And as the sweet tones came to her across the intervening valley, they tendered her heart and brought her joy; and tears of gratitude stole down her cheeks.

There is many a person today who is spent and worn with the humdrum toil of the shop or office or home. The same thing over and over again, day after day, in endless iteration, seems to be wearing the very heart out of them. They are tempted to wonder what is the use of it all. The mother in the home, doing the cooking and the scrubbing and the mending, has asked herself many times what is the use of all this drudgery. Nevertheless afterward, when the years have passed and she sees the fruit of her toil in the lives of her children, the true music of service is borne in upon her. The perspective of the years is what wrought the change.

This Is the Victory, Even Faith

"An engineer once sat in a restaurant making a rough drawing of a magic wheel upon the menu card. He had been among the rising palaces of the World's Fair at Chicago and noticed that the engineering profession had but scanty recognition.

The Ferris wheel was the result. To his friends the conception was a mechanical nightmare and they prophesied failure. But the scientific faith of Ferris was unshaken. At length every part was in place, supported upon the great seventy-ton steel axis. The day appointed for its starting had arrived. A wind was blowing at the rate of forty miles an hour, and the suspended cars were swinging ominously. The inventor was accompanied by his wife. But why should she, who knew nothing of the laws of mechanics, be willing to risk her life in the experiment of the first revolution? Because her faith in the wheel was grounded on her faith in its creator. Up they went through the whistling gale, he with his technical belief and she with her personal faith. But as they stepped once more on the solid earth, they possessed one faith, not two, the triumphant faith of experience.

—JOSEPH WILSON COCHRAN, D. D.

A Heart of Compassion

Dr. Cortland Myers relates the following anecdote concerning President Lincoln:

A telegram, which announced that Lee was about to surrender, came to the White House in Washington during the stormy days of the Civil War. Abraham Lincoln left Washington immediately to go to the front, and when news finally reached him that Lee had surrendered and the officials began to make preparation for the entry into Richmond, just as immediately Lincoln put down his foot and said, "There shall be no triumphal entry into Richmond. There shall be no demonstration just now." He made his way to Richmond and walked through the city alone. There was never such a triumphal entry as that in all the annals of history. He walked with his head down, with heavy step and sad heart, and when he reached the southern capital and went to Jefferson Davis' room, he bade his two officials step aside and leave him alone. After a few minutes had passed by, one of them, out of curiosity, looked to see what had taken place, and there sat Lincoln, with his head bowed on Jefferson Davis' desk, his face in his hands and his tears falling. And I say that the angels of God never looked down from the battlements of heaven on a holier scene than that. His great sympathetic heart saved the republic. That was the greatest victory in the Civil War, that settled the struggle, that bound the North and South together, and Abraham Lincoln, like his great Master, died of a bro-

ken heart. It burst with sympathy. The greatest victory in those days of struggle was that Christ-like sympathy. The greatest victory that is ever won on any battle field of human life, in the hour when the struggle goes on, is won through the wonderful element that comes down from the heart of Jesus Christ—His own divine sympathy for struggling humanity.

The Faith that Comes of Experience

"The story is told of a Frenchman, a German and an Englishman, each of whom was set the task of presenting a paper on the tiger. The Frenchman consulted all the books of travel, and all the works on zoölogy obtainable, inquired concerning the habits of the beast from everyone who had seen or heard about the tiger and wrote his book based purely on testimony.

"The German shut himself in his study, and built up a rationalistic theory of tigers, invoking his philosophical skill to evolve the kind of animal he thought the tiger ought to be. It came out a thought-beast, very logical, but quite fangless and harmless.

"The practical Englishman collected hunting accouterment, went to India, stalked the tiger to his lair, shot him, skinned him, mounted him, brought him home as exhibit number one, and wrote his paper based on vivid and uncontrovertible experience."—JOSEPH WILSON COCHRAN, D. D.

Donna Ye Hear the Slogan?

When Lucknow was besieged by the Sepoys of India, day after day the rugged, faithful Scotchmen held out until hope had almost died in every breast, and yet they fought on; it must be that help would come. Under the murderous fire of the enemy their ranks were growing thin, food was scarce, the clouds were lowering; a few days, a few hours might tell the story; the Sepoys, longing for revenge and death, crept nearer and nearer. A Scotch girl is among the number of the besieged, and her ear has been trained to the music of the Highlanders, and one day she detects it above all the noise and fire of friend and enemy: "The Campbells are coming." "Donna ye hear the slogan?" They did not hear, and said, "Jennie, ye are mistaken." But again she listened and heard, and cried, "They are coming. Donna ye hear the slogan?" And soon they heard the cheers and the sound of friendly guns, and the slogan of

the Scotch Highlanders. Her trained ear had caught the music and there was no mistake.—*Selected.*

Whose Confesseth Me Before Men

Says Dr. W. E. Biederwolf: "We are told that on a certain occasion when Frederick the Great had invited his generals and other officers of his army to his royal table, one of his most noted and courageous generals declined the invitation because he had planned to receive Holy Communion in the house of God the following morning. It is said the next time the company gathered at the king's table Frederick and his guests made light of the general's scruples and began to mock at the Communion of the Lord's Supper. It was a brave and daring thing to do, for it might have cost him his life, but the old battle-

scarred general, whose name was Von Ziethen, arose, saluted the terrible king and said respectfully but fearlessly, 'My lord, king Frederick the Great, there is a greater King than you, a King to whom I have sworn my allegiance even unto death. I am a Christian man and I cannot sit quietly here and hear the name of my Lord dishonored and His character belittled and His cause subjected to ridicule and with your permission I will withdraw.'

"Thank God for a man like that! The other generals trembled for his life, but be it said to the honor of Frederick the Great that he arose and grasped the hand of the brave officer, begged his forgiveness, expressed his grief that his own faith was not so strong, bade him remain and said that never again would there be occasion for so just a rebuke in his presence."—*Expositor.*

PRACTICAL

PREACHER'S VOICE AND DELIVERY

By W. W. MYERS, Professor of Public Speaking, Pasadena College, Pasadena, Calif.

NO preacher can expect to reach the highest state of efficiency without giving some attention to the natural laws that govern public speaking. There are certain spiritual laws which a preacher must obey if he would succeed. Without prayerful waiting before God until he receives the unction of the Holy Spirit, no preacher can hope to succeed. In these articles it is not the writer's intention to minimize the spiritual laws, but to deal more specifically with natural laws. The preacher who has the unction of God upon his ministry will find his field of usefulness greatly enlarged if he obeys the natural laws which govern speech.

While it will require time and patience to become an effective speaker, yet the subject of speech is not a very difficult one. In fact, it must be natural if it is to be effective, and anything which is natural should be comparatively easy. The preacher must be able to distinguish between that which is natural and that which is acquired. Too often we ascribe naturalness to that which is only

an acquired habit. The writer knew a boy who acquired the habit of limping because he had a chum who was a cripple. So it is with speaking. Because of association, self-consciousness, or other reasons, one may acquire habits of speech which are wholly unnatural. In speaking, the important thing is the message. Anything that detracts from the message should be avoided. If one is to reach the highest state of efficiency in his preaching, every action of the body and every modulation of tone must be in perfect harmony with the idea which the mind seeks to express. Therefore, unity of mind, body and voice are of fundamental importance to the public speaker.

Recently a student of speech said, "Public speaking isn't anything like I thought it would be. I was advised by one of the professors not to take it. He told me I didn't need it." The writer was somewhat surprised to find that a man with sufficient intelligence to be a member of a college faculty could be so grossly ignorant concerning a subject of such vital importance to one studying for the ministry. In other words, he would say, "Fill your mind with facts, but leave the delivery of those facts to blind chance." The

road is strewn with the wrecks of those who adopted this course, and many who have escaped total wreckage are not the efficient workers they might have been had they given some attention to this important subject. If by any process of reasoning it could be proved that a preacher does not need to study speech to become effective, it could also be proved by the same process that he does not need to study any other subject. Of course one might say that a certain young man does not need to study speech because he is a natural born speaker. One might as well argue that because a person is a natural born musician he does not need to study music.

The objections which arise to speech training come from a distorted view of the subject. This is not altogether surprising when one thinks of the artificial methods of the past which are still being taught in a few schools. Some of these methods make speech a mechanical process which destroys naturalness. Speech should be as spontaneous as the gushing forth of a spring, as natural as the blossoming of a rose, as free as the song of a bird. Any method which destroys this freedom, this naturalness, this spontaneity is fundamentally wrong and should be avoided.

An understanding of the laws which govern public speaking is of importance to the minister of the gospel. However, a mere understanding of these laws does not assure one of success. If one would be successful he must learn to apply them. It is not the knowledge of the law, but the application of the law that is important. If one applies the law he will receive its benefit even though he knows not what the law is. A little child does not know that nourishing foods will cause him to grow and be strong, but if he eats the nourishing food he will receive the benefit of that law. Every successful public speaker will find that he obeys certain laws of public speaking, even though he may not have known what they were until after he had been successful. There are people who are succeeding, and who have never studied public speaking, and yet one should not run the risk of failure by neglecting to learn the fundamental principles of public speaking.

Recently the writer listened to a prominent preacher who had been praying for an altar full of seekers at the Sunday night service, but there was no response to his call. Why did he fail to

get a response? The answer is simple enough to one who understands the laws governing public speaking. While the law he broke was only a simple one, yet it meant defeat for that service. Again the writer listened to a prominent evangelist who failed to a certain extent in an entire revival campaign because of breaking a simple law in a Sunday morning service. That was the morning when the power of God was upon the service, and there should have been a breaking up time with an altar full of seekers; but the altar service was ruined by the breaking of a simple law, and through the remaining days of the campaign this high point was not again reached.

Now there may be those who think that God is not so particular as to allow an altar service to be ruined by the simple breaking of a law of public speaking. But remember that these laws are God's laws. Man did not make them. Man discovered them. Can you conceive of God's looking lightly upon the laws which He has made? He refused to allow any son of Aaron who had a flat nose to perform the functions of the priesthood. A small thing indeed, but sufficient in God's sight to reject him. It is in the little things that we fail so many times. He who never fails in the little things is not likely to fail in the big things.

If, then, the laws of speech are so important, what are these laws, and how can one learn to apply them? To give a complete answer to this question would require the writing of volumes. The subject of speech is so broad, and covers so many fields that it will be impossible to treat them all in this series. There are three modes of expression, and each one is a big field in itself. One may communicate to another by the use of words, by voice, or by action. Verbal expression is important and should be given careful consideration by everyone studying for the ministry. However, it is in the fields of voice and action that preachers are more likely to be neglectful, and the writer will confine these articles to the discussion of these two phases of speech.

One of the first things a preacher should consider is his voice. Few preachers realize the importance of vocal training. Especially is this true in the early part of their ministry. Later in life, when the voice begins to fail and when it is too late to receive any help, they see it. The voice may be likened to a musical instrument upon

which the skilled musician plays. How careful the musician is to select a good instrument and to see that it is in proper tune before he attempts to play upon it. Without an instrument all his knowledge of music would be of no value to him. Unless he keeps it in tune it will be of little value as an instrument of expression. So it is with the preacher's voice. Without it he is useless as a preacher. If he fails to keep it in proper condition it is likely to fail. When a musician's instrument is worn out he may purchase another, but when the preacher's voice is gone he is ruined for life. Even though his voice should not fail, it will not reach its highest state of efficiency, unless some attention is given to keeping it in tune for speaking. The human voice is a wonderful instrument, more wonderful than any ever produced by man. It is capable of reproducing almost every sound that has ever fallen upon the human ear. How carefully it should be guarded! The preacher should so strive to keep it in tune that it will always respond to the touch of the Holy Spirit as the harp responds to the touch of the skilled artist.

Before the writer's mind comes the image of a certain preacher's voice. He had a wonderful voice, but he failed to use it properly. The way he uses his voice today greatly handicaps him in his ministry. Aside from the personal injury to himself, he shuts off his ministry from a number of people. One young lady said of him, "I never go to church when brother A— preaches. I like the man, and I like his message; but I cannot stand to hear his voice." Another person said, "When I first met brother A— I thought he was a regular grouch, but since I learned to know him I find he is a fine man." He thought this preacher was a grouch because of the way he used his voice. Later he found that the man was not what his voice represented him to be. When a preacher uses his voice in such a way as to cause people to think he is a grouch and to cause them to remain away from church it is high time that he give some attention to that voice.

The subject of action or bodily activity is one that should receive careful attention also. Vocal expression reaches one's mind through the ear, while action reaches it through the eye. Most of our knowledge comes to us through the eye. One is more likely to believe what he sees than what he hears. If a man's actions are contradictory to his words, we believe his actions, not his words. How careful a preacher should be of his actions!

RULES FOR A PREACHER'S CONDUCT

By H. A. ERDMANN

While rummaging about in our library today we came upon an old "Discipline of the Methodist Church." The date of its publication is 1872, but in looking through it we found a division under the above caption which impressed me as being a splendid standard, so we pass them on.

Rule 1. Be diligent. Never be unemployed; never be triflingly employed. Never trifle away time; neither spend any more time at any place than is strictly necessary.

Rule 2. Be serious. Let your motto be, "Holiness to the Lord." Avoid all lightness, jesting and foolish talking.

Rule 3. Converse sparingly, and conduct yourself prudently with women.

Rule 4. Take no step toward marriage without first consulting your brethren.

Rule 5. Believe evil of no one without good evidence; unless you see it done, take heed how you credit it. Put the best construction on everything. You know the judge is always supposed to be on the prisoner's side.

Rule 6. Speak evil of no one; because your word, especially, would eat as doth a canker. Keep your thoughts within your own breast till you come to the person concerned.

Rule 7. Tell everyone under your care what you think wrong with his conduct and temper, and that lovingly and kindly, as soon as may be; else it will fester in your heart. Make all haste to cast the fire out of your bosom.

Rule 8. Avoid all affectation. A preacher of the gospel is the servant of all.

Rule 9. Be ashamed of nothing but sin.

Rule 10. Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath, but for conscience sake.

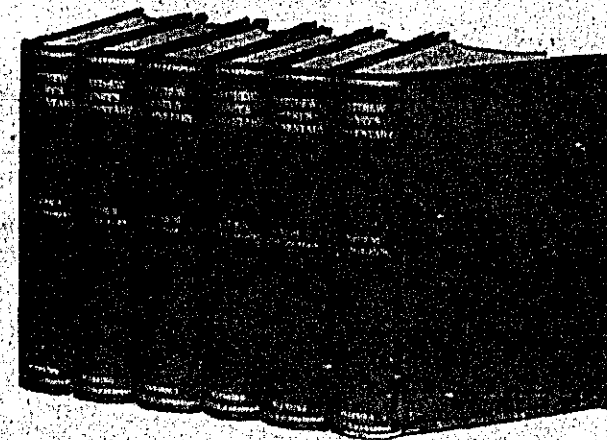
Rule 11. You have nothing to do but to save souls; therefore spend and be spent in this work. It is not your business only to preach so many times, and to take care of this or that society, but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord.

Rule 12. Act in all things not according to your own will, but as a son in the gospel.

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