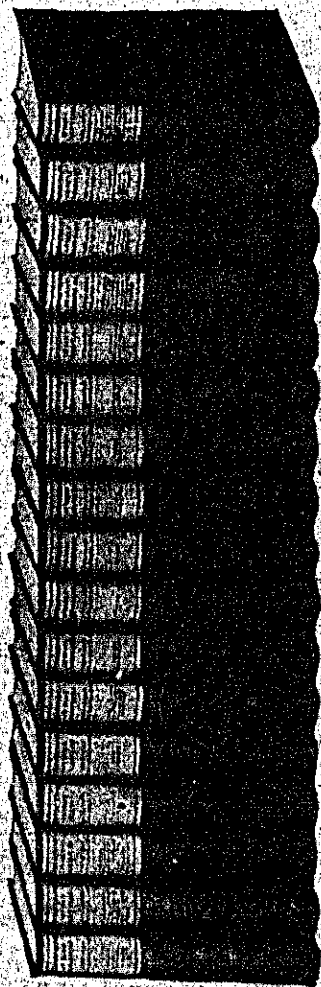


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VOL. IV. NO. 3

MARCH, 1929

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Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 per year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1926.

VOLUME 4

MARCH, 1929

NUMBER 3

### ON PASTORAL VISITING

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

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

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

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

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

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

## A DISSERTATION ON THE "LIVE WIRE"

By THE EDITOR

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

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

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

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

But as we have observed often, the best is not with the extremes, but with the golden mean. Now the opposite of a "live wire" is a "dead

wire." But a dead wire is of small comparative value. Oh, it may be useful for coarse work like dragging in a stranded automobile or fencing in a cow pasture, but it is not on the plane of efficiency on which we find wires which act as conductors of electrical energy.

Or it may be that the opposite of the "live wire" is found in the "isolated wire." But this too carries the question of safety too far. The isolated wire does no harm, for it is too far away from everybody and everything to do any harm. But neither does it do any good. It cannot do good, for it makes no contacts. It is just a wire—that is all. It has no purpose and possesses no adaptability or adaptation.

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

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

Some time ago an evangelist said, "I have a call to conduct a meeting at A. . . . But they have had Evangelist R. . . . out there a number of times. I am not acquainted with this brother, and I am just wondering in what condition I am likely to find the work where he has been." The answer, by one who knew, was, "Brother R. . . . is sound in doctrine and sane in methods and is a good man. Where he does not do a

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great deal of good he does no harm and leaves the work so another can follow him and do good. You will do well to go where he has been, for you will find a good situation in which to preach the gospel and have a revival."

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

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

A preacher was on the way to take charge of a church. In conversation, he extolled the virtues of that church in such a way that one instinctively felt that the preacher who was called to serve it was indeed fortunate. Later the preacher left that church because he was not sufficiently "urged to stay." And now his story was that the people of that church were selfish and worldly and that they would not stand for

"straight preaching." Of course what he said in each case may have been true. But if so, the change came under this man's pastorate, and that change was a witness to his failure. But the likelihood is that there was no great change in the people of the church, the change was in the preacher who was showing up under the tests of winning and losing.

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

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

## DOCTRINAL

### HISTORICAL STUDIES IN CHRISTIAN DOGMA

By BASIL W. MILLER

#### Part One, Bibliology

#### Chapter Two. The Development of Christian Apologetics

THEOLOGY is based upon the Bible, and dogmatic or systematic theology must find its roots in biblical theology. If one's system of theology be truthful it is because it corroborates the doctrines of the Bible. Errors in theological thinking have arisen in the past history of Christendom because theologians have

failed to conform their postulates to the doctrinal elements of the oracles of inspiration. Heresies owe their existence to the same fact. The great discussions concerning theology proper, or the existence and nature of God, Christology, anthropology, or soteriology have arisen because some theological thinker used human speculation for the elemental tenets of his positions and not the Word of God. Through the course of the centuries there has been developed a well-rounded system of Christian dogma which is in strict agreement with the Bible.

Since theology is derived from the Scriptures,

(3)



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

Through the centuries he that would dare be a systemist in theological science, first became proficient in the knowledge of the original languages of the Bible, and devoted much attention to the exposition of the doctrines of the same. John Calvin is an example of this. At the youthful age of twenty-six he published the greatest systematic theology of the Christian Church up until his time. His *Institutes of Christian Religion*, though based upon the Augustinian doctrine of predestination, are worthy of the study of any investigator of theology. But Calvin will possibly be longer remembered as a commentator on the Bible than as a theologian. The writers on Systematic Theology have first laid the foundation for their work by devoting opening chapters to Christian apologetics. One can verify this by turning to such well known works as Watson, *Theological Institutes*, Wakefield, *Theology*, Pope, *Compendium of Christian Theology*, and Miley, *Systematic Theology* (all Arminian writers), or Shedd, *Christian Dogmatics*, Hodge, *Systematic Theology*, and Strong, *Systematic Theology*, (Calvinistic in doctrine).

Then in our study of the historical progress of doctrine, as laying a foundation for a systematic statement of theology in the light of present day knowledge, it is fitting that our research shall begin with a study of Christian apologetics or Christian evidences as furnishing the underlying source of systematic theology in its development

through the ages. It may be objected to this procedure that today it is unnecessary to defend the Bible as the source of theology. But in answer, it must be remembered that as there has never been a century, an epoch in Church history, when it was necessary to defend the inspiration of the Word of God, so today there are those who make it a prime essential that we re-investigate our belief in the inspiration, authenticity, as well as historicity of the Bible. Those who label themselves as liberalists or modernists in theology affirm that the Bible is uninspired, and hence not the fountain spring of doctrine, and thus make human speculations or philosophy the handmaiden or scourge of dogma, and force upon us today either one of two alternatives, that of defending scientifically the inspiration of the Bible, or of being laughed off the stage of modern thought as traditional, unscientific and unprogressive.

Christianity has been found to conform to the principles of truth and reason, and the most stringent demands made upon it from the standpoint of science, as defined either by deism, pantheism, agnosticism or modern evolution, have been met. The Christian religion has its basis in the essential nature of God and as such must be in accordance with the ultimate standards of pure reason. It is the consummation of truth. As the broad outlines of the final reality of life and Christianity are revealed they will be seen to be harmonious with truth. Philosophically speaking, truth has its nature in the World-Ground, or in theological phraseology in God. It is not contradictory; and reason only affirms the truth of Christianity; scientific inquiry and experimentation strengthen its foundations. Reason as an ultimate principle of the soul has its function in religion; but at the strange limit between finite reason and ultimate truth faith is necessary. Such is also the case with science—there is attained a position in experimentation or research the most strict where faith is necessary. There have been other ages comparable to this one at this point. For the modern mind would set up reason as the final arbiter in all matters of religion, and would cast aside that which reason cannot fathom. This has been the classic position of rationalism through the course of Christian history. But the defenders of "the faith delivered unto the saints" have believed that the Bible is capable of standing the tests of research, reason or scientific inquiry. The author of these

studies has made a serious attempt to state the position of modern apologetics in answering the erroneous claims of science in a manuscript of some five hundred pages as yet unpublished, entitled *The Evidences of Christianity*.

## II. THE APOLOGETIC ELEMENT IN THE BIBLE

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

Paul was the master apologist of the early days of the apostolic Church. He frequently reasoned with the Jews and others. His classical defense of his doctrines is found in his marvelous speech before king Agrippa. This and his apologetic discourse on Mars' Hill in Athens, and Stephen's message, which so aroused the Jews to intense hatred that they stoned him to death, are the outstanding discourses on apologetics or Christian evidences which have been delivered. Romans and Galatians are apologetics in favor of justification by faith, the crucifixion of "the old man," the sanctification of the soul, salvation by grace, and against Jewish legalism and heathenish customs. James argues for good works as a fruit of faith; while John defends love as the motivating law of a Christian life. The first epistle of this last named author was written against heresies raging in his day, especially that of Gnosticism, which avowed that primal evil, or all evil, dwells in the body or in matter, and that the body could commit the grossest of sins, and the soul would remain pure. In order to substantiate the claim of the spotless purity of Jesus they were forced to deny His essential humanity. John strongly contends against them. (See Scott, *The Apologetic Element in the New Testament*.)

## III. CHRISTIAN APOLOGETICS

There is thus a biblical warrant for the statements of our reasons for belief in the validity of the Christian religion. One of the greatest contentions of the Church through the past twenty centuries has been centered around its defense of its dogmas against heretics and infidels. From

the beginning of the ministry of Paul until the present day opposing theories and doctrines have arisen which seek to pervert the faith of Christians. But for every antagonist there has come forth men mighty with word and pen to enter the arena of polemics and apologetics and to wage warfare against false doctrines, and to battle for the inspiration of the Bible and the supernatural origin of Christianity. Each age has presented its peculiar heresies and erroneous theories.

1. *Early Apologetic Period.* The early apologetic period includes the ages from A. D. 70 to 250. (Summaries of the history of apologetics are to be found in: Shedd, *History of Christian Doctrine*, Book Second; Garvie, *A Hand Book of Christian Apologetics*, pp. 3-8; Keyser, *A System of Christian Evidences*, pp. 47-59; Hurst, *History of the Christian Church*, V. 1, pp. 180-206, 410-55.) From the days of the apostles the Christians met with opposition from the Jews, who had crucified Christ and afterward refused to admit the fact of His resurrection and adhere to His claims. It was but natural that the early Church fathers should try to convince them through arguments and cogent reasonings that Jesus was the Christ. During the same period Gnosticism had its rise. Gnostics did not wholly reject the Christian religion but they tried to combine it with human knowledge (*gnosis*), the philosophy and pagan theosophy of that age, thus degrading Christianity by means of pagan philosophy and corrupt mythology. John, as noted above, and many others who desired to defend the faith wrote against them. The Ebionites, a Jewish sect which had become partially Christian, were encountered. They accepted Jesus as the Jewish Messiah and as the most wonderful of their prophets but denied His incarnation as the human-divine Redeemer.

The Jews were answered by Justin Martyr in his work entitled *Dialogues with Trypho the Jew*. This writer is the most eminent among the Greek apologists of the second century. His full name was Justinus Flavius, and he bore the surname of "philosopher and martyr," from the latter of which came the common cognomen, Martyr. He is a typical apologist, as Sheldon remarks, who devoted his entire life to a defense of Christianity at a time when such a defense meant death. He is the first philosophic theologian, as Schaff states. He was born in Samaria of probably Greek parentage, and was a most studious man, who was familiar with both the

Greek and the Hebrew methods. After passing through several schools of Greek philosophy, he was converted in his early manhood to Christianity, and was instructed in the Christian religion at Ephesus (c. 135) by men who had been trained by the apostles. He at once sought the society of the Christians and devoted himself to the vindication and the promulgation of the new religion. He became a lay-evangelist with no permanent abode, but traveled afar teaching the precepts of the Master. He is the first of the Church fathers who may be said to be both a learned philosopher and a Christian thinker and theologian. In his teaching Briggs remarks that he continued to use his philosopher's garb, and in it taught and preached the Christian truths. Of his early instructor he writes, "But straightway a flame was kindled in my soul; and a love of the prophets, and of those men who are called the friends of Christ, possessed me; and whilst revolving his words in my mind I found this philosophy alone to be safe and profitable. Thus, and for this reason, I am a philosopher." (*Apology*, II, 10). His memory was enormous, and his reading extensive. In one of his journeys to Rome he met Marcion, and later wrote his memorable work against the Jews (c. 155-160).

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

He wrote polemic works which are lost, *Against All Heresies*, and *Against Marcion*. Other works are attributed to him, but many are believed to

be spurious. His style was fluent and lively, but often careless. Occasionally in some of his works there is a touch of Plato, or of the other philosophers.

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

Justin derived his religious knowledge from the Holy Scriptures and partly from the living Church tradition. He cites the Old Testament, and refers to the "Memoirs by the Apostles," and says they were read in the churches. He makes use of Matthew and Luke. His exegesis of the Old Testament is apologetic, typological and oftentimes allegorical. Everywhere he discovers references to Christ. He believed in God the Creator, and in Jesus Christ His Son, and our Redeemer, and all the other doctrines of the Bible. He affirms that man has reason and a free will and is hence responsible for his acts (See Schaff, *op. cit.* 719-725).

About the year A. D. 150, Celsus, a pagan of great learning, made a direct and systematic assault on Christianity. Schaff writes that "he anticipates most of the arguments and sophisms of the deists and infidels of later times" (*op. cit.* V, II, p. 86). He opposed Christianity in an extended work entitled, "A True Discourse," fragments of which Origen, in his refutation has left to us. The author is herein represented as an eclectic philosopher who is well skilled in dialectics. Celsus introduces a Jew who accuses the mother of Jesus with adultery with a soldier. Then he begins his attack by denying the entire idea of the supernatural. He thus negates the thought of a revelation. In his view Christianity has no rational foundation at all. He sneers at the uncultured and ignorant Christians. Schaff says that Chrysostom made the truthful remark that Celsus bears witness to the antiquity of the apostolic writings by quoting from them. Lardner, a writer of a later period in this field, refers the riddle of Samson to the works of Celsus, "Out of the eater came forth meat, and out of the strong came forth sweetness" (Lardner, *Works*, V, VIII, pp. 210-270). Scott (*op. cit.* p. 7) also states that "Celsus toward the end of the second century anticipates almost all the objections which still reappear in the most modern criticisms of Christianity."

Origen effectively answered him in the renowned work, *Contra Celsus*. Origenes, or Origen as he is known, is one of the most remarkable men of history for his learning and genius, as well as for the tremendous influence he exerted on his age, and for the controversies to which his thinking and opinions gave rise. He was born in Alexandria in 185. Under the direction of his father, a Christian, and the celebrated Clement at the catechetical school he received a learned and reverent training. When but eighteen he was nominated for the position of the president of the catechetical school of Alexandria which had been left vacant by the flight of Clement. To fill this position acceptably he became acquainted with the heresies, and with Grecian philosophy, and studied under the founder of Neo-Platonism. He learned the Hebrew language, and traveled extensively to Rome, Palestine and Greece, as well as Arabia. Through his position in the school he had the opportunity of extensive research, and his fame soon spread through Egypt. The mother of the emperor Alexander Severus, Julia Mamaea, brought him to Antioch to learn from him the doctrines of Christianity. Through jealousy his clerical career was a rough one (see Schaff, *History*, pp. 780-790).

He was one of the great scholars of the Christian centuries, whose knowledge embraced all the branches of learning of his age, theology, philology, philosophy, etc. He was the father of a critical investigation of the Scriptures, and his commentaries are useful to scholars for their suggestiveness. He is an outstanding witness to the Ante-Nicene text of the Greek Testament. His biblical works are numerous such as the Hexapla, and the Tetrapla, the first polyglot Bibles. His commentaries covered all of the books of the Bible with but few exceptions. His works in apologetics and polemics are quite numerous. The refutation of Celsus' attack upon Christianity was written in the last years of his life, near the year 248, and has come down to us in the original in some eight books. This is one of the most fertile and ripest productions in the realm of ancient apologetics the Church has. He also wrote *De Principiis*, a study of the fundamental doctrines of Christianity in four books. It was the first attempt at a systematic statement of the doctrines of the Church, and was full of errors of Platonic and Gnostic types. The outline is worthy of notice. The first book treats of God, Christ, the Holy Spirit; the second, of creation,

the incarnation, the resurrection and the judgment; the third, of freedom, which is defended against the Gnostics; the fourth, of the inspiration and authority as well as the interpretation of the Bible, and concluding with a recapitulation of the doctrine of the Trinity. The foundation for a systematic treatment of dogmatics was thus laid by one of the wisest teachers of the ancient Church, though some of his doctrines were erroneous.

In the same period the rhetorician Lucian, who was born in Syria about 120, and who has been termed the Voltaire of Grecian literature, attacked Christianity with the weapons of wit and ridicule. He had likewise ridiculed the pagan faiths of his fathers in numerous well and elegantly written works. He was an infidel, and an Epicurean, and could see in Christianity only vagaries and follies; in miracles he saw jugglery; and immortality he thought to be only a dream. He never called Christ an impostor as Celsus had done before but referred to Him as a crucified sophist. He made the serious mistake of placing the Christian religion alongside and in the same category with heathenism and pagan philosophy. He had to learn that the faith of the Christians was of supernatural origin and destined to conquer the empire of which he so proudly boasted.

Porphyry, a leading Neo-Platonist, made a direct attack upon Christianity and was considered by the Church fathers as the bitterest as well as the most dangerous opponent of their faith. Near the close of the third century he wrote an extended work of fifteen books against the Christian religion, which was answered by many of the fathers, particularly by Methodius of Tyre, Eusebius of Caesarea, and Apollinaris of Laodicea. In 448 all the copies of his writings were burned by Theodosius II and Valentinian III, emperors, and thus we know of his work only through the fragments which have come down to us from the writings of the fathers. He attacked the sacred books of the Christians, with far greater knowledge than Celsus. He tried to point out criticism and contradictions between the two Testaments, and thus to refute the idea of their being divinely inspired. He made much of the division or collision between Paul and Peter at Antioch. He also charged Jesus with indecision, inconsistency and equivocation.

The last antagonist to Christianity of this period is Hierocles, who, while being governor of Bithynia, persecuted the Christians under Dio-

cletian. He merely repeated the objections of Celsus and Porphyry.

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

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

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

"3. Against the Christians: atheism, or hatred of the gods; the worship of a crucified malefactor; poverty, and want of culture and standing; desire of innovation; division and sectarianism; want of patriotism; gloomy seriousness; credulity; superstition, and fanaticism. Some they charged even with unnatural crimes . . . " (*Op. cit.* V. II, 103-104).

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

The stream of apologetic literature began to appear in the reign of Hadrian, and continued steadily to increase until the close of the period. The works of Justin have been noted as a representative of the Greek school of apologists. The most important Latin apologist is Tertullian, (d. about 220). The differences between the two minds come into view by the study of the writings of each. The Greek apologies are more learned and philosophical; while the Latin are more practical and given to judicial matters in both content and literary style. Schaff again summarized the apologetic literature of this age thus:

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

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

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

2. *Polemical Period.* The second period may be termed the Polemical age, which extends from about A. D. 250 to 730. It will be seen that this age somewhat overlaps the last. This is a time of conflicts, not with outright infidels and pagans, but with heretics within the Church. Herein apologetics assumes a more scientific spirit. There is a conflict between philosophy and religion, and the distinctions between the natural and the supernatural, faith and science had to be clearly drawn. The dogmatic material is more abundant and various and the defenses are more systematic and elaborate. (1) The distinction had to be clearly drawn between the natural and the supernatural; for heretofore the two had been

closely allied in thought, until the argument was used against Christianity that it was little more than natural religion. In the theological discussions the distinction between the functionings of the human mind in philosophy and the revelations of God in the Bible was forcibly pointed out. (2) A second phase of this age is that the question respecting the possibility of a divine revelation was not raised but was left for the modern mind to discuss. Both the pagan and the Christian apologists, as noted by Shedd, assumed this possibility, and that of the need of a revelation to bring a knowledge of the divine. (3) There is also a strict insisting upon the need of an infallible authority for the human mind. There must be a norm by which man can guide his thinking, and the ancient polemic theologian as well as the pagan thinker assumed this to be a revelation, but the modern mind views this as the product of human thinking and human philosophy. Augustine urges this necessity of an infallible authority in religion, with infallibility he also included the idea of authority in dogmas. (4) Reason and revelation are not arrayed against each other in this age as appears at the present time in our discussions concerning science and religion. Gregory of Nyssa speaks of truth corroborated by the Holy Scriptures and by the authority of correct reason.

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

There also went on during this age the conflict

between heathenism and Christianity. The Nicene age reaped the fruits of the earlier apologists, and thus more ably defended the common faith. The literary opposition to Christianity had been exhausted practically; and as Schaff remarks that which once was apologetics now becomes triumphant in the realm of polemics. The last enemy was the school of Neo-Platonism with its speculations and with its elements drawn from both Christianity and pagan philosophy. New arguments were also presented. During the former age there was simplicity of morals among Christians, but now they became more corrupt, or took on more of the vices of their age; they were ridiculed for their vices; once they had been persecuted, martyred, but now they became leaders, and were then chastised for hypocrisy and ambition, as well as tolerance. These new arguments had to be answered by Christian defendants.

Julian made a rugged direct and systematic attack upon Christianity. In the winter of 363 he wrote a work against all Christians for their world-wide apostasy. He stood in the realm of the natural and seemed to have no sense of sin and redemption. He but repeated the arguments of the former critics, such as Celsus and Porphyry in a modified form; and in all the work he breathed the breath of the hatred of an apostate from the faith. He terms the religion of the Galilean an impious human invention and a gathering together of the worst elements of Judaism and heathenism without even the good of either. He speaks of the Christians as leeches who draw the bad blood and leave the good. He asserted that the later followers perverted his doctrine and had Jesus call Himself a God, or the equal of God. He tried to expose all the contradictions and absurdities of the Bible. He prefers the philosophers to Moses or the prophets. On through the category of arguments against Christianity he treats his way with true bitterness. But as Dr. Lardner well affirms, rather than defeat, or injure Christianity he became one of the outstanding witnesses to its early existence and truthfulness. He writes:

"Julian . . . bore a valuable testimony to the history and to the books of the New Testament, as all must acknowledge who have read the extracts just made from his work. He allows that Jesus was born in the reign of Augustus, at the time of the taxing made in Judea . . . that the Christian religion had its rise and began to be

propagated in the times of the emperors Tiberius and Claudius. He bears witness to the genuineness and authenticity of the four Gospels of Matthew, Mark, Luke and John, and the Acts of the Apostles: and he so quotes them as to intimate that these were the only historical books received by Christians as of authority; and the only authentic memoirs of Jesus Christ and His apostles, and the doctrines preached by them. He allows their early date, and even argues for it. He also quotes . . . St. Paul's Epistles to the Romans, the Corinthians, and the Galatians. He does not deny the miracles of Jesus Christ, but allows him to have healed the blind, and the lame and the demoniacs. He endeavors indeed to diminish these works; but in vain. The consequence is undeniable: such works are good proofs of a divine mission. He endeavors to lessen the number of early believers in Jesus, and yet he acknowledgeth that there were 'multitudes of such men in Greece, and Italy,' before St. John wrote his Gospel. So that upon the whole he has undesignedly borne witness to the truth of many things recorded in the books of the New Testament: he aimed to overthrow Christian religion, but has confirmed it: his arguments against it are perfectly harmless and insufficient to unsettle the weakest Christian" (*Works*, V. VII, pp. 738, 739).

During this age, as was the case with the preceding one, the Bible held a very emphatic position as to its inspiration and authority, as far as the early fathers were concerned. Though it was ridiculed by such skeptics as Julian, and Christians were chastised with the most scathing wit, and were termed hypocrites, still it remains true that the Church believed in the Bible as its sacred Book. The sacred writers were regarded as the organs of the Holy Spirit and were so completely under this guidance that their words became altogether infallible and divine. This theory can be found in the writings of Eusebius, as noted by Sheldon, so much so that for one during that age to think that there might be a mistake or an error due to the transmission of the text, was for him to be branded as a heretic. Augustine writes, "Such implicit subjection as to follow their teachings, without admitting the slightest suspicion that in them any mistake or any statement to mislead could find a place" is due the canonical Scriptures (*Epistles*, LXXXII). Again he states, "All that He was minded to give for our perusal on the subject of His own doings

and sayings, He commanded to be written by those disciples, whom He thus used as if they were His own hands" (*De Consensu Evang.*, V. I, p. 35). Gregory the Great in his marvelous preface to the Exposition of the book of Job remarks, "It is superfluous to inquire who wrote these things, since the Holy Spirit may be regarded as the author of the book. He himself, therefore, wrote these things who dictated that which was to be written." He also affirms that since the Holy Spirit filled the writers that it was not unnatural for them to write concerning themselves, as though others were doing the dictating. Many other writers of this age affirm that the Bible was inspired thus, or literally written by the Holy Spirit. Cyril speaks of the Holy Spirit as uttering the Scriptures. The human element was not forgotten or overlooked in the preparation and composition of the Scriptures. Jerome in one place avers that there is a possibility that one of the apostles uttered a sentence which was the outbreaking of his temper rather than the result of the inspiration of the Spirit. Chrysostom took note of the variance of the style of the different writers, and of their diverse statements of minor details of the same events (*Hom. I on Matthew*). Augustine allows that there is a certain scope wherein freedom was permitted for the writer of the books of the Bible. The truth remains that this age looked upon the writers of the Bible as being the organs of the inspiration of the Spirit.

On the score of the authority of the Scriptures this period as was true of the former one, looked upon tradition as supplementing the statements of the Word of God, and as bearing a direct relationship to the same. Sheldon remarks that the decrees of the Nicene fathers were pronounced by the council of Chalcedon to be in every respect unalterable, "for it was not they who spoke, but the Spirit Himself of God and the Father" (Sheldon, *History of Christian Doctrine*, V. I, p. 185). Gregory the Great wrote, "I confess that I receive and venerate the four councils (those of Nicea, Constantinople, Ephesus, and Chalcedon) as I do the four books of the Holy Gospel." Justinian makes a similar remark, "The doctrines of the four councils we receive as we do the Holy Scriptures, and observe their rules as the laws." Sheldon states that thus, quoting from Schaff's *Church History*, there was recognized an extra-biblical source of religious authority. This enlarged the importance of tradition in the sight

of the Church. It accustomed men to look elsewhere than to the Bible for the only statement of doctrine. It also increased the bearing and the importance of the councils and their decrees with reference to the heretics and their dogmas. Thus the councils became tributary to the largely increasing stream of tradition and authority with reference to doctrine, and this afforded a basis for a standard of decision as to what constituted correct doctrine and theology. Also the councils and their decrees tended to crystallize the tradition of the early Church and to give a norm as to the traditional teaching of the fathers with reference to the tenets of religion.

This became of vital importance in the future history of doctrine, for as the controversies of this polemic period began to flourish, councils were called and they decided upon the truthfulness or erroneousness of doctrines which were involved in the contentions. In the transformation of the world through the gradual diffusion

of Christianity, the more common objections of the former age, and those of Julian began to wane and finally became almost extinct. But the emphasis then began to shift from the defense of Christianity against the literary assaults of pagans, to a correct formulation of the doctrines of the Church. Thus apologetics took on the form of polemics, passed from the mere defense of Christianity as of supernatural origin to the more positive work of refuting the erroneous teachings of the Christian heretics.

In the next section this shall be treated at some length, wherein shall be pointed out the numerous controversies concerning the fundamental Christian doctrines. This becomes one of the important divisions of the development of Christian apologetics. And when this polemic period closes there is a shifting of the emphasis to the newer arguments against the Bible.

PITTSBURGH, PA.

## DEVOTIONAL

### SOME GREAT PREACHERS I HAVE KNOWN

By A. M. HILLS

I HAVE been asked by our editor to write a series of articles on the above subject. I yield to his judgment that they may prove useful to the present and future ministry.

I was born in a pioneer's log cabin in western Michigan. The Michigan Central railroad was pushing west toward Chicago, then but a small town. It established a station within a mile of my birthplace and my father drove through the first street the day it was opened, with me in his arms, when I was six weeks old. So being reared in a frontier village I was out of the range of great preachers. But while yet in my teens I entered Oberlin College, where several of my father's family had been educated.

Can I ever forget that first Sabbath? I went up into the gallery of the great First church and looked upon the audience of nearly two thousand. In the pulpit was that prince of preachers and evangelists—Charles G. Finney.

His greatness needed no endorsement and no advertising. It told its own story and advertised itself. In the first place, he had a peculiar and most imposing presence. He was seventy-five years old that month, but his majestic frame stood erect and towered high above his fellows. His piercing eyes still blazed with the fire of energy, and the conviction of eternal realities. He prayed the heavens open, and delivered a message from God to men with heavenly unction and power, such as might have been expected from the aged Moses, when he spoke with all the burning intensity of his great heart, "his eye undimmed and his natural force unabated."

That first impression never waned, but rather deepened as time went on. We sang in the great choir of seventy-five voices behind him for four years. We watched his methods of discourse, studied his oratory, and marked the astonishing effects of his preaching. Now after studying preachers and orators for more than sixty years, we are free to say that as an effective ambassador



for Christ, we never saw his equal, either in America or Europe.

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

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

There was great freedom in his manner and yet a dignity and majesty of action and a reverence for the Lord's house and the sacred work of the ministry, which restrained him from overstepping the bounds of pulpit decorum.

In his early years, he often preached without a written word before him, but it was not memoriter preaching. In his later years he usually preached from a written outline which might cover two or three pages of ordinary letter paper; and his sermons were as rigidly homiletical and logical as his astute legal and analytical mind could make them. A rambling, disconnected talk from him, in the place of a well-digested logical sermon, was a mental impossibility.

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

Nor viewed from a religious standpoint were his surroundings any more propitious than his home. When Charles was two years old, his

parents moved into central New York, in Oneida County. There he seldom ever heard a sermon, and when Charles reached the age of sixteen a meeting house was erected in his neighborhood, but his parents, as if afraid of a sanctuary and Christian civilization, took their family and made another plunge into the wilderness, going to the extreme eastern end of Lake Ontario and far to the north, approaching the border line of Canada. Here again he was unblest by religious privileges.

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

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

Here follow two facts of profound importance to all churches, and to all preachers who would be successful soul winners. Rev. Geo. W. Gale was his pastor in Adams, a graduate of Princeton College and Theological Seminary. His theology was hyper-Calvinistic, the kind taught at that time and we may add, so much of the time since at Princeton. He believed that man's nature was so totally sinful that he was utterly incapable of any good; the will was incapable of a right choice; the soul was utterly passive in regenera-

tion; "there was no adaptation in the gospel to change his nature, and consequently no connection in relation between means and ends. This Brother Gale sternly held; and consequently in his preaching he never seemed to expect, nor did he ever aim at converting anybody by any sermon that I ever heard him preach. And yet he was an able preacher, as preaching was then estimated. The fact is these dogmas were a perfect straightjacket to him. If he preached repentance, he must be sure, before he sat down, to leave the impression on his people that they could not repent. If he called them to believe he must be sure to inform them that, until their nature was changed by the Holy Spirit, faith was impossible to them. And so his orthodoxy was a perfect snare to himself and his hearers."

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

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

People in so-called orthodox circles were taught that "God eternally and unchangeably ordained whatsoever comes to pass;" that "By the decree of God, some men and angels are predestined unto everlasting life, and others fore-ordained to

everlasting death;" that "these angels and men thus predestined and fore-ordained are particularly and unchangeably designated, and their number is so certain and definite, that it cannot be either increased or diminished;" "that those predestinated to life, God, before the foundation of the world hath chosen, without any foresight of faith or perseverance or good works, or any other thing in the creature; that they who are elected are justified, adopted, sanctified, and kept unto salvation;" "neither are any other redeemed by Christ, called or saved but the elect only." "The rest of mankind God was pleased to create and pass by and ordain to wrath (eternal), for the glory of his sovereign power;" that those "not elected, neither do nor can come to Christ, and therefore cannot be saved;" that "man is altogether passive in regeneration," because "fallen man is afflicted with absolute moral inability" to do anything toward his own salvation; and "almighty power" by "irresistible efficacious grace" "must effectually draw them to Christ;" that "sanctification is imperfect in this life;" and "there is none that doeth good and sinneth not;" "yet there is no sin so great that it shall bring damnation on them who truly repent."

Such was Gale's theology. All were told that they were absolutely helpless, and could do nothing to secure their own repentance or conversion; and they generally believed it. With one accord they were waiting in imaginary helplessness, for a sovereign God to enable them to repent and believe; and thus whole generations were sweeping into hell. What appalling results can flow from a false theology! Finney rejected it all.

Infant Methodism was then but little known in this country and God did not wait for it. A young woman collected a group of young people, who began to pray for Finney. On a Sabbath evening in early October, 1821, he began to feel concerned for his soul. Monday and Tuesday he spent much of his time in his office, reading his Bible and praying. His conviction was very great. He thought he should die. Wednesday morning, on the way to his office, a divine voice seemed to speak to him, "What are you waiting for? What are you trying to do? Are you trying to work out a righteousness of your own?" God opened to his mind the whole plan of salvation as clearly as he ever saw it. Gospel salvation seemed to be offered to him as something to be accepted, and that all that was necessary was to



get his own consent to give up his sins and accept Christ. "Will you accept it now," today, today? He replied, "I will accept it today or die in the attempt!" and he started for the woods. He hid in a tree-top and went to prayer. After some hours, he said, "Lord, I take Thee at Thy word!" Soon he was "tripping through the bushes on the way to the road," saying, "If ever I am converted, I will preach the gospel." In his ignorance, he did not know that peace had come, and he was converted!

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

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

That evening the people, unbidden, packed the church. The pastor was there; but neither he nor anyone else ventured to lead the meeting, conscious of unfitness. Finney went forward and spoke and God used his words to put conviction upon the whole audience. One prominent citizen

got so excited he ran out of the church and went home without his hat.

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

Verily a poor, false theology is worse than none! I am sensitive on this point, and I refuse to be misunderstood. I thoroughly believe in college and seminary training. I had the best myself and have spent thirty years in giving them to others. But the devil will prevent these things if he can, and make them bonds and shackles. Who shall say that the sixty thousand barren Protestant preachers of the United States in 1927, who preached six million sermons without a convert, were not spiritually handcuffed and shackled and put in mental bonds and restraints by the false philosophies and doctrines of the very professors who were supposed to be educating them for large achievement? Finney providentially escaped it all, by getting a fresh view of truth from his new Bible, with his rare intellect and spiritual perception, illuminated only by the Holy Spirit. Not everyone under such circumstances could have drawn out such a practical body of truth and such an effective working theology as he did. Doubtless God was in it all.

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

So he naturally rejected the doctrines that were the heart and core of Calvinism—God's eternal and unchangeable ordination of whatever comes to pass, unconditional election, limited atonement, moral inability and irresistible, efficacious grace. He once said in a sermon of the doctrine of moral inability: "It is echoed and re-echoed over every Christian land and handed down age after age, never to be forgotten. With unblushing face it is proclaimed that men cannot do what God requires of them. It is only moderate language to call this assertion from the confession of faith a libel. *If there is a lie either in hell or out of hell, this is a lie, or God is an infinite tyrant. If we be allowed to speak at all, it is impossible for us to say less or otherwise.*"

At another time he cried out against one of the blasphemous statements of the creed, that logically makes God the responsible author of all the wickedness in the universe. "It is as vile a slander against God as was ever vomited out of hell." So far from being a Calvinist, he was such a one as John Calvin himself would have burned at the stake with far more relish than he burned Serbetus.

Is it any wonder that the healthy mind of Finney, so rich in common sense and so "filled with the Spirit," and so entirely void of any theological bias or preconceived opinions, should revolt at this mass of theological rubbish and inconsistency?

God mercifully and providentially saved him from accepting a theology that would have made his great and unequalled usefulness utterly impossible. He was destined to "reason with men," lawyers, judges, theologians, master-minds of "sin, righteousness and judgment." He could not have done it without a theology which commended itself to the right reason of men, and with which he could charge home on the conscience.

He paid his respects to the Presbyterian Confession in these words: "When I came to read the confession of faith, and saw the passages that were quoted to sustain their peculiar positions, I was absolutely ashamed of it. I could not feel any respect for a document that would undertake to impose on mankind such dogmas as those sustained, for the most part, by passages of Scripture that were totally irrelevant and not in a single instance sustained by passages which in

a court of law would have been considered at all conclusive." ("Autobiography," p. 60).

Of course the devil detected the coming of this spiritual giant, and did everything he could to turn him aside, or oppose him. The presbytery, perhaps out of policy, ventured to license him to preach, and appointed Rev. Gale to superintend his studies in Calvinistic theologies, but his studentship was one continual battle between this strange pupil and his teacher and text books. Rev. Gale once deigned to permit him to occupy his pulpit. When he had finished his sermon his teacher said to him, "Mr. Finney, I shall be very much ashamed to have it known, wherever you go, that you studied theology with me." Just one more shaft from Satan to discourage him! To Mr. Gale's credit be it said that years afterward he confessed how utterly mistaken he was, and blessed the Lord that in all he said to his great pupil, he had not the least influence to change his views. He admitted that, if Finney had listened to him, he would have been ruined as a minister. Oh, what multitudes of preachers have no such happy escape from bad theology and impractical training! What vast numbers have had the fire of enthusiasm and oratory extinguished by school criticism, and go into the ministry utterly unfitted for practical work by theories and notions that will cramp their energies and hinder their usefulness while they live!

Probably no minister ever went to his life work with less expectation of dazzling success than Finney had. Without any special training, he never thought of preaching in large towns and cities, or of ministering to cultivated congregations. He expected to preach in new settlements and in schoolhouses and barns and groves as best he could. But God attends to all these affairs. John Baptist could not be hid though he preached from the top of a rock out in the desert. So Finney in spite of the combined opposition of preachers, and infidel clubs and Universalists and Unitarians and the devil and all hell, went on and on like an irresistible conqueror. He went from backwoods villages to towns and cities. Western, Rome, Utica, Auburn, Troy, Wilmington, Philadelphia, Reading, Columbia, New York City, twice in Rochester, Buffalo, Auburn again, back again to New York, five times meetings in Boston, twice meetings in Providence, Hartford, two great campaigns in England and Scotland occupying years, and the campaigns

years apart, Syracuse, and a college career in Oberlin.

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

One man testified that the revival in his community was so sweeping and universal that it was impossible for six years to organize a dance and it was unprofitable to have a circus. Do not picture one of these revivals under Finney as a modern two weeks' meeting and a little spasm of excitement. He would go into a city and stay six months or a year or more to get a grip on the whole city and on all the regions around, to carry a blessing to all the ministers and churches who were willing to be blessed. The ministers would crowd in to hear him and get convicted and converted, or revived and filled with the Holy Spirit and then go out to spread the fire. Dr. Beecher reported that growing out of one revival center where Finney was preaching and in surrounding sections of country, one hundred thousand joined the churches, the greatest revival of religion the world had ever seen in so short a time. This was at Rochester, where nearly all the lawyers, judges, bankers, physicians, merchants and leading citizens were swept into the kingdom. The only theater of the city was converted into a livery stable!

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

urgent call came from England and he went to the village of Houghton, and soon there were, as in this country, multitudes of converts. Then he was called to Birmingham; then to Worcester; then to London and labored in Whitefield's Tabernacle that held three thousand people. Dr. Campbell said Finney preached to more people during the week-day evenings than all the other preachers in London together. He found that London had been cursed by Calvinistic preaching just like this country. But Finney knew his gospel would win. When he was ready to draw the net he asked for an inquiry room. The pastor thought a room that held forty would do. Finney got him to secure a church near by, that held 1,500. After a sermon in the Tabernacle, he made the call, telling that he did not want Christians to go, nor careless sinners, but only those who were anxious about their souls, and were willing immediately to make their peace with God. To the amazement of the pastor, the street was crowded with people and the church was packed. Finney made them understand that God required them to yield themselves at once entirely to His will, to make their submission to him as their rightful Sovereign, and accept Jesus as their only Redeemer, then and there. As he was about to ask them to kneel and commit themselves forever to Christ a man cried out in greatest distress. To avoid an uproar, he hushed it down as best he could, and called them to kneel down, but to keep so quiet that they could hear every word of the prayer he was about to offer. With great effort amidst sobbing and weeping, they could hear the prayer! *Fifteen hundred on their knees seeking God at one time!* And this went on day after day and week after week for nine months!

The Church of England rectors came and learned of Finney how to win souls. One of them had fifteen hundred hopeful converts, and half a dozen were thus holding daily services for conversions, and these efforts had never ceased when Finney went back to England years later. Henry Ward Beecher heard him two nights in London, during his second campaign in England, and saw a thousand seekers each night! It was conservatively estimated that in the revivals Finney conducted for forty years, five hundred thousand were blessedly converted, besides the uncounted multitudes that were saved indirectly by his influence. And this is the man whom Rev. Gale,

who had never seen a convert, thought he would be ashamed of!

In my book, "Holiness and Power," chapter three, I point out Finney's mistake relative to the philosophy of sanctification, which caused him to diverge from Methodist teaching, and unfitted him for great success in teaching that doctrine; but in soul-winning he was peerless.

In my "Life of Charles G. Finney," I point out fully the theological errors he confronted, the opposition he faced, the victories he won, and his comments on evangelism, which are invaluable to ministers. Dr. C. J. Fowler said, "The book drove me to my knees."

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

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

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

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

## HINTS TO FISHERMEN

By C. E. CORNELL

### WINDOWS FOR SERMONS

(From The Expositor)

*Confident* Something Better Ahead

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

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

### The Immortal Life Will Follow the Mortal

"Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual" (1 Cor. 15:46).

At the age of ninety-four Chauncey M. Depew

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

*No Fear* No Dark Valley (Sankey)  
"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Psa. 23:4).

"How well I remember the last time when I was with the beloved Sankey," said Dr. F. B. Meyer, when speaking of his memories of Moody and Sankey. "It was when he was near the end, very

ill and very weak. He had been blind for a number of years. There, in his New York home, I visited him. His wife was fanning him that hot summer afternoon. When I was about to go he protested and said, 'You are not going until I sing for you, are you?' I replied that he was too weak to sing. But he responded that he must sing for me, and how sweetly he sang, 'There'll be no dark valley when Jesus comes!' And he sang the entire song, the four stanzas.—WILLIAM M. RUNDYAN in the *Sunday School Times*.

### The Life that is to Be

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

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

### The Lifting Power of the Spiritual Life

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

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

Just as surely as the tree has inherent in its life the power of lifting water and transforming it into sap and wood-fiber and leaf and blossom, so has the spiritual life its own lifting power. It can

raise men out of despondency, desolation and sin. It can lift and transfer them and make them sons of God. It can give them a hope which is more than a gentle and pleasurable sensation; a hope that is alive and full of dynamic vigor.—Dr. W. E. BARTON.

### The Lawyer's Boy

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

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

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

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

"Send him to me," replied the lawyer.

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

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

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

The words struck to the heart of the embittered man; all his being seemed to surge up in protest against such words from the lips of his wife's son! He leaped to his feet. "She is not dead!" he cried. "Boy, your mother is alive and hears every word you utter!" He paused and then added, "I have been a wicked fool and have spoken what is not true. Come, my boy, we'll begin again and from now on see more of each other. Let us live in a way that is worthy of her!"—*The Youth's Companion*.

### Our Kinsman

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

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

### Give Me Passage

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

Did you notice how the flowers grow through dirt? Did you ever notice a flower coming up? Does it come up through the dirt? Does it put on any vestments to keep the dirt from crowding all around it? It does not. The flower comes up through the dirt, and grows in the dirt, and always close to the dirt, and amongst the dirt, blooms. Ah me, we are God's flowers; we are meant to be where the dirt is; but we are meant to convert the dirt into bloom and beauty and perfume. What are we here for? To dodge the issue? No. What are we here for? To enjoy the issue? Yes. Keep in the world, impinged on by it, raptured with it, rejoicing for it. And when you come up the long hill they call Zion's hill, and will come up with a great armload of immortelles that you grew on the road you traveled—as you come they ask, "What are you sowing, man?" He said, "Flowers." "What for?" "Oh, for fun." "Who will pick them?" "I don't know." "Will anybody pick them?" "I wouldn't wonder." "What if nobody does?" "God will," he says. Sowing flowers. Not looking where he sows them, but going down on the roadways and by the hardest highways, along the loneliest places, up along the weary mountain ways, and when the gleaners of the flowers call to him he looks around and

says, "Planting flowers in the world?" "Yes." "Didn't get away from it?" "No." "Sowed it to beauty?" "Yes." Please God, if He will help me, I don't want to get to heaven a nondescript. I don't want to dodge from the lines, not a bit. I want to walk straight along and say, "I own this road. Give me passage. I own this road, give me passage." Some of these days I want to walk down, and Death will see me and say, "You can't go this road." And I will say, "Old man Death, you have terrified many, but my Christ told me to walk this way, and I am going along this road. Give me passage." And he will.—BISHOP W. A. QUAYLE.

### An Enormous Sale

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

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

### Revivals: Suggestive Texts

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

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

"Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved" (Psalm 80:7).

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

"Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest" (Isa. 32:15).

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

### Elisha

The successor of the prophet Elijah; a model spiritual leader.

A man of great energy (1 Kings 19:19).

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

#### The Test

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

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

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

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

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

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

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

—ELIZABETH CHENEY.

## HOMILETICAL

### ELEMENTS OF TRUE LOVE

(An Easter Sermon)

By ROY L. HOLLENBACK

(John 20:15)

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

- I. LOVE IS ALWAYS FIRST AND LAST IN THE FIELD OF SERVICE  
Mary was the first to arrive at, and the last to leave, the sepulcher.
- II. LOVE IS NOT EASILY DISCOURAGED  
Verse 10 tells us, "Then the disciples went away again to their own home, but Mary stood without the sepulcher weeping."  
And because she did not go away with them, she saw two angels which the disciples did not see.
- III. LOVE HAS NO LIMIT TO ITS UNDERTAKING  
"Tell me where thou hast laid him, and

I will take him away." Love can melt away all difficulties. Think of a weak, puny woman carrying a corpse!

But as one has said, "Love feeleth no burden; weigheth no pains; desireth above its strength; complaineth not at impossibilities; for it thinketh all things possible."

#### IV. LOVE IS NOT EASILY FRIGHTENED

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

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

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

#### V. LOVE DISREGARDS CRITICISM

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

Even seemingly rash things are sanctified by the motive that prompts them, if that motive be love for Christ.

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

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

#### THE BLESSINGS OF AFFLICTION

By ROY L. HOLLENBACK

(For use after a scourge of sickness)

TEXT: *It is good for me that I have been afflicted* (Psalm 119:71).

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

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

#### I. AFFLICTION ALLOWS US TIME FOR REFLECTION

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

#### II. IT REMINDS US OF OUR UTTER DEPENDENCE UPON GOD

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

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

#### III. AFFLICTION MAKES US APPRECIATE HEALTH MORE

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

ency by making a mock at the reprovers of sin.

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

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

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

1. They are fools because blind to their own real interests. Safety is at stake. Self-preservation is at stake. Those who mock at sin are most apt to become the prey of sin.

2. Because blind to the teaching of all observation and experience. Consider what sin has wrought, consider what sin is

working still; and apart from the tremendous revelations of Scripture, you may see enough round about to make you tremble, rather than scoff.

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

—SELECTED BY C. E. C.

#### SERMON SEED

By T. M. ANDERSON

Believe also in me (John 14:1).

Two things shall engage our thought in this study:

#### I. THE PLACE WE MUST GIVE HIM IN OUR FAITH

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

#### II. WHAT WE ARE TO BELIEVE IN HIM FOR (Read verses 1-6).

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



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sage; honors the God of truth and wisdom by seeking light and the vision from heaven.

II. IT IS MAN'S TO SPEAK THE WORD

High is the honor, precious the privilege, the Creator bestows upon human nature in making man the vehicle to convey divine truth to his fellow-man. The prophet, the teacher sent from God, echoes the voice which has reached him from above, reflects the sacred light which has shone upon his soul. This vocation he is bound to fulfill with scrupulous care and unremitting diligence. No consideration of his own selfish interests, no regard for the prejudices, no desire for the favor of those who receive his message, should induce him to deviate from his path, to betray his trust. The word "put into his mouth" he is bound to utter fearlessly and yet with sympathy and affection, with authority and yet with persuasiveness.

III. APPLICATION

- a. The preacher learns from his language the dignity and responsibility of his vocation.
- b. The hearer of the divine Word learns that he is not at liberty to neglect or to refuse a message which is not from man, but from God himself.

—SELECTED BY C. E. C.

GOD'S PRESENCE AND GOD'S REST

TEXT: "And he said, My presence shall go with thee, and I will give thee rest" (Exod. 33:14).

I. GOD'S PRESENCE

Notice the promise of the text, "My presence shall go with thee." Whatever the world may say, however men may scoff, there is something real in the presence of God.

- a. God's presence gives us safety. Whatever our work may be, in whatever land it may lie, however risky it may seem to men, if we have God's presence with us we are truly safe.
- b. God's presence gives us also perfect strength. It was in the realization of that presence that David went forth to meet Goliath. If God is with you, you will have strength to be holy.
- c. God's presence gives strength to live as God would have us live.
- d. God's presence gives us the song. You remember the psalmist's words, "In thy presence is fullness of joy; at thy right hand there are pleasures for ever more."

When the Lord Jesus Christ had ascended to heaven the disciples "returned to Jerusalem with great joy."

II. GOD'S REST

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

III. THE CONDITION OF GOD'S PRESENCE

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

—SELECTED BY C. E. C.

SIN AND ITS MOCKERS

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

It is one thing to mock in such a fashion as that the sinning person shall say, "This thing which the mirror holds up to me is base, contemptible, unprofitable, and I will henceforth abjure it;" and another thing to laugh in such a fashion as to make him imagine, "This thing is trivial, it is of no serious import whatsoever, and I will therefore conduct myself as I like." The first kind of mockery is the austere, if somewhat cynical, expression of moral indignation; the second is the light, flippant sneer of moral indifference.

I. And this scoffing indifference, this tendency to levity in men's views, and speeches and whole mental attitude to sin, when and how is it manifested?

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

2. It is possible to manifest the same tendency

by making a mock at the reprovers of sin.

3. Take another phase of the self-same tendency. It appears, does it not, in the case of those who mock at the fear of sin?
4. The kind of mocking that associates itself with the thought of the powers and the agencies of sin.

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

1. They are fools because blind to their own real interests. Safety is at stake. Self-preservation is at stake. Those who mock at sin are most apt to become the prey of sin.
2. Because blind to the teaching of all observation and experience. Consider what sin has wrought, consider what sin is working still; and apart from the tremendous revelations of Scripture, you may see enough round about to make you tremble, rather than scoff.
3. The man who mocks at sin is infatuated, not only because blind to the interests of self and blind to the teachings of experience, but because blind to the lessons of the cross of Christ.—W. A. GRAY in British Weekly Pulpit.

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SERMON SEED

By T. M. ANDERSON

Believe also in me (John 14:1).

Two things shall engage our thought in this study.

I. THE PLACE WE MUST GIVE HIM IN OUR FAITH

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

II. WHAT WE ARE TO BELIEVE IN HIM FOR (Read verses 1-6).

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

sage; honors the God of truth and wisdom by seeking light and the vision from heaven.

II. IT IS MAN'S TO SPEAK THE WORD

High is the honor, precious the privilege, the Creator bestows upon human nature in making man the vehicle to convey divine truth to his fellow-man. The prophet, the teacher sent from God, echoes the voice which has reached him from above, reflects the sacred light which has shone upon his soul. This vocation he is bound to fulfill with scrupulous care and unfettering diligence. No consideration of his own selfish interests, no regard for the prejudices, no desire for the favor of those who receive his message, should induce him to deviate from his path, to betray his trust. The word "put into his mouth" he is bound to utter fearlessly and yet with sympathy and affection, with authority and yet with persuasiveness.

III. APPLICATION

- a. The preacher learns from his language the dignity and responsibility of his vocation.
- b. The hearer of the divine Word learns that he is not at liberty to neglect or to refuse a message which is not from man, but from God himself.

—SELECTED BY C. E. C.

GOD'S PRESENCE AND GOD'S REST

TEXT: "And he said, My presence shall go with thee, and I will give thee rest" (Exod. 33:14).

I. GOD'S PRESENCE

Notice the promise of the text, "My presence shall go with thee." Whatever the world may say, however men may scoff, there is something real in the presence of God.

- a. God's presence gives us safety. Whatever our work may be, in whatever land it may lie, however risky it may seem to men, if we have God's presence with us we are truly safe.
- b. God's presence gives us also perfect strength. It was in the realization of that presence that David went forth to meet Goliath. If God is with you, you will have strength to be holy.
- c. God's presence gives strength to live as God would have us live.
- d. God's presence gives us the song. You remember the psalmist's words, "In thy presence is fullness of joy; at thy right hand there are pleasures for ever more."

When the Lord Jesus Christ had ascended to heaven the disciples "returned to Jerusalem with great joy."

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II. WHAT WE ARE TO BELIEVE IN HIM FOR (Read verses 1-6).

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

a. "I am the way." We need only to

look at His sufferings and death to see the way to God. Why the garden? Why the cross? Why those bleeding wounds? This is the way He made by which men come to God. He died unto sin and for sinners. He paid the debt we owe to justice. The flaming sword which guarded the gate to the tree of life has given place to the eternal Son who has now made a way to God. He is the only way for sin-laden humanity to come to God. Believe this, and take the way to God.

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

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

He is also the pattern of life for saints in this world. His life is the light of men. Live before men as He lived. This is the way to God. "Believe also in me."

2. We are to believe, "I go to prepare a place for you." Thus faith believes in Him to prepare a place for the people He has prepared. Ponder this phase of Christ's work. Creation had no place for redeemed souls; such a place had to be made by the Redeemer. Sin shuts men out of the many mansions city; but Christ has made a place for His people. They shall have it who believe in Him. Let not your heart be troubled. Thank God for such consolation obtained by faith in Jesus.
3. We are to believe the words, "I will come again." Faith says, "If He came to redeem us from sin, He will come to receive us unto Himself." If love brought Him

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

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

1. Note the extent of this: "If any man." That implies that any man, no matter how sinful and degraded he is, grace can make a new man of him. What hope this holds out to the race of fallen men.
2. It also implies that this is a fixed fact. That is to say, that any man in Christ is a changed man. God changes all who come into this relationship. It is the proof test of real Christians. To say we are in Christ, and show no change in life, is to be proved false by this text. All denominations, creeds and isms must show a change in their members or else they are false and deceived.
3. The nature of the transformation. It is twofold.
  - a. "Old things are passed away." This applies to the old manner of living. It also applies to the old, sinful nature. It embraces in its scope both regeneration and entire sanctification. All that pertains to the old life does not pass away until these two works of grace are done in the heart. Ponder this well.
  - b. "All things are become new." All desires, ambitions, pleasures and hopes are new. Such a one is a new creation. All things are of God, says the apostle. In this creation is nothing that is not like God would have it. It is entirely free from the discord of sin.
4. A new creature is in a new relationship to God.
  - a. They are reconciled to Him (verse 18). This is to mean they are now no longer children of wrath. The gap of sin has been closed. God now smiles upon them. He is pleased with them.

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

5. New creatures in Christ devote their lives to live for Him. (Read carefully verses 14-16). Here is a life constrained by love. "Therefore," says Paul, "if any man be in Christ, he is a new creature." Such a man lives only for God.
6. A new creature is not afraid of death. (Note verses 1-8). The whole attitude toward death has been changed by Christ. It is now only a change of house, from the earthly to the heavenly.
7. A new creature is not troubled about the judgment (See verses 9-11). We must all appear there, but if we do good we need have no fear. Praise God for the truth of the text.

*Berman.*

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

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

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

II. Necessities. Some that can brave the storm

of persecution may not stand the pinch of poverty. When necessity stares us in the face, relief may be sought at any sacrifice, if we are not careful. The quest of money may call louder than the quest of souls. Paul's necessities were for the bare necessities of life. Having food and raiment, he was content. Wonder if God could not use more men of the John Baptist type who could live cheaply and preach plainly and fearlessly? Brethren, are not many of our necessities due to a desire to possess too much in the present? I put myself into this list. The car we drive, the table we spread, the house we have furnished, even the ease we try to give our family, all may combine to impose a necessity on us that is unwarranted. Such may deny our ministry to some who greatly need it, but cannot pay for it. I wonder what we can answer God in the judgment if we must put so much on ourselves while the heathen go to hell for want of the gospel? Thank God, there are some who, despite their necessities, labor day and night for the saints. I believe if it came to the test there are many more who would gladly suffer want rather than neglect the cause of holiness. May it ever be so. God grant that as ministers we may approve ourselves in necessity.

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



## SOME PREACHED SERMON OUTLINES

By BASIL W. MILLER

## The Star of Hope

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

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

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

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

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

*Conclusion:* Glorious star—had it not shone all the wealth and wonder which result from the life of Jesus would not be ours. Shine, O

shine on forever, Star of Hope, as the bright and morning star of the world's new day of redemption.

## The Glory of an Undimmed Vision

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

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

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

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

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

IV. THE TREMENDOUS POWER OF FAITH. Faith is the miracle worker—faith stopped the sun in

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

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

## ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

## The Sufficiency of Christ

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

## God Slumbers Not

Martin Luther was discouraged. The ecclesiastical Philistines were pressing hard upon him, and the hero of the Reformation was downhearted and he seemed to have lost his consciousness that God was living. In the morning his wife came before him dressed in heavy mourning, and he said in surprise, "My wife, why this mourning? I have not heard of any death; why

do you wear the crape?" "Oh," she said, "I am in mourning for God; you seemed so discouraged this week I thought that surely God must be dead." And Luther said, "O God, forgive me," and he sat down long enough to pen that wonderful hymn, "Ein feste Burg ist unser Gott." Many of the bravest souls of earth have been tempted because the hour was midnight. God is not dead, neither has He forgotten the world. When the frightened soldiers of Caesar awoke him from his slumber in the fury of the storm, the ruler cried, "Quid times? Casarem vchis!" "What do you fear? Caesar is in the ship!" Then why should I be discouraged, for God is in His world. He lives and rules today. The victory is not always on the side of the strongest battalions. God and myself make a majority.—DR. W. E. BIEDERWOLF, in *The Expositor*.

## God's Forgiveness

There is a story of John Callahan, once a noted criminal. He was convicted in prison, and his conversion was so remarkable and manifest that he was paroled. He immediately launched his life upon a career of Christian service and testimony that more than matched his previous life of sin. Six years after his conversion he wrote the Governor of Illinois, asking the Governor to send him all records of his crime and commitment to the Joliet state prison. The Governor replied that it was an altogether unusual request, that it had never been done before, but in view of the conspicuous change that had come into the life of John Callahan the request was being complied with. Callahan sent similar requests to the mayors of the various cities in which he had been convicted of crime. They all followed the Governor's example, with the result that there came a day when John Callahan held in his hand the record of every crime and commitment to prison which had been written against him. He laid them all in the fire, and when they had burned to ashes, stood up and cried out:

"Thank God there is nothing against me on the records of heaven, there is nothing against me on the records of earth! I am now free from the condemnation of sin and the curse of a broken law."—DR. J. C. MASSEZ.

## Jesus Christ the Same

There are a few things which we must have if we are to go on at all. They are those spiritual realities by which we live, the eternal stars by which we steer, those indispensables which are absolutely necessary to life. There was, sixty

years ago, a well-known room in Florence, cluttered everywhere with rubbish and old, broken furniture. The spiders spun their webs in its corners. The walls once white with whitewash were dingy and filthy with the accumulation of many years. Someone came who suspected that a precious work of art was hidden away under the outside covering of the walls. He cleared away the rubbish, washed off the grime, peeled off the layer of whitewash and there he found Giotto's priceless painting of Dante. Now all the temporary material that filled the room is gone and only the immortal face is left, and everyone who visits Florence stands in awe before that single solitary treasure. So we, too, gradually work our way back to what eternally matters and we can see the surface things vanish without being in the least disturbed.—RUFUS M. JONES.

#### The Decay Eating out the Heart

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

#### Mock Humility

"There is," said Phillips Brooks in his famous sermon on "The Curse of Meroz," "there is such a thing as a 'false humility' which accounts for the uselessness of people who might be useful. Humility," he added, "is good when it stimulates, it is bad when it paralyzes the active powers of a man! It may do either! We have noble examples of humility as a stimulus—the sense of weakness making a man all the more ardent to use all the strength he has! But if conscious weakness causes a man to believe that it makes no difference whether he works or not, then his humility is his curse." Quoted by DR. P. R. FROTHINGHAM.

#### Are We Becoming Pagans?

Under the above title Dr. P. W. Roth writes as follows in the current number of the Expositor: "If ever in the history of our country the salt

of a consecrated and self-sacrificing Christianity was needed, that time is now. We used to be known as a nation of idealists, but we are fast becoming a people without real morality and religion. Our patron saint seems to be the prodigal, who wasted his substance with riotous living. We are not only spendthrifts in money matters, but we are wasting the fine substance of our moral and spiritual being. It is amazing how near to the level of crass materialism and epicureanism our people have descended. Even among Christians and church members there seems to be little concern to keep their pursuits and ideals above the level of those who are without God in the world. That means paganism. Money-getting, no matter how, extravagant expenditure, no matter for what—seem to be our chief concerns in life. The root of our evil tree is irreligion. We are rearing a generation of atheists and pleasure worshipers. Our great educational institutions, endowed with millions, ignore the Bible and all that it stands for. Our theaters are pandering to the lowest cravings of human nature. They seem to delight in outraging modesty and decency, and make sport of all the sanctities of life—while Christians look on unperturbed. Even our little children are allowed full freedom in attending picture shows made up of vulgarities and falsehoods about life and love. Our literature is paganized. Only those books and magazines that fairly reek with ethical and spiritual debauchery seem to have a wide sale. Study the crowds on the great thoroughfares of our cities, especially in the districts where the places of amusement are found, look into the faces of all the people you find jostling each other in their mad scramble for amusement. You will see all the types that were found in Ephesus in her wickedest days. There are the peacocks that strut, the wolves and hyenas that prowl, the apes that mimic, the serpents that crawl—a whole menagerie of beastly things in human form. It is a well-known fact among doctors that millions of our young men and women are utterly unfit to enter the marriage state and rear children, while the number of the married who are becoming divorced is ever on the increase. How can anyone face these ominous facts without serious misgivings as to the future of American civilization? It is high time for the Church to awake from her sleep, to put on her whole armor instead of a third of it, and wage warfare against the world, the flesh and the devil. Our riotous living must

give place to something entirely different unless we are to repeat the history of the pagan nations of antiquity and go down in a welter of moral and spiritual ruin. Christ showed His power to conquer paganism in the apostolic age. He did it again in the time of St. Francis of Assisi. He has never failed to do so when men have earnestly turned to Him for guidance and deliverance. He is our only hope for America today."

#### A Revival of Wonder

There is a saying, attributed to Christ, which beautifully says, "Let not him who seeks cease until he find, and when he finds he will wonder and wondering he will have rest." Everyone must have noticed how often the New Testament uses the word, "Behold!" It is a word of wonder. Something like it is the "Selah" of the Psalms. We might almost translate it, "Think of that!" It is a throb of wonder, a sense of joy. It takes the soul away from the everlasting interrogation point and lets it feel surprise, admiration, joy and wonder. If our meetings and our services could bring us into moods and experiences like that, we should throng to them and come away refreshed. If we could get in them "that sense sublime of something far more deeply interfused," we should give up our superficial pleasures and our overtime devotion to business and flock with our neighbors to what then might properly be called "the house of God."—RUFUS M. JONES.

#### THE BLESSED MAN

By A. M. HILLS

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

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

#### I. NEGATIVELY

1. He does not walk in the counsel of the wicked, nor of Satan himself. He does not go in that direction for advice or instruction. He does not read the devil's books, nor look at his pictures, nor listen to his voice, nor delight in his vices.

2. He does not stand in the way of sinners. He does not go loitering around the vile districts, where the wicked are likely to be found and where

evil-minded men and women are accustomed to gather, to see what he can see and hear what he can hear, and where the very atmosphere is laden with the stench of vice.

3. He does not sit in the seat of scoffers and the scornful. This is the third degree of sinfulness, where men, who have walked and stood among the wicked and wanton and leprous sinners, until they have acquired a relish for their words and ways, and say to themselves, this is the crowd I like, and this is the kind of life I desire to live. Here I decide to pitch my tent and spend my days with those who mock at virtue and piety, and scoff at religion and God! Is it an awful picture! No man ever found blessedness in such a career.

#### II. THIS IS THE POSITIVE SIDE OF THIS BLESSED MAN

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

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

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

#### III. "THE UNGODLY ARE NOT SO!"

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

At last they are withered and blasted and worthless. "Like the chaff which the wind driveth away." "Whose end is destruction" (Phil. 3:18-19).

We are all sweeping on to judgment, as fast as time can carry us, to give account for the deeds done in the body, good or bad. "The wicked shall not stand in the judgment nor sinners in the congregation of the righteous." "The wages of sin [depravity] is death" (Rom. 6:23). Oh, how foolish is the man who seeks either present or final blessedness by turning away from God!

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

### USING OUR TALENTS FOR GOD

By C. E. CORNELL

TEXT: Exod. 4:2.

#### I. USE WHAT WE HAVE

1. All have something to use.
2. Doing the little things well.
3. Multiplying our ability by faithfulness.

*Illustration: What is that in thine hand?*

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

#### II. OUR WORK CANNOT BE DONE BY OTHERS

1. The Lord will not help those who do not help themselves.
2. Unless we help the Lord, He will not help us.

*Illustration: Choice poem by Paul Lawrence Dunbar, the negro poet. Title, "Get Somebody Else."*

The Lord had a job for me, but I had so much to do,

I said: "You get somebody else—or, wait till I get through."

I don't know how the Lord came out, but He seemed to get along—

But I felt kind o' sneaking like—knowed I'd done God wrong.

One day I needed the Lord, needed Him myself—needed Him right away—

And He never answered me at all, but I could hear Him say—

Down in my accusin' heart—"Nigger, Ise got too much to do;

You get somebody else, or wait until I get through."

Now, when the Lord he hab a job for me, I never tries to shirk,

I drops what I have on hand and does the good Lord's work;  
And my affairs can run along, or wait till I get through,  
Nobody else can do the job that God's marked out for you.

#### III. GOD DOES HIS GREATEST WORK BY THE HUMBLEST MEANS

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

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

#### IV—PRACTICAL—OUR RESPONSIBILITY

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

### WEIGHED IN GOD'S SCALES

By J. B. GALLOWAY

TEXT: Daniel 5:27

#### I. THE SCALES. GOD HAS A STANDARD

1. His scales are just.
2. His scales are accurate.
3. His scales are final.

#### II. THE WEIGHING. GOD'S WEIGHING PROCESSES

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

#### III. THE RESULTS OF THE WEIGHING

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

### "BE OF GOOD CHEER"

John 16:33.

Acts 23:11.

Acts 27:25.

Acts 27:36.

Matt. 9:2.

Matt. 14:27.

Mark 6:50.

## PRACTICAL

### DANGER POINTS IN CHURCH LIFE

By ROY L. HOLLENBACK

AT NO time in the life of a church is it free from danger of disruptions and divisions among its constituents. We are not sure that this is less true of spiritual churches than those which are commonly classed as formal and unspiritual; for Satan majors his attacks upon the centers of opposition to his kingdom. It may be that holiness churches are even more susceptible to jolts and disruptions than others; which, if true, does not argue the incorrectness of the doctrine of holiness, nor yet does it prove that a major portion of those who profess to be sanctified are not in the experience. It has been our misfortune to look in upon a few of these unpleasant (to say the least) affairs; and we are convinced that most of them do not arise out of a carnal condition, but out of true sincerity and zeal for righteousness wrongly applied. Holiness people have stronger convictions of right and wrong than any other people upon the earth, and draw harder lines of discrimination between sin and righteousness. This, I think, is one of our greatest assets, if kept in the bond of love; but otherwise it may become one of our most dangerous liabilities. The danger is that these convictions will be transferred from things which are positively sinful to things which are only trifling matters of individual conscience. And when an effort is made to apply strong convictions to matters of personal conscience there will always trouble ensue. We think our legislative body has done very wisely in basing the membership rules of our church upon those things which are essentially right and wrong, according to the Bible and the general conscience of our people, and refusing to inject into them matters upon which the conscience of our people is so widely varied.

But it is not our purpose to account for all the numerous church troubles, for each of them stands upon its own merits, with the devil and carnality doubtless sponsoring not a few of them. But we wish to designate three dangerous periods

in church life which we consider among the greatest. These present a real problem to the pastor.

I. One of the great danger points in a church is when it constructs a new building. That this is true may be seen from the fact that only a few preachers succeed in remaining with a church longer than the next District Assembly after the church has been constructed. To erect a building, it seems usually necessary for the pastor to cross so many people's opinions, and offend so many's tastes that when the time arrives for the recall he has invited for himself a few negative votes. Occasionally a pastor erects a building and remains for a long pastorate afterward, but the greater majority find it expedient to "move on."

Perhaps another factor enters into this besides the giving of offense, and that is the heavy financial pressure which a building program brings. It is hard to launch a building program, and carry it through, without some of the leading members of the church becoming weary of the heavy burden, and all but wishing it had never been undertaken. Those who are directly responsible for the building will be criticized for the way it is constructed, for the unnecessary expenditures, for the person to whom they let the contract, etc. And the poor pastor, who has toiled day and night, worried over the details, solicited funds, signed notes to meet the emergencies, and overseen the job will likely be paid for his service by the church with a heavy plurality of negative votes; and will pass on, leaving to his successor the "feathered nest." But such is church life, it seems!

II. A time that is scarcely less dangerous in the life of the church is the Christmas season. If a pastor passes safely through the holiday season, and his church has no scars to show for it, he may count himself fortunate.

It sounds quite inconsistent, but three or four of the worst breaches this writer has ever seen in churches were attributable to the Christmas season. While under our own ministry we have never had anything more than a tight tension,

*China asked widow what had (30) a little oil. - had multiplied.  
Day. 5 barley loaves & fish.  
much bread.  Dream Jesus - left propupation of kingdom is 12 disciples.  
 Hidden pitchers Lamson Parsons.*

we have seen some churches which had actual disruptions and splits over the matter of Christmas programs.

Almost any church has a great variety of notions as to how Christmas should be celebrated. There are usually some who do not think there should be any sort of program in the church at all. Then there are others who think a simple program of recitations is acceptable, providing there is no Christmas tree. And yet still others believe that there is nothing wrong with a Christmas tree, a few decorations, or a beautiful pageant. And so it goes. How is a pastor to adjust the program to fit all of these opinions? If he caters to the more liberal element, and has a pageant or a tree, some of the elderly members of the church will be greatly hurt; and if he does not, some of the younger folks, who have given in to the elder from year to year, will balk on doing so this year. Now what is the pastor to do? This often becomes one of his most difficult problems in the church. However, if he can succeed in doing one thing he will come through all right. *He must avoid a crisis.* To do this he would better be neutral himself, put the responsibility upon the church for decision, be loyal to that decision, and yet carefully exercise the utmost charity toward both the pros and the cons. It is always safe for the preacher to urge that such programs, of whatever sort they are, be kept strictly spiritual; and his zeal and active determination to keep them spiritual will go far toward counteracting any prejudice that may exist against the form of the programs.

III. Another important crisis in the life of a church is the time of changing pastors. Not a few churches have gone to pieces upon this rock, and we think most unnecessarily. Sometimes the churches have been at fault, and sometimes the blame belongs to the preacher. But no matter who is most at fault, the rift could no doubt have been avoided if all concerned had possessed that perfect love which "seeketh not her own." If the pastor who was the bone of contention had this love he would be willing to "endure all things for the elect's sake"; and if the church possessed it, there would be a ready surrender of the minority to the voice of the majority.

As a rule, the voice of the majority, in a holiness church, is right; and it is wise to let this control our decisions. If the pastor finds that the opposition is strong to his remaining, love for the

body of Christ will impel him to go, without creating any friction, if he can avoid it. We have known some to discredit the voice of the majority, and try to stay against strong opposition; but they seldom succeed, and usually injure the church before the next year is out.

When the time comes to vote, all members have a right to register their convictions; and the magnanimous pastor will not discredit the spirituality of those who vote against him, and will feel like at least commending their intelligence for doing so. He will also seek in every way to preserve the unity of the church, leave the church gracefully, and turn it over to his successor in as unified and happy condition as possible. He, more than any layman in the church, can pave the way for the success of the one who follows him.

In closing, permit me to say that most crises in the church can be avoided by a strong program of prayer. When things seem to be coming to a head, and the tension becomes tight at any point, try to enlist the entire church in fasting and prayer for a revival, or something worthy, and usually the atmosphere will clear, and the cloud which threatened will pass without incident.

#### SIX DEADLY SINS

We hesitate to mention them because some are so commonplace we would not recognize them; neither would we classify them as deadly. Nevertheless, let us mention six deadly sins that particularly make their habitat in the vicinity of the neighborhood where the minister lives: They are *fiddling, dabbling, fidgeting, intriguing, procrastinating and loafing*. We discover these playing like young lion cubs in the life of the young preacher.

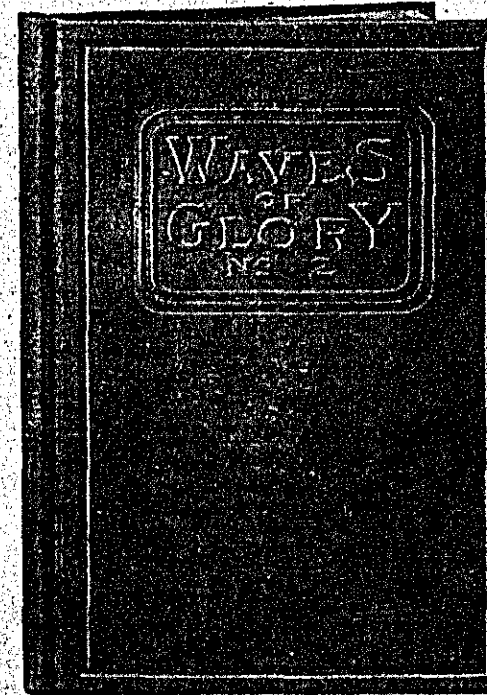
There is another group of six also that lies at the other extreme that must be guarded against just as much as these passive negative sins. The other set of six deadly sins against which the minister should be warned are: *bustle, fustle, rustle, drivel, ramble, rattle*. These are the sins that linger around the minister's life in middle age—in the fussy period when he is doing big things, and is on the go all the time, administering his parish with perspiration on his brow. This is a brood we all have to watch. They come under the cover of a busy life and eat into the soul, leaving it empty and worthless.—*Western Christian Advocate*.

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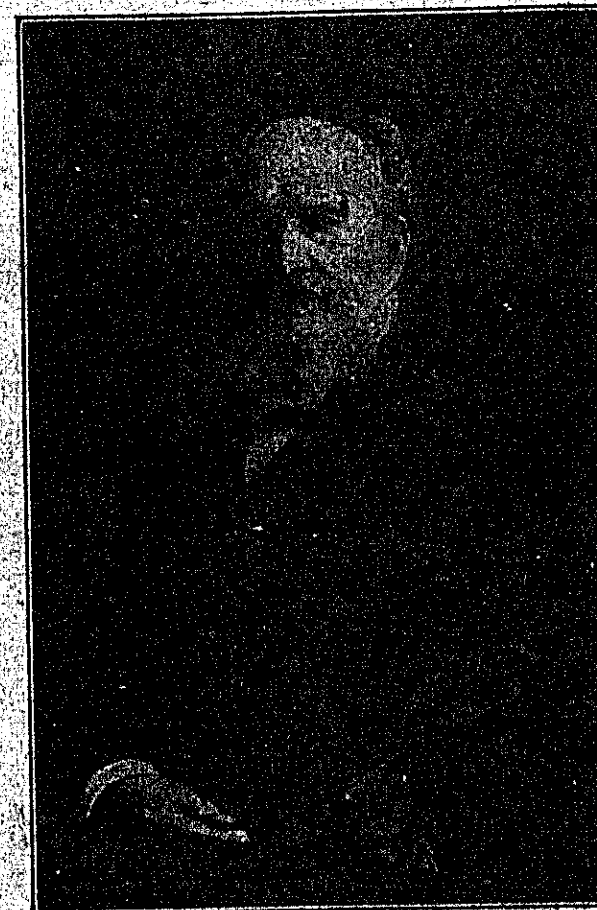
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# The Preacher's Magazine

VOL. IV NO. 4

APRIL, 1929

WHOLE NO. 40



Rev. A. B. Simpson  
Preacher—Author

"He fought a good fight, he has finished his course."

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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*

Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 per year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

VOLUME 4

APRIL, 1929

NUMBER 4

## THE CLAMOR FOR BIBLE PREACHING

ONE hears it said, "Oh, people do not care to hear the Bible preached as they once did. If a man has a crowd today he must put on something spectacular." But proof for the truth of this statement is decidedly wanting. Of course there are a few spectacular preachers who have large crowds, but if you go up and down the land commonly and inquire in the towns and cities for the church with the largest regular attendance, you will find that in four instances out of five it is the church with the "gospel preacher."

The backbone of every church that is a stable institution is composed of God-fearing, Bible loving people. And to such nothing is better than that they shall be able to say, "Our preacher preaches the Bible." And these are the people who advertise the church most and who give it its most palatable reputation.

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

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

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

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

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

endeavoring to enforce, it also gives further knowledge of the Bible and furnishes additional incentives for its study.

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

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

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

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

### EDITORIAL NOTES

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

A bulletin of the Census Bureau shows that in 1926 there were 42,585 negro churches, with a membership of 5,203,487 in the United States.

It is reported that the American Tobacco Company has appropriated \$12,300,000 to advertise Lucky Strike cigarettes in 1929. Of this amount, \$6,500,000 will be spent in newspapers; \$3,000,000 for billboards; \$1,200,000 for magazine space; \$1,000,000 for window displays and \$600,000 for radio. This is said to be the largest appropriation ever made for the advertising of a single article. Perhaps we might do well in planning to advertise the church to notice that over one-half of this stupendous amount is to be spent in newspaper advertising. This would seem to indicate that as an advertising medium the newspaper is worth more than all other agencies combined.

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

Whatever else good or bad may be said of the Soviet regime in Russia, no one seems to dispute that there is an organized anti-religious campaign being carried on by the government and an effort

to make the nation atheistic. Time, in the issue of January 21, reports the release by the Commissar of Education of a cinema drama called Salamandar. Heroine: Mme. Lunacharsky, strikingly beautiful, known to her intimates as "Natalia." Author: M. Lunacharsky. Plot: The pious folk of a Russian provincial town fiendishly conspire against a kindly atheist professor of zoology and his wife (Mme. Lunacharsky). The professor is expelled from his post, after the Christians "frame" him in such a fashion as to make it appear that he is a pervert. Reduced to penury, the professor's wife is seduced by the man who framed him; and this "holy devil" then proceeds to poison her. Thenceforward the professor's misery grows more and more Tolstoyan until, as the grand climax, Commissar of Education Anatole Lunacharsky appears upon the film in his official capacity, raises up the professor from lowest depths, and places him in a Moscow laboratory where, among congenial atheists, he can complete his "Great Experiment." Perhaps it is just as well that we know some of these things that we be not too largely influenced by sentimentalists who would have us urge our government to recognize the Soviet government and open our doors to the propaganda which they feel our "capitalistic" people need.

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

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

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

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



# DOCTRINAL

## HISTORICAL STUDIES IN CHRISTIAN DOGMA

By BASIL W. MILLER

PART ONE. BIBLIOLOGY

### Chapter III. The Development of Christian Apologetics (Continued)

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

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

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

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

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

4. *Controversies connected with Redemption.* In the West even before the controversies concerning the Trinity and the Person of Christ had arisen discussions concerning redemption had started. These centered around the most fundamental doctrines of sin and divine grace. The

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Pelagians maintained that the power of the human will unaided by divine grace was sufficient for salvation; the semi-Pelagians thought that the co-operation of divine grace with human freedom resulted in salvation; while Augustine and his party insisted on the operation of divine grace alone as the efficacious agency in the work of salvation. Victory ultimately remained with the party of Augustine. In this connection it is well to hold in mind these discussions, and when the great contention between Calvinism and Arminianism arises one will see the reason for Calvinists accusing Arminians of holding doctrines which are related to Pelagianism. For a brief, yet scholarly summary of these discussions one can turn to Kurtz, *Church History*, pp. 186-214; Schaff in *op. cit.* in Vol. III, Ch. IX gives a most excellent discussion of these controversies.

III. *Medieval Period.* The third period of apologetics comprises the centuries from about A. D. 750 to 1517, or the time of the Reformation. Shedd writes of this age, "Of this period we may say that it was engaged chiefly in reducing the past results of theological investigation and controversy to a systematic form and a scientific unity. . . . Scotus Erigena, during the ninth century, shows signs of acute intellectual life, and by reason of his active and inquiring spirit becomes a striking object in that age of growing superstition and ignorance. Alcuin, the brightest ornament of the court of Charlemagne, and the soundest thinker between John of Damascus and Anselm, also throws a pure and serene ray into the darkness of the dark age. It was not until scholasticism appeared that we perceive in the Church the reappearance of that same deep reflection which in Augustine settled the principal questions in Anthropology, and that same subtle analysis which in Athanasius constructed the Nicene Symbol. For two centuries, extending from Anselm to Aquinas (1075-1275), we find the theologians of the Church collectively endeavoring to rationalize Christianity and construct a philosophy of religion, with an energy and intensity of thinking that is remarkable" (*History of Christian Doctrine*, pp. 177, 178).

The older attacks upon the Christian religion by both the Jews and pagans had passed away. Mohammedanism, which had now come into being, made some literary attacks upon the Church. Defenses were called for against skepticism and doubts which existed in the Church itself. In this

matter the age is somewhat comparable to the present period of modern liberalism. Men like Amalrich of Bena, and David of Dinanto, in attempting to discover the true nature of Deity, and the relation between the Creator and the creation in reality put forth a theory of pantheism; on the other hand such men as Anselm, Bernard and Aquinas continued the defense of the common faith much along the same line as the early Church had done.

1. *Apologetics of Anselm, Aquinas, and Bernard.* Anselm agrees in his view of the relation of faith to reason with Augustine. In his tracts, *Monologium* and *Proslogion*, he defends the supernatural element in Christianity with a metaphysical talent which is unexcelled. He insists that intrinsically Christianity is a rational faith. Aquinas takes something of the same general view, though his intellectual activity shows a greater tendency to speculation. He places Christian mysteries above but not against reason, in somewhat the same manner as did the Mystic Schoolmen.

While Bernard is the greatest of the three. He wrote, "Science reposes upon reason; faith upon authority. Both, however, are in possession of a sure and valid truth; but faith possesses the truth in a close and involuted form, while science possesses it in an open and expanded one. Science does not desire to contradict faith; but it desires to cognize with plainness what faith knows with certainty" (*De Consideratione*, Lib. V. Cap. iii). Anselm in *Cur Deus Homo* (*Why the God-Man?*) made a matchless defense of the human person of Christ and of the doctrine of the vicarious atonement. Aquinas wrote a strong book against the Jews and the Mohammedans called *De Veritate Fidei*.

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

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He is the medieval father of present day liberalism and new theology.

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

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

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

b. With reference to the source of knowledge, the Bible still theoretically was regarded as the highest authority in matters of religion, yet, as Shedd noted, it was overshadowed by tradition, which was deemed of equal importance with the Scripture. The doctrines of the Bible were more and more mixed up with the traditions of men. Tradition, as indicating the knowledge of the fathers, nature, as revealing the record of God through a material form, and the Bible as the written revelation, were held of equal import in the statement of doctrine.

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

d. The opinions which heretofore had been held by the Church with reference to the inspiration of the Bible continued to prevail. One writer, Agobard, said that the sacred penmen had not adhered to the rules of grammar; which called forth much opposition. The scholastic divines endeavored to define more exactly what the Church meant by inspiration. They believed explicitly in the divine

inspiration of the Bible (See Aquinas, *P. J. Qu. xii*, art. 13).

e. As to the method of interpreting the Bible, a sound grammatico-historical method was hardly known during this period, because of the neglect of philological studies, and it was not until the end of the period that a new light began to dawn. One of two plans of interpretation were in vogue: either a slavish accordance with tradition and dictates of the Church or an allegorical manner. The rules of the Church endeavored to restrict the study of the Bible on the part of the people, while private individuals were anxious to have the people read it. Neander in *Kleine Gelegenheitschriften*, p. 162, writes of the effort of the friars of common life in trying to spread biblical knowledge among the common people. (Hagenbach, *op. cit.* pp. 451-470). This same opinion is found in Sheldon, *History of Christian Doctrine*, pp. 323-328.

IV. *The Modern Period.* This age in the development of Apologetics begins with the Protestant Reformation and closes with the present time. Several distinct tendencies are to be noted in the progress of the defenses of Christianity, as answering the arguments of the opponents of the supernatural origin of the faith of Christendom. Some writers divide this period into two eras, from 1517 to 1720, and then on until the present time. This is the procedure of Hagenbach and Sheldon. While others treat it as one general period, as is the case with Shedd. We shall follow the second method.

1. *English Deism.* The first tendency to be noted is that of English Deism, of the seventeenth and eighteenth centuries. It is seen that during the age of the Reformation proper not much progress was made in the defense of the Christian religion against atheists, etc., for Christendom was too much taken up with the new reformation, its leaders, theology, etc., to devote attention to this other phase. But after the Reformation had become a settled fact, and the theologies of Luther, as representing the Reformed Church, and Calvin as an exponent of Augustinianism, or predestination, and Arminius, the founder of Arminianism, who was accused of leaning toward Pelagianism, became well stated, then within the Church errors arose, and without the Church deists, French atheists, and German rationalists flourished. These called forth defenses by those who held firm to the old landmarks of Christendom.

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

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

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

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

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

English deism was answered by study men, who were trained in the literature of their day, and who were well able to meet the onslaughts of skepticism. Lardner has left us ten massive volumes of *Works* in which he defends the credibility of the New Testament, which today remains the source of such material for the modern apologist. This work is based upon the quotations of the early writers which substantiate the credibility of the New Testament. Richard Baxter wrote an apologetic treatise entitled, *More Reasons for the Christian Religion and No Reason Against It*. Thomas Halyburton wrote a work called *Natural Religion Insufficient, and Revealed Necessary to Man's Happiness*. This was in direct answer to Herbert. Henry Moore (1678) and Ralph Cudworth (1688) answered Hobbes, in tracts entitled *Antidote Against Atheism*, by the first named, and *Intellectual System of the Universe*, by the latter. Richard Bently as a preacher was the first to defend the religion of Christ in lectures; he preached upon *The Folly and Unreasonableness of Atheism*.

But the outstanding answer to deism of that age was Butler's *Analogy of Religion, Natural and Revealed*. This work has had a greater circulation than any other of its type, and today remains a classic in the field. Herein Butler says that the objections which are alleged by deists against the God of the Bible can be brought with equal force against the god of religion which is revealed by nature, and greater and more difficult objections are pointed out in the system of deism as a religion than can be brought against Christianity. Lardner's work, it must be noted in passing, deals more with the Canon of the New Testament than with any other item. His aim is to establish the credibility and authenticity as well as the historicity of the New Testament. Paley in his *Evidences of Christianity* formulated the famous "design argument" for the existence of God, which is so extensively used today in proving the existence of Deity.

## THE SABBATH IN SCRIPTURE AND HISTORY

By HORACE G. COWAN

### II. The Sabbath Before the Exodus

WAS there a Sabbath before the events which introduced it in the wilderness of Sin and at Sinai? Did the patriarchs before and after the flood keep the day of rest?

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There is no history of the Sabbath until the time of the departure of the children of Israel from Egypt, and but few materials upon which an answer to this question may be framed are found in the patriarchal ages. The antediluvians left no written history, and practically all that is known of them and their times is found in the first few chapters of Genesis. That this is a true and inspired record no sincere believer in the Bible doubts, and in its pages the primeval Sabbath must be sought.

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

There is also a peculiar frequency in the occurrence of the number seven in the Scriptures which seems to give it a sacred character, and which was observed among other eastern nations besides the Hebrews; by what means did this widely observed seven-day custom arise, if not in the following of the creative seven days which ended with the Sabbath?

The Sabbath is not mentioned in Exodus, it is claimed, as something new and unheard-of before that time. "This is that which the Lord hath said, Tomorrow is the rest of the holy sabbath," (Ex. 16:23), said Moses to the rulers of the congregation; and later it was solemnly proclaimed from Sinai, "Remember the sabbath day to keep it holy" (Ex. 20:8), as of something that had gone before. The children of Israel had probably not been able to observe the Sabbath in their Egyptian bondage, but that they lacked all knowledge of it does not seem credible.

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

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

This is an old opinion, and seems to have some scriptural basis, as may be seen by reference to Nehemiah 9:13, 14, and Ezekiel 20:10-12. Justin Martyr, who wrote about A. D. 140, in his *Dialogue With Trypho, a Jew*, said: "Tell me, why did not God teach those to perform such things who preceded Moses and Abraham, just men, of great renown, and who were well pleasing to Him, though they neither were circumcised nor observed the Sabbaths?" Dr. William Paley, Archdeacon of Carlisle, England, in his *The Principles of Moral and Political Philosophy*, London, 1785, said, "If the Sabbath had been instituted at the time of the creation, as the words in Genesis may seem at first sight to import; and if it had been observed all along from that time to the departure of the Jews out of Egypt, a period of about two thousand five hundred years; it appears unaccountable that no mention of it, no occasion of even the obscurest allusion to it, should occur, either in the general history of the world before the call of Abraham, which contains, we admit, only a few memoirs of its early ages, and those extremely abridged; or, which is the more to be wondered at, in that of the lives of the first three Jewish

patriarchs, which, in many parts of the account, is sufficiently circumstantial and domestic. . . . The words do not assert that God *then* 'blessed' and 'sanctified' the seventh day, but that he blessed and sanctified it *for that reason*; and if any ask, why the Sabbath, or sanctification of the seventh day, was *then* mentioned, if it was not *then* appointed, the answer is at hand: the order of connexion, and not of time, introduced the mention of the Sabbath, in the history of the subject which it was ordained to commemorate."

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

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

After the exodus the Sabbath is not again mentioned in the Scriptures from Deuteronomy 5:15 to 2 Kings 4:23, or from Moses to Elisha, a period of over five hundred fifty years. Similarly circumcision is not mentioned from Joshua 5:8 to

Jeremiah 4:4, or more than eight hundred years. It may not be seriously held that the Sabbath was not kept, nor the rite of circumcision performed, during those centuries in which they are not mentioned.

The general decline of piety and morality among the antediluvians, indicated by the record, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5), doubtless blotted out the Sabbath and all godly worship and service from the minds of the antediluvians before the flood came, and to Noah and his house, to whom a seven-day waiting upon God was doubtless habitual, was limited to whatever of service and obedience to God was then prevalent among the antediluvian people. And after the flood the examples of the godly Noah and Shem were not followed by the masses of their descendants, who speedily lapsed into idolatry, and the righteous among the patriarchs were limited to such men as Job, Melchizedek and Abraham. The latter and his posterity before the exodus may have had a Sabbath and kept it, but of this there is no evidence in the biblical record; and yet neither is the omission in the record confirmatory evidence that man had no Sabbath until it was given in the wilderness of Sin.

That a week of seven days and a Sabbath, or day of rest and assembly for religious rites prevailed among many ancient Gentile nations, has often been claimed; and evidences produced from among the ruins of the cities of the ancient Acadians, Assyrians and Babylonians, by Mr. George Smith, Prof. A. H. Sayce and other explorers, show that a calendar then existed by which the 7th, 14th, 19th, 21st, and 28th days of each month were days of rest, and that on them certain works were forbidden to be done. The seven-day order is here broken by the introduction of the 19th day, a Sabbath coming in the midst of the week, as well as one on the 21st, at its close. This has been explained by Prof. Sayce on the theory that the months were lunar, and that the days on which the moon quartered and became full were observed as days of rest.

The author of *Eight Studies of the Lord's Day*, says, "Here certainly were weeks. But they were not invariable weeks like ours. One out of every four consisted of eight or nine days instead of seven. The series was broken off and began anew every month."

The safe conclusion which may be reached is that the ancient week and rest day, or Sabbath, of which the exhumed records of Accad and Assyria give evidence, were not the lineal successors of the seven days of the creation period, the last of which was God's day of rest. They were based on astronomy, rather than upon the authority and revelation of God. As those nations departed from the knowledge and worship of the one, true God, and sank into idolatry, their perception and practice of sacred things became corrupted, and the revelation left them by their ancestors of the creation, the Sabbath, the fall of man in Eden

through the temptation of the serpent, the promise of the seed of the woman who should bruise the serpent's head, and the story of the flood, were perverted into legends of the works and words of "them which by nature are no gods," and the day of rest was buried beneath a mass of idolatrous practices which obliterated its intent and obligation, namely, the honor and service of the Creator. Before the exodus, therefore, the day was truly kept only by the few who remained true to the God revealed in Genesis.

MALTA, MONT.

## DEVOTIONAL

### SOME GREAT PREACHERS I HAVE KNOWN

By A. M. HILLS, LL. D.

#### Number II. Henry Ward Beecher

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

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

Lyman Beecher was in his element in theological

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

The mother was not less remarkable but singularly different. She came of Cavalier ancestry. Her temperament was poetic. She was a lover of polite literature and a great lover of nature and art. She wrote and spoke the French language fluently, sang, accompanying her own voice on the guitar. She was of such delicate and sensitive nature and of so great natural timidity that she never spoke in company or before strangers with-

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out blushing and was unable to lead the devotions in the women's prayermeeting. Yet with all this timidity was mingled that peculiar strength which comes from intimate communion with God. Gentle yet strong, lover of peace yet glorying in her husband's battles and victories, wholly at one with him in a supreme consecration to God. Her piety of spirit and placidity of temperament made her the complement of her husband, his trusted counselor on whose judgment he depended and in whose perpetual calm his own more turbulent spirit found abiding rest.

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

Into such a family and such a home was born Henry Ward Beecher, the eighth child, in Litchfield, Connecticut, June 24, 1813. He inherited about every excellent gift which both parent possessed, but one. From his mother came his love of nature, music, art and literature; "from her that femininity of character, that tenderness and sweetness of spirit," that chaste imagination and devout reverence for everything sacred and holy, which endeared him to those who knew him best, and so saturated and enriched his pulpit utterances and prayers. This precious mother died when he was but three years old. But he retained an almost idolatrous love and reverence for her while

he lived and was accustomed to say that through this reverent regard for his angel mother he could understand the feeling of the devout Roman Catholic for the Virgin Mary.

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

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

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

Henry Ward Beecher once introduced a stranger to his brother Edward in these striking words:

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"I want to introduce you to my brother, Edward Beecher. If I had his brains and scholarship and my gift of gab, I could move the world!" But he did move the world as few other preachers have ever done. And by what lever and fulcrum, what human and divine means did he do it?

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

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

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

3. "My intimacy with him of late years compels me to testify to the genuineness of his deep

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

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

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

"As a patriot, he has engraven himself for immortality in American history. He has pled for the poor, the oppressed and the despised, with more eloquence than he would have pled for his own life at the stake. He began his ministry with espousing the cause of the slave, when to be an abolitionist was to be execrated. He continued that devotion through storm and obloquy till the last fetter was broken, and the last chattel was an enfranchised citizen of the republic. In the galaxy of reformers his name shines conspicuously. The wrongs of the African, the Indian, the Mongolian, the Jew, injustice to women and the laboring

classes, national intelligence, equal rights for all men, and the great cause of temperance, have always evoked his eloquent voice and pen. The service of humanity and his country with him has been the service of God. The distinguished ability and grand effectiveness with which he served the cause of the Union during the war of the rebellion by his impassioned loyalty at home and even more gloriously defended the undivided republic before scowling and howling mobs of disunion sympathizers in Great Britain, entitle him to the everlasting gratitude of America. Not till the last African face has disappeared from American society, not till the memory of our struggle for an undivided republic fades out of history, not till the ingratitude of an effete and decaying nation consigns the loyalty of her noblest patriots to oblivion, will the sturdy and chivalric patriotism of Mr. Beecher be forgotten."

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

II. We said a man's age and environment had much to do with making him. What would Moses have been, had he been born before Abram or in the age of the prophet Samuel or David? What made Hannibal but the mortal conflict of Rome and Carthage? What could have produced Julius Cæsar, but the roving northern tribes, and the internecine strifes of a sick and dying Roman republic? What but the unspeakable corruptions of the Roman Catholic church could have produced a Martin Luther? It was the consummate follies of British statesmanship that made George Washington and the great republic. It required a French Revolution to beget a Napoleon Bonaparte. If there had been no blasphemous, man-belittling, God-dishonoring, Calvinistic theology and the dearth in Zion it had produced, Charles G. Finney would never have become the greatest soul-winner of the Christian centuries. It took the same and the political debauchery and moral degradation of African slavery to produce a Henry Ward Beecher, just as it required the accursed evil of slavery and the civil war it occasioned, to make Abraham Lincoln immortal. There must be something in his age and surroundings, in his trials and conflicts to inspire the virtues and call

out the heroism, and furnish the soil in which human greatness can grow.

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

At Liverpool it was worse than at any other



place. The mob howled and cursed for an hour and a half, and then he spoke for an hour and a half. The next morning a cartload of brickbats and stones was taken out of the hall, which the mob had brought to throw at Becher. But he captured the moral sentiment of England and won its support for liberty and freedom. No orator of

ancient or modern times ever faced such opposition for days, and won such a victory. The great oration of "Demosthenes on the Crown" was mere child's play in comparison. But it took just such a conflict to reveal how sublimely great an orator could be when pleading for the life of a great nation, and the moral freedom of the race.

## HINTS TO FISHERMEN

By C. E. CORNELL

### True Education

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

### A Justice with Courage and Moral Backbone

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

"If you open the door to Sunday movies you will open the door to a lot of other things you do not want, banquets, races, ballets and farces, minstrels, wrestling, boxing, and many other things now prohibited by the Penal Code. Finally you will have the stores open on Sunday. And you will have Sunday at last a working day instead of a day of rest. And the working man will ultimately pay the price. I am for the poor man. I am for the working man, and have been

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all my life. But I tell you this agitation for a wide-open Sunday is not ultimately going to be for the benefit of the poor man or of the laboring man.

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

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

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

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

### Jesus as a Preacher

"It is hardly fair to speak of Jesus as a preacher in our modern sense of the word. For the most part, He simply talked. Most that He said was suggested by questions of His disciples or by incidents which were brought to His attention. Much of it was said to individuals. The

profoundest word that He uttered about God was said to a woman at Jacob's well. His statement of the new birth was not made in a sermon, but in a talk with Nicodemus alone at night. Oply occasionally do we see Him in the synagogue as a preacher. Generally He is walking along the way or sitting in a boat near the shore, or in some house at a meal or at a bedside, answering questions and making profound observation on current events.

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

### Seven Minds

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

### Twelve Unusual Texts

- There is death in the pot (2 Kings 4:40).  
Escaped with the skin of my teeth (Job 19:20).  
He kept him as the apple of the eye (Deut. 32:10).  
Thou art the man (2 Sam. 12:7).  
He that is surety for a stranger shall smart for it (Prov. 11:15).  
His enemies shall lick the dust (Psalm 62:9).  
The nations are as a drop of a bucket (Isaiah 40:15).  
As if a wheel had been in the midst of a wheel (Ezek. 10:10).

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

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

Wisdom is better than rubies (Prov. 8:11).  
As an ox goeth to the slaughter (Prov. 7:22; Jer. 40:19).

### Bulletin Board Slogans

MAKE IT PREACH.

- Humility never advertises itself.  
The Bible is God's medicine chest for a sick world.  
God helps the man who helps himself.  
Any form of sin weakens character.  
A definition of faith: "Going ahead."  
Love is long-suffering and kind as well.  
The church is a friend of every man.  
Jazz music is endorsed by the devil.  
A moral coward has no standing anywhere.  
Two oars to the boat: faith and works.  
Courage never backs down under testing.  
The Bible is the best seller, and read by more people than any other book in the world.

### Purposeful Speech

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

### The Bible Better than a Check Book

Hudson Taylor said, "I use my Bible as I use my check book in the bank, only with this difference: I have to tear a leaf out every time I

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cash a check, and cannot use it a second time; but in taking from this book I can leave the leaf in and use it again and again. It is a sort of circulating letter; you never come to the end of it."

#### A Cannibal's Reply

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

#### The Homeless Singer

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

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

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

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

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

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

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

They sent him to school, and afterward he entered a monastery. There he found the Bible,

which he read and from which he learned the way of life. The sweet voice of the little singer learned to preach the good news, "Justified by faith, we have peace with God through our Lord Jesus Christ." Conrad and Ursula, when they took that little street singer into their house, little thought that they were nourishing the great champion of the Reformation. The poor child was *Martin Luther*.—SELECTED.

#### Cured of Stammering

William H. Lax is one of those invincibly interesting personalities that the Methodist plowshare has always had a way of turning up. Through sheer love of human beings he has so won the heart of his East London poverty-parish that they chose him, a Methodist preacher, mayor of the borough. It is said that though his pious mother dedicated him to the ministry in the cradle, he became such a stammerer in his boyhood that there seemed to be no hope of his ever pronouncing a sermon. He fought his impediment in vain, using Demosthenes' method and preaching to all outdoors. "C," "g" and "k" were too much for him. Then something happened—a miracle. Says the Methodist Times:

On a certain, never-to-be-forgotten day, when Lax was about sixteen years of age, he went to a holliness meeting in a little room hired by the Salvation Army. Here the Spirit of God fell upon the little company. It was "like Pentecost over again." Upon our friend the power came with such dramatic suddenness and reality that he began to pray. He was, to use his own words, "God possessed."

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

His tongue being loosed, he developed into a flaming evangelist, caught the attention of Hugh Price Hughes, was brought to London, found his niche, and has filled it. "Sharp as a needle, quick as lightning, nimble as the proverbial sixpence." He is a good example in our day of what grace and grit did for the consecrated laymen whom John Wesley sent up and down the ways of the

world proclaiming the love of God.—*The Christian Advocate*, New York.

#### Ancient Names of Canaan

Beulah (Isa. 62:4).  
Canaan (Gen. 11:31; 12:5).  
Holy Land (Zech. 2:12).  
Immanuel's Land (Isa. 8:8).  
Land of Israel (1 Sam. 13:19).  
Land of the Hebrews (Gen. 40:15).  
Land of the Jews (Acts 10:39).  
Land of Promise (Heb. 11:9).  
Palestina (Exod. 15:14).  
Pleasant Land (Dan. 8:9).  
The Lord's Land (Hos. 9:3).  
(Modern name, Palestine).

#### Religious Awakenings (Special Examples)

Under Samuel (1 Sam. 7:5, 6).  
Under Elijah (1 Kings 18:21-40).  
Under Hezekiah (2 Chron. 30).  
Under Ezra (Ezra 10).  
Under John the Baptist (Luke 3:2-14).  
Under Christ at Samaria (John 4:28-42).  
At the Feast of Pentecost (Acts 2).  
Under Phillip at Samaria (Acts 8:5-8).  
Under Peter at Lydda (Acts 9:35).  
Under Paul at Antioch, Syria (Acts 11:21).  
Under Paul at Antioch, Pisidia (Acts 13:48).  
Under Paul at Corinth (Acts 18:8).  
Under Paul at Ephesus (Acts 19:18-20).

## HOMILETICAL

### SEPARATENESS

By C. E. CORNELL

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

1. If we would join ourselves to Christ, we must separate ourselves from the world.
2. Worldly conformity is dangerous to spiritual life. One cannot be worldly and a Christian at the same time. In this day of extreme pleasure many in the church are in great danger because of compromise.
3. Dr. Jowett once said "Separation is exaltation. We leave the muddy pleasures of Sodom and we 'drink of the river of [His] pleasures.' We leave 'the garish day,' and all the feverish life of Vanity Fair, and He maketh us 'to lie down in green pastures.' 'He leadeth us beside the still waters.' We leave a transient sensation, we receive the bread of eternity! We forfeit fireworks, we gain the stars!"
4. Not a few persons hesitate to become Christians because they think they will lose all the pleasures of life. They, no doubt, are thinking of the dross that they must leave behind, rather than the gold and inestimable riches that are ahead of them. Christianity furnishes more

genuine pleasure than the world ever dreamed of.

5. Our Lord commands that we separate ourselves from the "hay, wood, and stubble," which are to be burned up. Only pure gold will stand the fire test.
6. We never can love God as we ought unless this separateness takes place. If we are to go the narrow way with Jesus, we must obey His commands.
7. "Enoch walked with God," he did not walk with the world. We must walk with God, with Christ as our pattern, if we are to be Christians of power and influence. Make no compromise.

### REFUSING TO CHOOSE

By C. E. CORNELL

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

1. "To bring our wills into subordination to the will of God, is not so easy as one would suppose, but it is a possibility."
2. "'Thy will be done,' if mine cannot be done," is the prayer of many persons.
3. "Our will is uppermost in our desires; God's will comes second and the necessity is grudging."
4. Amos R. Wells tells a lovely story of a sick woman who was asked, "Are you willing to live or die?" And who answered, "Whichever God pleases." The questioner was persistent

and went on, "But if God should refer to you, which would you choose?" "I would refer it to Him again," was her noble reply. There was a woman who did not want her own way, and refused even to formulate it. She only desired the will of her Lord, and could not be persuaded otherwise.

5. To be lost in the will of God, to surrender our own wills completely, brings great peace to the soul. We are no more anxious about the future for we feel that God doeth all things well.
6. We can rest trustingly in Him, knowing that His will for us is best and happiest.
7. "Thy will be done," is a state of mind that brings the largest blessing to the individual.

### REACHING THE PLACE OF INTERCESSION

By L. J. ALLEY

TEXT: *And he went a little further* (Matthew 26:39).

#### I. INTRODUCTION

Text taken from the incident of Christ's agony in the Garden of Gethsemane.

The Passover feast had just been concluded, and already He had been anointed for His burial.

With His disciples He had resorted to Olivet and the Garden.

Alone He reaches the place of intercession.

#### II. PROPOSITIONS

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

1. The class represented by Judas.
  - a. Covetous.
  - b. Deceitful. ("Lord, is it I?")
  - c. Devilish. (Planting a kiss of affection yet meaning it to be a kiss of betrayal).
  - d. Backslidden yet suggesting how the church ought to be run. ("Why was not this sold and given to the poor?")
2. The class represented by the eight.
  - a. Unstable.
  - b. Visionless. (Saw only the present kingdom).
  - c. Prayerless. ("Sit ye here while I go and pray yonder." Very good listeners, but burdenless.

Clearly seen why Jesus could not take them into the place of intercession.

3. The class represented by Peter, James, John.
  - a. Those best fitted for His Transfiguration, and leaders in the church.

*Illustration*—The boy who stays close

est to his mother gets to lick the icing dish and spoon.

- b. Yet fainted with indifference. ("Could ye not watch with me one hour?) It is a matter of fact that no man can sleep when he is under a burden.
- c. Unguarded. "Watch and pray, that ye enter not into temptation."

*Illustration*—A fourth class of people are truly following their Master to the place of intercession.

He went a little farther, swept aside the suggestions of indifference, looked at the cup with its contents, and touched the button that released divine energy upon a world of sin. Many illustrations can be found, both in Scripture and in history, of those who reached the place of intercession.

*Conclusion*: The place of intercession still is inviting men to commune with God.

### THE CHRISTIAN'S REFUGE

By J. B. GALLOWAY

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

#### I. THE NATURE OF THE REFUGE

1. Never-ending. Eternal arms.
2. Nothing can overpower it, God's arms.
3. A place of love and mercy, underneath are His arms.

#### II. HOW TO RECEIVE THIS SHELTER

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

### SPIRITUAL RESTFULNESS

By C. E. CORNELL

TEXT: Psalm 23:2

#### I. THE BEAUTY OF THIS PSALM

"David's heavenly pastoral."  
"A surpassing ode which none of the daughters of music can excel."  
"The Twenty-third Psalm is the nightingale of the Psalms."—BEECHER.

Dying soldiers have died easier when it has been read to them; ghastly hospitals have been illuminated. The whole Christian world has been elevated by this lovely Psalm.

#### II. NOTE THE PRONOUNS, ME, MY, MINE

1. Its personal appropriation.
2. "He maketh;" His compulsions are lined with love. Nothing hard or harsh about His compelling. "My" Shepherd. See illustrations.

### III. THE RESTFULNESS OF THE SOUL

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

### IV. "GREEN PASTURES"

What are these green pastures?

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

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

"The Lord is my shepherd; I shall not want." I shall not want rest. "He maketh me to lie down in green pastures."

"I shall not want drink. "He leadeth me beside the still waters."

"I shall not want forgiveness. "He restoreth my soul."

"I shall not want guidance. "He leadeth me in the paths of righteousness for his name's sake."

"I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."

"I shall not want comfort. "Thy rod and thy staff they comfort me."

"I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

"I shall not want joy. "Thou anointest my head with oil."

"I shall not want anything. "My cup runneth over."

"I shall want nothing in this life. "Surely goodness and mercy shall follow me all the days of my life."

"I shall not want anything in eternity. "And I will dwell in the house of the Lord forever."

*Illustration*: God is often throughout the Bible referred to as the Shepherd of His people.

God has the Shepherd heart, pulsing with love. He has the Shepherd eye that takes in the whole flock. He has the Shepherd nearness, about us and among us day and night. He has the Shepherd knowledge, understanding our desires better than we do ourselves. He has the Shepherd strength, He is able to protect and keep

us. He has the Shepherd faithfulness, and we may fully trust Him. He has the Shepherd tenderness, nurturing our lives from feebleness to strength.—CULROSS.

"The great world," says Dr. E. W. Work, "is an easy place to lose one's self in, but Jehovah is my shepherd. There is never a night so dark in the valley that He would not come to search for me. There is never a time of danger so dire, that He would not stand for me with His rod and staff. There is never a pasture land too luscious for Him to lead me to, and never a resting place by still waters too gracious for Him to seek out for me."

"You have seen on a map these words: 'Scale, one inch to a mile.' How far is it from A to B? Stretch out the compasses—ten inches.' What does that mean? It means ten miles. That is just the text, it is one inch to a universe, one inch to infinity; 'Shepherd' stands for Ineffable, Eternal, Infinite, Unthinkable; God on a small scale; God minimized, that we may touch the shadow of His garment."—JOSEPH PARKER.

### HOLINESS OF HEART AND LIFE REQUISITES FOR GETTING TO HEAVEN

By C. E. CORNELL

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

#### SIX PROPOSITIONS

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

#### THE CONFIRMATION OF SCRIPTURE (Old Testament)

1. A holy pair—Adam and Eve. "Enoch walked with God." "Noah was a perfect man in his generation." Abraham obeyed God, who said, "Walk before me and be thou perfect." Jonah on his deathbed said, "Re-

deemed from all evil." David cried, "Create in me a clean heart." Job was "perfect and upright." David again said "mark the perfect man." Again, "Truly God is good to Israel even to such as are of a clean heart." Zechariah said, "In that day there shall be a fountain opened to the house of David for sin and uncleanness." Malachi, referring to the Spirit, said, "He shall sit as a refiner and purifier of silver." "He is like a refiner's fire."

#### New Testament

1. Matthew, "His name shall be called Jesus," etc. Zacharias in Luke 1:75, "Serve him without fear in holiness and righteousness, before him, all the days of our life." John 15:2, Branches and vine. John 17:17, "Sanctify them." Peter in Acts 15:9, they received "pure hearts." Paul to the Ephesian elders, "an inheritance among them which are sanctified." Paul's declaration before Agrippa, Acts 26:18, "inheritance among them which are sanctified by faith that is in me."
2. Paul's exhortation to holiness—his epistles are full of it. Rom. 6:6, "old man" crucified. Rom. 12:1, 2. Galatians, "I am crucified with Christ." In the Corinthians, "Let us cleanse ourselves," etc. Ephesians, "fulness of the blessing." Ephesians, "To sanctify the church." To present us holy. Colossians, To present us holy, unblamable, and un-reprovable in His sight.
3. Col. 1:28, *Emphasize preaching.* Eph. 4:12, "For the perfecting of the saints."
4. Deut. 6:5, 6, 7, 8, *Holiness for breakfast, dinner, supper.* Zech. 14:20. Good time coming—"Holiness on the bells of the horses."
5. "Be ye also ready"—living grace, dying grace.
6. Isa. 35: "The way of holiness,"—"the way-faring men, though fools, shall not err therein." Peter, "To you and your children," Jesus, "Neither pray I for these alone."
7. Morality will keep us out of jail, but it will take holiness to keep us out of hell.
8. The responsibility of the preacher.

#### SERMON SEED

By T. M. ANDERSON *Simon*

TEXT: *The way of holiness* (Isa. 35:8).

This vision of the prophet evidently shows in figure the gracious benefits of the gospel. He sees the dispensation of grace. Among the things which he says shall be at that time is that "An highway shall be there, and a way, and it shall be called the way of holiness." Our God has fulfilled

this promise. There is a way which leads to God and to life, and to heaven. Through the desert of this world God has made a highway. On that highway is a way for His people to come to all that He has provided for them. It is the way of holiness. Seven things are said of this way. Three of them present some things that are negatively stated; and four of them state positive facts about the way. Let us note first the negative.

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

There is no way by which a sinful person can enter heaven without being made holy. The unclean shall not pass. If such persons will not give up sin, they must give up hope. There are no sinners or unholy persons on the way to heaven. There are many ways made for the unclean, but the unclean may pass and live in carnal security. But the way that God made the unclean shall not pass over it. It is holiness or hell. The way of life is the way of holiness.

2. "The wayfaring men, though fools, shall not err therein."

The wayfaring are the travelers on this road of holiness. They may be ignorant of many things but it does not incapacitate them for holiness. Such as travel this way do not sin. They are free from sin, and are under no necessity to sin. "They shall not err therein." God will so instruct them in holiness, and in the manner of holy living that they shall not err. How blessed the thought. A poor, ignorant person can be made clean and put on the way of holiness, and know how to live a holy and sinless life. The way of holiness is so plain to them that they can see clearly the course to follow.

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

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

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

4. "It shall be for those."

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

5. "The redeemed shall walk there."

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

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

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

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

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

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

Put yourself in the disciples' place and then

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

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

1. We need God before we need bread.

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

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

b. "Thy kingdom come." This is divine indwelling. For the kingdom is to be within.

c. "Thy will be done." This is a full obedience to all the will of God. Man must worship God first. This is the first commandment. Man must be indwelt by Him. This excludes self and sin. Man must do His will. This is life's plan. Thus our first need is God. Pray for that, says Jesus.

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

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

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

1. The traveler was out of his way, and it was night. A lost man in the night of sin. There are many like that we can pray for.

2. He came to the other man for help. God will direct some lost one to our light if it shines in the dark of the night.

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

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

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

2. The Holy Spirit is as necessary to maintain life in the child of God as bread is necessary to keep physical life. Note how Jesus teaches this in verses 11, 12.



3. The Holy Spirit is given to satisfy the normal hunger of the soul. He is satisfaction. There is no satisfaction without Him. A normal believer craves the Holy Ghost as a normal child craves food.

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

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

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

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

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

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

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

injury to the cause of Christ. God does not give some persons up as quickly as we do; neither does He lose patience with them as readily as we. He has invested much in the salvation of a soul, and desires to save it at all costs.

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

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

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

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

## SOME PREACHED SERMON OUTLINES

By BASIL W. MILLER

### The Latter Glory

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

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

1. **MAN CO-OPERATING WITH GOD.** God calls for the service of man—Livingstone and God mapped dark Africa—Finney and God stirred America and brought more than a million souls into the fountain of living waters. Man without God, however great his efforts, or powerful his influence, is without divine glory. Man with God, laboring in lines of service indicated by the divine will, will achieve a surpassing glory. God and you—a clerk in the shop, a mechanic in the factory, a preacher in the pulpit, a mother in the home—will bring glory to humanity, the touch of the divine.

2. **MEN WITH BROKEN HEARTS.** Broken hearts indicative of the power to weep with the downcast, to touch the sinner, to give a light when all else fails. Broken hearted men are mellow, sympathetic, filled with divine love. Their hands reach those outstretched for aid. Their eyes sparkle with a holy luster for the hungry souls. This is the call of the world today—for men who can weep as did Christ with the sinner, for Christians who can dare to go even to the outcasts of the slums, or to the rulers of the nations, with the power of God in their lives. This will bring the surpassing glory, the prosperity of God, revivals, seeking souls, hungry hearts.

3. **A FAITHFUL FEW TO WHOM GOD CAN TALK.** Elijah alone with God, listening to the divine voice, John in the wilderness communing with the Father, Paul in Arabia alone tuning the heart-strings to the messages of God, Jonathan Edwards

in his study on his knees receiving a divine message—are worth more to the Church than multitudes of lukewarm followers. One on his knees in the secret place of communion will stir a Church to activity. One waiting on God to speak will fire an entire community with revival glory. God speaks to the small multitudes that they might act as His firebrands. Be one of these faithful souls, and the surpassing glory will be achieved for your soul, your church, yes, for the kingdom.

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

### Flood Gates of Divine Glory

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

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

1. **GATE OF UNDAUNTED FAITH.** Faith will achieve the impossible—faith will bring God and man together—faith will send that holy effluence, that divine afflatus, called unction, to the house of God. But this faith must be undaunted by years of no answers, by trials, by a seeming lack of

achievement—it must remain unmoved though unanswered, unchanging in face of the impossible. But it will bring the glorious splendor of God to the house of worship—the glory of prosperity, of seeking souls, and related finders of God.

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

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

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

#### Floodgates of Glory

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

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

sees the glory as it rushes in through the opened gates of:

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

2. THE GATE WITH PROSPECT TOWARD THE DAWN OF THE DAY. The night is on—the stars of hope have gone out—but the day will dawn—eternity will rush in. Let us then look toward eternity, dwell much in the heavens, have a vision filled with the Lord. Then we will live holier, seek better to serve the Master, forget the driveling affairs of time. A vision of the present may exclude a vision of eternity. Many times when one sees the possessions of time he fails to behold the beauty of the treasures laid up in the skies. There is then no glory—the gate through which the glory will rush in is closed. Open the door, lift the floodgates and let the glory break into the soul.

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

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

PITTSBURGH, PA.

## ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

### Jesus Wept

Dr. J. D. Jones, the eminent Welsh preacher, gives this interesting exegesis of the original Greek words for the verb "to weep:" "The word which the evangelist uses for the weeping of Jesus is not the same word as he used for the weeping of Mary and the Jews in verse 33 (of the 11th chapter of John's Gospel). The verb he used to describe the weeping of Mary is the word *klaio*, the verb he uses to describe the weeping of Jesus is the verb *dakruo*. Now, the difference between the two verbs is something like this: *klaio* suggests loud and convulsive lamentation, sobbing, and wailing; *dakruo* suggests the silent shedding of tears. Mary *wailed*. But of Jesus, the evangelist only says that *tears fell from Him*. The weeping of Jesus, Godet says, is the expression of a calm and gentle sorrow.

"There is a passage in the Gospel in which the word *klaio* is applied to Jesus. 'When he beheld the city, he wept over it.' It was a vehement emotion He displayed on that occasion. He sobbed aloud over Jerusalem. But He only 'shed tears' at the grave of Lazarus. Now, I think there is a point to be noticed here. What made Him sob and wail over Jerusalem was its *obduracy* and its sin. What brought the tears to His eyes at Bethany was His sympathy with Mary. From which I gather this, that sorrow and loss are not half so terrible in the eyes of Christ as sin. His eyes fill with tears in sympathy with the sufferer, but He 'walls' over the sinner." Might it not also be said that at the grave of Lazarus Christ had power to help, while in the presence of self-willed and stubborn sin, all the mercy of God in Christ is rendered of no avail? He could not save Jerusalem without Jerusalem's consent, and that consent was never forthcoming.

### He that Winneth Souls

Dwight L. Moody tells this incident which was a turning point in his career:

I never lost sight of Jesus Christ since the first night I met Him in the store in Boston. But for years I was only a nominal Christian, really believing that I could not work for God. No one had ever asked me to do anything.

I went to Chicago, I hired five pews in a church, and used to go out on the street and pick up young men and fill those pews. I never spoke to

those young men about their souls; that was the work of the elders, I thought. After working for some time like that, I started a mission Sabbath school. I thought numbers were everything, so I worked for numbers. When the attendance ran below one hundred, it troubled me; and when it ran to twelve or fifteen hundred, I was elated. Still none were converted; there was no harvest. Then God opened my eyes.

There was a class of young ladies in the school who were, without exception, the most frivolous set of girls I ever met. One Sunday the teacher was ill, and I took that class. They laughed in my face, and I felt like opening the door and telling them all to get out and never come back. That week the teacher of the class came into the place where I worked. He was pale and looked very ill. "What is the trouble?" I asked. "I have had another hemorrhage of my lungs. The doctor says I cannot live on Lake Michigan, so I am going to New York state. I suppose I am going home to die."

He seemed greatly troubled, and when I asked him the reason, he replied, "Well, I have never led any of my class to Christ. I really believe I have done the girls more harm than good." I had never heard anyone talk like that before, and it set me thinking. After a while I said, "Suppose you go and tell them how you feel. I will go with you in a carriage, if you want to go." He consented, and we started out together. It was one of the best journeys I ever had on earth. We went to the house of one of the girls, called for her, and the teacher talked to her about her soul. There was no laughing then! Tears stood in her eyes before long. After he had explained the way of life, he suggested that we have prayer. He asked me to pray. True, I had never done such a thing in my life as to pray God to convert a young lady there and then. But we prayed, and God answered our prayer. We went to other houses. He would go upstairs and be all out of breath, he would tell the girls what he had come for. It wasn't long before they broke down, and sought salvation.

When his strength gave out, I took him back to his lodgings. The next day we went out again. At the end of ten days he came to the store with his face literally shining. "Mr. Moody," he said, "the last one of my class has yielded herself to Christ." I tell you we had a time of rejoicing. He had to leave the next night, so I called his

class together that night for a prayermeeting, and there God kindled a fire in my soul that has never gone out. The height of my ambition had been to be a successful merchant, and, if I had known that meeting was going to take that ambition out of me, I might not have gone. But how many times I have thanked God since for that meeting! The dying teacher sat in the midst of his class, and talked with them, and read the fourteenth chapter of John. We tried to sing, "Blest be the tie that binds," after which we knelt down to pray. I was just rising from my knees, when one of the class began to pray for her dying teacher. Another prayed, and another, and before we rose, the whole class had prayed. As I went out I said to myself, "O God, let me die rather than lose the blessing I have received tonight!"

The next morning I went to the depot to say good-by to that teacher. Just before the train started one of the class came, and before long, without any prearrangement, they were all there. What a meeting that was! We tried to sing, but we broke down. The last we saw of that dying teacher, he was standing on the platform of the car, his finger pointing upward, telling that class to meet him in heaven. I didn't know what this was going to cost me. I was disqualified for business; it had become distasteful to me. I had got a taste of another world, cated no more for making money. For some days after the great struggle of my life took place. Should I give up business and give myself to Christian work, or should I not? I have never regretted my choice. Oh, the luxury of leading someone out of the darkness of this world into the glorious light and liberty of the gospel.

#### The Absences of the Lord

"Let us not repine at the absences of our Lord. There is a picture in one of the foreign galleries entitled 'Cloudland.' It hangs at the end of a long gallery, and at first sight it looks like a bod- ing, menacing, threatening sky. But as you come near, the clouds resolve themselves into an in- numerable company of little angel faces. Which is a parable. The dark cloud is God's angels. The seeming absences may be a blessing. 'I am glad for your sakes that I was not there, to the intent ye may believe.'"—J. D. JONES, D. D.

"And sitting down they watched Him there,  
The soldiers did.  
There, while they played with dice,

He made His sacrifice,  
And died upon the cross to rid  
God's world of sin.  
He was a gambler, too,  
My Christ,  
He took His life and threw  
It for a world redeemed.  
And e'er His agony was done,  
Before the westerling sun went down,  
Crowning that day with its crimson crown,  
He knew  
That He had won."

—G. A. STUDDERT KENNEDY.

#### Prophetic Power

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

#### Living in a Fog

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

Just what lies ahead is not difficult to picture—inevitable crash. His "old crate" will be "wiped out," unless—unless someone can get a warning to him in time.—J. M. RAMSEY in *The Expositor*.

"It is a great hour when a surgeon holds a scalpel, at the end of which is life or death for the patient. It is a greater hour when a lawyer faces

a jury, with the conviction that if he makes a mistake an innocent man will hang and a family be disgraced forever. But the greatest hour any human being ever faces is the hour when he stands as God's representative before a man hastening to his condemnation and commissioned to offer him a pardon that is to last for the eternities."—C. L. GOODELL.

## PRACTICAL

### PREACHER'S VOICE AND DELIVERY

By PROF. W. W. MYERS

NUMBER TWO

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

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

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

One of my college professors said to us one day, "I had Browning's poetry spoiled for me by a former teacher. You could not hire me to read his poetry today, for when I read it I do not see the beauties of Browning, but I see a big, overbearing, red-nosed, German professor with a terrible voice." What if the preacher should cause someone to fail to see the beauties of holiness because of his disagreeable voice! Another professor tried to teach the beauties of French and German, but he developed in his students a hatred for these subjects because of his harsh, sarcastic voice. What if the preacher should cause someone to develop a hatred for salvation because of his harsh, sarcastic voice!

Someone may say, "You are putting this too strong. If God has called a man to preach He will take care of his voice." One might as well argue that because he has given his *body* to the Lord it is not necessary for him to take a bath or take any care of his body for God will take care of it. God does care for us, and He will take care of our bodies and of our voices; but He must have our co-operation. He has given us a mind and expects us to use it. He has given us certain laws of vocal expression. He expects us to discover these laws and follow them. If we, who are preachers, would have some of our sermons recorded on a phonograph record and sit back and listen to them we would make some startling discoveries.

Although the subject of vocal training is very important, yet the student must be careful in his choice of teachers and methods. "There are few subjects," says Dr. Fillebrown, "on which a greater variety of opinion exists than on that of voice culture, and few upon which so many volumes have been written." He further states that by the use of wrong methods much damage may be done. "Jenny Lind's perfect vocal organs were quite disabled at twelve years of age by wrong methods, and they recovered only after a protracted season of rest. As a consequence her beautiful voice began to fail long before her splendid physique, and long before her years demanded. Singers taught in nature's way should be able to sing so long as strength lasts, and, like Adelaide Phillips, Carl Formes, and Sim Reeves, sing their sweetest songs in the declining years of life. Martel, at seventy years of age, had a full rich voice." Someone may say, "How am I to know whether or not I am using the right method?" The best advice I can give you here is that you follow the methods of the masters, and keep in touch with the best authorities on the recent discoveries in the field of speech. It would be impossible in this series to give an adequate survey of these discoveries. All that can be done here is to discuss some of the fundamentals of voice training and give a few exercises which will prove beneficial to those who are willing to pay the price of a few minutes' practice daily.

One of the first things to consider in vocal training is the correct method of breathing. No amount of training can develop proper tones if the breathing is wrong. One very prominent teacher has said that breathing was about ninety per cent

of it. While this statement is too strong yet it shows the importance that some teachers attach to breathing. Another has said, "For the singer or speaker, the correct use of the breathing apparatus determines the question of success or failure; for without mastery of the motive power all else is unavailing."

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

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

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

from a competent teacher in order to assure one of a right start.

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

Before beginning the exercises observe the following suggestions:

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

#### EXERCISE I

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

It should be the same, but it may be a little more difficult to obtain.

While these exercises may be taken in bed at first, the student should learn to take them standing in an easy poise. If the student should become dizzy while taking these exercises, do not become alarmed. This is the result of an over supply of oxygen, and can be remedied by a few minutes' rest.

#### EXERCISE II

Inhale as in Exercise I. Hold the breath three or four seconds, and then expel vigorously in one breath through the wide open mouth.

#### EXERCISE III

Sip the air through a tiny opening of the lips very slowly. Hold three or four seconds and expel through the wide open mouth as in Exercise II.

#### EXERCISE IV

Inhale as in Exercise I. Hold the breath a few seconds and then exhale slowly and evenly. Do not control the expiration with the muscles of the throat. Let the throat be relaxed and open.

#### EXERCISE V

Inhale through the nostrils rapidly, deeply and forcefully. Hold a few seconds and exhale slowly and evenly. Always remember that speaking is control of breath in exit.

The above exercises will undoubtedly prove beneficial to those who will spend twenty to thirty minutes daily in practice. Remember it is the practice that brings the beneficial results. Day after day; week after week; month after month; PRACTICE, PRACTICE, PRACTICE.

### HERE AND THERE AMONG BOOKS

By P. H. LUNN

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



time is being directed to it. The 692 pages offer the following material for each week of the year: A complete outline of service, Scripture lesson, hymns, prayer and sermon for the morning worship; a sermon or story to tell the children; a sermon for the evening service; a collection of texts and themes besides the complete sermon; a large selection of choice illustrations; a number of appropriate and seasonable poetry; an exposition of the Sunday school lesson; an outlined address for prayer-meeting; suggestive bulletin board slogans. There is only one possible objection to this book that I can conceive of and that is the fact that it offers such a complete outline of the preacher's program that a none too energetic pastor might be tempted to rely upon it rather than develop his own initiative and work out at least some original ideas.

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

We question whether any form of reading is as conducive to self-examination, noble aspirations and progress in spiritual life as the biographies of godly men and women. For that matter, familiarity with the lives of men and women who have contributed in any manner to the welfare of the world is not only an education in itself but a means of uplift and a source of high ideals. William L. Duren has given to the world a biography entitled *FRANCIS ASBURY* (Macmillan, \$3.00) which is an outstanding book. Instead of being arranged as a chronological record of Asbury's life, various phases of his life and ministry are presented in different chapters; for instance, after the usual data as to parentage and early childhood we find such chapters as Interest in Social Questions, Interest in Education, Asbury's Devotional Life, Theological Position, Asbury's Individuality, As a Preacher, etc. The readers of this magazine will be especially interested in the chapter, "As a Preacher," in which we are given some intimate glimpses with comments by the biographer that are thought stimulating, to say the least. We were pleased to find that the author took cognizance of the importance of Asbury's devotional life and devotes a full chapter to it.

**THEMES FOR VITAL PREACHING** by Betz and Krutzky (Doubleday-Doran, \$2.00) didn't quite measure up to the expectations to which the title gave rise. With the outlines themselves we find no fault, in fact they are above the average, but following as they do, the church calendar, a thing which we are unaccustomed to, they give the impression of being unusually formal and cold. All of which, we suppose proves that we are creatures of habit and accept with reluctance anything that lures from the beaten path of custom. In all there are one hundred outlines and five hundred texts and themes. The compilers are both ministers in the Lutheran denomination which accounts for the arrangement of the book. Perhaps, as well, it accounts for the high type of these outlines and the scholarship that they reveal. Our Lutheran brethren are by no means below the average as students and sermonizers.

Everyone who reads to amount to anything at all has been disappointed on picking up a book with an alluring title to find that the contents did not fulfill expectations. Occasionally one picks up a volume of which the opposite is true. *Commonplace* title, a bit of quickening of interest on scanning over the table of contents, a glow of satisfaction as you start down the first page and then page after page of sheer delight, lasting as long as exigencies may dictate. The latter situation obtained with regard to *DEEDS DONE FOR CHRIST* by James Marchant (Harper, \$2.50). The book is a veritable cyclopedia of Christian martyrdom and heroism; an "Acts of the Followers of Christ." Three hundred and thirty-five pages, not recounting the deeds of a few outstanding, world-famed characters but giving brief, interesting, right-to-the-point annals of the lives of scores of men and women whose greatness only the "great day" itself will reveal. The familiar heroes of the cross, Polycarp, Carey, Livingstone, Grenfell, are not overlooked but there are many others of whom the world scarcely has heard and of whom it is quite unworthy. The arrangement of the book is the feature that makes it of especial interest to preachers—that and its scope. First, it presents the martyrs under three divisions, Early Fathers, Women Martyrs, British Stalwarts. Then Homeland Heroes of the Faith, including such illustrious names as Robert Raikes of Sunday school fame, Thomas Chalmers, Mrs. Josephine Butler waging war on social evil, John Howard taking up the crusade

against unspeakable conditions in prisons. Chapter three—Heroes in Fields Afar where we meet Henry Martyn, Carey, Hudson Taylor, Dr. Baedeker the Wesley of Russia, Sadhu Sundar Singh, Livingstone, Mackay, Grenfell, John G. Paton, James Chalmers and a number of others not so familiar but doubtless fully as courageous and faithful. In chapter four (we are glad this wasn't left out) we are introduced to some heroines of the mission field—Ann Judson, Mary Slessor, etc. And in chapter five those who have sown for others to reap—Triumphs of the Translators. Not a popular priced book but the material contained precludes a less expensive volume—335 pages and set in small type at that. This is one book that is not going to be reviewed and then tossed aside or with gracious gesture handed to a friend. It is destined to a place on this reviewer's bookshelves. It is an outstanding book among the many.

#### T. DE WITT TALMAGE ON PREACHING

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

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

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

It is a capital thing to clean house once a year. If you can't do men good in church, preach them out of it. I cleaned out fifteen families by one sermon in Philadelphia. The most dangerous thing in the world for a minister of the gospel is to get bad men close around him.

2. *Tact.* A young minister came to an old minister and told him how discouraged he was, for he had been preaching and preaching away,

and still the people did not repent. "Oh," said the old minister, "you don't know how to fish. When a man goes to catch fish he takes a fine line and a small hook, puts on a fly, and drops it gently into the stream. But you take a weaver's beam and tie a cart rope to it, and attach a pot-hook, and bait it with a snapping turtle, and splash it into the stream, and then tell them to bite or be damned!"

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

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

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

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

The ministry has its trials, but it has its great joys. My ministry is to me one long rapture.

I believe I would have been dead in any other work before now. It's healthful. Young man, trust in God and do right.

### NO "DEAD-LINE" FOR ME UNTIL I'M DEAD

(A Plea for Christian Service Until the End of Life)

By A. W. ORWIG

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

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

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

If a man has lost inclination for helpful mental pursuits, or has grown cold in his love for God

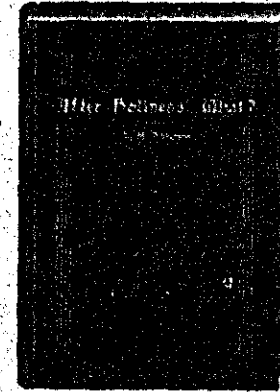
and lost souls, or is possessed of a mercenary spirit, the sooner he relinquishes the high and holy calling of the gospel ministry the better for the people. Perhaps God has already said to him, "Thou mayest be no longer steward," but he clings to his post for selfish reasons—because he is a "hireling."

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

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

## After Holiness, What?

By T. M. Anderson



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

From the Introduction by Dr. E. P. Ellyson.

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

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

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