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By Rev. Joseph E. Exell

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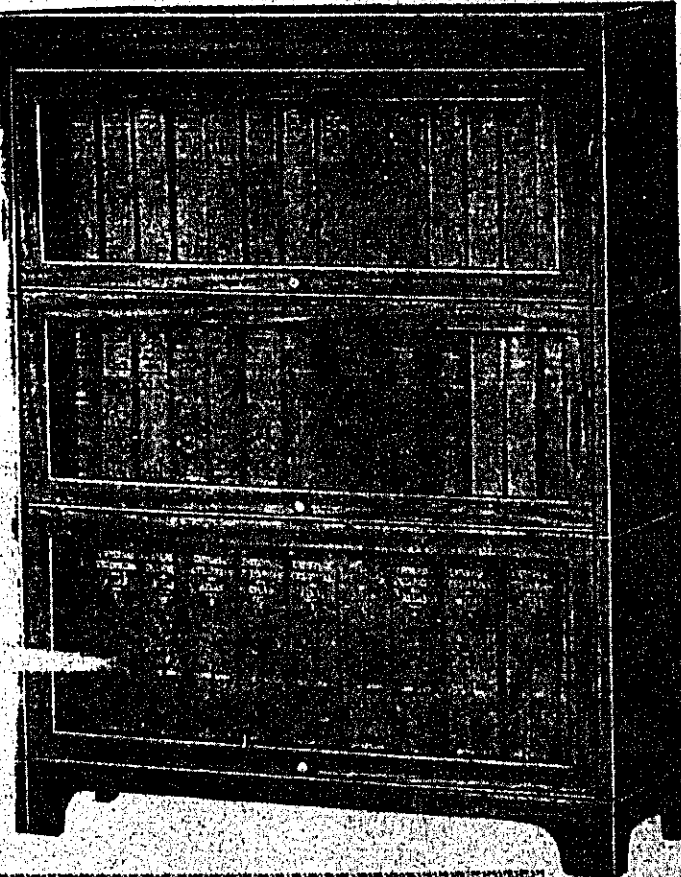
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The Preacher's Magazine

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NOVEMBER, 1929

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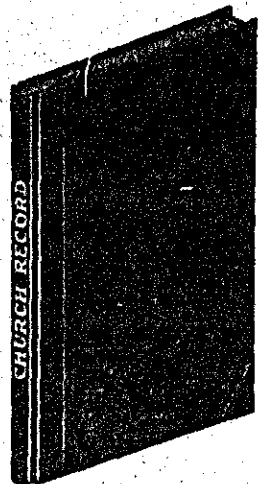


REV. J. B. CHAPMAN, D. D.

A change in the form of cover used for the Preacher's Magazine will necessitate discontinuing the pictures of preachers, missionaries and hymn-writers which we have been featuring since this periodical was launched. In closing this series we thought it would be fitting to use the cut of the editor whose efforts have been responsible for the popularity which this little magazine has enjoyed. So without consulting his wishes we take pleasure in showing the likeness of Dr. J. B. Chapman, General Superintendent of the Church of the Nazarene.
—PUBLISHERS.

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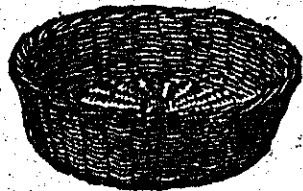
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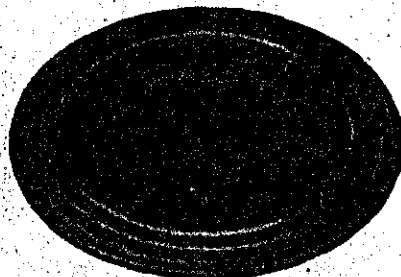
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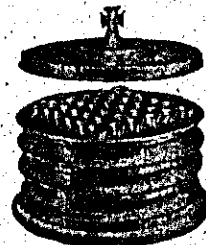


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The Preacher's Magazine

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

J. B. Chapman, Editor

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THE CHRISTIAN LEADER

By THE EDITOR

BECAUSE great men are and always have been so scarce, it has been necessary to substitute authority, and authority has resulted in men's becoming great by accident, and in other cases it has furnished a screen for the littleness of men who never grew up.

But the more democratic an organization, movement or age, the higher the type of leadership required; for there is no way to build or maintain an efficient program without leaders, and when there are no robes of pretense or authority to cover, the leader must be a leader indeed.

We are living now in a democratic age of the state, home and church, and the leader who is no leader has less chance to succeed now than formerly, while the true leader is as much needed and as truly followed now as before. But even goodness is not much scarcer than greatness, and a dearth of leaders always means the curtailing or weakening of the program.

There must be a capacity for leadership in every man whom God calls to the ministry; for God would no more call one who did not have this capacity than He would call a man to be a blacksmith who possesses no right arm. But natural capacities, as well as supernatural graces, are capable of discovery, development and increase. It would seem, therefore, that there might be profit in the study of the qualities of leadership as they relate to the preacher of the gospel.

Glenn Frank quotes S. Mehedintzi, the Roumanian scholar, as saying that the four qualities in the making of a statesman are: (1) capacity to think impersonally; (2) capacity to fit the idea to the need; (3) capacity to fit the man to the moment; and (4) capacity to feel deeply about fundamental things. And it seems to me that this a good outline for the study of leadership qualities in any sphere and calling of life, and especially with reference to the preacher's life and calling.

In the first place, the more fully the preacher becomes identified with his task, the better work he will do and the happier he will be in his work. The preacher who builds about himself personally is a menace to the work and the target of every shaft of criticism and flattery. Such a preacher will be sensitive, prejudiced, lop-sided, over-burdened, and the victim of friendships and enmities, and will be always in the act of becoming a liability. People trained under him will be provincial, unable to adjust so as to work under new leadership, pale, censorious, dependent and heady; for followers imperceptibly take on the spirit and tone of their leader.

The preacher is an "ambassador," which means that he does not do his own deeds or represent his own, personal cause. He is so identified with the cause he serves that its failure alone is his grief and its success his joy. He is not sensible of personal insults, for he does not magnify his own importance. He is not jealous or envious of a more successful laborer, for he knows the harvest is all the property of the same Lord. When this preacher comes to a church he does not attempt to immediately revolutionize it, and when he leaves he does not anathematize it. He can believe that a prophet was along this way once before and he will not be surprised to hear that God has continued to bless the work when he has passed on to other fields of labor. He will not suffer himself to become the rallying point for personal friends, and no man who loves God and tries to promote His kingdom can be accounted his enemy. To him, friends are just the friends of God and His cause, while enemies are just opposers of God and His work. The preacher thinks of himself in impersonal terms and rejoices that Christ is preached, even though affliction

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

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

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

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

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

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

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

A LETTER FROM THE EDITOR

DEAR SUBSCRIBER:

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

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

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

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

In His service,

THE EDITOR.

DOCTRINAL

HISTORICAL STUDIES IN CHRISTIAN DOGMAS

By BASIL W. MILLER

IV. LUTHER'S CONTRIBUTION TO EVANGELICAL SOTERIOLOGY

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

1. *Luther's doctrinal views before the Reformation.* Luther was the wonder-worker of modern times. He was thoroughly trained in scholastic theology, having imbibed the theological ideas of this system, which had much to do with his later evangelical activities. For his early life, he learned to look upon evangelical repentance as a substitute for the observance of the Catholic sacrament of repentance. His earlier doctrinal views were not greatly different from his later ones. After his conversion when the voice spake

that "the just shall live by faith" but little change was made.

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

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

(1) The necessity of repentance was avowed. (2) The essence of this repentance consists in contrition, *contritio*. This is secured by a contemplation of righteousness, which begets in the heart a positive desire to perform good works. He recognized the impossibility of confessing all mortal sins. On the side of this repentance stands faith, as the efficacious agent. (3) Original sin is bondage of the human will, which divine grace alone is able to free. (4) Christian faith has for its object the revelations of God in the words and life of Christ, which constitute the heart of the gospel. When God through the gos-

(4)

pel and accompanied by the power of the Holy Spirit, reveals to men his love in Christ—to refer again to Seeberg—then faith arises. This saving, or trustful faith, awakened through the revelation of Christ, is the beginning of the new life. He says, "Now the divine birth is nothing else than faith." Faith "renews men." When this faith, a work of God in the heart, the beginning of the new life, is aroused, there attends also upon it feeling, assurance, and experience. These are concomitants of saving faith. (5) Resulting from this saving faith are good works.

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

3. *The place of this doctrine in future theology.* Luther as the fountain source of the Reformation wrote, through his influence, into every future creed of the evangelical denominations, the necessity of regeneration through faith in Christ. The Reformers, Calvin, Zwingle, Melancthon, Erasmus, *et al.*, accepted the Augustinian anthropology, Anselm's theory of the atonement (if not *in toto*, at least largely) and Luther's soteriology as to justification by faith. The Heidelberg Confession, the Thirty-nine Articles, the Westminster Confession, and Arminian theologians, accepted it. When that youthful theologian of the Reformation, Melancthon—writing at 24 years of age—prepared his *Loci Communes* or *Loci Theologici, Theological Common-Places*, he put therein this doctrine. Later in the Augsburg Confession this doctrine was given official shape and symbolical authority for the Lutheran church. Schaff writes of him, "Melancthon never surrendered the doctrine of justification by faith." (*Op. cit.* V. 6. 368ff.) Basic to Calvin's *Institutes*—written when he was between twenty-three and twenty-seven years old—was this doctrine of justification. In all the various breaking-ups of the Reformation into the several denominations, the Lutheran, the Reformed, the Anglican, etc., each one as the needle to the pole remained true to this characteristic doctrine, which gave birth to the Reformation.

V. THE THEOLOGY OF CALVIN

We cannot say of Calvin, as of the other

theologians studied in this chapter, that he formulated a new doctrine for the Church, or that he essentially added to the dogmas thus far discovered in the theology of Christendom until his time. He did not as Athanasius give us a new conception of Christology, nor as Augustine, a new dogma for anthropology, nor as Anselm, a new statement of that atonement, nor even as Luther did he discover, or burnish an old truth, that of justification by faith. "As a dogmatician," writes Seeberg, "he furnished no new ideas, but he with most delicate sense of perception arranged the dogmatic ideas at hand in accordance with their essential character and their historical development" (*Op. cit.* V. 2, p. 398.)

As to the influence of Calvin upon future theology, Schaff testified, "Calvin is still a living force in theology as much as Augustine and Thomas Aquinas. No dogmatician can ignore his *Institutes* any more than an exegete can ignore his *Commentaries*. Calvinism is imbedded in several confessions of the Reformed church, and dominates, with more or less rigor, the spirit of a large section of Protestant Christendom. Calvinism is not the name of a church, but it is the name of a theological school in the Reformed churches" (*Op. cit.* V. 7, p. 538.)

1. *Calvin's clarification of Augustine's predestination and election.* In theology proper and in Christology Calvin's system agrees with the ecumenical or fundamental creeds, and with Augustinianism in anthropology and soteriology, as well as with Anselm's statement of the atonement in its broad outlines. With Luther he is in general agreement as to justification by faith. He held to the full authority, *plena autoritas*, of the Bible, being composed under the dictation of the Holy Spirit, *dictante spiritu sancto*. With Luther he affirms the assurance of faith, the *certitudo salutis*. Grace alone, he asserts, saves us. For him the atonement appeases the wrath of the Father, *ad placandum iram dei*. It is not in his new avowals that his greatness as a theologian lies. But it is in his clarification of the Augustinian doctrines of election, predestination, and divine sovereignty.

Throughout his system, as is the case with Augustine, he is in direct opposition to Pelagianism and Semi-Pelagianism. To both God is everything. In Christology neither made any progress. Calvin quotes Augustine more fre-

(5)

quently than all other Church fathers, and usually with full approbation. As to the doctrine of the fall, total depravity, the slavery of the will, the sovereignty of saving grace, the famous bishop of Hippo and this pastor at Geneva are essentially agreed. The first enjoyed the pleasure of priority and originality, while the latter is clearer, more logical, and as Schaff says, by far superior as an exegete.

Both alike hold to the doctrine of the universal damnation of the race due to the fall: they destroy the foundations of human responsibility by teaching a stringent view of human slavery; the sovereignty of God they resolve into an arbitrary power; and they confine the saving grace of God to a particular class.

The eternal election of God was made the cornerstone of the Church by Calvin, while for Luther it was justification by faith. Calvin's doctrine of the election reads thus: "We call the eternal decree of God by which He has determined with Himself what He wishes to have come to pass concerning every man, predestination. For not all are created under the same condition, *condicio*, but to some eternal life is foreordained, and to some eternal damnation. Therefore, accordingly as anyone has been formed for one or the other end, we say that he has been predestinated to life or to death" (*Institutes*, p. 5.). To him predestination included everything which came to pass on earth, whether to good or to evil.

Augustine would not have gone so far as to include predestination to damnation or reprobation in his system of election. But to Calvin this is basic or essential. He writes that God has determined "what He would have to become of every individual of mankind." "Everyone is created for one or the other of these ends"—election to eternal life or damnation. He has determined "whom He would admit to salvation and whom He would condemn to destruction." (*Ibid.*, III, xxi. 5ff.)

2. Calvin's power fell in future theology. In dogmatics the influence of John Calvin is possibly felt more than any man since his time. In the great division of theological systems, Calvinism stands in opposition to Arminianism. Whether it be the high, or strict, or the more moderate Calvinism, still it is in disagreement with Arminianism. This shall be discussed at length when we come to the study of the history of soteriology, and these differences shall be pointed out. Call the roll of the great theologians since the

day of Calvin and many of the mightiest stand arrayed on his side. Turretine, Hodge, Shedd, Strong, are staunch Calvinists, opposed to whom are Arminius, Watson, Wakefield, Miley, Ralston, Sheldon. Into the great creeds and confessions this power has gone. The Belgic Confession (1561), the Scotch Confession (1560), the Lambert Articles (1595), the Canons of Dort (1919), the Westminster Confession and Larger Catechism (1647) and the Helvetic Consensus Formula (1647) endorse Calvinism strictly. While in a milder form the Heidelberg Catechism (1563), and the Anglican Articles (1571) indorse the positive side of the free election of believers, and are silent concerning the decrees of reprobation.

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

VI. WESLEY'S PLACE IN DOCTRINAL HISTORY

We have not space to enter into a discussion of the evangelical movement started by Wesley, which culminated in the rise of the Methodist church. Our interest is only with the theology of Wesley. Suffice it to say that Wesley was conversant with the theologians of the past, with the mystical writers. His creed was that of Arminius, and herein lies his strength. At every turn he was in opposition to the Calvinistic doctrine of election, and its correlate of irresistible grace, and the limitation of the atonement. The Arminianism of Wesley was far different from that of the Dutch, where Socinianism and Pelagianism had modified it. But even Wesley cannot be said to have contributed the theology of Arminianism; for this had been formulated before his day.

1. Wesley's contribution to theology. The contributions of Wesley to theology are found along two or three lines. (1) Methodism has been defined by one as Arminianism on fire. To the dogmas of Arminius, based upon orthodox theology, Christology, and soteriology, he added an evangelistic fervor heretofore unknown. (2) He not only accepted Luther's doctrine of justification by faith—which was basic to all his preaching and writing—but he added the doctrine of the Holy Spirit, an indispensable agency in conversion and sanctification, which was never displaced or lowered in the Wesleyan creed. This thought of the influence of the Holy Spirit laid

the foundation for Wesley's idea of the witness of the Spirit, or divine assurance as a privilege attainable by all believers. The work of the Spirit had not heretofore been clearly defined. This Wesley did. (2) His third contribution to theology is discovered in his doctrine of Christian perfection, which is resultant from the incoming of the Spirit. Fisher in *His History of Christian Doctrine* brings out the thought that this is not a legal, but a Christian perfection. Quoting from Fisher, "It is a state where love to God and man reigns continuously, where there are no presumptuous sins, yet where there are still involuntary negligences and ignorances, transgressions of the perfect law, for which, therefore, forgiveness, through the atonement, is requisite" (*Ibid.*, p. 392).

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

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

Wesley set the theological pace for the Methodist church, until the beginning of the present century, when that denomination began denying the validity of his particular additions to theology. At the present time these doctrines can

be said to be fairly well held by the Evangelical church. Formerly it was basic to the theology of the United Brethren church. It is still a distinguishing tenet of the theology of the Wesleyan Methodists, the Primitive Methodists, the Free Methodists and other bodies directly or indirectly the offspring of the Methodist or Wesleyan movement, such as the Church of the Nazarene. To Wesley the centuries shall look back more as a church statesman, and builder, the founder of a denomination, than as a theologian or an exegete, though his *Notes on the New Testament* long remained standard among the Arminians. As Calvin, the father of modern exegesis, Schaff affirms, Wesley was not an exegete. But his influence aroused the capacities of some of the world's outstanding exegetes, such as Bengel, whose *Gnomon of the New Testament* blazed the trail for word studies in the Greek Testament, and Clarke in practical exegesis, and Alford, whose Greek Testament might be said to be one of the early forerunners of commentaries on the Greek Testament.

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

Bibliography

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

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Fisher, *History of Christian Doctrine*.

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Note: Refer to these works for each subject *in loco*.

THE SABBATH IN SCRIPTURE AND HISTORY

By HORACE G. COWAN

IX. The Sabbath After the Exile

VERY little is said concerning the Sabbath in the historical books of the Old Testament, during the periods of the kingdoms of Israel and Judah. That it was observed by the godly among the people (2 Kings 4:22, 23), that it held a prominent place in the priestly and Levitical ritual (1 Chron. 9:32; 23:31; 2 Chron. 2:4; 31:3), that it was the subject of prophetic instructions and warnings (Isa. 1:13; 56:2, 6; Jer. 17:21, 22, 24, 27), and that it was ruthlessly polluted by kings, priests and people, until the wrath of God was poured out upon the nation, and the people of Israel and Judah were carried captive into strange lands, where the feasts and the Sabbaths were unknown (2 Chron. 36:21; Neh. 13:18; Lam. 2:6; Hosea 2:11; Amos 8:5), is the brief record left by the sacred writers of those days.

The sources of information of the history of the Jews during and after the exile are mainly the books of Ezra, Nehemiah and Esther, the prophecies of Haggai, Zechariah and Malachi, and portions of the Apocrypha and Josephus. Modern histories based upon the materials found in the books named, covering the periods of the exile and the return to the land of Judea, are very numerous, and the diligent student of history will find much that is instructive and profitable in pursuing the fortunes of the Jews in their return to their fatherland, after having been in exile for seventy years.

The origin of the Sabbath may be traced to the creation, but that it had a new beginning at Sinai seems well established; and now after a suspension of the temple worship and of the administration of the Mosaic law for seventy years, another new beginning took place at Jerusalem, the impulse of which is still felt after twenty-five centuries.

The exile and the return were periods of change, of loss and compensation. In the first place, the Jews lost their kingdom, and were no longer ruled by the house of David. The king of Babylon was their ruler for the greater part of the seventy years, and was succeeded by Cyrus of Persia, who gave the Jews permission to return to Judea. Under the comparatively mild reign of the Persian monarchs the Jewish state was re-established in its native land, as a dependency of

the Persian empire, until it was succeeded by the Macedonian empire of Alexander the Great, who in turn was followed by the Greco-Syrian and Egyptian kingdoms which after his death were formed out of portions of his domain: These in turn were displaced by the Romans, under whose conquering power Jerusalem was destroyed and the Jews were scattered among the nations of the earth. And since A. D. 70 Jerusalem has been "trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

The temple, the priestly service and the sacrifices were lost to the Jews during the captivity, but were restored after the return of the exiles to Jerusalem, and flourished for some hundreds of years, until the final overthrow of the Jews by the Romans. Idolatry, the cause both of the backsliding of the Hebrews and of the visitation upon them of the wrath of God in their exile to foreign lands, was not brought back with them from Babylon, and hence forth the Jews stood as the worshipers of one God in the midst of a world almost wholly given to the worship of idols.

One of the most important and far-reaching changes affecting the Jews in their exile was the loss of the old Hebrew language, and the substitution therefor of the Chaldee, Aramaean or Aramaic tongue of their Babylonian conquerors. It was the policy of Nebuchadnezzar to thoroughly Babylonianize the various peoples which he transported from their native lands to Babylon, of which the Jews were one, and they were scattered among the native inhabitants in such a way as that the language of the country was necessarily used in their intercourse with the Babylonian people, and their native speech being unused, except among themselves, was largely forgotten, and the younger generations which returned to Judea after the lapse of seventy years knew only the Aramaic tongue. This made two things necessary in their worship; first, interpreters who, when the old Hebrew Scriptures were read in their public assemblies, could "give the sense, and cause them to understand the reading," second, the translation of the Scriptures into the speech understood by the people. The first practice is continued to this day, when the Hebrew Scriptures are read in the synagogue worship of the Jews, and the second found expression in the Chaldee paraphrases of the sacred books of the Hebrews, and, later, in the Septuagint, the translation of the Old Testament into Greek.

Further changes which were gradually intro-

(8)

duced among the descendants of the returned exiles were the rise of a body of men who gave themselves to the study of the Scriptures and the making of copies thereof, and of making, gathering disseminating of rules for the regulation of conduct, based upon the Scriptures and the opinions and traditions of eminent teachers of bygone years; thus arose the scribes, of whom, perhaps, Ezra was the forerunner, and whose appeal to tradition as a controlling force in conduct and life was often made in the time of Christ; and the establishment of the synagogue as a place of worship, to which our Savior habitually resorted on the Sabbath, and which under the preaching of the apostle Paul became a focus for the spread of the gospel.

In the new organization of the Jewish system following the return from the exile, the Sabbath assumed a prominent place. We no longer hear of Sabbatic years and jubilees, though these may have been kept, but the Sabbath day was one which loomed large in the doctrine and life of the Jewish people. No longer was it desecrated by idolatrous rites, but covetousness and the commercial instinct which seem to be ingrained in present-day Jewish life and dealings, as well as in that of other peoples, found expressions even before the exile in the complaint of the prophet Amos against the Jews: "When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsify the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?" (Amos 8:5, 6). Nehemiah found this spirit and practice at Jerusalem, when administering the affairs of the Jews during the restoration, and took a stand which may well be imitated by other municipal or national rulers against the prevailing Sabbath desecration. He found "some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day. . . . There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto children of Judah, and in Jerusalem" (Neh. 13:15, 16). Nehemiah, as the governor, rebuked those men, and forbade their practice, calling their attention to the facts that their fathers had profaned the Sabbath, and that God had recompensed them by bringing great evil upon the peo-

ple and city; and they were inviting the same fate by their violation of the law of God. Nehemiah took stringent measures to prevent Sabbath desecration in the future, with the result that the merchants finally gave up the attempt to sell their wares on the day of rest, and "came they no more on the sabbath."

It was during the period after the exile that the sects or parties of the Pharisees and Sadducees arose and became numerous and influential at Jerusalem and in the Holy Land, and Rabbinism, or the traditions and doctrines of the rabbis and scribes became powerful factors in the formation of public sentiment and the influencing of life and conduct. The term, "a sabbath-day's journey," seems to have had its origin at this time, as there is no warrant for it in the Mosaic law; some rabbis, however, would find it on Exodus 16: 29, where the Israelites were forbidden to go out of their place on the seventh day to gather the manna. "Now, the Rabbis . . . insisted that when the Israelites were no longer in a camp, it held, in like manner, with respect to the city, out of which, of course, no one durst then go; but that as the space of 2000 ells (paces) around the city belonged thereto, consequently, if a person went only that distance from it, he did not go out of it; and his going thus far was lawful, and constituted what they termed a Sabbath-day's journey."—SIR J. D. MICHAELIS, in *Commentaries on the Laws of Moses*.

The inactivity of the Jews on the Sabbath became so well-known that their enemies took advantage of it in warfare. At the beginning of the Maccabean revolt, one thousand persons who had taken refuge in a cave, and were attacked by the enemy, refusing to defend themselves on the Sabbath were slain to the last individual, men, women and children. Seeing that the entire nation might thus be cut off, the Maccabees then resolved to defend themselves on the Sabbath but not to engage in offensive warfare. At the siege of Jerusalem by the Romans, Pompey noticed this disposition of the Jews, and employed the Sabbath in constructing works and in placing engines of war so that upon other days he would have the advantage of the Jews, as they would not venture from the city walls to attack him on the Sabbath, and by this means he succeeded in taking the city more easily and quickly than if the Jews had fought him on their sacred day.

Other features of Sabbath observances which

(9)

became prominent in the days of Christ and are recorded more or less at length in the New Testament, had their origins the post-exilic period, and were founded upon the traditions of the elders, that is, the teachings of the rabbis, who

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

DEVOTIONAL

GREAT PREACHERS I HAVE KNOWN

By A. M. HILLS

No. 8. T. DeWitt Talmage, D. D., LL. D.

FIND the following facts about Dr. Talmage: He was born in Bound Brook, N. J., January 7, 1832. He graduated from New York University, special diploma, 1853. Graduated from Theological Seminary of Dutch Reformed church, New Brunswick in 1856. He was pastor of Reformed church, Belleville, N. Y., and at Syracuse, New York from 1859-1862. Pastor in Philadelphia 1862-1869. In 1869 he was called to Central Presbyterian Church, Brooklyn, N. Y., where his world famous career began. There were gleams and germs of it long before. The church building would not contain his audiences. They built a tabernacle that accommodated two thousand. His church was afterward known as the Brooklyn Tabernacle. It was burned December 22, 1872, a few minutes after the Sunday audience had left. They built another that held thirty-seven hundred. Fourteen years after in 1889 this also burned. The church built another tabernacle into which could be crowded forty-six hundred, and he packed it to the doors. This third audience room, the best in New York City, burned in May, 1894. The church, discouraged by the loss of \$2,000,000, by fires, in twenty-four years, disbanded.

Dr. Talmage preached for a time in New York Academy of Music. He then became associate pastor of First Presbyterian church, Washington, D. C., with Dr. Sunderland, and then sole pastor, from 1895 to December 1899, when he retired from active ministry.

His influence was greatly increased by lecturing tours in America and England and by publishing sermons in book form, and through a syndicate of more than 3,000 newspapers, when it was esti-

mated that he was reaching an audience of thirty millions of people weekly, a thing unparalleled by any other preacher in all the Christian centuries. His sermons were also translated into a number of foreign languages.

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

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

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

(10)

come and pass, as all the others had, and they would be forever lost.

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

One writer sneers at his preaching thus: "His sermons were in popular vein, characterized by extravagant statements and fantastic figures of speech." I deny that his preaching was popular, in the sense of trying to please the popular carnal mind. No man was a mightier gladiator for truth and righteousness and against all sin, and as for his "extravagant statements and fantastic figures," "I wish I had been endowed by God with the power to command attention that he had. The multiplied millions to whom he ministered were not all fools! Nor were the editors of the 3,000 papers. It is more than probable that the man who wrote the sneer never drew an audience of a thousand in his life. We will give some specimens, and let the readers judge for themselves. But I will first say that the next time I went to hear Dr. Talmage he was preaching in his second tabernacle. It was so constructed that there was a continuous broad aisle clear around the gallery in which a thousand men could stand. And the thousand men were there and stood through a revival sermon solemn as a judgment day, and at the close three hundred remained to seek salvation. Of course it was "extravagant statements and fantastic figures of speech" that did all that! I think Shakespeare had some critics in mind when he wrote, "What fools these mortals be!"

And now for the specimens of Talmage's

(11)

preaching style. Here is one of his sermons on "The Three Crosses," prepared for the press by his own daughter, May.

"Just outside of Jerusalem is a swell of ground toward which a crowd is ascending; for it is the day of execution. What a mighty assemblage! The three persons to be executed are already there. Some of the spectators are vile of lip and bloated of cheek. Some look up with revenge, hardly able to keep their hands off the sufferers. Some tear their own hair in frenzy of grief. Some stand in silent horror. Some break out into uncontrollable weeping. Some clap their hands in delight that the offenders are to be punished at last. The soldiers with drawn swords drive back the mob, which presses hard. There is a fear that the proceedings may be interrupted.

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

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

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

"Look up into that disturbed countenance of the sufferer, and see what a ghastly thing it is to reject Christ. Behold in that awful face, in that pitiful look, in that unblest hour, the stings of the sinner's departure. What a plunge into darkness! Standing high on the cross on the top of the hill, so that all the world may look at him, he says, 'Here I go out of a miserable life into a wretched eternity. Listen to the crash of the fall, all ye 'agcs.' So Hobbs, dying after he had seventy years in which to prepare for eternity, said, 'Were I master of all the world, I would give it all to live one day longer.' Sir Francis Newport, hovering over the brink, cried out, 'Wretch that I am, whither shall I fly from this breast? What, will become of me? Oh, that I were to lie upon the fire that never is quenched a thousand years to purchase the favor of God and to be reconciled to Him again! Oh, eternity! Who can discover the abyss of eternity!' Who can paraphrase these words: *Forever and ever?* That right-hand cross, thousands have perished on it in the worst of agonies. For what is physical pain compared to remorse at the last that life has been wasted and only a fleeting moment stands between the soul and its everlasting overthrow?

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

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

will preach it; dying, I will pillow my head upon its consolations—Jesus the God!

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

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

"This left-hand cross is a repenting cross. As men who have been nearly drowned tell us that in one moment while they were under the water their whole life passed before them, so I suppose in one moment the dying malefactor thought over all his past life. He says, 'I am a guilty wretch; I deserve this! There is no need of blaspheming Christ, for He has done me no wrong, and yet I cannot die so. The tortures of my body are outdone, by the tortures of my soul. The past is a scene of misdoing. The present a crucifixion.' Turning to his companion in sorrow, the one on the middle cross, he cries, 'Lord, remember me when thou comest into thy kingdom. Only just remember me.'

"Likewise must we repent. We have all been guilty of the mightiest felony of the universe, for we have robbed God, robbed Him of our time, robbed Him of our services. Suppose you send a man west as an agent of your firm and every month you pay him his salary, and at the end of ten years you find out that he has been serving another firm but taking your salary; would you not at once condemn him as dishonest? God sent us into this world to serve Him. He has given us wages all the time. Yet how many of us have been serving another Master?

"When a man is convicted of treason he is brought out; a regiment surrounds him, and the command is given; 'Attention, company. Take aim! Fire!' And the man falls with a hundred bullets through his heart. There comes a time in a man's history when the Lord calls up the troop

of his iniquities, and at God's command they pour into him a concentrated volley of torture. You say, 'I don't feel myself to be a sinner.' That may be. Walk along by the cliffs and you see sunlight and flowers at the mouth of the cave; but take a torch and go in, and before you have gone far you see the flashing eye of a wild beast, or hear the hiss of a serpent. So the heart seems in the sunlight of worldliness; but as I wave the torch of God's truth, and go down into the deep cavern of the heart, alas! for the bristling horrors, and the rattling fangs. Have you ever noticed the climax in this passage of scripture: 'The heart is deceitful?' That seems enough. But the passage goes on further and says, 'The heart is deceitful above all things and desperately wicked.' If we could see the true condition of the unpardoned before God, what wringing of hands there would be. What a thousand voiced shrieks of supplication and despair! You are a sinner. I speak not to the person who sits next you, but you; you are a sinner. May the Lord Almighty by His grace help us to repent of our sins while repentance is possible.

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

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

"Forthwith the left hand cross became the abode of contentment. The pillow of the malefactor, soaked in blood, becomes like the crimson upholstery of a king's coach. When the body became still and the surgeons, feeling the pulse said one to another, 'He is dead,' the last mark of pain had gone from his face. Peace had smoothed his forehead. Peace closed his eyes. Peace closed his lips. Now you see why there were two transverse pieces on the cross, for it has become a ladder into the skies. That dying head is easy which has under it the promise, 'This day thou shalt be with me in paradise.'

"I have shown you the right-hand cross and the left-hand cross; now come to the middle cross,

and shake down apples of love. Uncover your head. You never saw so tender a scene as this. You may have seen father or mother die, or companion or child die, but never so affecting a scene as this. The railing thief looked from one way and only saw the right side, of Christ's face. The penitent thief looked from the other way and saw the left side of Christ's face. But in the full blaze of gospel light you see Christ's full face. It was a suffering cross. If the weapons of torture had only gone through the fatty portions of the body, the torture would not have been so great, but they went through the hands and feet and temples, the most sensitive portions. It was not only the spear that went into his side, but the sins of all the race—a thousand spears—plunge after plunge deeper and deeper and deeper, until the silence and composure that before characterized Him gave way to a groan through which rumbled the sorrows of time and the woes of eternity. Human hate had done its worst and hell had hurled its sharpest javeline, and devils had vented their hottest rage, when with every nerve of His body in torture, and every fiber of his heart in excruciation, He cried out, 'My God! My God! Why hast thou forsaken me?' It was a vicarious cross; the right-hand cross suffered for itself, the left-hand cross for itself; but the middle cross for you.

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

"Look to that middle cross, that your souls may live. I showed you the right-hand cross in order that you might see what an awful thing it is to be unbelieving. I showed you the left-hand cross that you might see what it is to repent. Now I show you the middle-cross that you may see what Christ has done to save your soul. Poets have sung its praise; sculptors have attempted to commemorate it in marble, Martyrs

have clung to it in fire, and Christians, dying quietly in their beds, have leaned their heads against it. This hour may all our souls embrace it, with an ecstasy of affection. Lay hold of that cross! Everything else will fail you, without a strong grip on that you perish. Put your hand on that and you are safe, though the world swing from beneath your feet.

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

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

Critics may sneer at that "fantastic" style; but no audience ever gathered in Christendom that

would not have been gripped and thrilled and searched by that sermon, as he delivered it.

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

"We hear a great deal in these days about the coming man, and the coming woman, and the coming time. Someone ought to tell us of the coming sermon. It is a simple fact which everybody knows that the sermon of today is not reaching the world. The sermon of today carries along with it the dead wood of all ages. Hundreds of years ago it was decided what a sermon ought to be, and it is the attempt of many theological seminaries to hew modern pulpit utterances into the same old proportions. . . . What is the matter? Some say religion is wearing out, when it is wearing in. Some say there never was an age when there were so many Christians, as in this age, our age. What is the matter then? It is simply because our sermon of today is not suited to the age. It is the canal boat in the age of locomotive and electric telegraph, automobiles, airplanes and radio. The sermon will have to be shaken out of the old grooves or it will not be heard and it will not be read. Before the world is converted the sermon will have to be converted. You might as well go into the modern Soudan or Gettysburg with bows and arrows instead of rifles and bombshells and parks of artillery as to expect to conquer this world for God by the old style of sermonology. Jonathan Edwards preached the sermons most adapted to the age in which he lived; but if those sermons were preached now they would divide an audience into two classes—those sound asleep, and those wanting to go home.

"But there is a coming sermon, where it will come from or who will preach it I cannot guess. It may be some young man now in a seminary, or in a cradle, or there may be coming some new baptism of the Holy Ghost on the churches so that some of us who now stand on the watch towers of Zion, waking to the realization of our present inefficiency, may preach it ourselves. That coming sermon may be fifty years off. Let us pray God that its arrival may be hastened.

"The coming sermon will be full of a living Christ. The world wants not a Christ standing at the head of a formal system of theology, but a Christ who means pardon and sympathy and

condolence and brotherhood and life and heaven. A poor man's Christ; an overworked man's Christ; an invalid's Christ; a farmer's Christ; a merchant's Christ; and an every-man's Christ. A symmetrical and fine worded system of theology is well enough for theological classes; but the human race wants help immediate and world-uplifting, and it would come through a sermon in which Christ shall walk right down into the immortal soul and take everlasting possession of it, filling it as full of light as is this noonday firmament.

"In the coming sermon of the Christian Church there will be illustrations that will bring to mind the ghastlier sacrifice of Him who, on the cross, fought our battles, and wept our griefs, and endured our struggles and died our death. . . . Oh, my friends, what the world wants is not a cold Christ, not an intellectual Christ, not a severely magisterial Christ; but a loving Christ, spreading out His arms of sympathy to press the whole world to His loving heart.

"The coming sermon will be a short sermon. Condensation is demanded by the age in which we live. In other days men got all their information from the pulpit; people would sit and listen two and a half hours to a religious discourse and 'seventeenthly' would still find them fresh. But what was a necessity then is a superfluity now. Congregations are full of knowledge from books, newspapers, magazines, from rapid and continuous intercommunication; and long disquisitions of what they know already will not be endured.

"Napoleon, in an address of seven minutes, thrilled his army and thrilled all Europe. Christ's Sermon on the Mount, the model sermon, was less than eighteen minutes long at ordinary rate of delivery. It is not electricity gathered into a thunderbolt and hurled; and it is not religious truth scattered over a vast reach of time, but truth projected in compact form that flashes light upon the soul and arouses indifference. When the coming sermon arrives, the sermon which is to arouse the world and startle the nations and usher in the kingdom, it will be a brief sermon.

"The coming sermon will be a popular sermon. There are those who in these times speak of a popular sermon as if there must be something wrong about it. As these critics are full themselves, the world gets the impression that a sermon is good in proportion as it is stupid. Christ was the most popular preacher the world ever

saw. He never preached anywhere without making a sensation. People rushed out into the wilderness to hear Him, reckless of their physical necessities. So great was their anxiety to hear Christ that, taking no food with them, they would have fainted and starved had not Christ performed a miracle and fed them. Why did so many people take the truth at Christ's hands. Because they understood it. He illustrated His subjects by a hen and chickens, by a bushel measure, by an handful of salt, by a bird's flight, and by a lily's aroma. All the people knew what He meant and flocked to hear him. The coming sermon will be made on the divine model—plain, practical, unique, earnest, comprehensive of all the woes, wants, sins, sorrows and necessities of the audience.

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

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

"The coming sermon will be delivered in the fresh and spirited language then in use. Why should we put our thoughts for pulpit addresses in modes of expression belonging to other times? As well adopt for our day the cocked hat and the knee-breeches and hair queue, common in 1776. What right have we to shut up ourselves to a few hundred words of utterance, when out

of the one hundred and fourteen thousand words of our language we might make an entertaining and arousing selection? What we, the preachers of the gospel, need most today is first *more Holy Ghost power*, and next an enlarged and *enriched and regenerated vocabulary*. But there will be no lack of the sermon of which I speak. It will not be in the vocabulary of the eighteenth or nineteenth century, but of the time in which it will be delivered."

It is interesting to hear so great a master of assemblies discuss so frankly the imperfections of present day sermons. Let those who are beginning their ministry make full use of his hints and suggestions; for there is much truth in what he said. And notice carefully that the first need of modern preachers that he named was "more

Holy Ghost power." That was what Finney always said to the very end of his life.

I have read that toward the end of Phoebe Palmer's life, Dr. Talmage attended one of her famous holiness meetings and went forward and sought the baptism with the Holy Spirit, and publicly confessed at the time that he was conscious of that need in his life. He never professed to have obtained the blessing, and when his life-work was closing, I am told he said he once read that a lecture bureau, offered him \$500 a night for a year of his time, which offer he declined. At that very time his income from preaching, lectures, books and newspaper work was \$200,000. a year. Oh, if he and Spurgeon and Beecher had only had the Holy Spirit power which rested upon John Wesley and Finney how different might have been the condition of the Christian world!

EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER

New Standards of Righteousness

New Interpretation of the Law of Murder

(Matt. 5:21-26)

IN CONCLUDING the discussion of the permanence of the law, Jesus had exhorted His hearers, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." This was a general observation and did not dwell upon any particular phases of righteousness. In the remaining part of the chapter, we have some of the outstanding points brought out wherein the new righteousness exceeds the old, and first among these is a new interpretation of the law of murder.

In analyzing the points of distinction between murder as conceived under the Old Testament dispensation and as specified in the New, we have the commandment as originally given quoted. In this case it is the first one in the second half of the decalogue which, as a whole, deals with man's relation to man. Pre-eminent in human relations

stands the exhortation, "Thou shalt not kill." The legislation of the Old Testament along this line is one of the outstanding features of its legal system and has laid down fundamental differentiations still observed. Herein we have a distinction drawn between murder and manslaughter. Moreover another distinction was brought out and that was between these two crimes already mentioned and the accidental murder. For the one who had slain his neighbor unwittingly, without any hatred in his heart aforetime or rising of passion at the time, but by some pure accident, there was provided protection in the cities of refuge. But, on the other hand, whoever was guilty of murder in other forms, was, in the early days, given over into the hands of the avenger of blood, and in later days, when a judicial system had been instituted, to the jurisdiction of the local court.

In setting forth the new standards, Jesus lays stress upon the fact that not only the outward act was to be considered reprehensible and liable to punishment, but the inner condition of the heart out of which often such acts spring was likewise subject to penalty. "But I say unto you," Jesus gives the exhortation, "That whoso-

(16)

ever is angry with his brother . . . shall be in danger of the judgment." The Revised Version omits the words, "without a cause," stating in the margin, however, that many ancient authorities insert it, but the fact that the Revised Version omits the words, would indicate that the major part of the manuscript evidence is against them. In this first exhortation, then, we have the warning against anger, even though unexpressed. The rising wrath within the heart, that is, "The admission of the murderous spirit within," through restrained from open manifestation, renders the individual guilty before God. There may be latent in this angry mood the intent of an overt act, but through fear of loss of reputation or social prestige, there is no open expression, yet before God this man stands guilty for the thoughts and intents of his heart.

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

Moving still in an ascending scale, Jesus continues, "And whosoever shall say, Thou fool, shall be in danger of the hell of fire." Again the meaning of a word is to be considered. What is the thought couched in the designation, fool? Jesus himself used this term in relation to the man who stored up great gain for himself and was not rich toward God. Then again He upbraided the disciples as "Fools and slow of heart to believe." It would seem that here there is a more sinister sense to be assigned to the term. It is not the use of the term with the thought of the lack of understanding, whether prudential or spiritual, a

lack which may, however, be fraught with great dangers to the eternal welfare of the soul, and thus making it a very fitting term, but it has further content than that. Buxtorf says, "It is an expression of contempt for one as wicked and lost. It was equivalent to imprecating damnation on one." We would conceive of it then in this sense as comparable to oaths such as used by angry individuals in their condemnation of others. Thus we have an ascending scale in the warning note that is sounded: in the first place there is the feeling of anger but without words; then there is anger bursting forth in words of disdain and contempt and finally anger venting itself in vituperation.

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

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

(17)

attitude is assumed. But all this is irrelevant to the passage. One word marks the reference of these words, and that is the illative conjunction, therefore. This acts always like an index finger pointing to the preceding context, from which it draws a conclusion. So then the meaning is clear; if there is a brother toward whom you have had angry feelings, a brother whom you have treated with contempt, and possibly with vituperation, then when this comes to your attention, having been brought in some act of worship, you are to go and be reconciled to your brother; after that you are to come back and offer your gift at the altar. To Jewish hearers this would have a strong implication because according to their customs of worship, "No interruption of an offering was permitted, especially before the libation after the sacrifice" (Schottingen). Thus it is that Jesus places such stress and importance upon proper relations between brother and brother that He gives these precedence to an act of worship.

Not only did Jesus give this direct exhortation to be reconciled to an offended brother, but He uses an illustration to bring out the same truth. The word of admonition continues, "Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I

say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing." The picture here has its setting in court life. The adversary is one who has a legal claim, and the purport of the passage would seem to be that it is wiser to come to an understanding with one who has a claim against us, outside the courts, rather than to allow the matter to come into the courts. If once a legal procedure is entered upon, then there will be no escape from paying the full penalty. Making an application from the figure, the inference would be that it would be better for us to become reconciled to an offended brother while life lasts and opportunity is given, than to wait and let the judgment of God overtake us, for then there will be no respite.

While this section of scripture may not be as fruitful in yielding texts as some other passages, yet there are some outstanding thoughts to be emphasized. Verse 22 might be used as a text, and a theme could be, Anger and its consequences. Then verses 23, 24 also might form a text, and a theme in keeping might be, Worship or reconciliation with an offended brother, which should have preference? For subdivisions of this text the following might be suggestive, 1. What is meant by an offended brother? 2. The importance of reconciliation, and 3. Relation of acceptable worship to reconciliation.

HINTS TO FISHERMEN

By C. E. CORNELL

The "Moonlight Sonata"

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

A poetic scene was in front of him. In the room which was flooded by the moonlight, a

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

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

Deep compassion filled the heart of the master and made him utter an exclamation of grief which the blind girl heard. She knew now that a stranger stood in front of her. Her childlike

(18)

voice trembled when she asked anxiously, "Who are you? Are you not my father?"

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

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

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

Parable of a Prodigal Father

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

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

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

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

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

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

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

Live Prayermeeting Topics

Peter, The Man of Impulse.
James, The Man of Silence.
John, The Man of Temper.
Andrew, The Man of Decision.
Philip, The Matter-of-Fact Man.
Matthew, The Man of Business.
Thomas, the Man of Moods.
Simon Zelotes, The Man Who Was a Flame of Fire.
Judas, The Man Who Might Have Been.
Barnabas, The Man of Broad Sympathies.
Paul, The Man Who Made Good.
Jesus, The Son of Man, The Perfect Type.

—DR. CHARLES R. BROWN.

Luther Burbank

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

(19)

and most lovable personality, should have been induced, shortly before his death, to talk about what he called 'My religion' in a way that shocked the Christian world. He made the mistake of many other eminent scientists in attempting to speak with authority on religion, in which he was an amateur. It is reassuring, however, to learn from Dr. Clappett, that he was not a materialist, and that he cherished high hopes for the spiritual growth of humanity. Burbank's religion, so far as this book describes it, seems to have been a vague form of pantheism.—*Selected by C. E. CORNELL.*

The Preacher and His Family Altar

I was entertained once in the parsonage of a church, where the preacher had considerable prominence. I stopped with the preacher several days and discovered that he and his family had no family prayers. The only semblance of prayer was at the breakfast table when a very short prayer was offered. When approached concerning the matter, the preacher said, "It's a waste of time," therefore, it was omitted altogether.

We like to think that the majority of preachers, active and otherwise of the Church of the Nazarene, have their family altar. If any do not, there scarce can be a justifiable excuse. The loss is serious both to the preacher and his family, if he has a family.

For the sake of himself, his family, and his church he ought to assiduously have family prayers at least once a day; morning and night is better. The psalmist says, "Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice." Let nothing interfere with this important devotion; visiting friends, social or religious engagements, church services, or anything else. If you do, your spiritual loss is irrecoverable.—C. E. C.

Some Suggestive Sermon Subjects

Some things a Christian should know:

- Christ's greatest message to man.
- The Jekyll and Hyde Christian.
- Standing on the promises of God.
- Making the iron swim.
- Jonah aboard and overboard.
- The challenge of the cross.
- The Christian and his service.
- The sign of the linen girdle.
- The Christian and his faith.
- The tenth leper.
- The Christian and his prayer.

(20)

Sermon Material

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

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

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

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

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

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

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

"In the personal life it will prove a happier choice to imitate the plodding plowman rather than to emulate the soldier of fortune. The swift, glittering, strategic career is, of course, far more

alluring; but the modest, lawful method in the end brings most gain and glory. The fact is that violence—that is, force without reason, self-will without justice, subtlety without truth—never really succeeds in any pursuit."

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

"Violence is not vigor. Violence betrays the consciousness of weakness, the defect of vigor, not in art only, but in regard to all callings, aspirations and efforts."

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

"Personal bias may hinder appreciation of great truths."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE CHRISTIAN, A NEW MAN IN A NEW WORLD

"Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new" (2 Corinthians 5:17, R. V.).

(21)

HOMILETICAL

ESCAPING FROM ONE'S LIFE

By OLIVE WINCHESTER

TEXT: Genesis 19:17.

INTRODUCTION: The life of Lot and of the sinner are comparable in many ways.

I. GOING INTO SODOM LIKE GOING INTO SIN.

1. Enticed by desirableness of the place.
 - a. Country well watered. He would prosper.
 - b. Way was easy going. Not much effort needed.
 - c. Could educate children though schools might be godless.
 - d. Social opportunities were great.
2. Deciding factors in many lives.
 - a. Money, business and politics before soul interests. Not seeking God first.
 - b. Lodges, clubs or social prestige before church.

II. THE FALSE SECURITY OF SIN.

1. Lot dwells safely for a time.
 - a. Everything to ease conscience.
 - b. Not aware of any danger.
2. The snare of sin.
 - a. Feeling deadened toward sin.
 - b. Forgets soul need.
 - c. The family entangled as well as himself.
 - d. Not aware of this danger.

III. GOD COMES WITH WARNING.

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

IV. THE ESCAPE FROM DESTRUCTION.

1. Destruction sure to come.
 - a. May be delayed for time by righteous.
 - b. Patience and mercy of God extended.
 - c. No help for person not escaping.
2. This escape must be complete.
 - a. Leave every tie of sin.
 - b. Escape to Mountain of Holiness.
 - c. Never look back. Remember Lot's wife.

IS HELL THROTLING THE CHURCH?

By C. E. CORNELL

TEXT: Matt. 16:18.

I. INTRODUCTION

1. What is the Church? *God's called out ones.*
2. The *gates of hell.*
3. God's purpose for His Church.

II. THE CHURCH IN NAME BUT NOT IN POWER

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

III. REVIVAL SCENES OF OTHER DAYS

Wesley, Cartwright, Redfield, Finney, Bishop Asbury, James B. Finley, David Brainard and Caughey.

IV. CAN WE HAVE THE HOLY GHOST IN SUCH POWER AGAIN?

Why not?
What is necessary?
The church must be clean.
Clear the channel.
Shall we meet the conditions?
God is ready; are we?

CHRISTIAN CONSISTENCY

By C. E. CORNELL

TEXT: Col. 3:17, 23; 4:6.

I. PAUL AN EXAMPLE OF CHRISTIAN CONSISTENCY.

His address to the Ephesian elders, Acts 20; would so indicate.

"I have served the Lord with humility."

"Amidst severe temptations with tears."

"I have kept nothing back that was profitable to you."

"I have taught you from house to house."

"I have preached repentance toward Jesus Christ both to Jews and Greeks."

"The Holy Spirit controls me." "Bound."

"I know that bonds and afflictions await me."

"But none of these things move me."

"Neither do I count my life dear unto myself."

"I purpose finishing my course with joy."

(22)

THE UNSEARCHABLE RICHES OF CHRIST

By C. E. CORNELL

TEXT: Eph. 3:8.

I. NOT MATERIAL BUT SPIRITUAL RICHES

1. The United States the richest nation in the world.
2. The striving to get rich.

Illustration: Dr. Henry Churchill King, president of Oberlin College once said, recalling Lowell's prophetic insistence on the true measure of a nation's greatness: "Material success is good," he says, "but only as the necessary preliminary of better things. The measure of a nation's true success is the amount it has contributed to the thought, the moral energy, the intellectual happiness, the spiritual hope, and consolation of mankind. There is no other, let our candidates flatter as they may." I am quite unable to understand how a thoughtful American who really loves his country can fail to see our present moral crisis. And there is no need to take counsel of sensationalism; the bare facts make a shameful record.

II. WHAT THE RICHES OF CHRIST INVOLVE

1. Riches of His nature.
2. Riches of His grace.
3. Riches of His atonement.
4. Riches of His love that passeth knowledge.
5. Christ the beautiful—His personal appearance.

Illustration: In a letter written by Publius Lentulus, president of Judea and sent by him to the senate at Rome, about the time when the fame of Jesus began to spread abroad in the world, he says; "There lives at this time in Judea a man of singular virtue, whose name is Jesus Christ, whom the Barbarians esteem a prophet, but His own followers adore Him as the offspring of the immortal God. He calls back the dead from their graves, and heals all sorts of diseases with a word or touch. He is tall, well shaped, of an amiable, reverent aspect; His hair is of a color that can hardly be matched, falling in graceful curls below His ears, and very agreeably touching His shoulders—parted on the crown like the Nazarite. His forehead is large and smooth; His cheeks without other spot save that of a lovely red; His nose and mouth formed with exquisite symmetry; His beard thick and of a color suitable to the hair of the head, reaching an inch below His chin

(23)

"I have received this ministry of the Lord Jesus."

"I must testify the gospel of the grace of God." "Ye shall see my face no more."

"I call you to witness."

"I am free from the blood of all men."

"I have not shunned to declare unto you all the counsel of God."

"For three years I ceased not to warn every one night and day with tears."

"I labored with mine own hands."

"I coveted no man's silver, gold or apparel."

He said to the Thessalonians:

"Ye are witnesses and God also, how holily and justly and unblameably we have behaved ourselves among you that believed."

A definition of *consistency*: Standard Dictionary.

"A state of compatibility and harmony between things that can exist in the same system, or statements that can be true at the same time, or of operations and agencies that can be controlled by one aim, and therefore do not neutralize one another. Intrinsically harmonious; not self-contradictory."

Christian consistency according to *our light*.
Christian consistency and *our activities*.

A sanctified heart helps to Christian consistency.

Study and prayer assist to a life of consistency. Be careful not to allow in ourselves what we condemn in others.

THE KINGDOM OF POWER

By C. E. CORNELL

TEXT: 1 Cor. 4:20.

I. THE KINGDOM OF POWER, AND ITS RELATION TO THE INDIVIDUAL CHRISTIAN

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

II. HUMAN ELOQUENCE AND PREPARATION NOT ENOUGH

God can use the "are not" things. He can take a worm and thresh a mountain.

III. THREE OR MORE PHASES

- a. The power of *purity*.
- b. The power of *perfect love*.
- c. The power to *win men*.
- d. The power of an *enduring and irresistible faith*.
- e. The power of a *courageous life*.

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

IV. THE POWER OF THE HOLY SPIRIT

- a. Convicting the sinner.
- b. Regeneration.
- c. Sanctifying wholly.
- d. Spiritual equipment for *life and service*.

and parting in the middle like a fork; His eyes bright, clear and serene. He rebukes with majesty, counsels with mildness; His whole address, whether in words or deed, being elegant and grave. No man has seen Him laugh at any time. But He has wept frequently. He is very temperate, modest and wise; a man for His excellent beauty and divine perfection, surpassing the children of men."

III. THE CHRISTIAN, OR CHRIST-RELIGION IN ITS APPLICATION TO THE NEEDS OF A RACE

1. Its universal application.
2. It satisfies the longing of every nation.

IV. CHRIST DEALS WITH THE INDIVIDUAL

1. A complete pardon.
2. A complete transformation.
3. A hunger after righteousness.
4. The objective point—holiness.

V. THE UNSEARCHABLE RICHES

1. Riches of strength.

Illustration: When the emperor Valens threatened the good bishop Basil with confiscation, banishment and death, the heroic response was: "Nothing more? Not one of these things touches me. His property can not be forfeited who has none. Banishment I know not, for I am restricted to no place, and am the guest of God to whom the whole earth belongs; for martyrdom I am unfit, but death is a benefactor to me, for it sends me more quickly to God to whom I live and move."

2. Riches of simple faith.
3. The faith of a child.
4. Riches of the higher aspects of a Christian life.

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

SOME PREACHED SERMON OUTLINES

By BASIL W. MILLER

The God of Elijah

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

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

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

2. A GOD OF COURAGEOUS MEN. The men of God through the ages have been courageous. Seven college boys under a haystack during a rain conceived of the modern missionary movement—audacious courage! Grenfell, a doctor, turned from prestige and fame in the home land, to save the Labrador—emboldened courage! Schmelzenbach laid his life on the altar of sacrifice, daring to believe he could melt the hearts of the South Africans—courage beyond measure! Elijah faced Ahab, and his cohorts, the prophets of Baal, and his dejected race—divine courage! Elijah's God then calls for courageous men—men who will face odds against them—stem the tide of worldliness—be strong in battle against sin—with holy boldness in winning men by the personal touch.

3. A GOD OF ACHIEVEMENT. Elijah's God was one of achievement. He closed the heavens—then opened them again—miraculously fed the believing prophet—sent down fire from heaven to consume the sacrifice—and finally took him home in the chariot of fire. He is the God of the early apostolic church, burning its way to the heart of the empire—the God of missionaries braving the wilds of early tribes and converting them—the

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

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

God's Elijah

TEXT: "And Elijah the Tishbite . . ." (1 Kings 17:1).

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

1. A NORMAL HUMAN BEING. We should rid ourselves of the idea that he was a miracle man, a natural wonder—rather he was a man among men, not an arch man, but a human being. He became wearied in strife, dejected. But he was God's man. So have all of God's heroes been normal human beings—there is David, a normal lad, a normal soldier, a normal singer divinely endued—Spurgeon the lad of London's streets, aflame with divine passion—Moody, a stuttering boy, welded to God; Livingstone, the lad from the quarries, walking with God. So have all of God's wonder workers been normal in ability; but they have consecrated their all to God, to live or die for Him. If we consecrate thus to Him, we shall be His Elijahs.

2. A MAN OF UNSWERVING AIM—to serve and to live for God. Though they starve him, his all is on God's altar; though an host dare to fight against him, heaven's forces are near, for he believes in God. This aim has characterized all of God's achievers, and to it we shall be no exception. Knox lived to shake Scotland for God. Finney was consumed with a passion to see America converted. Our souls must burn with the glory of an unswerving aim.

3. A MAN OF UNCHANGING PURPOSE. As his aim was unswerving, so his purpose was never changed. When Elijah's conflict first began, until his career was ended by the fiery whirlwind, his purpose was to carry out the will of God. We

shall never be achievers for God until we are consumed with this one purpose.

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

CONCLUSION: The age demands Elijahs—men filled with daring, men loyal to duty, "standing servants of Jehovah," ready at a moment's notice to "go forward." The banner of Christ o'erhead, floating in the breezes, is all they need. "Where duty calls or honor" they will never be wanting there. Oh, for an Elijah to stem the tide of transgression—to lift up a standard of holiness against sin—to die or bring a mighty revival of personal religion to the earth. *Can God trust us to become His Elijahs?*

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

The Passion for the Lost

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

That New York pastor had a revival in the church. There was no funeral in the parsonage. Day and night he cried to God for souls. Every afternoon he was out visiting the people in their homes, their offices, their shops. He climbed so many stairways that he said if they had been piled one on the other they would have taken him well up toward the moon. For a month or more he devoted his mornings to study of the Bible, to reading the biographies of soul-winners, books on revivals, revival lectures and sermons, revival songs, and revival stories and anecdotes. He sat-

urated his mind and heart with the very spirit of revivals. He looked into the grave, into hell, into heaven. He studied Calvary. He meditated on eternity. He stirred up his pity and compassion for the people. He cried to God for the Holy Ghost; for power, for faith, for wisdom, for fervor and joy and love. He waked up in the night and prayed and planned for his campaign. He enlisted such members of his church as were spiritual to help him. When he won a man for Christ he enlisted him as a helper in the fight, and God swept the church with revival fire, and hundreds were won to Christ. Hallelujah! Oh, how unfailling is God! How ever present and ready to help is the Holy Ghost! How surely is Jesus present where men gather in His name!—COMMISSIONER S. L. BRENGLE.

What Is Your Life?

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

He that Hath Seen Me Hath Seen the Father

It is said that one day John Ruskin was entertaining a company of friends in his home. He was chatting with them in his library, pointing out some of the pictures on the walls of his study. He had been describing the well-nigh hidden splendor and wonder of some of Turner's great paintings, whose works he adored. In the midst of this description he was called out of the room for a moment, and when he left his aged father turned to the guests and said, "I think John sees more in Turner than Turner meant to portray." Then one of the guests replied, "Not at all, we never understood Turner till John Rus-

kin was born." Somehow that is true of the manger beneath the Syrian skies. It brought God out of the reaches of the unknown and useless speculation into the realm of our daily work and life. We never understood God until Jesus came. Bethlehem illumines our way to the love of God.—*Expositor.*

Despise Not the Day of Small Things

Says Commissioner Brengle in his recent book, "Ancient Prophets," "It is better to speak to a small company and win a half-dozen of them to the Savior, than to speak to a thousand and have no one saved or sanctified, though they all go away lauding the leader and exclaiming, 'Wasn't the meeting grand!' Some years ago I went to a large city, where we owned a hall seating nearly a thousand people, and where I thought we had a flourishing corps. The officer and his wife had unusual ability, but had become stale and spiritually lifeless. Where hundreds should have greeted me, fifty tired listless people were present, twenty of whom were unkempt children. When I rose to give out the first song, there were three song books among us, one of which was mine. The officer ran off downstairs to pick up a few more books, and while we waited I was fiercely tempted to walk off the platform and leave the place, telling him I would not spend my strength helping a man with no more spirit and interest than he manifested. Then I looked at the people before me—tired miners, poor and wearied wives, and little, unshepherded children—peering at me with dull, quizzical eyes as though wondering whether I would club them or feed them, give them stones or bread for their hunger. And my heart was swept with a great wave of pity for them—sheep without a shepherd. And I set myself with full purpose of heart to bless and feed them, to save them, and in the next six days the big hall was crowded and we rejoiced over ninety souls seeking the Savior."

On "Being Faithful"

A converted cowboy once gave this very sensible idea of what "being faithful" consisted in:

"Lots of folks think that bein' faithful to the Lord means shoutin' themselves hoarse praisin' His name.

"I'll tell you how I look at that. I'm working here for Jim. Now, if I'd sit around the house, talkin' what a good fellow Jim is, and singin' songs to him, and gettin' up in the night to serenade him, I'd be doing just what some Christians

do. But I wouldn't suit Jim, and I'd get my discharge. But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right, and not sufferin' for water and feed, or bein' branded by cattle thieves, then I'm servin' Jim as he wants to be served. That's what I call bein' faithful to Jim."—*Expositor.*

Final Estimates.

One of the outstanding ironies of history is the utter disregard of ranks and titles in the final judgments men pass upon each other. And if this be so of men, how much more must it be so of the judgments of God.

Washington and Napoleon were two great statesmen and military leaders. But what a difference! One a ruthless conqueror, building a glittering and evanescent empire on an ocean of blood, dying an exile on a lonely isle, with a character for heartless selfishness which sinks lower and yet lower every year in the estimation of right-thinking men. The other refusing a crown, but laying the firm foundations of a state destined to be infinitely greater than Napoleon's empire, and dying at last honored by his former foes, with a character above reproach, revered and beloved of all men.

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

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

The Abundance of the Heart

There is an island in the North Sea called Keldive, which contains perhaps the most curious lake in the world. The surface of its waters is quite fresh, and supports fresh water creatures

and fresh-water vegetation; but deep down it is as salt as the bluest depths of the sea, and sponges and salt-water fish live and have their being there, to the despair of scientists. Nansen found much the same thing on his expedition while drifting across the Polar Sea. He would often be able to get entirely fresh water on the surface of the sea, but down a few feet it would be brine. There are many people that are a good deal like that—men and women who have been reared in the midst of Christian civilization, and whose conduct has been so largely influenced by Christian standards that they seem to the casual observer to be as good as Christians. Such people often congratulate themselves that they are as righteous as their genuine, whole-hearted Christian neighbors, but it is only the surface water that is fresh and sweet with Christianity. If some sudden emergency arises or there comes some heart-probing test that stirs them to the profound depths, the salt brine of enmity against God and rejection of Christ's rule comes to the top. What a man is in the depths of his heart he will some time come to be throughout. The whole heart must be sweet with the Christly spirit or else all will some day be mastered by the brine of sin.—DR. LOUIS ALBERT BANKS.

Surely "the carnal mind is enmity against God."

Self-deception

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

PRACTICAL

PREACHER'S VOICE AND DELIVERY

By W. W. MYERS

VIII

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

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

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

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

see that there are certain qualities that a good standing position should possess.

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

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

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

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

The next thing to be considered with regard to action is facial expression. The two requisites here are friendliness and expressiveness. People always like friendliness, and it can be made a great asset to the public speaker. A pleasant smile will do more than a cold look. Of course

(28)

we are not advocating an artificial smile; one must be genuine.

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

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

The last thing to consider with regard to action is gesture. Gestures are of two kinds, head gestures and hand gestures. In conversation people use head gestures a great deal. Especially is this true if the conversation becomes animated. The head nods and shakes and makes various movements to emphasize the thought. Beginners in public speaking often hold their head as if it were in a vise. If one will get free from this unnatural rigidity by getting interested in the thought and by cultivating a desire to be understood, he will likely get along fairly well with head gestures.

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

(29)

movements are a very natural and spontaneous expression in conversation. They are a universal language.

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

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

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

I

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

II

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

1. *You are to blame.*
2. *The solution is this.*
3. *Isn't it true.*
4. *I appeal to your intelligence.*
5. *It is true.*
6. *I defy him.*

The first and second are index gestures; the third and fourth, open hand; and the fifth and sixth, fist.

III

After a few more days, practice using these gestures in short speeches. Do not be too much concerned with the speech, as your primary object in this case is the making of gestures. Remember that you can learn but one thing at a time.

THE BOOK OF HEBREWS

By W. W. CLAY

The Key to the Book

THE divine inspiration of the Bible is nowhere more apparent than in the interrelation of its several books. How incomplete the Bible would be without having as its beginning the book of Genesis with its backward look into the ageless past and its revelation of that which science can never discover, the very beginning of things. How unfinished it would be not to have as its final word the book of Revelation, God's telescope through which we may look into the ages to come and see at close range the things which shall be hereafter, a fitting climax and ending for a God-breathed, divinely inerrant Book. What an inestimable loss it would be not to have the book of Acts with its clear-cut delineation of the pentecostal church in the fulness and purity of the baptism of the Holy Ghost. There is no book of the Bible that is superfluous, or that does not bear a definite relation to the rest, or that does not carry its special peculiar message not only for the time and place for which it was first indited, but for all succeeding generations.

There is no book of which this is more true than of the book of Hebrews. How rich it is in divine utterance. What a wealth of spiritual treasure it has yielded to those that have explored its depths. How many sparkling gems of holy truth are scattered through its pages. How sublime are the words that tell of the exalted deity of the Son of God! What a wonderful message on faith that has been a blessing and inspiration to the saints of every age and generation is found in the eleventh chapter. What illuminating statements about every phase of Christian life and doctrine are found everywhere in the book.

Yet to many readers the book lacks interest because it seems difficult to understand. Its plan is not readily apparent, and the purpose for which it was originally written seems obscure. Few, if any, are the connecting links of biography or his-

tory or concrete relationship between the writer and those to whom it was addressed. It refers very little to concrete acts of wrong-doing, but deals largely with abstract truth, with the spiritual rather than the personal phases of salvation. So the mind feels instinctively for a unity of plan and purpose as indispensable to a proper comprehension of the book, and because this is not readily apparent, fails to appreciate fully its wonderful message.

Nor is it alone by the ordinary reader that the book has been pronounced difficult. The analyses of this book made by great Bible students differ more widely than those of any other part of the Bible with the possible exception of the book of Revelation. Some analyze it by the use of the word "Better." Some take it to be a systematic comparison between the Aaronic priesthood to which the Jews were clinging at the time the book was written, and Christ's priesthood. Yet very few even profess to find any unity of plan and purpose in it. The analysis of Dr. C. I. Scofield in his edition of the Bible is a fair sample. He divides it as follows:

I. *The great salvation.* Chapters 1 and 2, except the first four verses of chapter 2, which are regarded as parenthetical.

II. *The rest of God.* Chapters 3 and 4. The whole of this division is regarded as parenthetical.

III. *Our great High Priest.* Chapters 5, 6, 7 and the first six verses of chapter 8. Of this, from chapter 5:11 to 6:12 are called parenthetical.

IV. *The new covenant better than the old.* Chapter 8:6 to close of chapter 10—last fourteen verses parenthetical.

V. *The superiority of the faith way.* Chapter 2.

VI. *The worship and walk of the believer-priest.* Chapters 12 and 13, with the last eight verses rightfully regarded as a conclusion.

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

Now some books of the Bible do thus digress, but they are letters written to churches and individuals and find their unity in the interests of the church or individual to whom they are addressed. Yet it is a remarkable thing that if this book is not a unified treatise having a distinctive purpose and developing its theme by constructive argument, that its individual paragraphs are the most logical of any book of the Bible, and so

systematically arranged as to make them sermons in embryo. The preacher who delights in textual sermons will find the book of Hebrews a mine of sermon outlines.

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

Indeed the book closes just as if the writer might previously have written them a letter in which he had talked fully of all their personal matters. In support of this supposition, some have conjectured that this book was an enclosure sent with the epistle to the Galatians to that church. There is in favor of this view the fact that the epistle to the Galatians has at its beginning the formal salutation of an epistle, but lacks the usual greetings at the end. Furthermore the purpose that seems most prominent in Hebrews is one that might be applicable to such a church as the book of Galatians portrays. Yet it is hardly probable that such a wonderful piece of news as the release of Paul's young protege, Timothy, who was beloved not only by Paul, but by the church to which the letter was sent (Hebrews 13:23)

would be forgotten by Paul. Rather than in the main letter, if there was one, would it be probable that whether written to the Galatians or to some other church or individual, another letter had previously been written to them, and that in the brief time that had elapsed since the sending of that letter, Timothy had been freed; and although he was not writing now an epistle he added to it this bit of news so important and joyful both to him and them.

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

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

START THE DAY RIGHT

"And I did in the morning as I was commanded" (Ezekiel 24:18). —*The Christian Evangelist.*

FACTS AND FIGURES

By E. J. FLEMING

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

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

The Watchman Examiner tells us that Dr. A. W. Lamar, who has been 65 years in the ministry, organized a new church in Georgia with 35 members. After 14 months the church had grown to a membership of 160. This church has never taken a public collection, but the tithes and offerings put into the Lord's treasury box have been sufficient to meet all expenses.

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

The Protestant Episcopal church, in addition to raising a fund of \$22,000,000 for old age pensions of its ministers, has also organized its own fire insurance company for the protection of its properties.

A plan of 15 weekly programs through stations in 35 cities is the idea of the National Council of Catholic men for the spreading of "Catholic truth" for which purpose they are raising a fund of \$33,000.

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

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

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

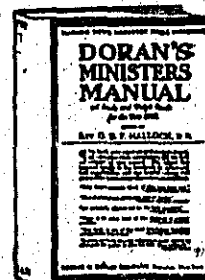
The United Brethren church at its recent quadrennial general conference provided for the revocation of the ordination of ministers found guilty of using tobacco in any form, with only a slight minority voting against the action.

A new book by C. F. Wimberley, D. D., author of "Behold the Morning," "The Mastery of Manhood," etc.

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The Preacher's Magazine

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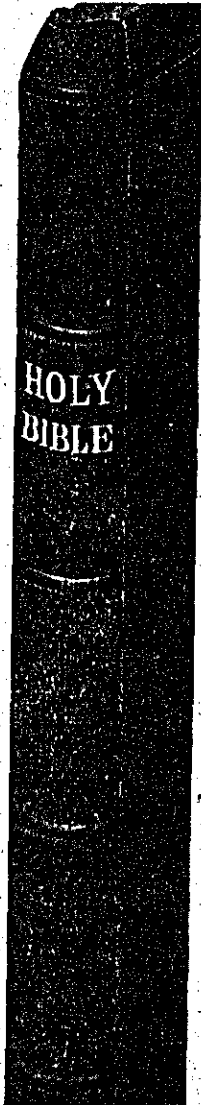
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The Preacher's Magazine

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

J. B. Chapman, Editor

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THE PREACHER A MAN OF PRAYER

BY THE EDITOR

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

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

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

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

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

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

OUR WIDE THEME FIELD

BY THE EDITOR

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

about Jesus Christ experimentally, but who are much at home at card parties and dances and even at worse places of sin and dissipation.

But as we thought of these things, we were reminded that the shortcomings of others but bring heavier responsibilities upon the faithful. When others neglect the fundamental themes one by one, we must add such themes to our list of "specialties." And from this point of view, the full gospel preacher of today has no room whatever to complain, for almost the whole field of essential truth is so largely neglected that his own theme field is wider than ever before.

Recently we heard a sermon on "The Devil." The material was practically all taken from the Bible, speculation occupying but a small place, and yet for the better part of an hour the preacher kept the interest of the people and many expressed themselves as being wonderfully instructed, warned and helped. And I am confident that an orthodox sermon on God would be just as new and just as interesting to the average audience today.

Thirty years ago, when I entered the ministry, we supposed that holiness was the neglected theme, and we offered as an apology for our continuous emphasis upon it the fact that we had to preach it for ourselves and for the many preachers who failed to preach on it. But now there are so many themes for which we must atone that it is really a wonderfully easy thing to be an "unusual" preacher. About all one has to do is to stick to the fundamental themes of the gospel and it will soon be noted about that he is "unusual."

There is less excuse than ever for going to the newspaper and to the magazine for themes. Go to the wonderful storehouses of Christian history, doctrine, and biography. Preach on the most foundational themes of our holy religion. Bring out the old and essential truths as the best defense against modern heresies. There never was a more timely hour for the preacher of the old-time gospel than right now, and even the humblest proclaimer of the pure Word of God can thank God that he is needed and needed much.

DEVOTIONAL

THE MINISTER AND HIS SERMONS

By BASIL W. MILLER

THE chief work of the minister is that of being a *preacher*, an announcer of glad tidings, a prophet of God. He may be an executive, an administrator, a man with capacities fitting him for social obligations, but fundamentally the minister must be a preacher. He that succeeds in his labors of the ministry in any line, such as ability to finance his church, to meet his people in social realms, and fails to become an efficient preacher, achieves less than the highest goal God sets for him. We are called to be prophets, comparable to those of ancient day, who with a message direct from God thrilled his audiences, yes, moved his nation to repentance. We are the voices of God clamoring in an age of extreme sensualism and worldly ease—prophets in a wilderness more barren than that in which John of old spake. We are preachers of righteousness, heralds of a divine passion,

(2)

mouthpieces of God. Sacred is our calling; and our task is noble, worthy of the powers of the most brilliant, and the highest trained. Then as ministers much attention should be devoted to our sermons—their origin, their preparation, their delivery and their results. Hence let us note:

I. THEIR ORIGIN. The *Bible* is the outstanding source of sermonic material. The minister who would desire a long pastorate, and an increasing power and ability in preaching can find no greater mine for his sermons than the Word of God. Others may discover germ thoughts for their sermons from their visitations, their reading, etc., but the minister that will be remembered is he that preaches from the Bible. Herein is discovered no dearth of material, no lack of texts. Every message is fresh and gripping to the attention of the hearers. For fifty years Spurgeon made the source of his sermonic aids to be the Bible, and of him it is said that his sermons have had a wider circulation than any

other preacher of the Christian era. He preached the Bible. It is oftentimes remarked by young preachers that they cannot find texts for their sermons, or passages upon which to build their sermons. Greater familiarity with, and more devoted study of the Bible will remedy this fault. The preacher that knows his Bible is the man who never lacks a message for his pulpit. Alexander Maclaren, who has bequeathed the centuries his matchless *Expositions of the Holy Scriptures*, a greater treasure than which no man could leave, laid the foundation for this work by fifty years of expository preaching.

When other men were preaching theories, finding sermons in "babbling brooks and twinkling stars," Wesley was propounding the worthy doctrines of the Scriptures. Theodore Parker, the light of Unitarianism of the last century, might have builded a massive audience in Boston by preaching upon themes other than those of the Bible; but Joseph Parker, whose sermons oftentimes flash with wit and wisdom as read in his *People's Bible*, the Congregationalist of London, established a mightier influence for the coming centuries and for eternity by expounding the Word of God to the multitudes of his city. Then let the Bible be the supreme source for our sermonic material, for our texts and for our passages for exposition. The biblical expositor never lacks for a message for the souls of men. A greater study of the Scriptures will not only afford us more sermons to preach, but will also give us a higher type of sermons, sermons more attractive, sermons which will move our audiences.

Another source of sermonic material is the *storehouse of the sermons of the preachers of the ages past*. It has well been said that the minister who never quotes other men's sermons, never reads them, will never be quoted, and never be read. A few hours spent in reading the masterpieces of the past princes of the pulpit will not only bring to our minds new sermons, new thoughts upon which to build sermons, original germ ideas which can be expanded into messages for the pulpit, but will also enliven our own vocabulary, develop the preaching capacity, and give birth to the homiletic power of shaping sermons. Some preachers tower above their fellows through the centuries as the Rockies tower above the surrounding plains, and their sermons should furnish the novice examples of the art of preaching. If one would expound deep doctrines read the messages of Timothy Dwight, John Wesley, Augustine the famous bishop of Hippo and

founder of modern Calvinistic theology, or Martin Luther. If one would be an eloquent preacher, let him study deeply the sermons of such men as Whitefield, Talmage, Massillon, the eloquent French divine, Thomas Guthrie, whose sermons are models of homiletic eloquence, or Chrysostom, "the golden-mouthed," so named because of his eloquence in the pulpit. Would one be an evangelist, then let him read the sermons of the world's leading evangelists, such as Finney and Moody and men of similar caliber.

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

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

Then in such works as dictionaries of texts one will find sermonic outlines. Some of these are: *The Expositor's Dictionary of Texts*, *The Cyclopaedia of Texts*, by Inglis, and in the books on preaching by Hallock (which can be purchased from our Publishing House) there are always

(3)

outlines of the sermons of great preachers. One cannot fail in this connection to make mention of *The Treasury of Scripture Knowledge*, wherein the cross reference passages of the Bible are listed, and similar texts to the one in hand are given.

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

Great occasions furnish material for sermons. If one learns how to use them, he will discover the ability to make even the holiday seasons furnish sermons for his pulpit. Christmas, Easter, Decoration day, Independence day, Labor day, Armistice day, Thanksgiving day, all afford sources for valuable and timely sermons for the congregation. Such an outline might run as follows: Christmas—"The Star"; Easter—"When the Gardens Burst with Lilies Fair"; Decoration day—"The Glory of Heroes Unsung"; Independence day—"Christian Freedom"; Labor day—"Fellow workers with God"; Armistice—"The Battle Royal," or "The Fight of Faith"; Thanksgiving—"He Crowneth the Year With His Goodness." Much of the success of Tal-

mage was due to his power of using the great occasions of the church year for special sermons. His word pictures of Easter will remain to be cherished as long as man remembers the resurrection of his Lord.

Then if you be one of the few immortals, you may find sermons in brooks, flowers and stones, and all life. The bird anthems may be transformed into God's Hallelujah Choruses, all the universe may become the Cathedral of the Almighty, with God at the organ, and every sound lyric with holy praise. Crossing the desert the old old marked trails may suggest a sermon on "The Old Paths"; a rose garden bursting in its grandeur may furnish material for a sermon on "The Rose of Sharon"; a dark night with one beaming star may become a sermon on "The Bright and Morning Star"; a lily may expand until it becomes a message on "The Hand that Decks the Lily" with the text, "Consider the lilies . . ." a diamond may grow to be a sermon on "Crown Jewels"—jewel findings, jewel polishing or grinding, and jewel setting. Or a mountain brook may roll on in its course to the sea, and from it may be born a message on "The Crimson Stream." A trip through our great southwest in the early spring may become a sermon on "The Blossoming Desert" with the text, "The desert shall blossom as a rose." Or as was the case with Job, a fading flower may give a sermon on "Painted Pictures of Life," with the text "He cometh forth like a flower."

One brief consideration is necessary before turning to the next item. After the minister has his suggestions for sermons, texts, germ thoughts, fleeting pictures, what shall he do with them, or how shall he keep them? Many of the world's mightiest men of the pulpit have made it a practice to carry a note book with them in which they jotted down every text, and germ thought for a sermon, which came to them. Then at their leisure time they worked out outlines from these texts and thoughts. Such it is well to do. Then one should file these away for future reference. Many will never be preached, but at some future time while turning through these cards a sermon may be born in an instant, that will be one of the treasured messages of your ministry. Such a file could be termed or labeled, "Unpreached Sermons."

II. But there is more to preaching than the mere discovery of texts, themes, thoughts, etc. After this process comes the preparation of the sermon. The question is, How can we best pre-

pare our sermons to preach them effectively? Many methods of preparation have been employed to advantage. Talmage on one hand wrote every sermon before he preached it; while Henry Ward Beecher, freely thought upon a text during the week, and then for one hour on Sunday morning just before he went into the pulpit he intensely devoted himself to the matter of arrangement and order of the message. Then when he preached the message it was with only this one hour of critical and ardent preparation. Thomas Guthrie wrote his sermons, and polished them as critically as the most careful literature, and then preached them from memory. The result was amazing. Jonathan Edwards, whose fiery sermon, "Sinners in the Hands of an Angry God," still rings through the year—under which sermon scores of strong men hung on to the backs of the seats for fear of falling into hell—wrote and read every word of the sermon. Thus we see that the style of preparation in no manner affects the greatness of the message—this depends upon the preacher himself. It is best for one to discover that style of preparation which best suits his capacities, and then to use this method. But the necessary item is the preparation. To preach well, even under the inspiration of the Spirit, preparation is necessary.

First, one should critically study the text of the message. (This includes a knowledge of the several items of the text, geographical locations, if any are included, meaning of the words, knowledge of the context, what the commentaries have to say concerning the passage in hand.

Second, all collateral or cross-reference texts should be studied. This throws much light upon the passage from the biblical angle, and many times brings out hidden beauties and meanings which would otherwise be obscured. Third, one then should read all the available material on the text. This would include sermon outlines in the commentaries, wherein one discovers new thoughts and fresh ideas. With this comes the reading of sermons on the same theme. One does not go through this process just to discover sermons, or to find sermons which he can preach secondhanded, but for the purpose of clearing his own thinking, and of giving him a background of information on the text. Great preaching depends, one has well stated, upon extensive reading in the period of preparation. Fourthly the masters of the pulpit have given much time to the matter of meditation on the sermon. There are times when a new sermon

flashes upon the mind and is preached while at hot heat and the result is electric. This can be said of many of the sermons of Savonarola, the pulpiteer of Florence in the fifteenth century. But such successes are rare. The order seems to be that of Dr. Bresee to give much attention to meditation, rumination on the subject. In this manner, for days and even months, the theme, the sermon is growing upon one, until when it is preached into it is thrown one's very personality. Much of the success of Dr. Chapman, as he has stated, is due to this process.

Then comes the time of actual working out of the details, the sequences of the thoughts, the order of the points, the choice of illustrations, etc. This is a delicate matter and should require much attention. For the selection of the points to be treated, and their order goes far in the success or failure of the message. Dr. Chapman has stated that it is not so much what one puts into a sermon that counts, but many times the things which he leaves out does much to strengthen the message. One should aim to reach a climax in his last section of the discourse, and not to begin with a climax and finally die away in interest and importance. Much care should be taken with the working out of the introduction, opening sentences, the pivotal points. Orators whose success depends upon the favor of the populace have discovered that it is the first five minutes which determines the success or the failure of the message. Too often we ministers straggle in our opening sentences as though it made no difference whether or not the congregation is interested, for we will get them after a while, or they will be too courteous to leave until one is through with his message. This is a dire mistake. The introduction should be carefully planned so as to grip the attention of the audience. One can well afford to read Dr. Hill's memorable chapters on "Homiletics" in the *Preacher's Magazine*, or turn to Pattison's work on the same subject, or read Phelps' *Theory of Preaching*.

In the outlining of the body of the message the trite saying, "Have something to say," is well to keep in mind. It has been found that the sermon can well be grouped under three headings, or main divisions. More than this may become unwieldy. Talmage was noted for his many points, which he briefly developed with his flashing wit and ready vocabulary. Treat the three points in their logical order, and aim to prepare so as to reach a climax which will

stir the imagination, touch the emotions, and move the man to action. A poor sermon has many times been retrieved by a gifted and eloquent, or stirring climax. Talmage owed much of his success to his climaxes. Some of his material would be commonplace, but when he reached his climax his entire soul would be thrown into it. This was all worked out carefully in his preparation. We are too prone to depend upon the inspiration of the hour, or upon a divine afflatus, all of which are needful, and to neglect this season of careful study and preparation.

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

Another question to be faced by the younger minister is, should the message be practiced before it is preached? Some ministers have made it a practice to deliver the message orally in the study before going into the pulpit to preach it. In this manner one acquires facility in thinking upon one's feet, and becomes accustomed to his voice. As ministers we give entirely too small attention to the culture of the speaking voice. When Henry Ward Beecher was a young preacher he regularly went to the woods and exploded the vowels for an hour a day. This was kept

up for three years. Needless to say he developed a powerful and modulated voice. Young orators have found that this delivering of their messages developed the voice, taught them how to speak when they faced their audiences. It is said that Cicero, the famous Roman orator, practiced public speaking before a friend or a critic for thirty minutes a day during the course of thirty years. His speeches still ring through the centuries. The golden mouthed Demosthenes followed the same course. In the preparation of the sermon we cannot give too much time to training in the delivery of the same. Some have found it extremely valuable to read aloud from great sermons for thirty minutes each day, and in this way they not only trained their voices, but they also kept them "limbered up" for the strenuous labor of delivering two sermons each Sunday. The great orators have oftentimes spent as long as five to seven years preparing a speech which could be delivered in an hour, but when once delivered it became a masterpiece, to be remembered and studied as long as man is interested in vocal expression. Could less preparation be expected from a minister of the glad tidings of salvation? Man may expect less, but we wonder if God does.

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

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

The sermon should be delivered extemporaneously. This does not mean that no reference shall be made to notes, clippings, etc. It has to

do with the manner of speaking. The preparation shall be diligently done, but the speaking shall not be that of the delivery of a memorized message. In this way the eyes are free to study the congregation, the gestures are not mechanical, the voice can be suited to the material, and there is liberty of action not otherwise achieved. This is the natural oratorical method.

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

The conversational tone is the natural preaching method. One authority on public speaking states that many a preacher thinks that he is not in the Spirit unless he be hollowing, yelling to the top of his voice. The conversational style of address is the natural one, and the one which is the most attractive to the audience. This of course must be raised to a higher pitch, to a

louder tone, to be distinctly heard by a larger audience. This quality of tone is easily gained if one will read aloud in such a manner as though one were conversing with a friend.

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

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

authors will also develop the English of the minister.

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

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

GREAT PREACHERS THAT I HAVE KNOWN

By A. M. HILLS

No. 9. Richard Salter Storrs

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

It was a period of wonderful advancement and great changes in the development of this

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

All the United States had a marvelous increase in population, from less than 22,000,000 to over 76,000,000. There was a corresponding expansion of our literary and religious institutions, during his pastorate, which it bewilders the mind to contemplate. It was enough to inflame any thoughtful minister with intense enthusiasm in some line of moral effort to advance the kingdom of Christ! But the cyclopædia tells us that Dr. R. S. Storrs lived through it all, a calm, "quiet, uneventful life," steadily nursing and increasing his reputation as a polished pulpit orator, which was his ruling ambition from the beginning of his ministerial career.

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

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

This apparently secured his election as President of The American Historical Association. Some of his orations and addresses were published in a volume after his death, which had been previously published.

Now it will be seen from this how little he had added to the literature of his age, when we reflect that for fifty-four years he was pastor of a leading church at the civic center of the United States, and was widely proclaimed as the Chrysostom of the American pulpit, a reputation he had given his life to win.

Like Albert Bushnell, all but one year of his ministerial life had been spent in one parish. Unlike Dr. Bushnell, he wrought all with his voice. Unlike Mr. Beecher, he wrought all in the church; not on the public platform. He published no sermons and contributed little to literature except the publication of his few show orations.

As an orator, he belonged to the old school of elaborate illustration, splendid diction and Latinized style. He had trained himself in models furnished by such orators as Burke and Chatham; and from his early models he never departed. His oratory was of the kind popularly known as Ciceronian. In an address to theological students, he warned them against the use of cheap and common words, with a diction gathered from the newspapers. "You want," he said, "a diction whose every word is full freighted with suggestion, beauty and power. When these richer, remoter words come into the discourse they make it ample and royal. They are like glistening threads of gold interwoven with the commoner tissues. There is a certain spell in them for the memory and the imagination. Elect hearers will be warned and won by them."

This characteristic counsel interprets the man. He always had the elect hearer in his mind. His oratory was educative. It made hearers "elect." But his splendid diction, his opulent illustration, his iridescent diction required the presence of the polished orator, to give the embroidered products of his mental loom their designed effect. His speeches were oratory, and won his greatest works. "The Divine Origin of Christianity," and "Bernard of Clairvaux," must be read not as philosophy or history, but the one as a philosophical, and the other as a historical illustration. He rarely made a brief speech. His style was the antipodes of the dramatic. He could write a book more easily than an article, and an article was easier than a paragraph. He sometimes adopted the conversational tone in his addresses, but he never fell into colloquialisms. He never spoke down to his audiences, never introduced slang, or the

remotest kin to it. He was always dignified without being stilted, and always refined without being pedantic. He was the scholar among orators, and an orator to scholars.

He evoked admiration rather than enthusiasm, and won conviction less by his appeal to the reason on the one hand, or to the emotions on the other, than by presentation of the truth in forms of beauty. He possessed that conservative temperament which adheres to a taste, a habit, or a conviction; because change is constitutionally unnatural.

He never adopted modern methods, or appliances, in his work, no typewriter, or shorthand reporter, or private secretary. He would have regarded an institutional church with a distaste, with the same abhorrence that he would have regarded an infelicitous phrase. The same temperament caused him to devote his extra efforts, aside from preaching or preparing sermons, to history and historic characters, rather than to any great questions of the hour.

No American author so nearly resembled Lord Macaulay, in the range and accuracy of his historical knowledge, and in the ready use of it for illustration as Dr. Richard Storrs.

The same temperament made him conservative in theology. From the theology imbibed in the theological seminary, he never departed. He seemed to think that whatever Dr. Edwards A. Park believed and taught was quite good enough for him, and could be accepted and safely swallowed, with no question as to following indigestion. He held to the inspiration of the Bible;

He was a great admirer of Horace Bushnell, who never was sound on the atonement. He acted as a peacemaker and not as a partisan between the radical and conservative wings on the mission fields. He denounced sin and preached righteousness, but took no part in the holiness movement. He belonged to the conservative wing of the anti-slavery party. During the war he supported the Union, and after the war he dropped the whole subject.

After the war came up the great moral reform movements. The giant saloon evil had to be dealt with, or it would bring on a worse servitude than human slavery. But in those great state struggles to gain amendments to the state constitutions outlawing the liquor traffic, the breweries and the distilleries and all the accursed saloons that were destroying our sons and daugh-

ters, I never heard or read a word from his tongue or pen! He was evidently too busy hunting up some new word to enrich his vocabulary, or inventing some new phrase to further embellish his polished diction to trouble his majestic intellect with such insignificant trifles as national vices, or consuming ulcers on the body-politic!

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

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

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

But Mr. Beecher was too thoughtful and inquisitive and independent to let anyone, even his own eminent father, think for him; and he had too much spirit of youth and health to become a fossil and refuse to expand and grow. The mental attitude of the two men was entirely dif-

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

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

I have written on the character of this famous preacher with a purpose. There is more than one way to get a great name and the applause of men. If any of the readers of this Magazine are ambitious to gain the praise of the world, to be the pride and darling of an elect few, who will listen with delight to your honeyed speech in praise of men who wrought more than half a millennium before you were born, but do not wish to hear the clarion call to present conflict with the powers of darkness; and if you wish to

(10)

have a long, quiet, uneventful pastorate, over an elect, mutual self-admiration society, who will admire your charming eloquence, and applaud your delightful personality for a half-century, then Dr. Richard Salter Storrs is your model. Go to it. You pay the price, and if you are skilful enough, you will get the goods.

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

Finney said, "I have watched his career: I

have never known him to lead any great revival or any moral reform movement in our day."

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

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

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

DOCTRINAL

THE SABBATH IN SCRIPTURE AND HISTORY

By HORACE G. COWAN.

X. Jesus and the Commandments

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

In the days of our Lord's earthly ministry, when the nation had been purged of idolatry through prophetic teaching, the experiences of the exile, and the bloody sacrifice of the Maccabean revolt; when the name of Jehovah was held so sacred that it must not be pronounced; when the Sabbath was sacredly observed in every phase of Jewish individual and social life; and when all the people were diligently instructed in the law from childhood, the keeping of the commandments was so ingrained in the consciousness and expressed in the life of the Jewish people that it was of the very essence of Judaism. Between Jesus and some of the more intelligent

Jews there seems to have existed a sympathetic understanding of the spiritual value of keeping the commandments, as in the case of the rich young ruler, and of the lawyer who asked which commandment was the greatest. But the scribes and Pharisees were the subjects of severe censure by the Lord, because of their substitution of the traditions of the elders for the law of God.

Between Jesus and the Pharisees there arose a conflict over the question of washing the hands before eating (Matt. 15:1-20; Mark 7:1-23), not as a question of cleanliness or of table manners, but as a religious ordinance and an external purity based on tradition rather than the law. The Jews had an oral tradition which the rabbis claimed was given to Moses at Sinai, and handed down from Moses through Joshua and the prophets to the rabbis, after the cessation of prophecy, who taught it to their disciples, for the interpretation of the written law. "But traditionalism went further, and placed the oral actually above the written law. . . . This is the more noticeable, since, as we know, the ordinances of the scribes were declared more precious, and of more binding importance than those of Holy Scripture itself" (*Life and Times of Jesus the Messiah*, by Rev. ALFRED EDERSHEIM, D. D.).

(11)

As embodied in the *Mishnah* and the *Talmud*, which were committed to writing in the period from the second to the sixth century A. D., the oral law presents a confusing mass of legal ordinances and precepts by which the religious life of the Jewish people was made a burden, and the tradition became "a yoke which neither our fathers nor we were able to bear" (Acts 15: 10), as St. Peter said of the law in the council at Jerusalem. And Jesus characterized the use of the oral law as, "Laying aside the commandment of God, ye hold the tradition of men. . . . Making the word of God of none effect through your tradition" (Mark 7: 8, 13).

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

all these things come from within, and defile the man."

The contrast between the teaching of Jesus and the rabbis is further exhibited by His utterances in the Sermon on the Mount: "Ye have heard that it hath been said by them of old, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca [vain, senseless fellow], shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. . . . Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

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

The attitude of Jesus toward the Sabbath day and the Sabbath commandment is explained on the above principle; he kept the Sabbath, not as the Jews who followed the traditions of the elders and refrained from walking on the grass

lest they crush out some seed; which would be a kind of treshing, or from carrying a burden of the weight of a dried fig; but as it was given by God in Eden and at Sinai, a day for man's need of rest and refreshment, and for deeds of mercy and helpfulness. Jesus attended the synagogue services on the Sabbath, and from the Scriptures taught the people of the fulfillment of the promise of One whose coming would bring relief, healing and liberty to the poor, the broken-hearted, the blind and bruised in body and spirit; the day was blessed because His holy life went out in deeds of compassion to the sick and distressed, lifting them out of their misery and suffering into a larger, freer and happier existence.

The highest altitude to which a holy man or woman may ascend on earth, in conforming to the moral law, is love; in the words of St. Paul, "he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself" (Rom. 13: 8, 9). The evident meaning of this is that the love of one's neighbor as one's self will automatically prevent the commission of those sins against a fellow-man which are indicated by the "Thou shalt not's;" there will be no impulse toward harm to one's neighbor where love reigns, hence the law will be fulfilled, the commandments kept.

Jesus said to His disciples, "If ye love me, keep my commandments;" and this saying would hardly bring up in their minds a picture of the Ten Commandments engraved on tables of stone, and hedged about with innumerable traditions of rabbinic origin; but would the rather recall His words, spoken earlier in the same evening: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." This was not an addition to the Ten Commandments, nor something apart from them, as one code of law may supersede another; but it is the consummation of the entire decalogue, the fulfillment of the moral law, the union of the ten paths of obedience to God and service to man in one grand highway of holy living.

Previous to this Jesus had been asked by a lawyer, tempting him, "Master, which is the great commandment in the law?" This was a question in dispute between rival schools of rabbinic interpretation, and they would fain draw him into their controversy. But Jesus, with the holy dignity becoming the pure soul of One whose native air is that of heaven, replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22: 37-40). And the lawyer answered, "Well, Master, thou hast said the truth: for there is one God; and there is none other but he; and to love him with all the heart, and with all the understanding, and with all thy soul, and with all thy strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices" (Mark 12: 32, 33). The ceremonial law fades into insignificance beside this, the moral law is fulfilled by it, and the Sabbath becomes a day to be spent, not in the observance of trivial rules of weights and measures of what one may or may not do, or of the exact hours of its beginning and ending, but a season of sweet fellowship with God, and of sincerest compassion toward all men.

It is possible that the Sabbath may be strictly and religiously kept on either the first or the seventh day of the week, and at the same time the heart be moved by envy, hatred or lust toward others; covetousness may possess the mind and count the hours when the day will be done and the gainful occupations resumed; blasphemy, false witness and dishonor to parents may accompany the keeping of the peaceful hours of the day of rest. Is this the Sabbath that the Lord has chosen, and commanded His people to keep? Can there be a blessing in keeping the day, and forgetting the One who gave it? Or shall it be observed in praises to God, and complaints and curses to our fellow-men? Assuredly not. The Sabbath is a day for rest of body, mind and soul, and is best appreciated by those who have been born again and sanctified wholly, who possess "a heart in every thought renewed, and full of love divine."

EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER

New Standards of Righteousness New Interpretation of the Social Evil and Divorce

Matt. 5:27-37

After having given new content to the law of murder in setting forth new ideals of righteousness, Jesus considers the question of the social evil. The social outcast has been a perennial figure in all ages and countries, and appeared also in Israel. Not only has there been the social outcast, but also there has been the social evil which included in its reign more than the public social outcast.

In the Old Testament we have suggestions of a very dark moral background. In Proverbs we have a description of the snares laid in the path of the unwary and the end thereof. The admonition is given:

"Let not thy heart decline to her ways:

Go not astray in her paths.

For she hath cast down many wounded:

Yea, all her slain are a mighty host.

Her house is the way of Sheol,

Going down to the chambers of death."

(Proverbs 7:24-27).

Job also sets forth a very graphic description of the times. He recounts those that "rebel against light; they know not the way thereof, nor abide in the paths thereof." First among these stands the murderer, and second, he who violates social sanctity. The activities of this class are realistically set forth; they disguise themselves, and

"In the dark they dig through houses:

They shut themselves up in the daytime:

They know not the light.

For the morning is to all of them as thick darkness:

For they know the terrors of thick darkness."

"Swiftly they pass away upon the face of the waters:

Their portion is cursed in the earth."

(Job 24:13ff).

The evil of all this was recognized, but knowledge and practice were sometimes far apart. As the days pass on, even the prophets fell a prey to this sin, and Jeremiah laments "the horrible thing" that he has seen even in the prophets of Jerusalem.

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

But in all the cases cited above, guilt was only impugned by public sentiment to the actual offender, to the open act of sin. Jesus, however, in the passage of Scripture under consideration extends the range of guilt as He did in the case of murder. It includes not only the act but also the sinful desire, the evil eye or look.

A moral breakdown as well as a moral transformation does not occur in vacuo. There is always a background. The open act of sin may come as a sudden moral catastrophe, but back of this there has ever been the insidious working of evil, hidden from view, but silently and surely destroying the moral fiber and corrupting the heart of man. Accordingly when Jesus would pronounce judgment upon the social evil, He included not only the open transgression, but also the rising of desire in the heart of man, and the expression of that desire in a longing look.

Sin accordingly lies deeper than the act. "There are," says Augustine, "three things whereby sin is accomplished; suggestion, delight and consent." "First," says Thomas a Kempis, "there occurs to the mind simple thought, next strong imagination, afterwards delight and wicked impulse and assent." (Quoted from Smith). In the simple thought or suggestion to the mind there is no

(14)

sin, but when the mind assents thereto and finds delight therein, then has sin found lodgment.

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

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

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

In sermon material, this section like the preceding, is not particularly fruitful. If one were going to give an address on the social evils of our day, then a text could be easily found here, a text which would make the evil culpable in man or in woman, in act or desires. Again, if one were to give an address on the current trend in divorce and its sin, a text might be found here. But for

(15)

general purposes, there would seem to be only one text that might be used, that is, vs. 29, 30. A theme might be, essentials of this life, if need be, must be sacrificed for the life to come. The divisions might consider first, how essential the right eye and the right hand are to living, second, the exhortation to part even with these if need be, and third, the reason for so doing, that "the whole body might not go into hell."

God Everywhere

Men have said, "There is no God."

Yet look at the rose,

Look at the robin in his bower,

Smell the scent in the heart of a flower.

Can men make those?

Men have said, "There is no God."

Who has kissed a baby's lips?

Who has looked in love's bright eyes?

Who has seen the sunset skies?

What love gave this?

What man can do the things of God

That all His works declare?

Carve the mountains—paint the sky,

Color the wings of the butterfly.

We see God everywhere.

—J. BENEDICT

Poetic Gems to Garnish Sermons

By Thee my soul is held!

By all Gethsemane's agony and grief

United, joined, and naught can break the weld

But my own want of faith—my unbelief.

—S. T. CLARK.

Could any sin survive and be forgiven,

One sinful wish would make a hell of heaven.

—HARTLEY COLERIDGE.

Manlike is it to fall into sin,

Fiendlike is it to dwell therein,

Christlike is it for sin to grieve,

Godlike is it all sin to leave.

—FRIEDRICH VON LOGAN.

Man's forgiveness may be true and sweet,

But yet he stoops to give it. More complete

Is love that lays forgiveness at thy feet,

And pleads with thee to raise it.

—ADELAIDE PROCTOR.

HINTS TO FISHERMEN

By C. E. CORNELL

Mr. Preacher, Hang Up Your One-String Fiddle

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

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

After preaching sermon after sermon with about the same line of thought, they then strike "The Second Coming," then it is "Second Coming" until the theme is threadbare and a fit subject for superannuation.

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

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

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

The Petted Preacher

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

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

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

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

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

A Mile and a Half from Church

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

We're a mile and a half from church, you know,
And it rains today, so we can't go.

(16)

We'd go ten miles to a dance or a show
Though the rain should fall and the winds should blow.

But the church is different, we'd have you know,
That's why when it rains we just can't go.
But we always go to things we like

And we ride if we can; if we can't we'll hike.

—C. E. C.

Religious Impulse is Strong Today

There was one striking feature about the international ceremonies at the dedication of the peace bridge between the United States and Canada at Buffalo. This was the religious flavor which pervaded the occasion. The program opened by the singing of the Doxology. "Praise God from whom all blessings flow." What more fitting at the dedication of a great peace memorial! For the Founder of the Christian religion is called the Prince of Peace.

The invocation was pronounced by a Jewish rabbi. This had a double significance—the significance, first, that English-speaking peoples recognize God in public and private affairs. And the significance, secondly, that English-speaking nations and peoples preach and practice tolerance in religion.

It was fitting, too, that the exercises should close with the repeating, in concert, of the Lord's Prayer.

Britain, Canada, America, all speaking a common tongue, sang praises to God, listened reverently to an invocation to God and repeated in concert the model prayer to God. They praise and worship the same God, in the same tongue, along the Connecticut along the Potomac, along the Mississippi, along the Colorado and along the Columbia. Princes and commoner, President and private citizen, worship at the same shrine and acclaim the same God.—*Editorial Pasadena Star-News*.

Ephesus in the Time of St. Paul

J. Patterson Smyth, B. D., LL. D., Litt. D., D. C. L., in his charming book, "The Story of St. Paul's Life and Letters" gives this striking picture of the city of Ephesus when St. Paul first visited it.

"It was most important for the church to get a footing in Ephesus, a great central city with its fine Roman roads branching out in every direction. In its district lay the six towns whose names are so familiar now through the Book of the Revelation of St. John, Sardis and Smyrna

and Philadelphia and Laodicea and Pergamos and Thyatira, the city of Lydia the seller of purple. St. John, you know, in his later life settled down as bishop in Ephesus, so you will understand why these churches were in his mind as he wrote 'to the angel of the church in Sardis,' 'to the angel of the church in Thyatira,' and so on. These with Ephesus are the seven churches founded most probably during this mission by Paul and his companions. Ephesus has a high claim on our attention, if only for these churches. And Ephesus has a still higher claim on our attention as giving us fifty years later the Gospel of St. John. Pity someone could not tell to Paul on that lonely day of his entry, what Ephesus would afterward mean to the Church of God.

"It did not look much like it that day. Ephesus was one of the greatest strongholds of paganism. Its fame rested chiefly on its magnificent temple of Diana, one of the seven wonders of the world. The sun, it was said, saw nothing in his course more glorious than the temple of Diana at Ephesus. The whole province of Asia contributed to its erection. All the Greek cities around were enthusiastic about it. It was the great rallying point of heathenism. You can see it depicted on the Ephesus coins in the British Museum today with its ugly black idol that fell down from Jupiter. The Ephesians were inordinately proud of their black idol and of the fame of their city as the temple-keeper of Diana.

"This worship of Diana made Ephesus the center of magic and sorcery. There the professors of the black art practiced their incantations openly. They could raise the devil, they could frighten the wits—and the money—out of their credulous votaries, calling up evil spirits, principalities and powers and rulers of darkness. You remember how Paul thinks of it in his letter to these Ephesians. 'We wrestle not with flesh and blood but against principalities and powers and the rulers of darkness and the spiritual hosts of wickedness in high places.'

"Think of a poor missionary facing that abode of Satan with nothing but his improbable little story of Jesus and his little service of Bread and Wine—to win for his Lord a vast pagan city of half a million souls! Surely Christ must have been very real to him when he could dare to attempt such an enterprise as that. Surely Paul, if he were not the wildest of dreamers, must have had a tremendous faith in the presence and power of the eternal Son of God. If we had even a tithe of his faith today we too should turn the

(17)

world upside down in our enthusiasm. That Son of God is just as real and as close and as powerful today. But, alas! we do not turn the world upside down for Him. Fools that we are, and slow of heart to believe! Lord increase our faith!

SELECTED ILLUSTRATIONS WITH PITH AND POINT

A Millionaire's Advice Concerning Liquor

"The curse of drink is the cause of more failures in life than anything else. You can surmount every other faulty habit, but the man who is a confirmed drinker has not one chance in a million of success in life," said Andrew Carnegie at one time in addressing the evening classes of Pratt Institute, Brooklyn, at their commencement exercises.

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

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

The Way of the Transgressor

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

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

"What is the worst then?"

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

An Unsullied Name

At a time when money was a pressing necessity with him General Robert E. Lee was offered \$10,000 a year for the use of his name in connection with the Louisiana State Lottery. To their glittering proposition the noble Christian general

answered, "Gentlemen, my name is all I have left, and that is not for sale."

Don't Crucify Him

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

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

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

The Birthplace of Christ

When Joseph and Mary tried to get a night's lodging in the "City of David, which is called Bethlehem" 1927 years ago they found no accommodations available but an innkeeper said they might occupy his stable overnight. It was that night the "three wise men" followed the star of Bethlehem to where the "young child lay." For Jesus was born in a manger in the innkeeper's stable and the birthplace of the Savior was later to become a shrine.

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

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

Bethlehem today has some 7500 inhabitants, mostly Moslems. There are some Christians and a few Jews. Thousands of Jews are traveling to the Holy Land to create colonies under the "Zionist Movement." Millions of dollars have been given by Jews in America. One Jewish banker has donated over \$50,000,000 toward colonization work. Palestine, which is about the size of Vermont, numbers some 80,000 Jews, 84,000 Christians and 600,000 Mohammedans.—*The Pathfinder*.

Bethlehem As It Is Today

"Shepherds watching their flocks on the low, sparsely wooded hills above the village of Bethlehem, much as certain other shepherds watched their flocks 2,000 years ago, saw travelling car after travelling car sweep around the curves of the hills bringing reverent visitors to the Basilica of the Nativity, built around the grotto where (so the legend and traditions of the early church maintain) Christ was born.

"Ancient rites, carried out with the stiff, Byzantine splendor of the Greek church, mingled strangely with the simplicity of the worshipping congregation.

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

"Arabs and Bedouins crowded outside the Basilica, peeping in through the doors and watching the ceremonies with greatest interest.

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

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

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

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

"That is how the old hymn runs, and I fancy that, as a youngster, I must have got it into my head that anything that lay sleeping must be in a bed. But Bethlehem is not in a valley. It stands right on the top of a ridge of hills which go tumbling away down to the Dead Sea twenty miles off, and, in the clear air, looking only five. It is higher than Jerusalem.

"It stands nearly as high as Helvellyn. The shepherds had to climb to Bethlehem. Herod had

to climb to get to Bethlehem. The wise men had to go down into the valley and up again before they knelt by a cradle.

"It has not changed very much. Though ravaged by the Arabs as the Crusaders advanced, it has not suffered like Jerusalem. Originally it was a walled village, but the town has spread over the walls.

"Curiously enough, all through the chequered history of Palestine Bethlehem has remained Christian. Two-thirds of the population of Jerusalem is Jewish, half Nazareth is Mohammedan, but Bethlehem today is practically wholly Christian. The streets are clean, far more clean than most Palestinian cities, the houses are good, and the folk are prosperous. They have a reputation for adventure and progress, and many of them migrate to America, but they come back and build houses on the hillside and end their day at Bethlehem.

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

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

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

—T. DWIGHT CRANE

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

—ADELAIDE PROCTOR.

HOMILETICAL

POOR YET RICH

A Christmas Sermon

By J. W. Bost

TEXT: 2 Cor. 8:9.

INTRODUCTORY: Christ's riches with the Father, condescension to His birth in the manger.

- I. Rich in Faith (James 2:5).
- II. Rich in Good Works (1 Tim. 6:18).
- III. Hidden Riches (Isa. 45:3).
- IV. A Rich Inheritance (Eph. 1:15-18).
- VI. Rich in Peace (Psalm 37:11).
- VI. Rich in Heart Comfort and Full Assurance (Col. 2:2).
- VII. Shall Receive a Crown (James 1:12; 1 Pet. 5:4; 2 Tim. 4:8).

NO FEAR WITH CHRIST

By J. W. Bost

TEXT: Matt. 14:27, "Be of good cheer; it is I, be not afraid."

THE INFLUENCE OF CHRIST'S PRESENCE UPON A TROUBLED LIFE.

1. That presence dispels fear.
2. That presence inspires joy.
3. That presence secures safety.

GOD'S SILENCE MISTAKEN

By J. W. Bost

TEXT: Psalm 50:21.

I. WHAT SINNERS THINK OF GOD

1. That He is ignorant.
2. That He is forgetful.
3. That He is impotent.
4. That He is untrue.
5. That He is indifferent.

II. WHAT SINNERS MAY EXPECT FROM GOD

1. Reproof.
2. Conviction.
3. Punishment.
4. Despair.

HE THAT DWELLETH IN THE SECRET PLACE OF THE LORD

By J. W. Bost

LESSON: Psalm 91:1 and Hebrews 10:1-10.

TEXT: Psalms 91:1.

INTRODUCTORY: The Psalm and its beauty.

- I. MY LODGING (The shadow of His wing).
- II. MY HABITATION (The most High).

III. MY COVERING (His feathers, verse 4).

IV. MY SHIELD (His truth, verse 4).

V. MY KEEPER (His angels, verse 11).

THE CRISIS OF THE CROSSROADS

By J. W. Bost

TEXT: 1 Samuel 9:8, 20, "That will I give to the man of God to tell us our way."

INTRODUCTORY: The case and incident stated.

- I. THE PLACE OF A PURPOSE IN LIFE
- II. THE VALUE OF GODLY COUNSEL AT THE CRITICAL POINTS OF LIFE
- III. THE DETERMINATIVE EFFECT OF A VOLITIONAL EFFORT.
 1. Esau, the pottage and the birthright (Heb. 12:16, 17).
 2. Joseph, a lustful pleasure and a pure conscience (Gen. 39:9, 10).
 3. Lot's choice.
 4. Moses.
 5. Aaron and the golden calf.
 6. The three Hebrews in the fiery furnace.
 7. Ruth's choice.
 8. Judas' choice.
 9. Esther's choice.
 10. St. Paul's choice: The world or the cross.
 11. The devil's choice (Rev. 12:7-9).
 12. Jesus and Satan's propositions and the Father's will.

FAITH

By U. T. HOLLENBACK

I. DEFINITION OF FAITH (Heb. 11:1)

1. Definition of the definition.
2. Not simple or naked faith. Worketh by love.
3. Not unmarried. Married to works (Jas. 2:17).
4. Object of faith in God (1 Pet. 1:9).

II. SOURCES OF FAITH.

1. Comes by hearing the word (Rom. 10:17).
2. Aided by obedience to God (1 Jno. 3:21).
3. Stretched by testing.
4. Increased by practice.

III. MEASURES OF FAITH

- No faith (Deut. 32:20).
 —Spiritual stupidity failure to digest the words of Christ (Mk. 4:40).
 Misplaced faith (Lu. 8:25).

Little faith, better than none.

Symptoms: Anxiety about temporalities.

Causes: Failure to consider the lily and sparrow (Matt. 6:30).

Get mind on possibility of failure (Matt. 16:8).

Great faith. Centurion (Lu. 7:1-10).

Syro-Phœnician woman (Matt. 15:25-28)

Man full of faith. In connection with the fulness of the Holy Ghost. Stephen, (Acts 6:5); Barnabas, Acts 11:24.

IV. CONCLUSION:

Seek to be filled with the Holy Ghost, and a knowledge of the Word of God.

FAITH

By U. T. HOLLENBACK

TEXT: Mark 11:2, Have faith in God.

INTRODUCTION: Definitions of faith.

Sources of faith.

Measures of faith.

I. HINDRANCES TO THE OPERATION OF FAITH

- Sin.
- Worry.
- Hurry. "He that believeth shall not make haste."
- Trying to limit faith on the deductions of human reason.

II. POWER OF FAITH

Three special instances:

Mk. 11:23. Connected with cursing the fig tree.

Matt. 17:20. Connected with healing the demoniac boy.

Luke 17:6. Connected with forgiving 70 times 7.

III. FAITH MARRIED TO HER HUSBAND ACTION

BEARS THE NUMEROUS FAMILY:

Justification (Rom. 5:1).

Sanctification (Acts 15:8, 9).

Healing (Jas. 5:14).

Revivals, church buildings, missions, parsonages, membership increase, church peace, souls, provisions, or anything lawful in which two of you (i. e. one with faith and the other action) shall agree.

IV. CONCLUSION:

Unbelief the only hindrance to our possibilities in God.

FAITH

By U. T. HOLLENBACK

I. FAITH YOKES US UP TO A GREAT GOD.

He creates like a God who is Almighty (Psa. 19:1, 2). (Psa. 8:3).

He works like an omnipotent workman.

Weights the mountains in scales, meas-

ures dust, takes up isles, skips hills, spans heavens.

Judges as a very majestic judge (Job 9:3-10).

He sees with the eyes of Omnipresence.

Prov. 15:3, "The eyes of the Lord are in every place."

2 Chron. 16:9, "Eyes of the Lord run to and fro throughout the whole earth," etc.

He loves like an extravagant lover (John 3:16).

He helps like a friend indeed.

"Cast your care upon him."

He pities like an infinite Father.

"Like as a father pitieth his children."

He saves as an uttermost Savior.

From all sin all righteousness to all eternity.

He guides as an unfailing guide.

He sticks like a great divine brother.

Keeps secrets, overlooks infirmities, etc.

II. FAITH TRIUMPHS OVER DIFFICULTIES

Paul in shipwreck.

III. FAITH ATTEMPTS THINGS FOR GOD

IV. FAITH COMBINED BRINGS RESULTS FAR GREATER THAN ALONE

Four brought the paralytic.

120 stirred the world.

THE THREE WHATS

By C. E. CORNELL

TEXT: Eph. 1:18, 19.

I. INTRODUCTION

The value and importance of this great book.

"One of the most sublime compositions that ever came from the pen of man."—

—GROTIUS.

"If the reader have a spark of regard for the gospel it will blow it into a flame."

—DR. BLOOMFIELD.

"A powerful combination of language, and sublime in its sweep of thought."—MANY SCHOLARS.

II. APPRECIATING THE DEEP THINGS OF GOD

Illustration: The ox grazing in the meadow —the poet or the artist.

III. THE THREE "WHAT'S"

A series of three "whats" now, in order of climax unfold the grandeur which it is Paul's prayer that the Ephesians might know. The climax is indicated by three specific words,

Hope,

Riches,

Power.

IV. "MAY KNOW"—THE "HOPE" OF HIS CALLING.

1. The eyes of the heart opened.

2. "The eyes of the heart" occurs nowhere else in the New Testament. It means, "being enlightened as to the eyes of your heart."
 3. The heart is the seat of the affections, but also of the *thought* and *will*.
 4. "Hope" not a future expectation, or, the thing hoped for, but a sentiment or principle of hope divinely bestowed.
 - a. Hope of heaven.
 - b. Hope of divine grace.
 - c. Regeneration.
 - d. Entire sanctification.
- V. "WHAT THE RICHES OF THE GLORY"
1. The *glorious abundance* of eternal things.
 2. Glory is the *essential characteristic* of salvation.
 3. An *abundance* of glory.
- VI. "WHAT THE EXCEEDING GREATNESS OF HIS POWER TO USWARD"
1. The *opulence* of divine grace.
 2. The *immensity* of the divine mystery.
- VII. "ACCORDING TO THE WORKING OF HIS MIGHTY POWER"
1. Dynamic energy.
 2. Heavenly illumination.
 3. "The excellency of the power"—meaning, *The hyperbole of dynamite*.

THE CHRISTIAN'S BANKNOTE

By C. E. CORNELL

TEXT: "But my God—so great is his wealth in Christ Jesus—will fully supply every need of yours" (Phil. 4:19, Weymouth).

1. It does not say that he will supply all our *wants* or all we *wish*. We may want and wish for a number of things which are really neither a necessity nor a need. The promise is that He will supply *every need of yours*.
2. The late Dr. Arthur T. Pierson called this verse the "Christian's banknote." Dr. Pierson had it printed in the form of a banknote, and gave out copies when he was making pastoral calls, or when people in distress called on him. This banknote has been printed by others and widely distributed.
3. Paraphrased the text would read: Name of banker, "My God;" Promise to pay, "Shall supply;" Amount, "All your need;" Bank capital "According to his riches;" Location of bank, "In glory."
4. This great banknote is not much good unless we present it for redemption. What do we need? We need comfort. "My God shall supply every need." What do we need? We need strength. "My God shall supply every need." What do we need? We need guidance. "My God shall supply every need." What do we need? We need holiness of

heart. "My God shall supply every need," And so the dialogue goes on. Our needs, and God's inexhaustible riches.

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

ENDLESS VALUES OF THE GOSPEL

(Acts 26:18)

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

SOME PREACHED EVANGELISTIC SERMON OUTLINES

By BASIL W. MILLER

GOD'S GLITTERING SWORD

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

I. INTRODUCTION

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

II. WHY GOD MUST USE HIS GLITTERING SWORD
Justice in God demands punishment; rejecting His offer of holiness and mercy calls for punishment; love spurned demands it; light upon sin, conviction, refused call for it; the denied blood of Christ calls for the use of the glittering sword of punishment.

III. HOW THE GLITTERING SWORD IS MANIFESTED
Disease coming unheralded—uncovered sin bringing shame and ruin—impaired health because of sin—tragedies and calamities—death in abject horror—the final judgment—and then the torments of hell—are some of the ways by which God manifests His glittering sword.

IV. AGAINST WHOM IS THIS GLITTERING SWORD USED?

Every man who has heard the call to salvation and rejected it, is a subject for God's glittering sword. Every backslider, and every sinner—the

liar, thief, adulterer, hypocrite, etc.—every man who knows his duty to God and man, and does it not, is liable to see the flashing of God's glittering sword of judgment.

V. CONCLUSION

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

GOD'S DERISIVE LAUGH

TEXT: *I also will laugh at your calamity; I will mock when your fear cometh* (Prov. 1:24-28). *Every knee shall bow to me, and every tongue shall confess to God* (Rom. 14:11).

I. INTRODUCTION

There will come a day of calamity for every rejecter of Christ's blood—it may be by trouble, sickness, death, and hell—by forsaking friends, sins uncovered, the taking away of some loved one—but a day of calamity will come for every sinner. *There will also come a day of fear*. Sinner, you may be strong today, unafraid—but the day of fear will surely come upon you. It may be in the storm, the flashing lightning, in the car, train or automobile wreck, the blast at the furnace, the explosion in the shop. It may be when you face death through sickness that the terrors of fear will come upon you. *But a day of fear is certain*.

II. EVERY KNEE WILL THEN BOW

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

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

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

IV. GOD THEN LAUGHS AT YOUR CALAMITY, MOCKS AT YOUR FEAR

In your direct extremity, His is then a deaf ear. As Saul you will cry out, "God hath departed and answereth me no more." You will seek a place of repentance—and all the universe will not hold an altar for your tears to fall on. You will look for a place to kneel, and pray,

shed one tear—but opportunity is departed, probation ended, destiny sealed, fate fixed.

V. CONCLUSION

Note the scene: here all the universe can be a place of prayer, repentance for you—but you will not bow, not call, not repent: *But when you would call on God, kneel before Him, bow in your extremity there is no room to bow, no opportunity to pray to God*. You have builded your own fate, stamped your own destiny. It has all come because when God called, you refused—when He stretched out His hands of mercy you would have none of Him. Hear God as He says, "For they . . . have returned to provoke me to anger. Therefore will I deal in fury . . . and though they cry in mine ears with a loud voice, yet will I not hear them" (Ezek. 8:17, 18). Turn now to him while there is yet time! (I have preached this sermon the last night of revival after revival, and always God has honored it with seekers at the altar.)

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Dangerous Trifles

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

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

gap between two 6,000 voltage cables, and thus fused the whole system. So small a thing can cause so much trouble.—T. B. STEWART THOMPSON.

The Chastening of the Lord

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

All this to him is chastening, discipline, training. It is not severe, it is gentle and wise, but to him much of it is "grievous." "Now no chastening for the present seemeth to be joyous," writes the apostle, "but grievous: nevertheless afterward"—let us note this "nevertheless afterward" and give thanks and be humble—"nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." The baby will learn slowly, but surely, through this unwavering process that he must submit to rightful authority and superior wisdom, and that not that which is at present pleasant, but that which is right and good must come first; then *some day* he will discover that all this "grievous" insistence of his unyielding mother was but the expression of wise, thoughtful, sacrificial love.—COMMISSIONER S. L. BRENGLE.

The Dragon Shalt Thou Trample

Most of our difficulties are imaginary, or are greatly increased by our imagination. David speaks of trampling under foot both the young lion and the dragon. The lion is a real antagonist, something that we really meet in life. But who ever saw a dragon? It is one of those fabled beasts of olden days that never existed in fact. And so with many of our anticipated difficulties.

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

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

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

An Empty Heart

Mel Trotter, the famous rescue mission worker, writes, "A friend of mine made up his mind to educate poor children, and he spent a fortune at it. His testimony after years of observation was that there is something lacking because so many of them turn out badly. An ignorant boy who is bad will steal your dog. Educate him and he will steal your daughter. An ignorant bad boy may pick your pocket. Educate him and he will forge your check. In other words, education fails to change the heart, and so there must be something more than education in the worthwhile life. It isn't enough to teach a person, even if you teach him to be good. That leaves an empty heart, and that means room left for sin."

Ye Are My Witnesses

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

The Star in God's Window

During the Great War, when serving in France as an officer in a famous Highland regiment, I had the pleasure of meeting many fine Americans who had crossed the Atlantic to "do their bit" in that tremendous struggle. One of them told

me of a very beautiful custom, which we might well have imitated in our own country. The United States government, he said, had issued an order giving permission to any citizen who had given a son to the army or navy or air force to place a star in the window of his home. I heard a touching story of this. One evening a father was walking through the streets of an American city with his small son, explaining to him as they passed along the meaning of those stars in various windows. The wee fellow kept a sharp lookout. "Look, Dad," he would cry, "there's a house with a son at the front—there's one with two—that one hasn't any." Then he suddenly saw a single star shining alone in the evening sky. "Why," he exclaimed, "God must have given His Son, too, for He has a star in His window."—T. B. STEWART THOMPSON.

Faith and the Infinite

The Rev. Samuel Phillips Verner, for some years a missionary in Central Africa, is the author of a volume entitled "Pioneering in Central Africa." In the book Mr. Verner relates an incident which took place on the journey out. He fell into conversation one day with a big trader, whose tone and attitude to religion were friendly and respectful, but who said that he could not believe what he could not understand; and that the Bible

and most religious creeds required belief in doctrines which were incomprehensible mysteries. This is precisely many a man's difficulty. He meets the infinite with a shrug of the shoulders. Is there a God? How should he know? Eye hath not seen him . . . Can a man believe what he does not understand?

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

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

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

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

"But do you not know," Mr. Verner continued, "that up somewhere there must be that high number? You know it exists although you can neither name the number nor demonstrate its existence. So it is with the nature and attributes of God. We can no more comprehend Him than we can name that number, but we can conceive of His existence, and can imagine some of His attributes."—JAMES I. VANCE, D. D.

PRACTICAL

PREACHER'S VOICE AND DELIVERY

By PROFESSOR W. W. MYERS

IX

THUS far the writer has dealt with the formal qualities of delivery. A good voice, good enunciation, good action, etc., are certainly to be coveted by the public speaker, but he might have all these and fail. No public speaker should neglect to cultivate these formal qualities, but he must not neglect the fundamental qualities of delivery. We have all heard speakers whose voice and gestures were quite bad, and yet they held the audience with rapt attention. Their speeches were successful, yet they might have been much more so had they mastered the formal qualities of delivery. However, if one

must sacrifice one, it is better to sacrifice the formal qualities than the fundamental qualities of delivery; but it is not necessary to sacrifice either.

If one were to fall into the hands of cannibals and should be given his choice of having a hand, a foot, an ear, or his heart severed from his body, he certainly would not choose the heart. He could live and get along very well with only one hand; but he could not live without his heart. Of course he would not like to lose any member of the body even though it were nothing more than his little finger, but he would most certainly choose to lose it rather than some vital organ. Just so it is in speech. One would hate to lose any of the qualities of delivery, but

he would certainly choose to be deficient in some of the formal qualities rather than in the fundamental qualities of delivery.

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

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

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

The following paragraph from "The Delivery of a Speech" by R. K. Immel is very fitting here. "Of all places in the world, the platform is the last place for the impersonal attitude, the fishy eye, the colorless voice. Of all the forms of con-

versation, that known as public speaking most demands the personal touch, the lively sense of mental contact with people. If the listless, colorless, dead-to-the-world person is a bore in the parlor, he is impossible on the platform. Personal contact, interest in the listeners, and a very strong sense of talking to them just as if they could talk back—these are the first essentials of a successful speech."

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

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

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

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

man who was able to overcome a bad beginning. Very few public speakers have been able to do this.

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

The third fundamental quality of delivery, one closely allied to vitality, is *enthusiasm*. They used to tell us in Peniel College that what we said made a greater impression on us than it did on anyone else. If this be true, how can a speaker get others interested in a subject which does not interest him? How can he generate enthusiasm in his audience when he has none himself? When the speaker's enthusiasm rises to the point where it results in "a kindling of the eye, a ring in the voice, and life in the gesture and in the spoken word," then he can be assured of arousing enthusiasm in his hearers.

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

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

All the really great speakers of every age have been sincere. They may have been mistaken as

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

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

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

No one ever doubts the sincerity of Abraham Lincoln, yet he has seldom been excelled in a highly developed sense of humor. It will also be remembered that his speeches got results. Who would question the sincerity of Bud Robinson; and yet what preacher has a more highly developed sense of humor? If a speech is to be measured by the results accomplished, (and what is its value if it fails to get results) where is the

preacher in the holiness movement that excels "Uncle Buddie?"

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

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

WHAT ABOUT THE BIBLE

By REV. CHARLES L. GOODELL, D. D.

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

Interesting as that question would be, I am not now concerned with the question of literary values as set forth by the higher criticism. While I am in hearty sympathy with all scholarly investigation of the Bible, for my purpose this afternoon I am making my appeal not to the higher criticism, but the highest criticism; namely, to the vindication which the Bible has made for itself in the nature of things, in the course of events, and in the providence of God. My appeal then is to facts. As long as a matter is a matter of theory, one guess may be as good as

another; but when a fact strides into view, then every theory has to be adjusted to meet it. I hope you remember Mr. Huxley's definition of a tragedy—"A beautiful theory murdered by a gang of brutal facts."

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

UNIQUE IN COMPOSITION

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

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

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evidence of their devotion to the great task which they have assumed, have laid their hands on this book and promised by its strength to be true to their obligations?

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

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

THE MESSAGE OF GOD

May I now consider a more personal reason why I bring this book to your attention. It is the message of God to the human soul. Who am I? what am I? whence came I? and what is my future? All these questions are answered here, and no other book ever claimed in the same sense to be planned in heaven and written on earth. Here, and here alone, is to be found

the answers to those questions which most disturb the mind and heart of men; and behind those answers lie millions of affirmative human experiences. May I remind you that this book is fragrant with holy personal memories. It has behind it, not only a long and thrilling history in the passing of the centuries, but it has a more intimate testimony from the lips of those who loved you best and were most deeply interested in you.

If you have an old family Bible, take it down. I hope that Book lay upon the stand in the living room and was opened at morning devotion in your early life. I hope those who are dear to you read it in life's twilight, as they read it when they hung the crane and set up the family altar on their wedding day. Those whom you have loved found strength there for the day of their toil; and when they walked in God's acre, they read the promises which it contained, and were comforted. Those who are dear to you ventured their all upon the solemn affirmations of this book, and when at last they took voyage over that sea which we all must sail, and faced that unseen holy toward which all men hasten, they took with them as their chart and compass this blessed book. When life's pulses were growing fainter, they found here a strength divine, and at last they pillowed their heads upon its sacred promises and went hence with holy joy. Death passing that way left upon their faces the smile it dared not steal, the happy look of a voyager who had come all cargoed into port.

When you remember who inspired the Book and who wrote it; when you remember all those who have been sustained by it; when you remember the vindication which the ages have given it, whenever you open this greatest of books, do it with a prayer, and let these be the words of the prayer, "Open thou mine eyes, that I may behold wondrous things out of thy law."—*Bible Society Record*.

FACTS AND FIGURES

By E. J. FLEMING.

(Taken from the *Bible Society Record*.)

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

In 1929, while it reports issues almost a million more than the year before, its great total of over eleven million volumes has been exceeded by the issues reported by the British and Foreign Bible Society, which were 11,399,540 volumes. Cordial congratulations to our British friends.

The British Society issued 1,021,260 Bibles, 1,221,257 Testaments, and 9,157,023 portions—a notable achievement and a world service.

The National Bible Society of Scotland also reports a banner year. Their issues during 1928 total 4,134,440 volumes, consisting of 72,958 Bibles, 213,248 Testaments and 3,848,234 portions.

The Scripture Gift Mission announces that its issues during 1928 consisted of 14,852 Bibles, 161,533 Testaments, and 2,415,914 portions, making a fine total of 2,592,299 volumes.

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

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

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

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

Some among thorns.

But others fell into good ground
and brought forth fruit.

Some thirty, some sixty, and
Some a hundred fold.

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

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

A fact emerges from the record of 1928 in China, which is almost incredible in the face of the disturbed conditions and nationalistic movement in that land. The three great Bible Societies—the American, the British and Foreign, and the Scottish—report a joint circulation, during 1928, of 11,408,469 volumes of Scripture in China alone! The circulation by the American Bible Society was 4,674,123; by the British and Foreign Bible Society, 3,951,000; and by the National Bible Society of Scotland, 2,783,346 volumes. A further surprising and gratifying development of the year was that each of these Societies reported a marked increase in circulation during 1928 over 1927—the American, over one and a half million; the British, over three hundred thousand; and the Scottish, almost one million; the total increase of the year being 2,866,311 volumes.

OVER ELEVEN MILLION

With 11,032,494 volumes issued in 1928, the Society rejoices in having reached the highest total in its history. The great bulk of the volumes were portions, and the great bulk of portions were Gospels. No part of the Bible is more important, and no books of the Bible are more carefully read. Therefore the tremendous number of portions issued is a cause of rejoicing. On the other hand, it is regretted that the number of complete Bible and complete Testaments issued last year was less than the year before. There were 305,019 Bibles, 618,610 Testaments, and 10,108,865 portions, issued—the total being 997,697 in excess of the previous year. Again the year is

marked by the largest total of issues in one year from either the Home or Foreign Agencies. The record for the highest total has swung back to the Foreign Agencies, which issued 6,427,579 volumes. The China Agency issued the astounding total of 4,794,730 volumes; and the Japan Agency, for the first time, passed the one-million mark by issuing 1,056,116 volumes.

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

The total issues of the Society in the one hundred and thirteen (113) years of its service have been two hundred and five million, ninety-six thousand, two hundred and fifty-one (205,096,251) volumes.

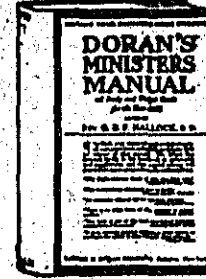
In its ninety-third consecutive year of service to the Blind, the Society supplied 2,266 embossed volumes from the Bible House, New York. Since each of these large volumes contains only a portion of the Bible, this number was equivalent to only 123 complete Bibles. Toward the \$7,000 which they cost, the blind and their friends paid \$1,459,—a sum sufficient to purchase 2,353 com-

plete ink print Bibles. Of the embossed volumes, 1,272 were in Revised Braille 1/4, 379 in New York Point, 355 in Moon, 122 in American Braille, 75 in English Braille, 50 in Line Letter, 12 in Spanish Braille, and 1 in Arabic Moon. These were supplied to over 600 individuals and to several libraries and schools serving many more blind.

The total of embossed volumes of Scripture distributed in the United States for the Blind by the Society since it began this service in 1835 is now 74,889.

During the year, the Society published in interpoint form, for the first time, the Old Testament, following the American Standard Revised Version, in 15 volumes in Revised Braille.

Another additional service to the Blind was authorized in early December. For several years, the Society has set a uniform price of \$1 for each embossed volume, though they cost from \$3 to \$8 apiece. This special price has now been further reduced to 50 cents a volume, making these expensive volumes still more accessible to the blind.



Doran's Ministers' Manual

A Study and Pulpit Guide for 1930.

Planned for the busy pastor. Not a mere book of sermon outlines, but a veritable mine of the very best available sermonic material for the modern preacher. Covers the calendar year, with a complete new collection of illustrations, poems, outlines, suggestive texts, children's sermons, invocations and other features which make it indispensable to the busy pastor. Topical and scriptural indices make each item immediately available.

Price \$2.00, postpaid

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