

# The Preacher's Magazine

A monthly journal devoted to the interests of the ministers of all denominations who preach the full gospel

J. B. Chapman, Editor

Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1923.

VOLUME 5

JANUARY, 1930

NUMBER 1

## THE NEED OF LIVE LEADERSHIP

By THE EDITOR

BY "live leadership," we mean especially that leadership in which there seems to be a large element of spontaneity. There is a place about midway between "chaos" and "program" which is better than either of them. In the very nature of things that church which has so little organization and leadership that no one can tell "what is going to happen next" cannot long hold together. But it is possible for people who profess full salvation and whose pastor is indeed a "holiness preacher" to make such good plans and execute them so perfectly that an observer can scarcely tell whether he is beholding the actions of real men and women or whether he is watching the performance of putty men and kid dolls—everything is so perfect and monotonous and uninteresting.

And studied variation is little better than monotony. "Putting on the rousations" is a mere mockery of Holy Ghost irregularity. Formal comment by the preacher makes a gesture out of a spontaneous outburst of joy and praise. And yet there is place for volition in this matter. A preacher may determinately break away from enslavement to some ideal of "decency and order" and thus give the Spirit of God a better opportunity to direct him and his people. He may pray and believe for the Spirit's intervention in his "usual" order, and he may meekly and graciously adapt himself to the new "order" when the glory does come down.

And as to the people, they will welcome the coming of more heart and reality into the life of the church. Bishop Candler says, "When the heaven-appointed leader comes down from the mount, they will know him by his radiant face, and walking after him they will follow the pillar of cloud and of fire." There are a thousand evidences that the people will follow a leader who not only tells his people how to go, but goes that way himself. There is not much chance for a progressive church with a reactionary leader. When the leader is dry, what can the people do?

## EDITORIAL NOTES

Speaking of the necessity of simplicity in preaching, Martin Luther said, "No one can be a good preacher to the people who is not willing to preach in a manner that seems childish and vulgar to some." Augustine said, "A wooden key is not so beautiful as a golden one; but if the wooden key will open the door when the golden one cannot, it is far more useful." And Paul said, "My speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and power: that your faith should not stand in the wisdom of men, but in the power of God."

Bishop Candler, eighteen years ago, enumerated the sources from which the Church gets its preachers as (1) the country church, (2) the parsonage, and (3) the denominational college. He says that during his ten years in the presidency of a Methodist college about three hundred young men went out from the college to the Christian ministry, and of these he could recall only two who were from city churches. It may be a little different now, but it is at least much too early yet to cease evangelizing the country and building rural churches. And as regards the college proposition: very few preachers come from independent and state institutions. It is altogether unfair for city people to expend their money in building fine churches and refusing to do their share in sustaining the denominational college for the city churches are the very first to bid for the bright, strong young preacher who was born in the country and bred in the denominational college. There possibly never was a time in the history of this country when there was so great a demand for more preachers and better preachers as right now. And let no one think this merely a question which concerns the Church, for without preachers Christianity will fail, and when Christianity fails, civilization will fail. Pagan nations may become Christian, but when Christian nations change they become godless and infidel.

The editor is much pleased with the response that has come to his appeal for "more subscribers for The Preacher's Magazine." One District Superintendent sent in his own subscription and said, "There are a hundred preachers on my district who should take the Magazine and I plan to encourage them to do it." And many others are sending in subscriptions from their neighbor preachers, along with their own renewal, and the outlook for a much larger list for 1930 is splendid. Those subscribing now can still get the January number and thus keep the present volume complete, and continued co-operation in helping us get the thousand extra subscriptions we need to make the Magazine self-supporting will certainly be appreciated. Just a few words to your preacher neighbor will probably bring the desired results.

January is a "month of beginnings." The thinking of the people and the conduct of the business affairs of the land constitute an "atmosphere" of this sort. It seems this should be a good month in which to make a strong appeal to children and young people to start the Christian life and to become active members of the church. December was better adapted to maturity and age, but January is for childhood and youth.

It may be neither possible nor wise to attempt too detailed plans for the whole year, but we believe there should be at least a tentative schedule, not only for the revivals and other such general items, but for the preaching program itself. The preacher's task in gathering sermon material will be greatly hastened if he has some general idea of when he will preach on certain subjects. In this way it is possible for even a busy pastor to preach sermons in the preparation of which he has spent a number of months. In the February number we are presenting "A Confession of a preacher" in which the writer acknowledges that he has often preached without proper preparation. We suggest that every preacher begin now to forecast his preaching for the year and then when he finds material that will help on particular subjects that he file it with his suggestions and notes for that occasion so that it will not be altogether "new" when he comes to the time for specific preparation.

(2)

# DOCTRINAL

## THE SABBATH IN SCRIPTURE AND HISTORY

By HORACE G. COWAN

Jesus and the Sabbath

WHEN Jesus commenced His public ministry in Galilee and Judea the Sabbath was observed, not only as the Mosaic law commanded, but according to the traditions of the elders also. The institution of the synagogue and the rise of the scribes and of the Pharisees, Sadducees and Essenes, had brought about changes in the modes of thought and Sabbath habits of the people.

"That synagogues originated during, or in consequence of, the Babylonish captivity is admitted by all. The Old Testament contains no allusion to their existence and the Rabbinic attempts to trace them even to patriarchal times deserve, of course, no serious consideration. We can readily understand how, during the long years of exile in Babylon, places and opportunities for common worship on Sabbaths and feast days must have been felt almost a necessity. This would furnish, at least, the basis for the institution of the synagogue. After the return to Palestine, and still more by 'the dispersed abroad,' such 'meeting houses' would become absolutely requisite. Here those who were ignorant even of the language of the Old Testament would have the Scriptures read and 'argued,' (interpreted by paraphrasing) to them. It was but natural that prayers, and lastly, addresses, should in course of time be added. Thus the regular synagogue services would gradually arise; first on Sabbaths and on feast days, then on ordinary days, at the same hours and with a sort of internal correspondence to the worship of the temple."—*The Life and Times of Jesus The Messiah*, by ALFRED EDERSHEIM, D. D.

The scribes, Pharisees, Sadducees and Essenes were orders and classes of the Jewish people which arose during that vague time between the return of the exiles from Babylon and the birth of Christ. "In conjunction with the Pharisees, the scribes are often mentioned in the scriptures of the New Testament. They were not a sect, but

a profession of men following literature. They were of divers sorts. For generally, all that were in any way learned among the Jews were, in the time of our Savior and His apostles, called scribes; but especially those who by reason of their skill in the law and divinity of the Jews were advanced to sit in Moses' seat and were either judges in their sanhedrins, or teachers in their schools or synagogues."—*Prideaux's Connexion*.

The Pharisees included the greater number of the scribes, and as a party or sect are believed to have originated about the time of the Maccabees; they held to not only the written Word of God, but the traditions superadded thereto by the elders, or those teachers who at various times had risen to eminence in the nation, and whose sayings and maxims were authoritative and *de facto* law for the people; and by their devotion and rigorous observance of the rules laid down by them gained the reputation of superior holiness to all others, and "trusted in themselves that they were righteous, and despised others." The Sadducees were the followers of Sadduk, or Zadok, who separated from the Pharisees on doctrinal or traditional grounds, and who held to the written law and rejected traditions; they denied the resurrection, the existence of angel and spirit, and of any reward hereafter. Although a minority, they held many high positions, including at times the high priesthood, and embraced many wealthy and influential people. The Essenes are not mentioned in the New Testament, but were a sect that separated from the Pharisees, and outdid them in the rigor and severe purity of their lives, and lived in isolated communities and had little intercourse with other people. They had very strict rules for the observance of the Sabbath.

The claim of Jesus to be the Son of God was denied by the scribes and Pharisees, who followed Him about, took note of His work and teachings and interposed objections based upon the traditions of the elders. Especially in connection with the Sabbath and His miracles of healing thereon did they become His bitterest enemies.

(3)

The earliest appearance of Jesus on the Sabbath seems to have been at Nazareth, "where he had been brought up; and, as his custom was he went into the synagogue on the Sabbath day, and stood up for to read" (Luke 4:16). This marks Him as not only a worshiper in the synagogue, but a leader of such worship; it was His custom to go to the synagogue and to take part in the services. Upon this occasion He read a portion of the 61st chapter of Isaiah, to the middle of the second verso, and then said, "This day is the scripture fulfilled in your ears." The effect of His words upon His audience was first, wonder at the gracious words from His lips, for He was to them "the carpenter's son," whose mother and brothers and sisters were well known in Nazareth, and whose schooling there had not, in their thought, specially qualified Him with wisdom. Then as He proceeded to personally apply the lesson they were "filled with wrath," and rushed Him out of the synagogue and the city, intending to throw Him over the cliff of the hill on which the city was built. But He passed through their midst, and went His way. It was His claim to divinity, rather than any peculiarity of Sabbath observance, which roused the opposition of the Nazarenes to Him at this time.

After the rejection of Jesus at Nazareth He went down to Capernaum, where His residence seems thereafter to have been fixed, and in the vicinity of which the most of the twelve disciples were called. There He became an attendant at and a teacher in the synagogue on the Sabbath days, with the result of astonishment on the part of His hearers, "for his word was with power." In the synagogue there was a man with an unclean spirit, whose pleas to be left alone was answered by Jesus with the command, "Hold thy peace, and come out of him," and the man was delivered from the evil spirit. The amazement of the people at this display of divine power was great, and the report of this event was spread far and wide throughout Galilee.

Leaving the synagogue, Jesus and His disciples went to the house of Peter, where they found his wife's mother sick of a fever and Jesus healed her. At sunset of the same day many sick people and those that were possessed with devils, were brought to the door of the house, and a multitude of people which St. Mark describes as "all the city," was gathered together, and Jesus healed the sick and cast out the evil spirits from those that were afflicted with them. The bringing of the sick and afflicted people to Jesus for healing

(4)

after sunset was in harmony with the teaching of the rabbis that the sick must not be ministered to on the Sabbath, except to save life; and the Sabbath being ended at sunset, they made haste to come with the sick at the beginning of the new day. What Jesus would have done if the sick had come to Him on the Sabbath, notwithstanding the Rabbinic teaching, will be seen later.

One of the most notable events in our Lord's ministry, because of the far-reaching principles of Sabbath observance which he pronounced there, occurred on a Sabbath day when He and His disciples went through the grain fields, and being hungry the disciples plucked some of the heads of the barley, and rubbing them in their hands shelled out the grains and ate them. Seeing this the Pharisees said that it was unlawful thus to do on the Sabbath day, their tradition making the plucking of the heads of grain a kind of reaping, and the separation of the grain from the chaff by rubbing in the hands a kind of threshing, therefore labor which the Sabbath law prohibited.

Jesus' answer to the Pharisees was thoroughly scriptural and evangelical. He cited from the Scriptures the example of David and his men in eating the showbread when they hungered, which was set apart for the use of the priests only, but which when human need required became common (1 Sam. 21:1-6); then Jesus uttered that foundation truth of, "The Sabbath was made for man, and not man for the Sabbath" (Mark 2:27), upon which is built whatever contributes to man's highest good, both physical and spiritual. Instead of being bound by traditional rules to do or not to do a multitude of trivial things on the Sabbath, thereby making the day a burden, man is to find in the day of rest physical recuperation from the exhausting labors of the week, relief from mental strain, and that rest for the soul which is given to all who come to Christ.

Jesus further illustrated His position by referring to the fact that "the priests in the temple profane the sabbath, and are blameless." This had reference to the offering of sacrifices on the Sabbath, which were doubled on that day, the "continual burnt offering" being supplemented by the addition of an equal number of sacrifices for the Sabbath (Num. 28:9, 10). Evidently labor performed in the service of God on the Sabbath was not a violation of the Sabbath law, and the disciples of Jesus, being in His service, were not in

fault while shelling out the grain for their food, though it was done on the Sabbath. And, capping the climax, Jesus said, "But I say unto you, That in this place is one greater than the temple." The temple was national and local, a sanctuary for the Jewish nation and an institution peculiar to Jerusalem; Jesus is universal, the Savior and Lord of all men who will believe on Him, and by Him all may have access to God. Therefore, the labor of the priests in the temple on the Sabbath, being without censure, whoever follows Christ and works for Him is free from Jewish laws and customs. The temple has ceased to exist, but the greater than the temple lives, and is the exemplar and guide of the Christian today.

Jesus again quoted the Scripture when He said, "But if ye had known what this meaneth, I will have mercy, and not sacrifice (Hos. 6:6), ye would not have condemned the guiltless." The Jews had missed the meaning of these words of the old prophet, and were measuring Jesus and His disciples by their own petty traditions, even as once before, when Jesus had accepted the invitation of his newly called disciple, Matthew, to dine with him, and many of Matthew's friends and associates, popularly called "publicans and sinners," came and sat at the table with Him, the Pharisees asked the disciples, "Why eateth your master with publicans and sinners?" It was a breach of rabbinical social etiquette which they could not allow. But Jesus said, "Go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance" (Matt. 9:13). The mission of Jesus on earth was to bring grace, rather than law as the means of reconciling men to God, and works of grace and mercy cannot be prohibited on the Sabbath day. Not the observance of petty rules, but the guidance of life by faith in Christ, makes the Sabbath a means of grace to His people, and on this day the proclamation of "the grace of God which bringeth salvation" is the mission He has given to His Church. Loyalty to Christ, therefore, requires the acceptance of the further great truth announced by Him, "The Son of man is Lord even of the Sabbath day." His will and His grace should guide His followers in the observance of the day.

For brevity's sake in the treatment of this subject, the following miracles of healing on the Sabbath must be grouped, and their general principles considered together: the man in the

(5)

synagogue with a withered hand, (Matt. 12:9; Mark 3:1; Luke 6:6), the woman with a spirit of infirmity eighteen years (Luke 13:10), the man with the dropsy in the Pharisee's house (Luke 14:1), the man at the pool of Bethesda (John 5:9-7:23), and the man who was born blind (John 9:1-41). Jesus healed them all, no matter how desperate their cases, nor of how long standing. But that these healings took place on the Sabbath day aroused the fiercest opposition of the scribes and Pharisees. According to their tradition no medical attention should be given to the sick on the Sabbath, unless it was to save life, and Jesus was accused of breaking the Sabbath because He had healed a man of his affliction on that day. Moreover, His enemies began to plot his death, and sent spies who tried to entangle Him in His speech, that they might have occasion to accuse Him to the Roman governor. His claim to be the Son of God, His utter indifference to Jewish traditions, healing on the Sabbath, eating with publicans and sinners, and paying no attention to their trivial rules about washings, aroused the wrath of the ruling classes and they were not content until He had been put to death.

"And this record is so made as to testify that the death of Christ was the supreme business which brought Him into the world; that all which precedes that death is but preparation for it; and that from it flow all the blessings which God ever has or ever will bestow upon man."—*The Four Gospels, in the The Scofield Reference Bible*, by Rev. C. I. SCOFIELD, D. D.

And around the death, burial and resurrection of the Lord cluster events and truths which loom large in the subsequent Sabbath observance of the Church.

#### SEVEN EARNEST SUPPLICANTS

The cry for help—(Jacob) (Gen. 32:26).

The cry of intercession—(Moses) (Exod. 32:31-32).

The cry for wisdom—(Solomon) (1 Kings 3:7-9).

The cry for cleansing—(David) (Psa. 51:1, 2).

The cry of the dying soul—(Penitent Thief) (Luke 23:42).

The cry for salvation—(Philippian Jailer) (Acts 16:30).

The cry for deliverance—(Paul) (2 Cor. 12:8, 9).—C. E. C.

The earliest appearance of Jesus on the Sabbath seems to have been at Nazareth, "where he had been brought up: and, as his custom was he went into the synagogue on the Sabbath day, and stood up for to read" (Luke 4:16). This marks Him as not only a worshiper in the synagogue, but a leader of such worship; it was His custom to go to the synagogue and to take part in the services. Upon this occasion He read a portion of the 61st chapter of Isaiah, to the middle of the second verse, and then said, "This day is the scripture fulfilled in your ears." The effect of His words upon His audience was first, wonder at the gracious words from His lips, for He was to them "the carpenter's son," whose mother and brothers and sisters were well known in Nazareth, and whose schooling there had not, in their thought, specially qualified Him with wisdom. Then as He proceeded to personally apply the lesson they were "filled with wrath," and rushed Him out of the synagogue and the city, intending to throw Him over the cliff of the hill on which the city was built. But He passed through their midst, and went His way. It was His claim to divinity, rather than any peculiarity of Sabbath observance, which roused the opposition of the Nazarenes to Him at this time.

After the rejection of Jesus at Nazareth He went down to Capernaum, where His residence seems thereafter to have been fixed, and in the vicinity of which the most of the twelve disciples were called. There He became an attendant at and a teacher in the synagogue on the Sabbath days, with the result of astonishment on the part of His hearers, "for his word was with power." In the synagogue there was a man with an unclean spirit, whose pleas to be left alone was answered by Jesus with the command, "Hold thy peace, and come out of him," and the man was delivered from the evil spirit. The amazement of the people at this display of divine power was great, and the report of this event was spread far and wide throughout Galilee.

Leaving the synagogue, Jesus and His disciples went to the house of Peter, where they found his wife's mother sick of a fever and Jesus healed her. At sunset of the same day many sick people and those that were possessed with devils, were brought to the door of the house, and a multitude of people which St. Mark describes as "all the city," was gathered together, and Jesus healed the sick and cast out the evil spirits from those that were afflicted with them. The bringing of the sick and afflicted people to Jesus for healing

(4)

after sunset was in harmony with the teaching of the rabbis that the sick must not be ministered to on the Sabbath, except to save life; and the Sabbath being ended at sunset, they made haste to come with the sick at the beginning of the new day. What Jesus would have done if the sick had come to Him on the Sabbath, notwithstanding the Rabbinic teaching, will be seen later.

One of the most notable events in our Lord's ministry, because of the far-reaching principles of Sabbath observance which he pronounced there, occurred on a Sabbath day when He and His disciples went through the grain fields, and being hungry the disciples plucked some of the heads of the barley, and rubbing them in their hands shelled out the grains and ate them. Seeing this the Pharisees said that it was unlawful thus to do on the Sabbath day, their tradition making the plucking of the heads of grain a kind of reaping, and the separation of the grain from the chaff by rubbing in the hands a kind of threshing, therefore labor which the Sabbath law prohibited.

Jesus' answer to the Pharisees was thoroughly scriptural and evangelical. He cited from the Scriptures the example of David and his men in eating the showbread when they hungered, which was set apart for the use of the priests only, but which when human need required became common (1 Sam. 21:1-6); then Jesus uttered that foundation truth of, "The Sabbath was made for man, and not man for the Sabbath" (Mark 2:27), upon which is built whatever contributes to man's highest good, both physical and spiritual. Instead of being bound by traditional rules, to do or not to do a multitude of trivial things on the Sabbath, thereby making the day a burden, man is to find in the day of rest physical recuperation from the exhausting labors of the week, relief from mental strain, and that rest for the soul which is given to all who come to Christ.

Jesus further illustrated His position by referring to the fact that "the priests in the temple profane the sabbath, and are blameless." This had reference to the offering of sacrifices on the Sabbath, which were doubled on that day, the "continual burnt offering" being supplemented by the addition of an equal number of sacrifices for the Sabbath (Num. 28:9, 10). Evidently labor performed in the service of God on the Sabbath was not a violation of the Sabbath law, and the disciples of Jesus, being in His service, were not in

fault while shelling out the grain for their food, though it was done on the Sabbath. And, capping the climax, Jesus said, "But I say unto you, That in this place is one greater than the temple." The temple was national and local, a sanctuary for the Jewish nation and an institution peculiar to Jerusalem; Jesus is universal, the Savior and Lord of all men who will believe on Him, and by Him all may have access to God. Therefore, the labor of the priests in the temple on the Sabbath, being without censure, whoever follows Christ and works for Him is free from Jewish laws and customs. The temple has ceased to exist, but the greater than the temple lives, and is the exemplar and guide of the Christian today.

Jesus again quoted the Scripture when He said, "But if ye had known what this meaneth, I will have mercy, and not sacrifice (Hos. 6:6), ye would not have condemned the guiltless." The Jews had missed the meaning of these words of the old prophet, and were measuring Jesus and His disciples by their own petty traditions, even as once before, when Jesus had accepted the invitation of his newly called disciple, Matthew, to dine with him, and many of Matthew's friends and associates, popularly called "publicans and sinners," came and sat at the table with Him, the Pharisees asked the disciples, "Why eateth your master with publicans and sinners?" It was a breach of rabbinical social etiquette which they could not allow. But Jesus said, "Go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance" (Matt. 9:13). The mission of Jesus on earth was to bring grace, rather than law as the means of reconciling men to God, and works of grace and mercy cannot be prohibited on the Sabbath day. Not the observance of petty rules, but the guidance of life by faith in Christ, makes the Sabbath a means of grace to His people, and on this day the proclamation of "the grace of God which bringeth salvation" is the mission He has given to His Church. Loyalty to Christ, therefore, requires the acceptance of the further great truth announced by Him, "The Son of man is Lord even of the Sabbath day." His will and His grace should guide His followers in the observance of the day.

For brevity's sake in the treatment of this subject, the following miracles of healing on the Sabbath must be grouped, and their general principles considered together: the man in the

(5)

synagogue with a withered hand, (Matt. 12:9; Mark 3:1; Luke 6:6), the woman with a spirit of infirmity eighteen years (Luke 13:10), the man with the dropsy in the Pharisee's house (Luke 14:1), the man at the pool of Bethesda (John 5:9-7:23), and the man who was born blind (John 9:1-41). Jesus healed them all, no matter how desperate their cases, nor of how long standing. But that these healings took place on the Sabbath day aroused the fiercest opposition of the scribes and Pharisees. According to their tradition no medical attention should be given to the sick on the Sabbath, unless it was to save life, and Jesus was accused of breaking the Sabbath because He had healed a man of his affliction on that day. Moreover, His enemies began to plot his death, and sent spies who tried to entangle Him in His speech, that they might have occasion to accuse Him to the Roman governor. His claim to be the Son of God, His utter indifference to Jewish traditions, healing on the Sabbath, eating with publicans and sinners, and paying no attention to their trivial rules about washings, aroused the wrath of the ruling classes and they were not content until He had been put to death.

"And this record is so made as to testify that the death of Christ was the supreme business which brought Him into the world; that all which precedes that death is but preparation for it; and that from it, flow all the blessings which God ever has or ever will bestow upon man."—*The Four Gospels, in the The Scofield Reference Bible*, by Rev. C. I. SCOFIELD, D. D.

And around the death, burial and resurrection of the Lord cluster events and truths which loom large in the subsequent Sabbath observance of the Church.

#### SEVEN EARNEST SUPPLICANTS

The cry for help—(Jacob) (Gen. 32:26).

The cry of intercession—(Moses) (Exod. 32:31-32).

The cry for wisdom—(Solomon) (1 Kings 3:7-9).

The cry for cleansing—(David) (Psa. 51:1, 2).

The cry of the dying soul—(Penitent Thief) (Luke 23:42).

The cry for salvation—(Philippian Jailor) (Acts 16:30).

The cry for deliverance—(Paul) (2 Cor. 12:8, 9).—C. E. C.

# DEVOTIONAL

## SOME GREAT PREACHERS I HAVE KNOWN

By A. M. HILLS

No. 10. Rev. Sam Jones

**T**HIS remarkable preacher may well be considered next after the Ciceronian orator, Dr. R. S. Storrs. The sharp contrast between them is most illuminating and instructive. He that runneth may read and draw his own lessons.

I get the following facts from the cyclopædia. Sam Jones was born October 16, 1847. At twelve years of age, he removed to Cartersville, Ga. He was educated under private tutors and at boarding schools. After the Civil War, he studied law and was admitted to the bar in 1869. He began to practice his profession with bright prospects of success. But his intemperate habits ruined his health and terminated his career as a lawyer. After the death of his father and babe, he was converted and reformed and became a clergyman of the M. E. Church, South. One week from his conversion he preached his first sermon. He held various appointments in North Georgia Conference from 1872 to 1880. For the following twelve years he served as agent of the Decatur Orphans' Home which he helped to establish. For the first eight years of his ministry he preached four hundred times a year. From the first his success as an evangelist was remarkable. In 1881 he was agent of the Orphans' Home and general evangelist. He published six volumes of sermons, made up of reporters' notes. He married November 23, 1867, Miss Laura A. McElwain, Henry County, Kentucky.

These facts are meager indeed. The real picture of this man I get from his preaching partner, Rev. George R. Stuart, D. D. "Sam Jones' scholastic education was not extensive but was of such kind as to accomplish the chief end of the school, which is to train the mind to think clearly, orderly and consecutively. He fell under the tutelage of excellent teachers who gave him good training; in English through grammar and rhetoric; in mathematics through

arithmetic and higher algebra; in Latin, through Cæsar; in Greek through the first lesson." This was not nearly as much as the preparatory course for college at that time in all our first class northern colleges.

"In early life he was fond of reading and selected good literature. He was especially fond of Burns. In his early ministry he read the Bible as one reads law books, and had an unusually comprehensive knowledge of the Book of books. He had the same kind and extent of scholastic education, that was acquired by many of our most renowned lawyers, judges, preachers, and statesmen of the South, who supplemented a limited course of study, by extensive reading and profound thinking.

"The experiences that conspired to develop him into a great preacher were many and effective. Great preachers cannot be made by technical pedagogy. They are developed amid adverse and favorable circumstances, currents and eddies, storms and stresses of life. Scholars, debaters, exegetes and homilists may be produced in universities and theological seminaries; but preachers who reach and save men come from the school of experience which acquaints them with the varied heart throbs generated in the toil, hardships, sacrifices and sufferings of themselves and their fellows. There were few human experiences which develop sympathy, knowledge of human nature and of men and things which Sam Jones did not undergo. These varied experiences were effective in producing a man who not only knew his fellow-men, and every experience through which they go, but one who knew every emotion of the soul.

"He entered this school of experience at nine years of age, when he kissed the lips of an affectionate mother, cold in death. He saw the home broken up; he formed one of a pathetic group of three little boys, motherless and homeless. He was at the plastic age when sorrows, lonesomeness and touches of sympathy make the strongest impression. Here was the storage that later produced a superintendent of an orphans' home, and from which he drew pathos that

(6)

melted hearts. The paternal grandfather and grandmother, the old Methodist preacher and daughter of a Methodist preacher, took the little motherless group, while the father went out in business. The deep piety, the spiritual family altar, the midweek prayer service and the Sabbath preaching, at all of which the genuine fervency of these consecrated grandparents was manifest, wrought deeply in the lives of these boys, two of whom became preachers. Later the father married a second wife, and a new home was formed with other experiences. The father was taken away to the Civil War after the marriage. The boys were placed in school. Three boys in the teen age, in a small village under the care of a stepmother, however faithful, would have anything but a dull time. With an overstock of humor, mischief making and vitality, it is safe to credit various experiences of youthful follies. We may expect fusses, fights, explorations in village, field and neighboring wood, climbing, hunting, swimming and all those things which the combined genius of three bright boys could suggest. In all of these Sam was the leader, and these heroic experiences were both a training a prophecy. He could climb the highest, jump the farthest, swim the longest, outrun any boy of his size and whip any boy of his weight. He was the hero and master of the gang.

"As he approached manhood he went out to see the world. His wanderings took him to Nashville. Here he formed the acquaintance of some young returning soldiers, and accompanied them into the mountains of Kentucky. There in an old country home he got experiences out of which he wrought surprising illustrations in later years. There he met the bright and beautiful Kentucky girl who won his heart, and afterward became his wife. With a store of new experiences he went back to Cartersville, Ga., to find his father, who had returned from the war and re-entered the practice of law.

"He studied law in his father's office. This brought him in contact with lawyers, courts, juries and criminals, out of which experiences came another class of knowledge and valuable illustrations. His unusual speeches before the jury attracted the attention of the court. The judge said to the father, "You have reared one of the brightest boys ever admitted to the Georgia bar."

"But the condition of the Southern country after the war made a successful career for a young lawyer in most places well-nigh impossible. He

was soon brought face to face with the embarrassment of inadequate support, and to a grinding poverty which became intolerable to him and his brave and faithful wife. With a stock of grit, experience and daring which he had developed, he walked out of the law office and applied for a job to dig ore in a nearby mining camp. This experience with ore diggers and toilers of the rougher sort, returning from his midnight shift, he joined comrades in the midnight carousals, until drink and dissipation grew to serious proportions.

Later he secured the job of running a stationary engine, which formed in him an attachment for the locomotive and railroad men. Next he purchased a horse and became a drayman in the little town of Cartersville. This brought him in contact with the street gang. Humorous, witty, good-natured, he was the center of attraction, the leader of the gang, till hopeless ruin from drink, and damnation itself confronted him!

"But the prayers of his godly ancestors, all recorded in heaven, stood between him and hell. At his father's death-bed he promised a better life. Soon after, at the casket of his little daughter and only child, whom he tenderly loved, his heart broke and he began to pray. He went with his sorrowing wife to hear the old grandfather preach. After the sermon this sorrowing drunkard went down the aisle, gave his grandfather his hand, knelt at the altar and gave Jesus his heart. The wise old man, remembering Sam's former eloquence as a young lawyer, made an appointment for him to preach the next Sunday night. Of course a vast throng of people and the Holy Spirit were present! Sam preached; and at the close of that first sermon a large company of his old sinful companions came to the altar and surrendered their lives also to the merciful Savior! Another mighty soul-winning preacher was then and there introduced to the world!"

It will be worth while to study this man's ancestry, mental endowments, methods of work, and personal characteristics. A great diamond has many facets that emit the many colored rays. People ask, "What was the secret of his power?" Dr. Stuart answers, "There is no secret of power. He was powerful by natural and spiritual laws that generate power. On the human side, blood, education, environment and personal experiences conspired to make individuality. His grandfather was an itinerant Metho-

(7)

dist preacher, and his grandmother was the daughter of one. They were of the old-fashioned type who made much of the family and of family religion. The religious character of the family is shown in a record given of an anniversary dinner at the grandfather's home: 'There are fifty-two members in our family. Twenty-two have crossed over; sixteen were infants; the other six died happy. There are thirty left and all but one are in the church and on the straight and narrow path that leads to heaven.' The one exception was Joseph Jones, who afterwards became a minister and successful evangelist. This is an unusual family. Out of such stock we may expect unusual men. The grandmother's father, Rev. Robert L. Edwards was an eccentric, bold pioneer preacher of Georgia. On hearing a preacher at a campmeeting delivering a smooth, indirect discourse to a large audience, composed largely of unconverted people, he arose from his seat, went to the pulpit, placed his right hand on the breast of the preacher and said, 'Brother, these people are sinners, sir, great sinners on their way to death. If you will not tell them where they are going, sit down and let me tell them.' He sat down, Mr. Edwards delivered an exhortation and sinners came flocking to the altar. This bold, heroic spirit was characteristic of the blood. The father of Sam Jones was a heroic captain in a Georgia regiment, in which he had five brothers, all officers, one a chaplain. This is evidence of fighting blood. His father was converted early in life and became a Christian lawyer of unusual power as a speaker. His mother was a strong Christian character and belonged also to a fine family. Blood is a heritage. Newspapers claimed that they made Sam Jones. Mr. Jones asked them why they did not make another, and an editor facetiously replied, 'We are out of material.'

"Physical gifts are reckoned in blood and are undeniable assets. A mean physical body and vicious traits of character inherited, have handicapped many a preacher. Sam Jones was by heredity a splendid specimen of man, of unusually attractive personality. His voice was a constant marvel. It was clear and musical, and so articulate and distinct, that in an ordinary conversational tone he could be heard and understood by an audience of three or four thousand people. Added to this superb quality was a humanness that was vibrant in every tone. He was absolutely free from the conventional clerical

tone and inflection. He spoke like a business layman, without a particle of affectation. His voice carried the sympathy that melted, the invective that withered, and the pleading that moved the hardest hearts. Next to his voice, his eyes were his largest physical asset. I have never seen eyes that held such psychic reserve in their depths, or gave out with such force all the emotions of the soul. Kindness beamed, humor sparkled, sarcasm pierced, and belligerence verily blazed from his eyes.

"His unclerical and natural appearance and demeanor, coupled with a face that bespoke a kind of recklessness that was winning, appealed to the man of the world. In his stern demeanor, and in the hour of battle he had the face of a lion. The heavy, dark eyelashes, shading his large jet-black eyes, the long, heavy, dark mustache that fell in a mischievous curve at the corners of his forceful mouth, his bold cheek and Roman nose, constituted a face whose manliness commanded real men. When he clenched his ample fist, threw his brave soul into the features of his face, and keyed his voice in accord with the do-or-die spirit that burned and blazed in words that went out like unsheathed daggers, the ramparts of sin trembled, and every brave man honored and applauded the hero of righteousness. Human nature carries a cheer for the plucky dog that fights to the death and a brick for the cowardly cur that slinks. The courageous fight that this St. Paul of modern times made against every phase of wrong, without fear of class or clique, good or bad, man or devil, won the love and respect of heroic men. On entering a town to conduct evangelistic services, it frequently occurred that a steering committee called to see him, advising him of the delicate points of the city to be left untouched for fear of arousing opposition. He would hear them patiently, investigate quietly, and if he found that they were wrong he would at the first opportunity attack with all the vehemence possible the very things they advised him to leave untouched. He feared no foe, catered to no influence, courted no favors, sought no compromise with sin or any of its devotees, however opulent or influential. He knew institutions, organizations, and human nature, and rarely made an unjust criticism or took an untenable position. However severe and bolsterous the opposition aroused by his preaching, when the storm culminated he and the best people of the community were in-

(8)

variably on the same side, and the right side, judged by his standard which was the Bible.

"He would take a text like, 'One sinner destroyeth much good,' taking up one type of sinner after another and stripping every vestment from each sin, he would hold it up so that it would fairly drip with slime and disgust with stench. He would turn the searchlight of God's law on it until its hideous rebellion against love and goodness would make one quake. Then he would send the sinner, reeking with sin, on his horrible mission of destroying good. He would take the sins of the father, one by one, and turn them loose in the home, like smallpox and yellow fever germs or like a venomous serpent, to put the virus of death in the innocent children; he would paint this corrupter and despoiler of his own helpless seed until the father would cringe like a convict in chains, and the audience would feel that every such father should be arrested and confined like a villain who should put dynamite under a kindergarten.

"He would take a saloon keeper as 'one sinner,' arm him with his murderous daggers, or make him a mad dog, whose venomous bite brought the horrors of hydrophobia, and then let his audience go with him from home to home, here debauching a young wife's husband, there a fond mother's boy, until his audience would almost scream with horror. Patriotic men would burn with indignation. He would paint his own downfall, his ruined home and broken-hearted wife until the audience would sob with him; then, with his fiery black eye aflame and his marvelous voice in a quiver of emotion he would cry, 'Brethren, a highway robber is a good man compared to any white-aproned, bull-necked scoundrel who will do such business; and any set of cowardly citizens who will stand by and see him do his dirty work without a protest, are as low down as he is.'

"In preaching from a text like this, he was not content with a general application, but he made it local and concrete, with a fearlessness and audacity that would make men's faces almost blanch. If a city had a wicked mayor, who was in league with saloon men and gamblers, he secured unmistakable evidence, planted himself on undeniable facts, then at an opportune time before a sympathetic audience of five thousand men at a special men's meeting, he would take one sinner after another until he climbed up in natural order to the higher officials, and

then he would name the officials and contrast an exalted office with a debased and debasing occupant of that office, the while so guarding his speech and keeping so true to the right and so fair to all that the guilty officials would frequently be among the penitents at the close of the service. In very many cases, at the close of one of his evangelistic services, the leading saloon keepers, gamblers and bartenders would be among the converted, and an election on prohibition would take place, and the saloons be voted out, and the history of the town be changed for all time."

His pulpit manners may be studied with profit by young preachers. "He made no grimaces, struck no attitudes, postures or poses for effect. His gestures were few except in his heroic and hortatory addresses to men only, and before large night audiences. As a rule he stood still and spoke in a conversational tone and manner. His discourses were made up of blunt epigrams, homely philosophy and graphic illustrations from his own experiences and from everyday life.

"Many of his sermons contained no humor, when he was serious, and when humorous he was often shockingly humorous. He often mixed the pathetic and humorous so delightfully that he charmed the most critical. Betimes he was polished and rough, classic and boorish, tender and scathing, serious and jocular, sympathetic and caustic. At times he was so rough that even his best friends would have eliminated or moderated some of his expressions. At other times he was so ornate and classic that the most cultured of his audience were surprised and charmed. At times he was a prophet of God, blazing with an apostolic message; at others he was a humorous lecturer, entertaining his audience with facts and philosophy of everyday life. He was one of the most versatile preachers the Methodist church ever produced. Charles Dickens was refined and cultured, yet he gave to the world the most graphic pictures of London's rough characters. Sam Jones, no less refined and delicate in mind and heart, a congenial and delightful companion of cultured men and women, a welcome guest in the most affluent and refined homes of our country, often used on the platform the vernacular and slang of the street.

"He was at times like a runaway horse; no one could guess what he would do next. His audience would be unceremoniously dismissed after an hour of uproarious laughter, in which

(9)

sallies of wit, rough and smooth, bursts of humor, ridicule and irony, followed each other in rapid succession. The whole performance raised interrogation points in the minds of all thoughtful people. After the benediction the people would depart, the reckless laughing as if they had been to a show, the thoughtful wondering if all religious precedents were falling, and in extreme doubt whether to condemn or to suffer for the good that might follow. The next hour he would take a text as solemn as the grave and preach a sermon with a ponderousness, solemnity, and pathos that would alarm sinners, stir saints, melt to tears, and bring the heads of men and women to the altar.

Here we would naturally make our one criticism of Sam Jones. After years of studying sermons and preachers and their effects we doubt if there is any excuse or apology for a preacher's using a great opportunity before thousands of people to pour out slang and wit and humor, and send away an audience of eternity bound sinners in uproarious laughter, with no salvation suggested and no Christ offered. I find no warrant for any such preaching in the Bible, or in the history of the mighty soul-winning ambassadors of Christ, and not even Sam Jones himself. He probably threw away many an opportunity, such as few preachers ever had, and wasted many an occasion which dear lovable Sam Jones will regret forever.

To resume quoting from Dr. Stuart: "The next service might be so tender and spiritual that the very air would seem redolent with the odors from the hills of God; or it might be one in which the shams and hypocrisies of inconsistent members of the church would be held up and joked and joshed for another hour of laughter!"

"His peculiar gift was his commanding and persuasive utterance, his power of lucid, epigrammatic and luminous statement. He gave out more usable illustrations, quotable epigrams, proverbs and expressions than any man of his age.

"He was as artless and guileless as a child, and the different personalities of his audience touched and moved his sensitive nature like a girl's fingers on the keys of a piano. In a morning hour, when the whole town and community had surrendered to the meetings, stores, banks, offices, factories and schools closed and the strong men and women of the community were present, he would give a masterful sermon that would astonish the clergy. They would go away

saying, 'Wonderful sermon!' On another occasion when a kind of nondescript audience would be present, he would give a masterful philippic, literally flaying every kind of human weakness. The fads of society and the inconsistencies of church members would be brought into contempt by his humorous and satirical invectives, and the dignified clergy would call the address a *harangue!*

"His mental habits were peculiarly his own. He had a marvelous memory. Facts, conversations, personal experiences were held in his mind without any memorandum. During his evangelistic years he read few books, but lived in current periodical literature; the dailies and monthlies he devoured. He knew current events and kept abreast with the movements in business, social, political and religious life as reported to the press. In preaching he used no sketch of his sermon, had no notes or data of any kind, and no scrap or script was ever in use. He never dulled a pencil or wet a pen in the making of a sermon. He kept everything in the storehouse of his prodigious memory. Judged by the four primary laws of the platform he was king. He could draw more people together, draw them oftener, hold them longer, and influence them more strongly than any other man who has stood on the American platform in this age.

"Indisputable records will show that this unique genius of the American pulpit and platform spoke to more people in a given time, moved more men and women to a better life, added more people to the church, led more men into the ministry and added greater impetus to the public sentiment that finally destroyed the rum traffic in the United States than any other American Methodist preacher, living or dead.

"He was never perturbed or confused by extraordinary circumstances. No crowd, however large, no occasion however important, no body of people, however cultured or prominent, had the slightest effect upon his uniform and absolute self-possession. To obey the will of God and serve his fellow-man was his highest purpose, from which no earthly influence could swerve him. To this end every power was put forth, and every ambition subordinated. From the time he took the platform as an evangelist to his death his life was spotless. His character was granite, without a flaw or fissure. Theologians berated him, scholars ridiculed him, newspapers abused him,

and wicked men maligned him; but there was never a scintilla of evidence against the honesty of his purpose or the purity of his life.

"For sixteen years," says Dr. Stuart, "we worked together, roomed often together, generally in connecting rooms. We bought and sold property in partnership, borrowed and loaned money, received jointly and divided up thousands upon thousands of dollars. He was always the receiver and distributor of the funds, which were divided on the basis of work done in the meetings by each of us, and during all the years of delicate and intricate associations no unkind word ever passed between us, and I never had a question of his integrity and purity. Everyone who knew Sam Jones in business or religion believed in him, and that was one of his sources of his power at home and abroad.

"In the school of a devout and consistent Christian home, whence most preachers come, he was led into a simple and unwavering faith in the Bible and all the *Christian fundamentals*. In his day and community the Bible was taught in the home, the Sabbath school and the secular school. Its heroes were the models, its stories the entertainment, and its precepts the infallible and unquestionable rules of life. The Bible was read at length at the morning and evening prayers in the home and opening exercises of the public school and constituted the text book of the Sabbath school and the Sunday afternoon story book. He was taught that the Bible was the infallible Word of God. He believed it. From his guileless trust he never budged. This was the palladium of his power. When one begins to find mistakes in the Bible, the next discovery will be the 'wist not' of Samson.

"Sam Jones approached God with the simplicity of a child coming to its mother, and accepted all of God's promises with a childlike trust and thereby secured their rich fulfillment. He harbored no doubt concerning his salvation. He believed in his second birth just as implicitly as in his first birth and for the same reason, personal consciousness of life. He believed in Pentecost and sought and realized the power that came on Peter.

"Prayer with him was not simply a devout act of worship. With God's promise before him, he sent forth his petitions with the same faith with which he wrote a check with his balance sheet before him. And he enjoyed the fruition of the Master's 'as your faith so be it unto you.' The

absolute surrender of all known sins and the sacrifice of self to the will of God brought him into the condition in which his faith made God's promises available to him. Thus he became not only a partaker of the divine nature, but also of the divine power. The power of Sam Jones was the power of God.

"He had little faith in mere emotional demonstration in the act of repentance. He standardized the expression, 'Quit your meanness.' He meant by it, not external reformation, but a sorrow deep as the roots of sin and as heroic as the process of pulling them up by the roots and casting them forever away. This he embraced in the exhortation, 'Quit your meanness.' 'Quit sin.' 'Quit the world.' 'Quit the devil.'—'Quit.' He held that no repentance, however emotional, could possibly go deeper, than an absolute and unconditional turning away from all sin, and no word in our language, however long and technical, was more significant to him than 'quit.' 'Quit your meanness' was the title of one of his books. He held that no one was truly penitent who did not turn away with abhorrence from all sin.

"Some are converted with floods of emotion accompanied by the exultant singing and shouting of enthusiastic friends. Such people are inclined to doubt the genuineness of a conversion without tumultuous feeling. But a laboring man walked down the aisle of a church and without any demonstration of feeling, gave his hand to the preacher, saying, 'I surrender my life to Christ and to the church.' Yet that simple act changed Sam Jones the reckless, drinking drayman, into Sam Jones the devout Christian, devoted preacher and immortal evangelist. But that act was preceded by weeks of silent struggle under the convicting power of the Holy Spirit, using the words of a dying father, and the silent lips of a dead babe. God knew that Sam was genuine, and meant what he said! He took him at his word.

"He had a rich, winning social nature. The door of his hospitality swung wide open to the limit. According to observant and conservative authority, he welcomed more guests, lodged more friends and fed at his table more visitors than any contemporary in the state of Georgia. In parlor, drawing room and dining room he was the most genial and delightful of hosts. Toga and blouse were alike to him and rich and poor, without distinction, had a place at his table and a

home in his heart. No visitor could ever forget the sunshine of that earthly paradise that was his home.

"He literally lived for others. His last loving act on the train, on which he himself suddenly died was to furnish a berth for a poor sick man, whom he found in the day coach. It must have touched the heart of Jesus, for He stooped down and kissed his weary evangelist to sleep.

"His body lay in state in the capitol at Atlanta and no citizen, official or private, ever had so vast a concourse of friends from all classes tearfully visit his casket. His body reposes in Cartersville, Georgia, beneath a noble monument, bearing the inscription: 'They that turn many to righteousness shall shine as the stars forever and ever.' Amen! Dear Lord, Thou dost not forget."

A little comparison may be drawn between Dr. R. S. Storrs and Sam Jones. The former had quite three times as much schooling as the latter. Dr. Storrs studied law under one of New England's greatest lawyers and orators; Sam Jones studied under his humble father. Dr. Storrs never fell, never injured his health by evil habits, nor associated with the vile, drunken and profane. Sam Jones did, and went to the very borders of hell. So far the advantage was all with Dr. Storrs. But he fell in love with his oratorical reputation, made an idol of his wealth of vocabulary, his polished diction and his literary style! He guarded his popularity, and never risked it by fighting popular public evils or leading a great revival or moral reform. But Sam Jones was a warrior, every inch of him, and risked everything to turn back the great tides of national evil, and save the multitudes from death and hell. The result was that Sam Jones made the whole nation his debtor, and probably saved a hundred times more people than did the polished Brooklyn orator. Verily, there are some things more important than your own reputation, vocabulary and oratorical style!

I close with a little homiletics. There are people too distressingly nice to want to hear any awful illustrations of truth. They will spend their whole week in thrill-chasing; but when they come to church they demand that the preacher shall administer soothing opiates to their undisturbed sensibilities! And we have homiletical professors and preachers who condemn all stories that excite emotions and arouse sinners to ac-

tion. Bahl Sam Jones knew better the recesses of the depraved human heart. Here is the close of one of his telling sermons: "With these two illustrations that came under my own eyes, as a pastor, I leave this great subject. May they be the means of getting up such a strike against the devil, as will make the angels fly back to heaven with the news that will make all heaven rejoice!

"The wages of sin—is death!" The first pastorate I had was a circuit, and within two miles of where one of my churches stood and where I lived, there lived the most godless man in all that section of the country. He was a guerrilla during the Civil War, and a very desperate character. He always said he would give ten dollars to tear down a church where he would give one to build a church. He would give one dollar to run a preacher out of neighborhood before he would give five cents to help take care of one. If the devil ever had a faithful servant it was this man. He died while I was pastor there. The afternoon before he died his wife stepped into the room noiselessly and as he seemed to be asleep, she turned to go out. He called her back and said, 'Wife, I have had the most horrible dream of my life. It seemed to me a moment ago that I was on the edge of an old waste field, helpless and ruined and powerless to move; and all at once I heard the most beautiful strain of music and the sweetest songs. I turned my eyes toward it, and I saw ten thousand angels, winging their way right toward me. When they got near enough to see me distinctly, who I was, they wheeled their course and went out of sight. Just then the most hideous demons, with noises that pierced through every nerve fiber of my body came closer until they pounced upon me and were dragging me to hell, when I waked up and called to you a moment ago.' That night at one o'clock, in horrible delirium, he cried, 'O wife! wife! drive these devils out of the room. Don't let them drag me down to hell before my spirit leaves the body.' And breathed his last, begging his wife to drive the devils from his pillow. May God have mercy upon men that serve such a master all their days, and then are dragged down to death and hell at last.

"But right opposite in another direction lived the sweetest spirited Christian woman. O what a benediction she was to my church! She had been suffering with tuberculosis for several years, and had spent two or three winters in Florida.

(12)

8:17, "Let none of you imagine evil in your hearts against his neighbour; and love no false oath; for all these are things I hate, saith the Lord." Again the emphasis is upon the false oath, not upon the taking of the oath itself.

Passing from these passages we will next consider the original from which the second part of the verse given in Matthew is taken. Two references might be cited here, the first Num. 30:2, "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word; he shall do according to all that proceedeth out his mouth" and Deut. 23:21, "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee." In these passages we see that the thought is stressed that a vow or oath made unto Jehovah should by all means be kept, otherwise there will be a requital.

Such we have as the Old Testament background for the section under discussion in Matthew, the abhorrence of the false oath by Jehovah and the injunction that a vow or oath made to Jehovah was a surety binding. When however Rabbinical casuistry began to play upon these Old Testament passages, then as in other cases the original injunctions were hidden and concealed by scribal deductions. We read in another place that Jesus said unto the Pharisees and scribes, "Ye have made void the word of God because of your tradition," so might it likewise be said in this connection. The scribes, uniting the three passages cited from the Old Testament, formed the injunction, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths," that is, an oath made unto Jehovah was binding but an oath made unto man might not be binding, thus inculcating only a portion of the truth as set forth in the Old Testament scriptures. Moreover an oath which involved the name of Jehovah was binding but an oath which did not involve that name was not binding. As Bruce says, "The scribes misplaced the emphasis. They had a great deal to say, in sophisticated style, of the oaths that were binding and not binding, nothing about the fundamental requirement of truth in the inward parts."

When Jesus would lay bare this hypocritical casuistry, He cut at once directly across the common use of oaths, with the injunction, "Swear not at all." To the Jew who had become accustomed to use these expletives not only in the

more dignified form in court life, but freely in every day conversation such an injunction would come as a penetrating shock and would straightway arouse in the mind the query, Why not? The all-seeing eye of the Master would know the questions arising, and accordingly He continues by saying, "Neither by heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King." The Rabbi had said that an oath which did not involve the name of Jehovah had not merit, but Jesus shows that the oaths which were common and current among them did involve a reference to Jehovah, and thus could not be used with impunity. We see this clearly by the reasons assigned, but when we turn to the next oath, it is not quite so clear. The injunction is, "Neither shalt thou swear by thy head, because thou canst not make one hair white or black." From the Old Testament we know that it was customary to swear by the life of the person addressed and also by the life of the king, and thus we see how such oaths may have taken on in later days a form of swearing by one's head, but wherein such an oath might be classified with those that have reference to Jehovah might be questioned. The connection, however, may be inferred from the reason appended. It is not in our power to change the hue of a single hair; that is, we have no power whatever over our head or that which is symbolized here, our life; that lies entirely in divine hands. So though the connection is more remote, yet it is there, and such an oath has reference to Jehovah.

Because the use of the oaths had thus become so perverted and their original intention had been obscured with light and sordid utterance, there was no hope of purification of the habit, there was only one recourse, to eliminate all swearing and let any affirmations and negations be uttered simply by "Yea, yea; Nay, nay." To these words Jesus added, "And whatsoever is more than these cometh of evil." All the irreverence, that was none other than the profanation of the name of Jehovah, all of the sophisticated reasoning which had no regard to truth as a virtue in itself, but made it dependent upon its relations, all these belonged to the evil one.

When we come to the application of this passage to our own day, we find some divergent opinions. Some would draw the conclusion that an oath in court should fall under the ban of this injunction, but Bruce here also seems to

(15)

strike at the heart of the matter when he says that the prohibition given is "an unqualified statement, to be taken not in the letter of a new law, but in the spirit as inculcating such a love of truth that, so far as we are concerned there shall be no need of oaths. In civil life the most truthful man has to take an oath because of the untruth and consequent distrust prevailing in the world, and in doing so he does not sin against Christ's teaching."

A more pertinent application of this passage of scripture would seem to be the inference that there is present in this command a prohibition of the use of expletives, even the milder ones. Many of our milder expletives might fall under the same condemnation of the oaths used by the Jews in that while they do not contain a direct

reference to Deity, there is an indirect reference, and thus they should not be considered. Moreover they also savor of the same spirit, whether they are the same in content or not. The one who has strong fidelity to truth will need only to give a yea or a nay, and that will be sufficient, to have to bolster our word with asserations of any kind would indicate that there is some inherent weakness therein.

In considering this passage from a sermonic standpoint, we could preach against false swearing and perjury as civil and social evils using the text, "Thou shalt not forswear thyself," and we could also use the text, "But let your speech be Yea, yea; Nay nay; and whatsoever is more than these cometh of evil," using as a theme, truth keeping will stand on its own merits.

## HINTS TO FISHERMEN

By C. E. CORNELL

### An Exegetical Illumination

(1 John 3:9)

*Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God.*

**Exegetical:** Whosoever has been born of God (and so continues) is not sinning, because his seed, the new principle of love, remaineth in him, and he is not able to be sinning (as a habit) because he has been born of God (and so remains).  
—DANIEL STEELE.

### A Helpful Greek Translation

(1 Thess. 5:14-24).

But we exhort you brethren, admonish the disorderly, console the faint-hearted, sustain the weak, be patient toward all. See that not any one evil for evil to any one render, but always the good pursue, both toward another and towards all.

Always rejoice.

Unceasingly pray.

In every thing give thanks, for this is the will of God in Christ Jesus toward you.

The Spirit do not quench.

Prophecies do not set at naught.

All things prove, the right hold fast.

From every form of wickedness abstain.

And the God of peace himself [not a growth,

death, or purgatory] sanctify you wholly and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ.

Faithful is he that calleth you, who also will do it.

### A Choice Bit From Philemon

(Verse 6)

1. "Communication." Christian testimony.
2. "Thy faith." Not feeling.
3. "Effectual." Its impress upon others.
4. "Acknowledging." Testifying up to the limit of experience.
5. "Every good thing." Optimistic, not pessimistic.
6. "In you." Personal enjoyment.
7. "Christ Jesus." Who makes it all possible.

### Sermon Subjects for Thoughtful Preachers

The Drama of the Cross.

When Doubt Closed the Door.

A Delayed Coronation.

The Blessedness of Being in the Will of God.

The Last Words of Jesus.

Bodily Resurrection and Eternal Living.

Some Altitudes of Christian Character.

In the Secret of His Presence.

Holiness of heart, Spiritual Soundness.

(16)

Only to Know Christ and Him Crucified.  
A Desperate Prayer and What Came of It.  
Are You Short of Patience?

### Seven Common Sense Health Rules for Preachers

1. Eat slowly and chew your food.
2. Eat two vegetables (one green if possible) and one fresh fruit every day.
3. Eat some bulky food every day: Whole wheat, whole cereals, bran, fibrous vegetables and fruit aid digestion.
4. Eat meat only once a day. Beans, peas, eggs, cheese and fish are excellent substitutes for meat.
5. Eat some hard foods—toast, crackers, bread crusts, celery, nuts, etc.—to help keep the teeth and gums in good condition.
6. Take at least a pint of milk every day.
7. Don't over-eat.

When you are "just ready to drop," don't force yourself to eat a hearty meal. Take a cup of cocoa or hot broth and rest a while. Excessive fatigue, like grief, anger, and strong emotion retards digestion.

When we are in good humor and in good company, we enjoy our food most and it does us the most good.

### The Jew and Christ

In view of the fact of the death, resurrection (and consequently divine claims) of Jesus Christ have been so indubitably established, one often wonders why more of the prominent Jews, sick with "deferred hope," do not believe and accept Him. Perhaps it is because many of them have experienced too little of Christian treatment from those who claimed to be such, and prejudice has overthrown the weight of unanswerable argument and testimony. Steiner in his splendid book, "On the Trail of the Emigrant," relates a story that may show the undercurrent of feeling in the heart of many a prejudiced Hebrew: "In Hartford, Conn., on the anniversary of the death of Theodore Hertzell, the mayor of the city paid a scholarly, sympathetic tribute to Israel's past, expressing his interest and personal concern in her aspirations. After he had finished the chairman of the gathering, a prominent Hebrew, arose and said 'Whenever I hear a Christian speak of

Israel as this man has spoken I feel like saying, 'Almost thou persuadest me to be a Christian.'"

If love and sympathy can reach the heart of the most hardened and abandoned Gentile, it can just as truly melt the stubborn heart of the Jew. We have not loved him any too well in the days gone by.

### What One Testimony Meant

Miss F. R. Havergal tells of her experience in the girls' school at Dusseldorf. She went there soon after she had become a Christian. To her amazement, however, she soon learned that she was the only Christian in a company of a hundred. Her sensitive heart shrank from confessing Christ here. One little voice for Christ could not make itself heard amid the din of worldliness and triviality. Her second thought, however, was, "I dare not hide my religion. I am the only one Christ has in this school to represent Him among these girls, and I dare not hide my light. I must own myself Christ's friend. He can use my feeble life to honor Him." No one can tell the loss it would have been to the cause of Christ if this one girl had not come to the help of the Lord in that school.

### The Correct Pitch

"I would like to buy all the glasses you have pitched in the key of A," said a gentleman as he entered a chinaware store.

"We don't buy them for that quality and so can't tell how they are pitched," smilingly answered the proprietor.

Taking a large tuning fork from his pocket the inquirer struck it on the counter. Immediately every glass on the shelf, pitched to "A" responded.

The soul that is in harmony with Jesus responds to his call.

### The Clergyman Afield

The clergyman comes in for as much criticism, probably, as any other professional man. Some of the criticism is justified; much of it is not. The most serious reproach, if repetition is taken as the gauge, is that by widening his sphere of activity, the clergyman has lost much of his power of religious leadership.

"People do not care to hear a minister talk about international relations, the stock exchange, or similar matters," declares Professor McFadyen, noted Glasgow scholar. "They want to hear about religion, in which he is a specialist. If a

(17)



minister talks about secular matters, in the pulpit there is certain to be someone in the pews who knows more about the subject than he does."

At first flush this seems a just and pointed criticism. Many churches have lost their mystic religious aura through the injection of secularism; many pulpits have become mere debating rostrums or lecture platforms. Appeals ring out for the return of the old-time religion. But in justice to modern ministers it must be said that changing times have brought complexities to the church as well as to other institutions. New problems are being faced, new leadership is essential. There are moral issues without the church as well as within. If, in attempting to define these issues and solve them, clergymen occasionally step beyond the bounds of pure clericality, theirs at least is the error of zeal rather than of indifference. —Editorial, *Dearborn Independent*.

#### Ready

"You waited too long," the surgeons at the institute told W. H. Marsh after they had made

their examination. "Our treatment cannot help you. You have hydrophobia."

Without a falter of his voice or a change in his face the wealthy victim asked, "How much time can you give me?"

"Not long," said the physician, "probably not more than four or five days."

"Well," he said, "if I have to go I can face it. My business is in shape and a day or two more will see it all settled. I'd rather die some other way, but I'm not afraid."

The papers did not state whether his readiness extended to his immortal soul or not, but it was a splendid thing to see the man in the face of sure death ready to grapple so nobly with the grim enemy.

#### A Guilty Conscience

A burglar once broke into a church, but finding a marble statue of Christ facing toward him he felt uneasy until he turned it in the opposite direction, then he proceeded to rob the building of its ornaments. The accusing eye of the statue was enough to remind him of his sin.

## HOMILETICAL

### CONSECRATION, A MEANS TO AN END

By ROY L. HOLLENBACK

(Exposition of Romans 12:1-20)

*Introduction:* Only a priest has a right to offer a sacrifice. In the Old Testament, the Aaronic family was set aside to this work. They were priests by birthright, and not by intellectual attainment. Every well-born male was a priest.

As sons of God, we are all members of a "royal priesthood," and are qualified to "offer spiritual sacrifices acceptable to God" (See 1 Pet. 2:9).

#### I. WHAT IS IT THAT WE ARE TO OFFER IN SACRIFICE?

"Your bodies"—ourselves as a whole; the whole man; the temple and all of its inhabitants.

1. This offering is to be voluntary: "Present."
2. This offering is but a reasonable service.
3. It is not to be supposed, however, that

this sacrifice will always be an easy thing. To bring the bullocks and rams in the Old Testament times doubtless often required the strong noose of the lazzo; and perhaps there were many "rough and tumble" barnyard scenes connected with the subduing of the animals. The carnal nature within us often rebels with as much stubbornness as the old bucking heifers of old.

#### II. WHAT IS THE END TO WHICH THIS CONSECRATION IS MADE?

"That ye may prove," etc.

1. The first purpose of this consecration is that we ourselves may fully embrace and experience "the perfect will of God," which is the entire sanctification of our natures (See 1 Thess. 4:3 and Heb. 10:10).
2. The second purpose of this consecration

(18)

### III. A STRONG HEART FOR EVERY CONFLICT

An undaunted faith for every trial—a firm conviction that the promises of God will stand every test—a knowledge that forgiven sins—blood blotted out sins are the only passport to heaven. Without these convictions, deeply embedded in the soul, the untrod path will be full of pitfalls of danger; with them one can withstand all the hosts of hell.

#### CONCLUSION

This unknown path leads through the wildernesses of time, to eternity. It is a long pilgrimage; but with these three, we are safe. As Joshua led Israel on that untrod pathway with Jehovah, His law, and an undaunted faith, so will we with Christ, the Bible, and a strong heart for every conflict, attain the end of the life—heaven. No danger can overcome, no enemy assail.

### ILLUSTRATIVE MATERIAL

Prepared by J. GLENN GOULD

Now is the Day of Salvation

A touching incident is related in connection with the meetings held under the direction of Mr. Moody and Mr. Sankey at Glasgow, Scotland. One evening, after the close of the service, a miner, in his working clothes, who had been deeply impressed with what he heard, still lingered and in reply to a friend who urged him to go home, said, "No, I came here to get good and I have na taken it a' in yet." After more prayers and the singing of a hymn, his heart was touched and a new joy entered into his soul. Grasping the hand of the minister, who had been talking with him, he said, "I have wondered if this might be true; I now believe it. It has brought peace to my soul. I know and trust my Savior." The following day, while working in the mines, he was crushed by a falling mass of coal or rock. His injuries were fatal. "Bend down your ear," said the dying man to a companion near him, and then added, "O Andrew! I'm thankful I settled it last night."—Dr. L. A. TOWNSEND.

#### Why Pray?

I remember speaking in the Boston noonday meeting, in the old Bromfield Street M. E. Church on this subject one week. Perhaps I was speaking rather positively. At the close of the meeting one day a keen, cultured Christian woman whom I knew came up for a word. She said, "I do not think we can pray like that." And I said, "Why not?" She paused a moment, and her well-controlled agitation revealed in eye

and lip told me how deeply her thoughts were stirred. Then she said quietly, "I have a brother. He is not a Christian. The theater, the wine, the club, the cards—that is his life. And he laughs at me. I would rather than anything else that my brother were a Christian. But," she said, and here both her keenness and the training of her early teaching came in, "I do not think I can pray positively for his conversion, for he is a free agent, is he not? And God will not save a man against his will." I said to her; "Man is a free agent, to use the old phrase, so far as God is concerned; utterly, wholly free. And he is the most enslaved agent on earth, so far as sin and selfishness and prejudice are concerned. The purpose of our praying is not to force or coerce his will; never that. It is to free his will of the warping influences that now twist it awry. It is to get the dust out of his eyes so that his sight shall be clear. And once he is free, able to see aright, to balance things without prejudice, the whole probability is in favor of his using his will to choose the only right."—S. D. GORDON.

#### Christ Only

Says Dr. McAfee, "Several years ago I had the good fortune one day to drop into Dr. Wm. M. Taylor's church when he was delivering a sermon commemorative of some anniversary of his ministry. It was then I first heard the illustration of that word of Paul which Dr. Taylor made famous. He said that Jesus became a pivot for the preaching of Paul, a center from which he could sweep the entire circle of human knowledge and learning, as the hands on the face of your clock sweep the circle of all the hours of the day, and yet are pivoted at the center and never move from it. At any moment of the day, you may start from the end of the clock hands and trace back an unbroken connection with the pivot whence comes the power of motion. At any point in the preaching of Paul, however remote it might seem to be, you might trace back an unbroken connection with the crucified Christ. It was in this sense that he preached Christ only."

#### Make Sure of the Blood

There is a legend that on the night of the Exodus a young Jewish maiden—the firstborn of the family—was so troubled on her sick-bed that she could not sleep. "Father," she anxiously inquired, "are you sure that the blood is there?" He replied that he had ordered it to be sprinkled on the lintel. The restless girl will not be satisfied until her father has taken her up and

(21)

carried her to the door to see for herself; and lo! the blood is not there! The order had been neglected, and before midnight the father must make haste to put on his door the sacred token of protection. The legend may be false; but it teaches a very weighty and solemn admonition to every sinful soul who may be near eternity and is not yet sheltered under the atonement of Jesus Christ.—DR. THEODORE CUYLER.

#### The Banner of Christ

I attended a great religious conference in Boston, U. S. A., many years ago. The platform of the hall in which we met was decorated with flags—the flags of the various nations represented in the conference. But in the middle were hung side by side, and interfolded, the Union Jack and the Stars and Stripes. Above these two flags there was hung another flag—a small flag, which consisted of a crimson cross on a white ground. One day an American speaker explained to us strangers what that tiny flag with the cross on it meant. It was the flag that floated at the masthead of American war-ships during the divine service. "It is the only flag," he added, "that ever floats above the Stars and Stripes." And on that day it was floating above the Union Jack, as well.—DR. J. D. JONES.

#### Heavenly Treasure

Mr. Moody in one of his sermons says, "When I was on the Pacific coast, I spent my first Sunday in San Francisco. I went to the Sunday school; but it was a very wet, stormy day, and so few teachers or scholars made their appearance that the superintendent was in doubt whether he should send them home again. However, as they had come through the rain, it was decided to go on with the lesson, and I was asked to undertake the task. The subject happened to be 'Our Treasures in Heaven.' The blackboard was got ready, and, being a poor writer myself, I handed the chalk to one of the teachers and said to the children, 'Now, I want you to tell me some earthly treasures. What do you suppose men think most of?' Someone cried, 'Money.' 'Put that down,' I said. 'Anything else?' 'Lands.' 'Put that down.' Many strange things were said; one little boy said, 'Rum;' and perhaps he was nearer the truth than any of them, for many a man will sell soul and body, and business and family and home and everything else, for drink. And when the catalog was finished, I asked them next to give me a list of heavenly treasures.

(22)

The first answer was 'Jesus;' and as we went on from one to another, we found that the treasures of heaven were far more numerous and very much more precious than all the treasures which the earth can give. The young man who was writing down the answers was an unconverted teacher. As he scanned the lists, and compared the earthly with the heaven, he stood transfixed with shame. 'What a fool I have been!' he says to himself. 'I have come to this Pacific coast, and spent my substance for such things of earth!' And there at the blackboard he vowed to God that for the rest of his life his heart should be set alone on the things which are above."

#### Influence of Evil

In a gun factory a great bar of steel, weighing five hundred pounds and eight feet in length, was suspended vertically by a very delicate chain. Nearby a common bottle cork was suspended by a silk thread. The purpose was to show that the cork could set the bar of steel in motion. It seemed impossible. The cork was swung gently against the steel, and the bar remained motionless. But it was done again and again and again for ten minutes, and lo! at the end of that time the bar gave evidence of being uncomfortable; a sort of nervous chill ran over it. Ten minutes later and the chill was followed by vibrations. At the end of half an hour the bar was swinging to and fro like the pendulum of a clock.—Selected.

#### God's Mercy

When Robert Ingersoll was lecturing, he once took out his watch and said, "I will give God five minutes to strike me dead for the things I have said." The minutes ticked off as he held the watch and waited. At about four and a half minutes some women began to faint, but nothing happened. When the five minutes were up, he shut his watch and put it in his pocket. The story reached the ears of Doctor Parker. When the great preacher heard it, he said, "And did the gentleman think he could exhaust the patience of the eternal God in five minutes?"

#### Too Late!

A few years ago I went over the battlefield of Waterloo with an old Walloon guide. As we stood by the doorway of the stone chateau which was the center of the battle, the guide pointed out the wall which sheltered the Old Guard of Napoleon, and the ditch where Wellington's musketeers were hid, and the well which

was filled with bodies of the dead and from which the cries of the wounded were heard on that fateful night. On my asking for the direction in which Blucher's troops had come to the relief of the allies, the guide pointed to a road running over the crest of a distant hill and cried, "There's where he came! At four o'clock in the afternoon!" Then turning to the opposite hills, he added, "And there's where Jerome should have planted his great guns at half past three!" Then, with curses on the head of Prince Jerome, he wailed, "Too late! Too late! And France was lost!" This is the requiem of lost fame, lost fortune, lost life, through all the ages. Too late! Too late!—DR. D. J. BURRELL.

#### The Joy of the Lord

Mr. Robson, of Shields, once had to go to a coal mine to consult a miner about some evidence wanted at once. When he got to the bottom of the shaft he asked the man in charge how he could find his client. "Oh!" he replied, "you will have no difficulty in finding him. He is one of your blessed Methodists and is sure to be singing." As Robson went along the dreary drift of the mine, he said to himself, "Surely if a man can sing here, it must be 'Plunged in a gulf of dark despair we wretched sinners lay!'"

But he had not gone very far when he heard a cheery voice singing:

"I've reached the land of corn and wine,  
And all its riches freely mine.  
Here shines undimmed one blissful day,  
For all my night has passed away."

That is what the grace of God can do. It can turn night into day and sorrow into song.—

#### The Way of Escape

##### A Way of Escape

When the tide turns in the Hudson River, it turns first in the center of the river, and often it is running down the center when it is running up at the side. One wishes to row down the stream, and when he pushes out from the bank of the Hudson River the tide sweeps him upstream. What must he do? Put all the energy of his being to row against that up-tide until he has crossed it and gotten into the down-tide, and then he will be swept by the tide itself toward the sea. So a man in temptation wishes to escape. What is he to do? Stay by shore and hope for the tide to take him? No. Put all the strength that God has given him into his will, and pull hard for the current that is sweeping heavenward; for when he puts his will with God's will then he comes into the divine tide.—The Classmate.

## PRACTICAL

### PREACHER'S VOICE AND DELIVERY

By W. W. MYERS

IN the previous article of this series the writer discussed the fundamental qualities of delivery, which are, a sense of communication, physical vitality, enthusiasm, and earnestness. In this last article of the series the fundamental quality known as a sense of communication will be further discussed from the standpoint of subjective and objective aspects of delivery, and the series will be closed with a bibliography which should aid the preacher in building up his library.

All speech is from within out. One cannot express an idea until it has first been conceived in the mind. This is true even in those cases of unconscious speech. One may have very peculiar dreams, but they are nothing more nor less than a

somewhat disorderly arrangement of the ideas he had in his mind when he fell asleep. He never conceives an idea of a new color, or an idea that is foreign to the human mind. So it is in speaking. The idea must be in the mind before it can be expressed. It is hard to say anything when the mind hasn't anything to say.

In this respect all speech is subjective. The mind must conceive ideas, and arrange them in an orderly manner if one expects to communicate with others. Even though that communication be purely from the standpoint of action and facial expression, the idea must be in the mind. We see a man and say, "That man is an idiot." How do we know he is an idiot when we have never seen him before? The facial expression is blank. It reveals a blank mind, a mind incap-

(23)

able of conceiving an idea. One of the most important aspects of public speaking is the storing of the mind with ideas which will be of interest and importance to the public.

Although it is important to store up ideas, yet there is another aspect of public speaking which is of very great importance. Many people are good thinkers and store up good ideas, but they cannot convey them to the public. How many times we have heard a preacher expressing the very same ideas which had been in our minds for some time, but we were unable to put them across to the public. This brings us to a consideration of the reason for his ability to communicate what we could not communicate.

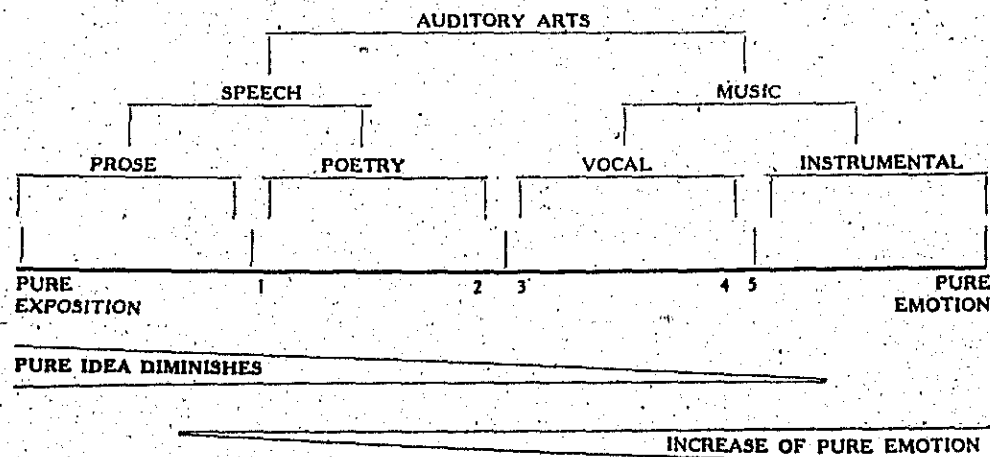
While there may be other reasons, yet the one which is most likely to be the real one is that which is concerned with the objective aspects of delivery. Public speaking is something more than thinking before the public. Yet we have speakers and preachers who seem to think otherwise. They speak before the public very much as if they were talking to themselves. They ignore the audience. They speak before the audience, but not to the audience. The writer could name preachers in our movement who never speak to their audience. They leave the impression that they are in their study practicing for some oratorical contest. They do not seem to realize that they have an audience before them. Sometimes they give the impression that they are on exhibition. They prance around on the platform portraying their dramatic (?) powers, and then turn to the congregation, give them a pleas-

ant smile, and look as though they wanted to say, "There, don't you think I did that pretty well?"

It might be well to remind this class of preachers that one man expressed himself regarding them in a manner which would not be very complimentary. He said, "When I hear such speaking as this it is a time for me to sleep." Don't always lay the blame on the people if they sleep during the sermon. It is better to take inventory. Ask yourself the question, "Am I speaking to the people, or am I speaking before them?" One might put the question even a little stronger and say, "Am I talking with people?"

It is this sense of communication that the people demand. If they do not get it they will either stay away from church altogether, or else come purely from a sense of duty. Brother, talk to your audience; pour out your soul. Remember you have a divine message for them, and talk to them out of your very soul.

Of course there are times when it may be perfectly all right to talk for one's own amusement. However, it makes one feel rather uncanny to hear a man talking to himself. Yet one might read poetry and read it aloud purely for his own enjoyment. The writer gives the following diagram which will be helpful in determining the proper amount of communication and of exhibition to be given in a speech. Remember that in public speaking the emphasis is not on the fine arts side but on the utilitarian side.



1. The philosophical poetry of Browning.
2. Lyric poetry.
3. Ballad songs.
4. Lyric songs.
5. Lullaby.

In the above chart *pure idea* without any emotion exists at one end of the line, and *pure emotion* without any idea exists at the other end of the line. The word as an idea is the important thing in exposition, but as it moves along the line it loses its importance until it is finally lost in instrumental music. As the word loses its importance the emotional element becomes more and more important until it reaches pure emotion.

In prose the emphasis is upon ideas. While it is not likely that any prose is wholly devoid of all emotion, yet it is of secondary importance. As prose approaches poetry the emotional element grows stronger. In poetry the word is still very important, but the emotions also have a very important place. As the word moves into the realm of vocal music it loses still more, while the emotional element increases. The word is entirely lost in instrumental music, and there is only pure emotion left. Instrumental music does not convey ideas, it establishes moods. If a group of people were listening to a piano solo, one might call it a fox hunt, another might call it a chariot race, and another might call it a boat race. Here the moods are almost identical, but the ideas are very different.

In the above chart figure one represents the philosophical poetry of Browning. It is placed very near to prose because there is so much emphasis upon the ideas. In fact there are those who say that it would have been better if Browning had written it in prose. Ideas cannot be presented so clearly in poetry as they can in prose. Poetry tends to establish moods and arouse the emotions. It is not so much concerned with the presentation of ideas.

Lyric poetry is placed very near the music side because it is the most emotional type of poetry. Here may be placed the Marsh poetry of Sidney Lanier. It comes so near to song that it is most effective when chanted.

The ballad songs come nearer to the side of poetry, while the lyric songs come nearer to the side of instrumental music. The word is of less importance in the lyric songs than it is in the ballads. The emotional element is very strong in

singing, and it grows stronger as ideas become of less importance.

The lullaby is placed on the margin between vocal and instrumental music. Here the word has almost disappeared. While there are words in the lullaby, yet they are almost void of ideas. The word as idea has so nearly disappeared that one more step puts us into the realm of instrumental music where it has entirely vanished.

In prose we have expression for the sake of communication; in poetry and music we have expression for the sake of expression. The one is a useful art, while the other is a fine art. If this distinction is clearly kept in mind, it will help the speaker in the presentation of his message. One may go to the extreme on the one side and have pure intellectuality, or he may go to extreme on the other side and have pure emotion. Loeb and Leopold afford a good example of the former, and show the danger of going to that extreme. It is better to have only pure emotion than pure intellectuality.

However it is not necessary to go to the extreme in either case. It is the ability to have each in its proper proportion that marks the skill of the successful speaker.

In these brief articles has been given a rather general survey of the relation of the field of speech to the ministry. It has not been possible to go into detail, but it is hoped that enough has been said to stimulate our preachers to further study in this field, and cause them to become more efficient workers in the Lord's vineyard. To this class we present the following bibliography. It is not exhaustive, but represents some of the best works in the various departments of speech.

**PUBLIC SPEAKING; DELIVERY:**

- The Delivery of a Speech—R. K. Immel.
- Fundamentals of Speech—Chas. Woolbert.

**PUBLIC SPEAKING; COMPOSITION:**

- Effective Speaking—Phillips.
- Speech Making—Hollister.

**INTERPRETATION:**

- The Art of Interpretation—Woolbert and Nelson.
- Interpretation of the Printed Page—Clark.

**VOICE:**

- Mind and Voice—Curry.
- Resonance in Speaking and Singing—Fillebrown.
- Technique of Speech—Dora Duty Jones.

## PHONETICS:

The Production of Correct Speech Sounds—  
Joseph Mosher.

## DEBATE:

The Art of Debate—Warren C. Shaw.  
Public Discussion and Debate—Craig Baird.

## PSYCHOLOGY:

The Psychology of Public Speaking—Walter  
Dill Scott.  
Speech Psychology—Sara Stinchfield.

## SPEECH DEFECTS:

Speech Correction—Borden and Busse.  
Speech Training for Children—Margaret and  
Smiley Blanton.  
Speech Pathology—Sara Stinchfield.  
Dr. Lee Travis of the University of Iowa is the  
best authority on the defect of stuttering.

DEPARTMENT OF EXCHANGES AND  
SUGGESTIONS

By BASIL W. MILLER

## What the Religious Press is Saying

William L. Stidger, famous author of numerous  
sermonic and homiletic books and teacher of the  
subject in the Boston University, writes on "De-  
veloping the Homiletic Mind" in the *Methodist  
Review*. The outline of the article runs about as  
follows: To be a preacher of success one must  
develop the homiletic mind, and to do so every  
activity of life should contribute to this end. (1)  
Our play life, etc., should bring lessons for ser-  
mons as they did for Paul, when he wrote, "Put  
on the whole armour of God;" "I press toward  
the mark for the prize." (2) Our reading should  
be done with a view of finding sermon material.  
There are sermons in books, if we will but look  
for them, and the magazines, both secular and  
religious, are brimful of sermons. (3) The out-  
door life, as with Jesus, should bring us sermons  
galore, if we but live with an open mind for  
them. (4) Our travels should contribute to the  
same end. Stidger says that for ten years he  
has averaged reading one book a day, and one  
can now see the source of his numerous books  
of sermons—he has developed this homiletic  
mind.

As preachers our sermons would take on a new  
power, a greater depth, and a wider variety,  
could we but fashion within us this mind. For  
the preacher this should be the "fifth sense."  
There are sermons in "brooks, and stones, and  
all of life," if our minds are alert to them.

(26)

In the July issue of the *Methodist Review* this  
editorial is found: "Methodism has two great  
slogans—the Witness of the Spirit and Holiness to  
the Lord. These are being neglected. Regenera-  
tion makes only a religious babe. To let the  
religious life stop there is to create a permanent  
infancy. Holiness can commence in that be-  
ginning of life from above but cannot be rightly  
realized except by its growth to perfect love."

In an editorial of the *Watchman-Examiner* we  
read, "We are glad to state again what we firmly  
believe to be true that many who forsook the  
old faith a few years ago are gradually coming  
back to it." In the realm of modernism and  
fundamentalism it is easily seen that the pendu-  
lum is swinging back to conservatism.

Melvin Kyle, president of Xenia Theological  
Seminary, and archaeologist of world note, editor  
of the *Bibliotheca Sacra*, strikes a high note when  
he says, "If a farmer sent an article on military  
tactics, it would be rejected with contempt; if a  
merchant contributed an article on medical prac-  
tice, he would be accounted a suitable case for  
an alienist; if a plumber should presume to of-  
fer a dissertation on law, he would be shown  
out without much ceremony. But any literary  
writer who never had any religion himself, and  
boasts of his lack, is admitted at once to tell just  
"Why people do not go to church," "What is  
the matter with Protestantism?" When our  
great journals are seeking the greatest experts on  
all sorts of subjects, would it be impolite to sug-  
gest a few more experts on religion? Not for-  
getting our Lord's definition of an expert, "If any  
man will do his will, he shall know of the doc-  
trine whether it be of God or whether I speak  
of myself!"

And by the way while one is referring to this  
editorial of Dr. Kyle one cannot forget his  
many notable books in defense of the Bible.  
Every preacher should own them, at least one of  
them. They are: *Deciding Voice of the Monu-  
ments, Moses and the Monuments*, and his last  
one *Explorations at Sodom*. Kyle with others  
went to old Sodom and literally unearthed the  
proof of the destruction of the "cities of the  
plain" as described in Genesis. These can be  
purchased from our Publishing House.

The *Bibliotheca Sacra*, one of the oldest re-  
ligious magazines, 100 years old, scholarly yet

true to the Bible throughout its history, of re-  
cent date carries a most excellent article on "The  
Holy Spirit and the Human Spirit." It would  
make a most excellent sermon outline (my homi-  
letic mind is at work again). Preach it. In-  
troduction: The Spirit met the needs of Christ  
at baptism, and throughout His career; and He  
alone meets the needs of the human soul to-  
day. (1) He is the Spirit of assurance. (2) He  
empowers our spirits. (3) He is the Spirit of tes-  
timony in our spirits. (4) He is the source and  
developer of Christian character—the Holy Spirit.  
(5) He is the source of the many activities and  
services of our spirits—preaching—gifts of proph-  
ecy—sanctifying power, etc. (6) He is the Spirit  
of progress. (7) He is the Spirit of fullness.

If you are interested in the excavations in  
Bible lands today—and who is not?—you will  
find an unusual survey of recent discoveries in  
the *Presbyterian Advance*, Sept. 12, 1929, written  
by George Duncan of the American University.  
Among other extraordinary finds he refers to  
that of the Oxford-Field Museum at Ur. The  
story is also told in greater detail in two recent  
issues of the *Scientific American*. They found  
traces of a very destructive flood, dated around  
6,000 B. C. At Kish, fifty miles from Ur, traces  
of the same flood were unearthed. It was con-  
cluded that this was the biblical flood. Then  
let us thank God for the spade of the archaeo-  
logist.

Among the hundreds of college, university and  
seminary advertisements which the religious mag-  
azines of the country are carrying, I find one  
that strikes a new note. You remember when the  
last general assembly of the Presbyterian church  
met in the spring an action was taken which  
threw Princeton Seminary into the hands of lib-  
eralists. Immediately numbers of the men on  
this faculty revolted, and said that they would  
not teach under such an influence. At once a  
meeting was called in Philadelphia and a new  
seminary was formed. The first announcement  
of this I see in *The Presbyterian* (Philadelphia).  
On the faculty is the world's greatest Semitic  
scholar, and one of the outstanding New Testa-  
ment scholars, Dr. Dick Wilson, master of forty-  
eight languages relating to the Bible, and J. Gresham  
Machen. These two men, through their  
writings and ministry in seminary and pulpit have  
stood out for fundamentalism, the authority of

the Bible, etc. Thank God that we thus find  
that faith is not lacking, even among such re-  
nowned scholars. Let us put on our prayer list  
this Westminster Theological Seminary.

There are three—four including *The Other  
Sheep*—missionary magazines which every  
preacher should read, *The Missionary Review of  
the World, The International Review of Missions*,  
and *The Moslem World*. No wonder our sermons  
lack missionary inspiration, the reason is because  
we preachers are without missionary information.  
Inspiration and information are handmaidens.  
"My people perish for lack of knowledge"—in-  
formation. Samuel M. Zwemer is editor of the  
last named magazine, and it would do all of us  
preachers good to read his recent book, *Across the  
World of Islam* (buy from our House for \$4.00).  
We were happily amazed one night during the  
general conference of the United Presbyterian  
church here in the city to drop in and have the  
speaker introduce such a mighty missionary of the  
cross. For thirty years he has labored among the  
Mohammedans of the world. Then let us not  
forget our missionary information, that our unction,  
our inspiration may be greater.

Most of us preachers have been farmers, or  
were born on the farm, and we surely have  
not forgotten the old-fashioned pump which had  
to be primed in order to get the water to flow.  
Stidger, noted above, has an article in the Sep-  
tember, *Church Management*, on "Priming the  
Well for Preaching." We sit down to prepare our  
sermons, information—rather that elusive inspira-  
tion—fails to come and we arise from the task  
heavy-hearted, discouraged, and say we cannot  
find anything to preach on, with or about! Stid-  
ger says that all we needed was to prime the  
well for preaching material! He notes several  
ways by which we can loosen up our preaching  
well. Start to read a poem, a book, some other  
preacher's sermons, a religious magazine, and  
see if finally the well isn't primed. Then pray,  
meditate, muse and let the fire burn, and out of  
the subconscious material will begin to flow.  
Possibly hammering away on the typewriter,  
writing a letter, a poem, or anything will get the  
"preaching water" to flowing. Brother preacher,  
suppose the next time you and I try to prepare  
a sermon that we use this plan to prime the

(27)

preaching well. He refers to the world's largest dynamo, which must first be excited by a small dynamo running for a time, before the larger one will start. Work of some kind is the best exciter of the preaching temperament.

### SERMON SUGGESTIONS, HOMILETIC AIDS

#### Men, A Tomb or a Temple

TEXTS: "Ye are like unto whited sepulchres" (Matt. 23:27); "Ye are the temple of the living God" (2 Cor. 6:16).

INTRODUCTION: Every man is capable of either vice or virtue, sin or purity, spiritual darkness or light. We are either sepulchres, full of sin, or temples of the living God. Let us contrast these two.

I. DARKNESS CONTRASTED WITH LIGHT. Sin is darkness, holiness is divine light.

II. CORRUPTION—SIN—CONTRASTED WITH PURITY, HOLINESS. The sepulchre is "full of dead men's bones"—corruption; the temple of God is clean.

III. THE POWER OF THE DEVIL CONTRASTED WITH THE DYNAMITE OF GOD

CONCLUSION: Not by human might nor power, but by the Spirit of God can we change our lives from sepulchres, full of corruption, into the temples of God. The divine power is the acid test of this transformation.

#### Measures of Life

TEXT: "How old art thou?" (Gen. 47:8).

INTRODUCTION: Some men measure life by years lived, wealth amassed, friends gathered, influence exerted. Pharaoh measured Jacob by his age. As Dean Brown of Yale says, "This is but the measure of a life of one dimension"—length. Such are false measurements. Let us then measure our lives by:

#### NOT WEALTH, INFLUENCE

I. PURITY. Is my life pure? Will it stand the test of God's searchlight? Has it been transformed by divine power? Have I plunged into "the crimson stream"?

II. GOD—NOT MAN. The true measure is God, His will, His Word, His way. Often we look to man, test our lives by man's desire, man's customs and man's will. This is failure. God is the ultimate standard, and Christ is the manifestation of this standard.

III. ETERNITY—NOT TIME. Men live for time, explore this life, saturate their souls with

the pleasures and lusts of time. Instead we should live only for eternity. Time passes, eternity is abiding.

CONCLUSION: Let us then retest, restate, reform our standards for the measuring of our lives.

#### Oil for the Soul's Lamp

TEXTS: "And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always" (Ex. 27:20); "Let your light so shine" (Matt. 5:16).

INTRODUCTION: There was to be pure oil in order to keep the lamp burning always. This is true for the lamp of our souls. We are to shine, but pure oil is demanded. There must be the:

I. OIL OF HOLY ANOINTING. The priests were anointed with oil. We must have the anointing of the Spirit. Oil is one symbol of the Spirit.

II. OIL OF PRAYER AND MEDITATION. The lamp goes out, the light dies down without the oil of prayer and meditation. What oil is to the wick, prayer is to the soul.

III. OIL OF EVER ABIDING PRESENCE OF GOD. The lamp is to be kept burning *always*. There must be no break, no going out. So the soul must, to shine, be ever conscious of the presence of God. This demands a holy walk, stainless life, thoughts that are pure, and a constant contact with God.

CONCLUSION: Is there oil in your lamp? Is the light shining? If not, remedy the defect.

#### The Diamonds of the Lord

TEXT: "And the second row shall be an emerald, a sapphire, and a diamond" (Ex. 28:18).

INTRODUCTION: Malachi speaks of the day when God shall make up His jewels. Every Christian is one of God's jewels. The diamond, the most precious jewel known, illustrates the Christian life.

I. THE DIAMOND MUST BE FOUND. So the Christian is found as a lost sheep by the Lord.

II. THE DIAMOND MUST BE GROUND. Cut, rubbed and polished. So the Christian is ground by adversity, cut by temptations, polished by the chastisements of the Lord.

III. THE DIAMOND IS HARD. So is the Christian hard, not easily offended, or injured, or scratched. You cannot scratch a diamond. Then the diamond leaves marks which cannot be blotted out. The diamond cuts the hardest of materials. Thank God, the marks made by the Christian

cannot be effaced. Only eternity will show their depths.

IV. THE DIAMOND SHINES WITH A BRILLIANT LUSTER. So the Christian is set as a light in the night of sin.

CONCLUSION: Let us then test our lives and see if we are God's Diamonds. Are we found, ground, hard (cannot be injured) and do we shine?

#### A Prayermeeting Talk on Soul Winners

TEXT: Acts 8.

INTRODUCTION: Philip is an example of soul winning.

1. Full of goodness (Acts 6:3).
2. Full of the Holy Spirit (Acts 6:3).
3. Full of wisdom (Acts 6:3).
4. Full of obedient faith (Acts 8:26, 27).
5. Full of prayer (Acts 8:26).
6. Full of the Scriptures (Acts 9:30-36).
7. Full of zeal (Acts 8:30).
8. Full of Christ (Acts 8:35).

#### Texts for a New Year's Sermon

"Old things have passed away, behold all things are become new" (2 Cor. 5:17).

"My times are in thy hand" (Psa. 31:15).

"The set of their faces is forwards" (Hab. 1:9, R. V.).

"I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

"Thou crownest the year with thy goodness" (Psa. 65:11).

"For ye have not passed this way heretofore" (Josh. 3:4).

#### Facing the Dawn (A New Year's Message)

TEXT: "I press toward the mark" (Phil. 3:14).

INTRODUCTION: The mountaineer lost in the mountains, the prospector lost in the desert, waiting for the long night to pass, cries out, "Would it were morning." They face the dawn. So we at the beginning of the year face the dawn of a new year. It should be a dawning year of:

I. A LIGHT IN EVERY NIGHT. The nights of trouble, discouragement, suffering, can be lighted with Jesus by one's side.

II. GOLDEN OPPORTUNITIES SEIZED. They were lost last year—opportunities of service, of love, of reaching higher goals for our spiritual life, of living cleaner, holier. As the new day dawns may every opportunity be seized.

III. A SETTING SUN OF THE DYING YEAR WITH PEACE, BLESSINGS, AND VICTORY. Let us so live

that when the year dies again we can affirm that we have lived our best, that we have had peace with God, the blessings of the Almighty and constant victory in the soul.

CONCLUSION: Let us then press into the new year with God in our hearts, our lives filled with His praise, and our hands reaching forth to deeds of service.

#### Life's New Page (A New Year's Message)

TEXT: "Can the Ethiopian change his skin, or the leopard his spots?" (Jer. 13:23).

INTRODUCTION: Life is a book with pages torn and tattered, gilded with gold, bearing messages of value or vileness. We speak of turning over new pages—letting God change the spots—transform the nature. There are pages in life's book which we can turn over. They are:

I. CHILDHOOD'S WHITE PAGE. Innocency and pureness.

II. THE CHILDHOOD PAGE OF SIN'S DEFILEMENT. Sin defiles, spots, blackens the page of life, whether gilded or adorned with beautiful pictures and etchings, sin defiles the pages of life.

III. THE CRIMSON PAGE OF REDEMPTION. Christ's blood washes away the defilement of sin, cleanses with its glorious flow.

IV. PURITY'S WHITE PAGE. The blood purifies, cleanses and makes life's pages as white as snow.

V. THE GOLDEN PAGE OF GLORY. This is the last leaf, which closes life's record or book. Death turns the page and opens the new book of eternity. Then life's tattered and torn pages will be made golden ones—provided the "crimson page" has been turned.

CONCLUSION: "Though your sins be as scarlet they shall be as white as snow." At the beginning of the new year, submit the pages of your life to Christ.

#### Scattering Remarks

One of our best women preachers recently said to the writer that when her race was about over she would like to have me help write the story of her life, and she thought the best title for the story would be "Scattering Remarks." I cannot get away from the uniqueness of the idea. Isn't this, after all, about what our lives are made up of—scattering remarks? I believe I will intersperse a few "random shots" before going farther. (I have the authority to do such, for the editor of *The Preacher's Magazine* in asking me to prepare material for this page said,

"The thought is that you would cover a wide field including advertising, methods, books and organization. You would glean from a wide field and quote and commend and condemn and inspire and correct and whatever you want to in a rather broad sense!"

*It seems to me that we Nazarenes are contradictory in our preaching and practice. We say from the smallest pulpit to the General Assembly that our one task is the spreading of scriptural holiness; but still the basic theology used to train our preachers is absolutely at fault in teaching this doctrine—and still we use it. Two quotations will show this definite need of a Nazarene—not an adapted, a Methodist—theology. Miley writes, referring to the second blessing view of sanctification, "Hence any insistence upon such a mode as the only possible mode of sanctification must be without definite warrant of Scripture. Further, we think it is a serious objection to this view that it cannot consistently allow any preaching of holiness, or any seeking after it, or any expectation of its attainment, except in this definite mode . . . we object to any insistence that such is the only possible mode" (Systematic Theology, Vol. II, pp. 370, 371).*

*We need a theology written by a scholar, trained in modern theology, understanding all the modern problems faced in this field, one who is a son of the Nazarene movement. This will have to be the work of a scholar, not a novice, who is an author as well. Many scholars are unhappy in their ability to express their thoughts, and the result is an unread and unused book.*

*Outlining the sermon! A preacher said to me the other day, "If I dared to go to the pulpit without a written sermon outline before me, before I was half through I would be absolutely lost in an amazing tangle of unrelated thoughts." With but few exceptions we all recognize the necessity of outlining our sermons before preaching them. We are not quite so united as to the method of this outlining—though I think it is generally recognized that there should be a clear-cut introduction, followed by three definite divisions, and then the conclusion should draw together the threads, apply the message to the congregation. It seems that thus the message is better correlated and unified. It was once our custom to run these divisions up to five or six and then try to develop each point fully. This made it necessary*

(30)

for the preacher to extend his sermon up to the hour limit or over—for no sermonic point can be stated clearly in less than from ten to fifteen minutes. Where the divisions are limited to three, it thus makes it possible to preach a complete message, one that is thoroughly unified in from thirty to forty minutes. Brother preacher, if you are preaching too long to suit your congregation, outline carefully your sermon, and cut down your main points to about three, and you will find it easier to get through earlier.

What about the use of the written outline in the pulpit? I believe that spontaneity of thought is hampered by the use of the outline. One will note that great preachers do better on sermons which they have preached a number of times; they are freed from "notes." As to forgetting the outline when once memorized: I have always found that if I did leave out a point, forget it, that the sermon had a better effect. It was the unrelated, weak point which was forgotten. If the preacher cannot remember his outline while preaching it, what about the memory of the congregation? Three clear-cut, related divisions in the sermon, teaching one lesson, will produce more lasting results and be longer remembered by the audience than any other type.

#### Books

Successful preachers are extensive readers. There are certain magazines and books which will lighten the labors of every minister and will make his work more fruitful. At this beginning of the new year it is well to check up on our reading. I would say that outside of our own church periodicals, we preachers should subscribe for two or three other "shop magazines." I would suggest that the *Expositor* (\$3.00 a year), *Church Management* (\$2.50 a year) and *Homiletic Review* (\$3.00 a year) form the basis of our "shop reading." Herein one will find sermons, sermon outlines, illustrations, the latest book reviews, and publishers, advertisements, etc. They will tend to keep the preacher abreast of his times. The sermons of Wesley will not go over in toto to a twentieth century, radio congregation; for the "old gospel" there must be a present day application. (Our House will be glad to enter your subscription for the above.)

The best book buy today is the "New Dollar Religious Books." There are several sets of these published by the various houses. You will note advertisements of those in recent issues of this magazine. They are outstanding works, formerly

published at much higher prices, whose sales have been such that they can now be printed at \$1.00. For us preachers the following are very good: *Evangelistic Encyclopedia, Three Hundred Evangelistic Sermon Outlines, Cyclopaedia of Sermon Outlines for Special Days and Occasions, and One Thousand Thoughts for Funeral Occasions.* Herein one will discover suggestions for sermons which will be invaluable. More than ten sermon thoughts, germs, etc., were found by the writer in fifty pages of one of these recently.

If you are a young preacher and are interested in sermonic aids, outlines, you can do no better than purchase *The Biblical Illustrator*. Here are fifty-seven large volumes of outlines, sermons, etc., on all the verses of the Bible, arranged as a commentary. If a preacher can afford to buy only one set of books in a lifetime, it should be this set in preference to all others. In my library I have twenty-four full sets of commentaries on the New Testament alone—the best of the ancient and the modern—but more real sermonic help is to be found in *The Biblical Illustrator* than all the rest combined. As the editor of this magazine recently said, "You can pass all others by, for the best of them all are found here."

It has been the desire of the last twenty years for scholars to produce a one volume commentary on the entire Bible which would prove popular with the ministry and the laity. About 1908 Dummelow published his; a few years later Peake, the English scholar, edited the one bearing his name. This is openly and avowedly modernistic. This past year has seen the appearance of two others of note. The Macmillan Company this year published *The New Commentary on the Holy Scriptures*, edited by Bishop Gore and the Methodist Book Concern, *The Abingdon Bible Commentary* (both are \$5.00). The first is written by the leading scholars of the Church of England, while the second is the result of the labors of some sixty world scholars, though produced under Methodist editorship. Much notable work has been done in each of these; though the Old Testament sections accept the Documentary Hypothesis with reference to the formation of the Pentateuch.

While referring to Commentaries we should mention *The Speaker's Commentary*, W. P. Blessing Company, wherein the comments are not of the usual type, but are collections of full length

(31)

sermons by the world's leading preachers, including those of the present. If one is anxious for sermons of literary merit, with unusual approaches to the Word of God, none better can be found than this set. Another interesting attempt at the writing of commentaries is the series which is based upon Moffatt's New Translation of the Bible (Doubleday, Doran and Company). The purpose here is to write comments from the translation made by this scholar. Of course much new light is thrown upon the New Testament, and this alone makes the commentary worthwhile, even if used for reading alone, and not for reference. To the making of books surely there is no end.

PITTSBURGH, PA.

#### FACTS AND FIGURES

During the past 100 years Protestants have had a gain of 152 per cent, while Greek Orthodox Catholics had a gain of 144 per cent, and Roman Catholics a gain of 10 per cent.

There are 2,000,000 pure-blood Indians living in the country districts of Mexico and during the past four years the government has opened 3,500 rural schools for the benefit of these Indians. Also in order to meet the need and provide Christian teaching a one year rural normal course is being started at Puebla, Mexico, at the Colegio Howard.

Greater Boston is one the largest Armenian centers in the country, having over 15,000 Armenians residing there.

From the annual report of Dr. Harry S. Myers of New York, secretary of the United Stewardship Council, we learn that twenty-five of the leading evangelical denominations of the United States and Canada gave a total during the past year of \$532,368,714. This amount was divided as follows: \$402,682,961 for local congregational expense; \$92,325,775 for denominational benevolences. The total church expenses represents a gain of more than 20 millions, while there was a decline of about 12 millions of budget benevolences.

From the Bulletin on Institutional Financing, we learn that America spends about \$640,000,000 annually for the maintenance of the Protestant churches of America and all benevolences and

missionary work relating to them—not much more than half of what we spend for candy, and less than one-third the amount spent for theaters and motion pictures.

The Stuttgart statistical bureau gives us the following: Only one-third of the earth's population is classed as Christian. The world's census is 1,750,000,000. The religious census gives Christianity 534,940,000 adherents; Confucianism 300,000,000; Brahmanism 214,000,000; Mohammedanism 175,290,000; Buddhism 121,000,000; Judaism 10,860,000.

Removal of constitutional restrictions on religious practices is soon to be proposed to the Soviet congress.

Statistics tell us that in the United States there are 8,000 hospitals with facilities for the care of 900,000 people.

The old Pabst Brewery in Milwaukee, Wisconsin, formerly the Pabst Corporation, is now turning out from 40,000 to 50,000 pounds of cheese daily and about 65,000 packages of special cheese products.

The twenty-four hotels in Palestine, which cater to tourist trade, have asked the Gideons to supply them Bibles for each room.

During the year 1928, the American Bible Society put in circulation more than 11,000,000 Scriptures, the distribution being made in 182 languages. In China, even in throes of the revolution, the society distributed over 4,500,000 volumes.

The fabled palace of the Assyrian king, Sargon, who took the ten tribes of Israel captive twenty-six centuries ago, is being dug out of the dust of the past by the excavators sent out by the University of Chicago.—*From Religious Notes and News.*

Julius Rosenwald has recently given \$205,000 to Southern and Eastern negro hospitals, conditioning his gifts on the raising of additional amounts by the communities in which the hospitals are located.

When the Armistice was signed the Jewish population in Palestine was 55,000 but the 1928 statistics show it has increased to 149,554.

In a statistical table prepared by the International Missionary Council, the aggregate annual income of foreign missionary societies in different countries reveals a total of \$60,000,000 spent annually on foreign missions around the world.

# The Preacher's Magazine

VOLUME 5

FEBRUARY, 1930

NUMBER 2

A monthly journal devoted to the interests of the ministers of all denominations who preach the full gospel

J. B. Chapman, Editor

## THE MINISTRY OF THE HARD PULL

By THE EDITOR

A PASTOR writes that he has had a good many "hard pulls" in his efforts to preach lately, and that he has been tempted to discouragement because he has seemed to be shorn of power and wanting in liberty. And his words describe my own experience in a good many instances during the last thirty years. I have had an "off day" right in the midst of a period of unusual freedom in preaching, and I have had periods of days and weeks when I seemed to fight the air one time after another.

Perhaps these periods of dullness are not necessary in the preacher's life—there may be some preachers who do not experience them. However, I question that there are many preachers who are "always at their best."

But I am not interested in comparisons—not even in analyses. I think we would all prefer a consideration of what to do in these times when preaching is irksome and unsatisfying. As for myself, the best thing I have ever done at one of these times is to "press harder than ever." I have studied harder, prayed more, humbled my soul more completely and made the strongest "efforts" in the pulpit in times like this. I have not always found immediate deliverance; I have not always experienced something in the nature of a crisis when escaping from one of these dry places. But so far I have always pulled out in some way and at the expiration of a longer or shorter time, and this is why I venture these few words of personal testimony and experience.

In the beginning of my ministry I preached a number of times before I found any conscious unction, but I drove on in the hope of finding this unction, and my faith and efforts were rewarded. And what I have done in the "dry times" since is not unlike the first experience, hence I believe this is one way to do it.

Let the preacher who is passing through a desert time not take to accusing himself or to condemning others. Let him, above all else, exercise patience and employ perseverance. Let him put forth his very best and most sincere efforts in preparation and in delivery and in exhortation. Let him take especial care in these dry times not to preach too long, for besides wearying the people, it will try his own temper and tend to discourage. Let him put his best thoughts into his sermons and give them the best force he can while praying and waiting for the unction and power of the Spirit to come again upon him. And if he will do these things, my experience is that he will not only come out into a wide place by and by, but that he will bring from that period of hard pulling some of the finest gems which his heart and mind will ever produce. In this, as in every good work, "Let us not be weary in well doing; for in due season we shall reap if we faint not."

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

## THE PREACHER IN STUDY AND PULPIT

By THE EDITOR

THE relation between the preacher's study and pulpit is and ought to be very close and very vital, and this relationship is revealed in both the content and delivery of the sermon. The preacher who is indolent in the study will be scattering and "flat" in the pulpit. The preacher who is obsessed with notions of superior scholarship in the study will be conceited and inflated with a spirit and tendency toward innovation in the pulpit.

In the preface to his published sermons Wesley says, "I have thought I am a creature of a day passing through life as an arrow through the air. I am a spirit come from God, just hovering over the great gulf till a few moments hence I am seen no more. I want to know one thing, the way to heaven—how to land safe on that happy shore. God himself has condescended to teach the way; for this very end He came from heaven. He hath written this down in a Book. Oh, give me that Book! At any price give me the Book of God! I have it! Here is knowledge enough for me. Let me be a man of one Book. Here, then, I am far from the busy ways of men. I sit down alone; only God is here. In His presence I open, I read this Book, for this end: to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of lights. Lord, is it not thy words? 'If any man lack wisdom, let him ask of God.' Thou givest liberally and upbraidest not. Thou hast said if any be willing to do that will he shall know. I am willing to do; let me know thy will. I then search after and consider parallel passages of scripture, comparing spiritual things with spiritual. I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God and then the writings whereby, being dead, they yet speak. And what I thus learn, I teach."

This method in the study is at once both simple and profound, and the sermons of the preacher who follows such will be likewise—and this is the highest compliment that can be paid. Answering a critic, Wesley declared he used a plain, direct style from choice, not from necessity. He put the emphasis of his preaching on the right points. And you know a preacher's emphasis is almost as important as the matter of his message, for a false emphasis distorts truth until it becomes error.

To Mr. Furley, Wesley said, "You are a Christian minister, speaking and writing to save souls. Have this end always in your eye, and you will never designedly use any hard word. Use all the sense, learning and time you have, forgetting yourself and remembering only that those are the souls for whom Christ died, heirs of a happy or miserable eternity."

Too many sermons speak more of the process of their discovery and development than of their results and purpose—the atmosphere of the pulpit is made "stuffy" by currents too pungent with the odor of the study. Let us read again the method of Wesley in sermon preparation to see if there are not suggestions there for us.

## THE STEWARDSHIP MONTH

By THE EDITOR

LAST year some churches set apart certain months as Stewardship months. With some it was November. With some it was December. But it seems to us more in keeping with the idea of putting the things of God first that this month should be one of the earlier ones of the year. The Church of the Nazarene has set February, and although The Preacher's Magazine goes to many ministers of other churches, it occurred to us that all will appreciate some special material on this important theme. If not convenient to use the material during the current month, there will be a time during the year when it will be needed.

Preaching on money is a delicate matter always. But often it is easier for the preacher to do it if others are doing it also, and if he is being asked to do it by leaders in his church. Someone has said that Jesus said more about money than any other one thing. This was because money is a snare to many and a possible means for doing good to all. In summarizing the

(2)

responsibilities of men we have often remarked that laymen are easily exercised over the failure of preachers to preach. And yet there is just as great obligation on laymen to give as on preachers to preach. This fact is forcibly brought out in the twelfth chapter of Romans.

How often are laymen heard to remark that "It is money every time you turn around." But suppose the time should come when money would not be needed and giving it would want entirely every element of worship and service: would not conscientious religious men regret to see it so? During the Stewardship Month perhaps the preacher can help his people to appreciate the privilege of making "friends by means of the mammon of unrighteousness." Perhaps he can help them to feel and know that this is to them an open door for doing good, and that this is the reason there are so many adversaries; for none can dispute that it takes grace and continued effort to be a good, liberal steward of the means God has put into our charge.

In the homiletical department we are presenting some suggestions which we think will prove to have worth. In the instances where Stewardship Month is being observed, pastors will doubtless preach from two to four times on the general theme, and they will on one of the Sabbaths take special care to distribute their denominational literature on the subject. A real program of stewardship education continued for several weeks will do more to help on with the finances of the church during the year than any other thing that can be done—experience has demonstrated that. In many instances preachers and churches try to organize their financial program without first building a good foundation in the consciences of their people. In this as in everything else, there must be a willing and ready mind before there can be any worthwhile accomplishment.

We suggest to every pastor that he try the Stewardship Month idea this year. During this time preach on tithing and distribute literature dealing with this special phase. Do this, perhaps, the first Sabbath. Then come on with other phases of stewardship. Do not conclude with some sort of a money drive. This will nullify much of your efforts. Be patient. Do not commit the people in such a way that they can feel you have taken advantage of the psychology you have created for them. Trust God and be content with imperceptible results so far as financial results are concerned. But be assured you will have results. Not only during the special month, but in succeeding months, you will find it easier and pleasanter to carry out your plans and programs for the spread of the gospel.

But money is only one phase of stewardship, and the emphasis you give to the responsibility of the Christian as God's trustee will show forth in a deepened spirituality. It is the law of God in nature and grace that he that soweth bountifully shall also reap bountifully. If you can get a goodly number of your people to acknowledge themselves as stewards of God and to prove this by careful tilting of their income and by the supporting of the cause of God with liberal offerings as they are able, you will also have a spiritual people who will appreciate the church more because they are investing so much in it. Do not be afraid to stir your people up on their responsibility and their privileges. If you can help them here, you will also help their prayers and their joy in the service of God.

## EDITORIAL NOTES

Describing a great preacher, Bishop Candler said of him, "The pulpit was his throne. He was no posturer nor phrase-maker. He was no novelty monger. He dealt in the staple doctrines of the gospel; he was no peddler of homiletic notions. With calmness and humility of manner he announced his text and proceeded to expound it in the plainest and simplest English. There was no effort at display nor straining after effects; but as he proceeded his mind began to glow and his words to burn. Doctrines were fused to a white heat; light and warmth were communicated to the hearts of his hearers; saints were comforted; sinners were convicted; penitents were converted; the Holy Ghost fell upon all; the people met the Lord, and going away said, 'Behold how our hearts burned within us as he talked with us by the way.'"

Read L. E. Grattan's article in this issue of The Preacher's Magazine and begin soon to plan to make the most of your vacation.

(3)



It is probably almost as easy for a preacher to read *too much as to read too little*. I hear that one famous preacher reads a book every day. But I have been experimenting of late on holding myself to finish one good sized book, or two, if they are not so large, every week, and for me this seems to be about right. Some of these books I buy and mark and keep; others I borrow and read and return in the shortest possible time. For a while I utterly refused to borrow books, lest I should fall into the error of *failing to return them*; but I have decided that it is good character training to tax the mind and conscience with some matters like this, and so I borrow books and return them personally or mail them to the owner, and tonight (Saturday) I do not have a borrowed book in the house.

The author of "A Preacher's Confession" which appears in this issue of the Magazine thinks there are other preachers who could "make confessions" which would help others as well as themselves. And if such is the case, we shall be glad to print a series like this if our readers will send us the material. It is a delicate suggestion, but since the author of this first "confession" says he has other confessions to make when other brethren open their hearts, we take courage and pass the suggestion along. Names of writers in this department will not be printed, but we want to know who the writer is in each case.

We are enjoying a splendid response to our request to subscribers to renew early and to endeavor to send the subscription of some brother preacher along. And it's not too late to respond to this yet. Get your neighbor preacher to give you his subscription and send it along, even if you have already sent your own renewal. Subscriptions can be ordered commenced with the January number, and this will keep the volume full. We need five hundred subscribers within the next sixty days. If the Magazine has helped you, perhaps it will help some other preacher—tell him about it.

## DOCTRINAL

### THE SABBATH IN SCRIPTURE AND HISTORY

By HORACE G. COWAN

#### The Third Day He Rose Again from the Dead

**I**N the treatment of the above topic the realm of controversy is entered, differences of opinion in regard to the resurrection from the dead having led to acute disputation in the field of Christian polemics. The question under discussion here is not, however, Did Jesus actually rise from the dead? for that has been debated for nineteen hundred years, with doubt and denial on the one side, and the calm assurance of faith on the other, and the day remains with those who confidently say, "The Lord is risen indeed." And it is not whether the first or the seventh day of the week shall be observed as the Sabbath; that has been in dispute for some hundreds of years, and shall

be fully considered in succeeding chapters; but the question now demanding attention is, On what days of the week did the crucifixion and resurrection of our Lord occur?

The general belief of the Church through nineteen centuries is that Christ was crucified and buried on Friday, and arose from the tomb on Sunday morning. Good Friday and Easter Sunday are observed extensively in the Church in commemoration of these events. For more than eighteen hundred years no voice was raised, no pen moved in opposition to those days. The testimony of literature is that from the day of the resurrection to the last third of the nineteenth century the Church universal consistently held to the belief that the days of the crucifixion and resurrection of Christ were Friday and Sunday.

In 1860 Rev. James Augustus Hesse, D. C. L., Archdeacon of Middlesex, England, delivered

(4)

a series of eight lectures at the University of Oxford, on the Bampton Foundation, which were afterwards published in a volume of over 400 pages, including extensive notes, entitled *Sunday: Its Origin, History and Present Obligation*, a work of wide research and deep scholarship, in which he reviewed the opinions and doctrines concerning the observance of Sunday as the Lord's Day, or Christian Sabbath, from the days of the apostles to the date of his lectures (1860), and in no instance did he find any divergence of view on the days of the crucifixion and resurrection of Christ from the universal belief of the Church.

In 1862 Rev. James Gilfillan, of Scotland, published *The Sabbath Viewed in the Light of Reason, Revelation and History, With Sketches of Its Literature*. His investigations covered every phase of Sabbath doctrine and practice up to the date of his publication, and nowhere did he discover any view expressed in favor of any other days for the crucifixion and resurrection of our Lord than those universally received, viz., Friday and Sunday.

In 1865 Robert Cox, of Scotland, published an exhaustive work on *The Literature of the Sabbath Question*, in two volumes, at Edinburgh, in which he gave the names of 320 writers on the Sabbath, from the first century to the close of the eighteenth century, with the titles of their books or tracts, and with extracts from their writings covering more or less extensively every phase of Sabbath controversy to that date. He reviewed, also, the Sabbath controversies of the nineteenth century up to the date of his treatise (1865), giving the positions taken by a host of writers (the number not counted) of that century, on every view of the Sabbath question then prevalent; and no writer, whether apostolic, sub-apostolic, Patristic, pre- or post-Reformation, Roman Catholic, Protestant, Anglican, Puritan, Continental, Jewish, or any other persuasion or residence, gave in his writings any note out of harmony with the general belief of the Church that the crucifixion occurred on Friday and the resurrection on Sunday.

The three writers named are among the outstanding authorities on the Sabbath question in the English-speaking world, and represent three different schools of thought on that question, viz., the Church of England, the Scottish Presbyterian, or Puritan, and a liberal Scottish and English view. Although differing on modes

(5)

of observing Sunday and the divine requirement for the day, yet their united testimony shows that when they wrote, and up to the last date given, 1865, there was no controversy over the days of our Lord's passion and resurrection. No one had expressed any different view, no one seemingly had thought of any different days on which it was possible that Christ was crucified, buried and rose again except Friday and Sunday. This is the verdict of history through nearly nineteen centuries, an unbroken tradition of the Church, sustained by the literature of the Christian centuries, that the two great events upon which the faith of the Christian world is centered occurred on Friday and Sunday.

If this is error it is one that involves the entire Church for nearly nineteen hundred years, and carries with it the observance of Sunday as the Lord's Day or Christian Sabbath. If an error it does not, however, jeopardize the salvation of those who believe it, and has been and is held by those whose faith and ardor in Christian doctrine and practice have been most marked through the centuries. But if it may be ascertained that it rests on well-established facts, then the testimony of the Church in regard to the true days of the passion and resurrection of the Lord is in harmony with the purity of her faith and the strength of her zeal for its propagation.

The first discordant note in the belief of the Church concerning the days in question was struck by Rev. A. H. Lewis, D.D., LL.D., a prominent leader of the Seventh-day Baptist Church, who advanced the theory that the crucifixion took place on Wednesday and the resurrection on Saturday, or the Sabbath, as he preferred to call it. Concerning this he said:

"About 1865, the writer published the proposition that Christ's entombment occurred on the evening of the fourth day of the week, and his resurrection before the close of the Sabbath, and not upon the first day of the week. The proposition met with a storm of criticism by some, and careful consideration by others. This interpretation has gained ground steadily, until the highest authorities in New Testament criticism now support it" (*Biblical Teachings Concerning the Sabbath and the Sunday*, by A. H. Lewis, D.D., 1888).

Who the "highest authorities in New Testament criticism" are, who support Dr. Lewis'

view, does not appear, except for some quoted in his book, and it is not certain that they give his theory entire support. It has never been made the shibboleth of any sect or denomination of Christians; even the Seventh-day Baptists, who revere the memory of Dr. A. H. Lewis as one of their former great leaders, do not as a church stand by his theory, though individuals in it may do so. The Seventh-day Adventists do not accept this theory, and it has not gained a notable number of adherents in any of the churches.

Rev. R. A. Torrey, D. D., well-known evangelist and Bible teacher, formerly associated with D. L. Moody in evangelistic work, and with the Moody Bible Institute and other schools of similar design, was one of the best-known advocates of the Wednesday-Saturday theory, which he expounded in his book, *Difficulties and Alleged Errors and Contradictions in the Bible*, about 1907. Other writers on the subject are G. W. Winckler, C. E., of Toronto, Canada, who about 1924 put out a booklet with the title, *The Day of the Crucifixion and Resurrection*, in which the Wednesday-Saturday theory was advocated; Samuel Thomas, of Indianapolis, Ind., whose tract, *Crucifixion and Resurrection of Christ: Was He Crucified on Friday or Wednesday?* is without date; and Eugene Charles Callaway, of Atlanta, Ga., who in 1901 issued a booklet, entitled, *The Harmony of the Last Week*, which reached a fourth edition in 1929. Mr. Callaway is today the foremost advocate of the Wednesday-Saturday theory, and was prominently brought into public view a few years ago through the medium of *The Sunday School Times*, which published a series of articles by him, entitled, *The Harmony of Passion Week*. Mr. Callaway claims the honor of original discovery of the new interpretation; that is, he was not led into it by reading the works of others, but intuitively through his own study of the Bible.

Dr. Torrey, in a letter to the writer shortly before his decease, admitted having heard of the theory from others, with incredulity at first, but after study of the subject accepted it; he did not, however, remember the titles of the books on the subject he had read, and referred the writer to *The Sunday School Times*, from which paper no information was obtainable. There is also a theory that Christ was crucified on Thursday, and rose again on Sunday, the leading proponent of which seems

to be Rev. James Gall, of London, England, in a booklet, entitled, *Good Friday*.

The arguments in favor of Wednesday and Saturday as the days of the crucifixion, burial and resurrection of Christ are substantially alike in all writers who advocate that theory, however they may differ in thought and expression. They all begin with what is termed Christ's prophecy of the length of time he would remain in the grave, viz., "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40), and claim that if this was not strictly carried out, and our Savior in the sepulcher of Joseph of Arimathea for seventy-two hours, it questions his veracity and makes him a false prophet. This cannot be allowed, of course, but the writers mentioned have no way of explaining the matter except by moving the crucifixion forward to Wednesday and the resurrection to Saturday evening.

In taking this position they ignore the well-established principle in biblical interpretation that no doctrine may be established on one passage of scripture alone, but that all the texts and passages bearing on the subject must be considered. There are twenty-three texts in the New Testament which refer to the length of time our Lord was to remain in the grave, and Matthew 12:40 is but one of them; allowing for repetitions in the synoptical Gospels, it is yet three times recorded by them that Jesus said he would rise again "the third day," viz. (Matthew 16:21, 17:23, 20:19; Mark 9:31, 10:34; Luke 9:22, 18:33). And there were five occasions when five different witnesses, including the risen Jesus himself, testified to his resurrection on "the third day," after the event (Luke 24:7, 21, 46; Acts 10:40; 1 Corinthians 15:4).

The meaning of the scriptural expression, "the third day," is clearly revealed by a number of passages in the Old Testament. When the ten sons of Jacob presented themselves to "the governor over the land" of Egypt to buy food, who was no other than their brother Joseph whom they had sold into bondage in Egypt, Joseph at first treated them as spies and demanded that in proof of their claim to be honest men merely seeking relief from famine, they, or one of them, should be held captive by him while their brother Benjamin should be brought to Egypt. "And he put them altogether into ward three days. And Joseph said unto them the third day, This do, and live; for I fear God" (Gen.

(6)

42:17, 18). Joseph did not wait until three full days had expired before he delivered to his brethren his ultimatum, but on the last of the three, "the third day," made known his demand. This may be illustrated, as follows:

1st day, Monday, 9 a. m., Joseph's brethren put into ward;

2d day, Tuesday, 9 a. m., 24 hours have elapsed;

3d day, Wednesday, 9 a. m., 48 hours have elapsed, and Joseph makes known his demand of his brethren.

If Joseph had waited for the completion of 72 hours from the time he had his brethren locked up, it would have been Thursday, the fourth day.

In Leviticus 7:15-17 and 19:5-7 the law for the eating of the peace-offering is given, the latter being quoted as the more concise: "And if ye offer a sacrifice of peace offerings unto the Lord, ye shall offer it at your own will. It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire." The "third day" in this place was the day after "the morrow," which was the second day of the eating. The remains were burned, not after the expiration of 72 hours, but on the "third day." The table above will illustrate this proceeding also.

In Numbers 29:12-38, a seven-day feast is provided for, with burnt-offerings on each day, the number and kind for each day of the feast being prescribed. The first day of the feast was the fifteenth day of the seventh month, on which certain offerings were to be made (verses 13-16); "and on the second day" (verse 17), "and on the third day" (verse 20), similar offerings. The "first day" and the "second day" were not allowed to expire before the offerings were made, and similarly "the third day," which was number three from and including the fifteenth day of the month, the first day of the feast. It was about forty-eight hours after the offering of the first day that the offering on the third day was made, and not seventy-two hours, which would have reached the same hour on the fourth day.

When David had fled from king Saul, and Jonathan was seeking the welfare of David, the latter said, "Behold tomorrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even" (1 Sam. 20:5). "And Jonathan said unto David, O Lord God of Israel, when I have sounded my father about tomorrow any time, or the third day . . .

if it please my father to do thee evil, then I will show it thee, and send thee away" (1 Sam. 20:12, 13). The story of the tender love between Jonathan and David further reveals the fact that "when the new moon was come," which was the first day of the month, the feast was kept, and David's seat was empty, for he had hid himself in the field. And "on the morrow, which was the second day of the month," David's place was still unoccupied, and king Saul made inquiry about him. This was the "third day" of which Jonathan had spoken, the day after the morrow of the day on which he and David had agreed upon a plan for acquainting the latter with Saul's attitude toward him. If it was anywhere from three to six o'clock in the afternoon when David met Jonathan, and they talked over the situation, then twenty-four hours would have passed on the afternoon of the first day of the feast, and forty-eight hours to the same hour on the second day of the feast, which would have brought David's hiding in the field to "the third day at even."

When Rehoboam came to the throne of Israel the nation was on the verge of revolt, the ground of which was the grievous service and heavy yoke which Solomon, his father, had laid upon the people. With Jeroboam as their spokesman they came and asked that the new king ease the burden. His reply was, "Depart ye for three days, then come again to me . . . So Jeroboam and all the people came to Rehoboam the third day" (1 Kings 12:5, 12. See also 2 Chron. 10:5, 12). In this instance "three days" and "the third day" evidently mean the same thing as in the case of the peace-offering, the offerings on "the third day" in the seven-day feast, and "the third day at even" of David's hiding in the field, the day after the morrow of the day on which the event started.

When the fate of the Jews in Shushan and throughout Ahasuerus' kingdom hung in the balance through the plotting of the wicked Haman, and when Mordecai had urged queen Esther to take the initiative in a counter movement for the preservation of the lives of her people and her own, she returned this answer: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish . . . Now it came to pass on the third day, that Esther put on her royal

(7)

view, does not appear, except for some quoted in his book, and it is not certain that they give his theory entire support. It has never been made the shibboleth of any sect or denomination of Christians; even the Seventh-day Baptists, who revere the memory of Dr. A. H. Lewis as one of their former great leaders, do not as a church stand by his theory, though individuals in it may do so. The Seventh-day Adventists do not accept this theory, and it has not gained a notable number of adherents in any of the churches.

Rev. R. A. Torrey, D. D., well-known evangelist and Bible teacher, formerly associated with D. L. Moody in evangelistic work, and with the Moody Bible Institute and other schools of similar design, was one of the best-known advocates of the Wednesday-Saturday theory, which he expounded in his book, *Difficulties and Alleged Errors and Contradictions in the Bible*, about 1907. Other writers on the subject are G. W. Winckler, C. E., of Toronto, Canada, who about 1924 put out a booklet with the title, *The Day of the Crucifixion and Resurrection*, in which the Wednesday-Saturday theory was advocated; Samuel Thomas, of Indianapolis, Ind., whose tract, *Crucifixion and Resurrection of Christ: Was He Crucified on Friday or Wednesday?* is without date; and Eugene Charles Callaway, of Atlanta, Ga., who in 1901 issued a booklet, entitled, *The Harmony of the Last Week*, which reached a fourth edition in 1929. Mr. Callaway is today the foremost advocate of the Wednesday-Saturday theory, and was prominently brought into public view a few years ago through the medium of *The Sunday School Times*, which published a series of articles by him, entitled, *The Harmony of Passion Week*. Mr. Callaway claims the honor of original discovery of the new interpretation; that is, he was not led into it by reading the works of others, but intuitively through his own study of the Bible.

Dr. Torrey, in a letter to the writer shortly before his decease, admitted having heard of the theory from others, with incredulity at first, but after study of the subject accepted it; he did not, however, remember the titles of the books on the subject he had read, and referred the writer to *The Sunday School Times*, from which paper no information was obtainable. There is also a theory that Christ was crucified on Thursday, and rose again on Sunday, the leading proponent of which seems

to be Rev. James Gall, of London, England, in a booklet, entitled, *Good Friday*.

The arguments in favor of Wednesday and Saturday as the days of the crucifixion, burial and resurrection of Christ are substantially alike in all writers who advocate that theory, however they may differ in thought and expression. They all begin with what is termed Christ's prophecy of the length of time he would remain in the grave, viz., "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40), and claim that if this was not strictly carried out, and our Savior in the sepulcher of Joseph of Arimathea for seventy-two hours, it questions his veracity and makes him a false prophet. This cannot be allowed, of course, but the writers mentioned have no way of explaining the matter except by moving the crucifixion forward to Wednesday and the resurrection to Saturday evening.

In taking this position they ignore the well-established principle in biblical interpretation that no doctrine may be established on one passage of scripture alone, but that all the texts and passages bearing on the subject must be considered. There are twenty-three texts in the New Testament which refer to the length of time our Lord was to remain in the grave, and Matthew 12:40 is but one of them; allowing for repetitions in the synoptical Gospels, it is yet three times recorded by them that Jesus said he would rise again "the third day," viz. (Matthew 16:21, 17:23, 20:19; Mark 9:31, 10:34; Luke 9:22, 18:33). And there were five occasions when five different witnesses, including the risen Jesus himself, testified to his resurrection on "the third day," after the event (Luke 24:7, 21, 46; Acts 10:40; 1 Corinthians 15:4).

The meaning of the scriptural expression, "the third day," is clearly revealed by a number of passages in the Old Testament. When the ten sons of Jacob presented themselves to "the governor over the land" of Egypt to buy food, who was no other than their brother Joseph whom they had sold into bondage in Egypt, Joseph at first treated them as spies and demanded that in proof of their claim to be honest men merely seeking relief from famine, they, or one of them, should be held captive by him while their brother Benjamin should be brought to Egypt. "And he put them altogether into ward three days. And Joseph said unto them the third day, This do, and live; for I fear God" (Gen.

(6)

42:17, 18). Joseph did not wait until three full days had expired before he delivered to his brethren his ultimatum, but on the last of the three, "the third day," made known his demand. This may be illustrated, as follows:

1st day, Monday, 9 a. m., Joseph's brethren put into ward;

2d day, Tuesday, 9 a. m., 24 hours have elapsed;

3d day, Wednesday, 9 a. m., 48 hours have elapsed, and Joseph makes known his demand of his brethren.

If Joseph had waited for the completion of 72 hours from the time he had his brethren locked up, it would have been Thursday, the fourth day.

In Leviticus 7:15-17 and 19:5-7 the law for the eating of the peace-offering is given, the latter being quoted as the more concise: "And if ye offer a sacrifice of peace offerings unto the Lord, ye shall offer it at your own will. It shall be eaten the same day ye offer it, and on the morrow; and if ought remain until the third day, it shall be burnt in the fire." The "third day" in this place was the day after "the morrow," which was the second day of the eating. The remains were burned, not after the expiration of 72 hours, but on the "third day." The table above will illustrate this proceeding also.

In Numbers 29:12-38, a seven-day feast is provided for, with burnt-offerings on each day, the number and kind for each day of the feast being prescribed. The first day of the feast was the fifteenth day of the seventh month, on which certain offerings were to be made (verses 13-16); "and on the second day" (verse 17), "and on the third day" (verse 20), similar offerings. The "first day" and the "second day" were not allowed to expire before the offerings were made, and similarly "the third day," which was number three from and including the fifteenth day of the month, the first day of the feast. It was about forty-eight hours after the offering of the first day that the offering on the third day was made, and not seventy-two hours, which would have reached the same hour on the fourth day.

When David had fled from king Saul, and Jonathan was seeking the welfare of David, the latter said, "Behold tomorrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even" (1 Sam. 20:5). "And Jonathan said unto David, O Lord God of Israel, when I have sounded my father about tomorrow any time, or the third day . . .

(7)

if it please my father to do thee evil, then I will show it thee, and send thee away" (1 Sam. 20:12, 13). The story of the tender love between Jonathan and David further reveals the fact that "when the new moon was come," which was the first day of the month, the feast was kept, and David's seat was empty, for he had hid himself in the field. And "on the morrow, which was the second day of the month," David's place was still unoccupied, and king Saul made inquiry about him. This was the "third day" of which Jonathan had spoken, the day after the morrow of the day on which he and David had agreed upon a plan for acquainting the latter with Saul's attitude toward him. If it was anywhere from three to six o'clock in the afternoon when David met Jonathan, and they talked over the situation, then twenty-four hours would have passed on the afternoon of the first day of the feast, and forty-eight hours to the same hour on the second day of the feast, which would have brought David's hiding in the field to "the third day at even."

When Rehoboam came to the throne of Israel the nation was on the verge of revolt, the ground of which was the grievous service and heavy yoke which Solomon, his father, had laid upon the people. With Jeroboam as their spokesman they came and asked that the new king ease the burden. His reply was, "Depart ye for three days, then come again to me . . . So Jeroboam and all the people came to Rehoboam the third day" (1 Kings 12:5, 12). See also 2 Chron. 10:5, 12). In this instance "three days" and "the third day" evidently mean the same thing as in the case of the peace-offering, the offerings on "the third day" in the seven-day feast, and "the third day at even" of David's hiding in the field, the day after the morrow of the day on which the event started.

When the fate of the Jews in Shushan and throughout Ahasuerus' kingdom hung in the balance through the plotting of the wicked Haman, and when Mordecai had urged queen Esther to take the initiative in a counter movement for the preservation of the lives of her people and her own, she returned this answer: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish . . . Now it came to pass on the third day, that Esther put on her royal

view, does not appear, except for some quoted in his book, and it is not certain that they give his theory entire support. It has never been made the shibboleth of any sect or denomination of Christians; even the Seventh-day Baptists, who revere the memory of Dr. A. H. Lewis as one of their former great leaders, do not as a church stand by his theory, though individuals in it may do so. The Seventh-day Adventists do not accept this theory, and it has not gained a notable number of adherents in any of the churches.

Rev. R. A. Torrey, D. D., well-known evangelist and Bible teacher, formerly associated with D. L. Moody in evangelistic work, and with the Moody Bible Institute and other schools of similar design, was one of the best-known advocates of the Wednesday-Saturday theory, which he expounded in his book, *Difficulties and Alleged Errors and Contradictions in the Bible*, about 1907. Other writers on the subject are G. W. Winckler, C. E., of Toronto, Canada, who about 1924 put out a booklet with the title, *The Day of the Crucifixion and Resurrection*, in which the Wednesday-Saturday theory was advocated; Samuel Thomas, of Indianapolis, Ind., whose tract, *Crucifixion and Resurrection of Christ: Was He Crucified on Friday or Wednesday?* is without date; and Eugene Charles Callaway, of Atlanta, Ga., who in 1901 issued a booklet, entitled, *The Harmony of the Last Week*, which reached a fourth edition in 1929. Mr. Callaway is today the foremost advocate of the Wednesday-Saturday theory, and was prominently brought into public view a few years ago through the medium of *The Sunday School Times*, which published a series of articles by him, entitled, *The Harmony of Passion Week*. Mr. Callaway claims the honor of original discovery of the new interpretation; that is, he was not led into it by reading the works of others, but intuitively through his own study of the Bible.

Dr. Torrey, in a letter to the writer shortly before his decease, admitted having heard of the theory from others, with incredulity at first, but after study of the subject accepted it; he did not, however, remember the titles of the books on the subject he had read, and referred the writer to *The Sunday School Times*; from which paper no information was obtainable. There is also a theory that Christ was crucified on Thursday, and rose again on Sunday, the leading proponent of which seems

to be Rev. James Gall, of London, England, in a booklet, entitled, *Good Friday*.

The arguments in favor of Wednesday and Saturday as the days of the crucifixion, burial and resurrection of Christ are substantially alike in all writers who advocate that theory, however they may differ in thought and expression. They all begin with what is termed Christ's prophecy of the length of time he would remain in the grave, viz., "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40), and claim that if this was not strictly carried out, and our Savior in the sepulcher of Joseph of Arimathea for seventy-two hours, it questions his veracity and makes him a false prophet. This cannot be allowed, of course, but the writers mentioned have no way of explaining the matter except by moving the crucifixion forward to Wednesday and the resurrection to Saturday evening.

In taking this position they ignore the well-established principle in biblical interpretation that no doctrine may be established on one passage of scripture alone, but that all the texts and passages bearing on the subject must be considered. There are twenty-three texts in the New Testament which refer to the length of time our Lord was to remain in the grave, and Matthew 12:40 is but one of them; allowing for repetitions in the synoptical Gospels, it is yet three times recorded by them that Jesus said he would rise again "the third day," viz. (Matthew 16:21, 17:23, 20:19; Mark 9:31, 10:34; Luke 9:22, 18:33). And there were five occasions when five different witnesses, including the risen Jesus himself, testified to his resurrection on "the third day," after the event (Luke 24:7, 21, 46; Acts 10:40; 1 Corinthians 15:4).

The meaning of the scriptural expression, "the third day," is clearly revealed by a number of passages in the Old Testament. When the ten sons of Jacob presented themselves to "the governor over the land" of Egypt to buy food, who was no other than their brother Joseph whom they had sold into bondage in Egypt, Joseph at first treated them as spies and demanded that in proof of their claim to be honest men merely seeking relief from famine, they, or one of them, should be held captive by him while their brother Benjamin should be brought to Egypt. "And he put them altogether into ward three days. And Joseph said unto them the third day, This do, and live; for I fear God" (Gen.

(6)

42:17, 18). Joseph did not wait until three full days had expired before he delivered to his brethren his ultimatum, but on the last of the three, "the third day," made known his demand. This may be illustrated, as follows:

1st day, Monday, 9 a. m., Joseph's brethren put into ward;

2d day, Tuesday, 9 a. m., 24 hours have elapsed;

3d day, Wednesday, 9 a. m., 48 hours have elapsed, and Joseph makes known his demand of his brethren.

If Joseph had waited for the completion of 72 hours from the time he had his brethren locked up, it would have been Thursday, the fourth day.

In Leviticus 7:15-17 and 19:5-7 the law for the eating of the peace-offering is given, the latter being quoted as the more concise: "And if ye offer a sacrifice of peace offerings unto the Lord, ye shall offer it at your own will. It shall be eaten the same day ye offer it, and on the morrow; and if ought remain until the third day, it shall be burnt in the fire." The "third day" in this place was the day after "the morrow," which was the second day of the eating. The remains were burned, not after the expiration of 72 hours, but on the "third day." The table above will illustrate this proceeding also.

In Numbers 29:12-38, a seven-day feast is provided for, with burnt-offerings on each day, the number and kind for each day of the feast being prescribed. The first day of the feast was the fifteenth day of the seventh month, on which certain offerings were to be made (verses 13-16); "and on the second day" (verse 17), "and on the third day" (verse 20), similar offerings. The "first day" and the "second day" were not allowed to expire before the offerings were made, and similarly "the third day," which was number three from and including the fifteenth day of the month, the first day of the feast. It was about forty-eight hours after the offering of the first day that the offering on the third day was made, and not seventy-two hours, which would have reached the same hour on the fourth day.

When David had fled from king Saul, and Jonathan was seeking the welfare of David, the latter said, "Behold tomorrow is the new moon, and I should not fail to sit with the king at meat; but let me go, that I may hide myself in the field unto the third day at even" (1 Sam. 20:5). "And Jonathan said unto David, O Lord God of Israel, when I have sounded my father about tomorrow any time, or the third day . . .

(7)

if it please my father to do thee evil, then I will show it thee, and send thee away" (1 Sam. 20:12, 13). The story of the tender love between Jonathan and David further reveals the fact that "when the new moon was come," which was the first day of the month, the feast was kept, and David's seat was empty, for he had hid himself in the field. And "on the morrow, which was the second day of the month," David's place was still unoccupied, and king Saul made inquiry about him. This was the "third day" of which Jonathan had spoken, the day after the morrow of the day on which he and David had agreed upon a plan for acquainting the latter with Saul's attitude toward him. If it was anywhere from three to six o'clock in the afternoon when David met Jonathan, and they talked over the situation, then twenty-four hours would have passed on the afternoon of the first day of the feast, and forty-eight hours to the same hour on the second day of the feast, which would have brought David's hiding in the field to "the third day at even."

When Rehoboam came to the throne of Israel the nation was on the verge of revolt, the ground of which was the grievous service and heavy yoke which Solomon, his father, had laid upon the people. With Jeroboam as their spokesman they came and asked that the new king ease the burden. His reply was, "Depart ye for three days, then come again to me . . . So Jeroboam and all the people came to Rehoboam the third day" (1 Kings 12:5, 12. See also 2 Chron. 10:5, 12). In this instance "three days" and "the third day" evidently mean the same thing as in the case of the peace-offering, the offerings on "the third day" in the seven-day feast, and "the third day at even" of David's hiding in the field, the day after the morrow of the day on which the event started.

When the fate of the Jews in Shushan and throughout Ahasuerus' kingdom hung in the balance through the plotting of the wicked Haman, and when Mordecai had urged queen Esther to take the initiative in a counter movement for the preservation of the lives of her people and her own, she returned this answer: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish . . . Now it came to pass on the third day, that Esther put on her royal

apparel, and stood in the inner court of the king's house" (Esther 4:16-5:1). Evidently, Esther's demand for a three days' fast in her behalf was fully accomplished on "the third day," the day third in order from and including the day on which it was commenced. Any other calculation would make it the fourth day, and this would apply, also, to the third day in the incidents of Rehoboam and David.

These examples, which by no means exhaust the list, from the law and the history of Israel, bear witness which may not be impeached, when language is used in its obvious and consistent sense, that in the biblical usage "three days" and "the third day" express the meaning of the completion of an event on "the day after tomorrow," using a modern expression to measure time from the first day to the third.

That this is the sense in which the Church has always understood the Scripture record of the burial and resurrection of our Lord is evident;

and no interpretation to the contrary was ever suggested until an advocate of a seventh-day of the week, or Saturday, Sabbath, entered the plea, believing it, no doubt, to be the truth, but using this new teaching for the purpose of discrediting Sunday as the day of rest and worship among Christians. The later defendants of the Wednesday-Saturday theory are principally Sunday keepers, having apparently failed to see that if their teaching is correct the logical sequence is that Sunday must be abandoned as the day of rest and worship. All those who, on the contrary, believe that Sunday is to be sacredly kept as a day of cessation from ordinary work, a day of bodily and mental rest, and a day for lifting up the soul to God, therefore a true Sabbath day, will stand by the historic creed of the Church: "I believe . . . in Jesus Christ his only Son our Lord: who . . . was crucified, dead, and buried . . . The third day he rose again from the dead."

## DEVOTIONAL

### GREAT PREACHERS THAT I HAVE KNOWN

By A. M. HILLS

No. 11—Rev. A. C. Dixon, D. D.

I FIND very little in the Pasadena public library to help in preparing this article. I am impressed with the fact that it is deficient in ministerial biographies. One book that might have been helpful was out of the library this morning. However I find in Cyclopædias the main facts of his life. His parents were Rev. Thomas and Amanda Elizabeth McAfee Dixon. He was born July 6, 1854, in Shelby, North Carolina. He was graduated from Wake Forest College, North Carolina, 1875. He studied one year in Southern Baptist Theological Seminary and was ordained in the Baptist ministry in 1876 at twenty-two years of age. He held pastorates at Chapel Hill and Asheville, North Carolina, till 1883. Filled the pulpit of Immanuel church, Baltimore, Md., from 1883 to 1890. He then held the pastorate of Hanson Place Baptist church, Brooklyn, New York, 1890 to 1896. His next pastorate was in Ruggles Street Baptist

church, Boston, Mass., 1896 to 1901. About the next five years the Cyclopædia did not tell us. We may be sure he was preaching, for that was in the very prime of his ministerial life, and his next call was to Moody church, Chicago, in 1906 to 1911. That was one of the most important congregations in the nation and we may be sure no idler was ever called to that soul-winning church to follow Dr. Torrey. I heard Dr. Torrey say from his pulpit that they had one thousand conversions a year in that church. So one can easily see what kind of preacher Dr. Dixon was; to follow the famous Dr. Torrey in a pastorate of five years. He then was called to the Metropolitan Tabernacle, London, England, the church founded by Charles Spurgeon and to which he ministered for thirty years until his death. While Spurgeon lived, it was the most famous pulpit and church audience in the world, numbering six thousand people. No one but a great preacher could have filled that pulpit for eight years.

Returning to this country he had a pastorate with the University Baptist church in Baltimore,

(8)

Md., until his death, June 14, 1925, a few days less than seventy-one years of age.

He published a volume of sermons: "Milk and Meat," 1893; "Heaven on Earth," 1896; "Lights and Shadows of American Life," 1903; "The Christian Science Delusion," 1903; "Present Day Life and Religion," 1905; "Evangelism, Old and New," 1905; "The Young Convert's Problems," 1906; "Destructive Criticism vs. Christianity," 1910; "The Bright Side of Life and Other Sermons," 1914; "The Glories of the Cross and Other Addresses," 1914; "Birth of Christ the Incarnation of God," 1919; "Why I am a Christian," 1921; "Higher Critic Myths and Moths," 1921. This is surely a record of a great preacher and a great life. I profoundly regret that I have not at hand some biography giving those little touches of his character and personality and the sayings and doings that make one stand out before the mind as an individual distinct from all others.

His family life, his church life, his distinctive traits and characteristics as a pastor among his people must have been of a high order and worthy of a careful study. Then his influence as a citizen in the large cities where he served congregations in the ministry must have been very fruitful of good or he would never have been called to pulpits of such commanding importance. His relation also to his denomination and the Christian Church at large must have been unusually influential and salutary! We can see from the sermons he preached, and even the titles of the books he wrote, that he was no trimmer, no goody-goody, backboneless modernist with no doctrines and no opinions, playing to the gaping crowds in the galleries for popularity and human applause, for the profit that follows fawning! No indeed! He lined up with the orthodox wing of his church, and Christianity in general. He was a champion in common with his school of thought. He had no sympathy with the flippant infidelity of our time; evolution and higher criticism, and an uninspired Bible, and Mother Eddyism, and Pastor Russellism! No miracles, no God-man supernatural Savior, no sin, no atonement, no hell, no personal God, no heaven!

No! Dr. A. C. Dixon rejected the whole brainless drivél of modern infidelity! He stood for the essentials of the gospel as taught by apostles, prophets and martyrs of the Christian ages, without which there never would have been any

Christianity, or any salvation for this poor lost world!

People cannot be saved unless there is something to be saved from and something to be saved to, and something and some One to be saved by, even by the atonement of the eternal Son of God.

Dr. Dixon knew salvation and a mighty Savior and a mighty gospel, and was in touch with a mighty Holy Spirit; therefore he could preach! The reason why a vast multitude of preachers are utterly barren is because they believe nothing, and consequently have no gospel to preach. God simply will not and cannot bless them. It would not be consistent with His holiness to give them success. It would indeed be a curse to the people to whom they are preaching their infidel falsehoods. And another class of preachers do not preach with the unction and power of the Holy Spirit. He will not give His glory to man. Fortunate was Dr. Dixon! He knew God. He knew His gospel. He preached with the Holy Spirit power sent down from heaven. Of course he was a successful prophet of God!

But there are ways, and ways of doing things! I have known preachers who had acquired a most unfortunate style of writing, and of speaking. They delighted in long, heavy, involved sentences, one hundred, one hundred and fifty, even two hundred words long, and so loaded with long words that their incomprehensibility equalled their incommensurability and the incommunicability of their cogitations transcended even their immateriality and the inconsequentiality of their reasonings had a high degree of incompatibility with the tranquillity and impossibility of their auditors.

But Dr. Dixon had no such mental malady. Here is a volume of his sermons which I bought in England. The first one it took just twenty-one minutes to read aloud. The closing paragraph of it was twenty-seven sentences long and averaged eleven words to a sentence. There were three hundred and twelve words and two hundred and twenty-seven were monosyllables. It took thirteen minutes to read the second sermon. The introduction to the third sermon contained twenty sentences, only two hundred and two words, and one hundred and forty-five were monosyllables.

When the theological students and young preachers can put so much gospel truth into a few sentences and so brief, in so short words that

(9)

everybody can understand, and can speak with such perfect articulation and penetrating tone of voice that thousands can hear with perfect ease, they may think they are well on their way to fill large places and achieve great things for God. Study the following sermon. Note its perfect homiletics, its brevity, its seriousness, its impressiveness, its power. It may dawn on you why Dr. Dixon filled a large place in the ministry of his time.

Sermon Theme: "Spiritual Sleep."

Text: "Awake, awake; put on thy strength O Zion" (Isa. 52:1).

"Tired nature's sweet restorer, balmy sleep, is essential to the health and vigor of body and mind. But our moral and spiritual natures need no sleep; love, faith, hope, humility need never slumber. Hence in heaven we will be able to serve God day and night. The spiritual will have the supremacy. The untiring will be forever active.

"In the ninth verse of the previous chapter Israel is trying to wake up Jehovah. 'Awake, awake, put on thy strength, O arm of the Lord.' The words of our text are God's answer to that prayer. 'Awake, awake, put on thy strength, O Zion,' 'Wake up yourself,' says the Lord. 'I am not asleep. No attribute of mine needs repose. I am ready, willing, even waiting to exert my power, whenever you fulfill the conditions I have imposed.' We have not by prayer or exertion to induce God to bless us. But prayer and exertion God requires for our good. It would be no kindness in Him to bless sleeping Christians. They would not know it if He did. Let us inquire:

"I. What are the signs of sleep?

"II. What are the causes of sleep?

"III. Why we should awake?

"I. THE SIGNS OF SLEEP.

"*Inactivity.* If a man remains motionless on a lounge for three or four hours, I take it for granted that he is asleep. If he should continue in that motionless condition for three or four days I should pronounce him dead. If a Christian does nothing for Christ, he is asleep. If he persists in his course of uselessness, it is a fair presumption that he is no Christian at all. Life will express itself. 'By their fruits ye shall know them.' And the ability to sleep is not one of the fruits. If we suspect that a friend, a long while asleep is dead we put our ear to his side and listen for the heart-beat and breathing. The movement of heart and lungs indicates that

life is not extinct. And so we put the test to some Christians who really appear to be dead. A close examination shows that they have the heart-beat of faith in Christ, love for His word and people. They breathe prayer and praise. They are simply asleep and some of them have the Rip Van Winkle power of long continuance in slumber. It is a pity that a close examination should ever be necessary to distinguish their sleep from death. Were they doing their duty, no one would ever have a doubt on the subject.

"*Insensibility of slight impressions.* If I wished to learn whether a man were asleep, I would not fire a cannon over him. Awake or asleep, he would be aroused by that. I would whisper to him, or touch him gently. The fact that you are startled by the cannon boom of some great crime, that you shudder at the thought of lying, theft, or murder, is no proof that you are awake. But how are you affected by what the world calls 'little sins'? Things that are not criminal but are simply worldly, doubtful, unscriptural, unchristlike? The Christian who can indulge without compunction of conscience what may do harm in the way of weakening his influence or causing his brother to stumble is asleep. The man who refuses to obey Christ, just because that act of obedience does not give him heaven, is asleep. Disobedience of any kind makes the wide-awake Christian smart with pain.

"*Dreams.* Sleep produces dreams, and there is a kind of dreaming that is good for us. It is well to dream of doing great things for God and humanity. Such castles in the air have become solid structures. But the dreaming which expresses itself in idle speculations and mystical reveries is a sure sign of sleep. The paradise of such dreamers is the book of Revelation. They love to ride its horses, fly its eagles, and revel with the spirits of its mysterious visions. To them they are not mysteries. Strange things often appear perfectly plain in dreams. The wide awake preacher will be practical. While he does not despise prophesying, he prefers to deal in the plain rather than the mysterious. He is awake to the needs of the people to whom he ministers, and seeks all the time to do them good.

"It is not uncommon for a sleeping Christian to have a nightmare. He gorges himself with some infidel book or magazine, and no wonder he feels the weight of a black mountain of doubt pressing upon him. Giant Despair with his foot upon his breast is crushing the life out of him.

(10)

If you fill your mental stomach with such pork and cabbage you may expect to suffer the consequences.

"*Ill-directed efforts.* People talk and walk in their sleep, but it is all to no purpose. Their talk is incoherent, and their walk without aim. When pastor and people, with all their preaching and activities, have no blessing, it is because they are asleep.

"II. CAUSES OF SLEEP.

"*Inactivity.* The signs may in turn be a cause. One is not apt to go to sleep while he is moving about. I know a good deacon who leads a very active life during the week, but when he becomes quiet in the church he usually goes to sleep in about fifteen minutes. I never knew him to fall asleep while busy on the street or in his office. A Christian in winning souls will not go to sleep. His very activity will keep him awake. My drowsy brother, if you would not go to sleep bestir yourself. Go to work. Exercise your mental, moral and spiritual limbs.

"*Atmosphere.* Certain climates put people to sleep. The sleepy disease of Africa has been fatal to thousands. But one need not go to Africa to be put to sleep by the atmosphere. An ill-ventilated room will send us to dreamland in a few minutes. A change from the seacoast to the mountains or from the mountains to the seacoast, strange to say, makes us drowsy. No one knows what there is in such pure atmosphere that produces sleep. So there are moral and social atmospheres that seem to be very good, but Christians who go into them fall asleep. Prove to me that the atmosphere of the theater and the ballroom and the club is as good as a prayermeeting; that first class people go to these places; that men and women whose characters are above reproach patronize them; the fact remains that these good people are, as Christians, sound asleep. They are not awake to winning souls; converting the heathen, building up the church. They come to church on Sunday like people rubbing their eyes and trying to rouse from sleep long enough to hear something that is being said to them and then fall back upon their pillows dead asleep again. The church full of such excellent people would be a dormitory, and a dormitory for all practical purposes is about as good as a graveyard. 'Awake thou that sleepest, and arise from the dead.'

"There is a coldness, if nothing else, in these atmospheres that induces sleep. The sensation

of freezing to death is delightful, and causes little alarm to the man that is under its magic spell. Mr. Egerton Young, missionary among the Indians of the far North, told me that he had once the experience of freezing. He heard sweetest music, while everything about him was draped in the colors of the rainbow. He could hardly resist the temptation to drop down in the snow as into a luxurious couch, and go to sleep. Startled by the thought that he was freezing to death, he adopted a heroic remedy. He tied the tail-rope of his sled fast around his waist and gave his dogs the word to go, and off they went dragging him through the snow and bumping him against every hard thing in the way, till the blood began to circulate. Then the process of resuscitation was as painful as the process of freezing was delightful. He felt as if a hot awl were in every nerve. To you who are in the first stage of freezing, because you have been so long in an atmosphere sixty degrees below zero, the awakening process may not be pleasant. But it is better to wake up and feel bad than to sleep on and die to all that is good and useful.

"III. LET US LOOK NOW AT THE REASONS WHY WE SHOULD WAKE UP.

"*It is harvest time.* Christ looked out upon the fields and declared that they were ripe, waiting for the sickle. Today the fields are larger, and the grain just as ripe. A day in harvest is worth more than many days any other time of the year. The ripe grain may be lost for the lack of reapers. 'He that sleepeth in harvest is as a son that causeth shame.' Shame, shame on the farmer who snoozes under the shade of the trees, while his ripe wheat is falling and being trampled underfoot. He is a disgrace to the honorable profession of farming. Shame, shame, a thousandfold, on the Christian who sleeps on and takes his rest, while the fields in which he might reap many golden sheaves are all around him, and the grain that invites his sickle is being trampled upon by the hoofs of infidelity and sin.

"*It is a time of war, and the enemy is, always awake.* While we sleep, the citadels of truth are being taken. Our very children are made captives by the enemy. We have read a grim story in which Satan is said to have sent some of his minions from the bottomless pit for the purpose of doing all the harm they could. On their return one of them reported that he had overtaken a company of Christians in a storm

(11)

and destroyed them by sinking their vessel. 'You did no harm,' said Satan, 'for they all went straight to heaven!' Another had set fire to property and destroyed much wealth that belonged to Christians. 'You may have done no harm,' continued Satan, 'for their losses make them all the more determined to fight against us.' Finally one reported that he had succeeded in putting to sleep a large number of Christians. There Satan smiled, and all the hosts of devils shouted their approval. The legend has in it the awful truth that nothing can do the cause of Christ more harm than for His people to go to sleep.

"We are watchmen, put by the Lord on the walls to give the people warning. Sleep is treason. For the private soldier to sleep in the midst of battle is bad enough, but for the sentinel on whom depends the safety of the army to sleep at his post is criminal. And doubly criminal is it, when those we love are in danger. A father walked out through his fields with his little bright-eyed boy, and lay down to rest in an inviting shade. He fell asleep, while the child played in the grass around him. But on waking he could not find the boy. He called and only echoes answered. Frantic with dread he rushed to the edge of a neighboring precipice, and saw on the rocks below the mangled form of his darling child. Could he ever forgive himself for sleeping, when he ought to have known the nearness of danger? Father, mother, that may be your portrait. Are you at ease in mind, sound asleep, while your children are sporting on the edge of the precipice of infidelity, drunkenness, or worse? Wake up, and seek their salvation!

"Asleep we are weak. A pigmy awake is stronger than a giant asleep. The wide awake Christian is a channel through which the omnipotence of God pours itself. 'Awake, awake, put on thy strength O sleeping man of God.' Go into the harvest field! Take part in the battle that is waging, and, clothed in the power of God himself, be invincible!"

That sermon, well delivered, would move and thrill any audience. And Dr. Dixon had a noble presence, excellent voice, and good delivery. His theology might have been better, but it was what he had been taught, in his Southern Baptist denomination. Blame his professors for that. Doubtless they were Calvinists and taught the Calvinistic notion of a legal-fiction holiness. They teach that they are legally "in Christ";

and therefore they are holy, not *in themselves*, and do not have to be; but they are rated, or considered, or regarded by God as "*holy-in-Christ*." A Presbyterian minister wrote, "I have holiness, that is, I am not holy in myself, but I am 'holy in Christ.' 'God sees *Him*, not me.'" This was Spurgeon's kind of holiness. In his pulpit, he derided the profession of holiness in very coarse language; but I quote this passage from one of his sermons:

"Arise, believer, and behold thyself perfect in *Christ Jesus*. Let not thy sins shake thy faith in the all-sufficiency of Jesus. Thou art, with all thy depravity, still *in Him*, and therefore complete. Thou hast need of nothing beyond what there is *in Him*. *In Him* thou art this moment just and *entirely clean*, in *Him* an object of divine approval and eternal love. Now as thou art and where thou art, feeble, fickle, forgetful, frail in thyself; yet in *Him* thou art all that can be desired. Thine unrighteousness is covered, thy righteousness is accepted, thy strength perfected, thy safety secured, thy heaven certain." How perfectly monstrous to tell a vast audience of people living in known "*depravity and sins*," that they are "*in Christ*" and, therefore, are "*complete and their heaven is certain*!" That is miserable rotten Calvinistic theology, but it is not Bible. God says, (Revised version and Greek) 'Like as he who hath called you is holy, so be *ye yourselves also holy* in all manner of living, because it is written, *Ye shall be holy for I am holy*.'" There is no scripture for such rank Antinomianism as Spurgeon preached.

Dear Dr. Dixon, Spurgeon's successor, did not appear in this country on any distinctively holiness platform. But when he got to Spurgeon's pulpit, he was invited to be one of the preachers at the Keswick Convention. This is what he preached at Keswick, as holiness:

"We must make a distinction between *holiness in standing*, and *holiness in state*. We have not the latter now; but we *now* have holiness in *standing* as truly as Moses, David and Daniel, playing their harps before the throne of God!" What monstrous nonsense! I heard much about that kind of holiness at Keswick, England, and among the Plymouth Brethren, *ad nauseam*. Dr. Daniel Steele pronounced them "The tallest Calvinists on earth." According to their teaching, you can be *brim full of depravity and sins*, but you still have gilt-edged holiness, perfectly acceptable to God!

Let us thank God that the prevailing theology

of our precious Church of the Nazarene is more sane and more scriptural. We are taught from most of our pulpits and I think nearly uniformly in our schools that the blood of Jesus Christ, God's Son cleanseth from all sin, and, by the baptism with the Holy Ghost, it is our blessed privilege to have *real holiness and clean hearts* here and now.

Let us appreciate and imitate all the excellences and virtues of Dr. Dixon and Charles Spurgeon. We may well repeat their industry and sobriety of behavior, their seriousness and devout earnestness so becoming in the pulpit. We may well imitate their style, and reproduce their effective oratory, so far as it is possible for us. At the same time we may sincerely regret their limited vision of the great truth of full salvation which God revealed to John Wesley, and "lodged with the people called Methodists," whose faith we follow. We may well adopt and emulate the dignified and godly behavior of these truly great preachers.

Three days ago, I received from a distant part of the country the following letter which explains itself:

"Dear Dr. Hills:

"I am reading your articles in The Preacher's Magazine, entitled 'Some Great Preachers I Have Known,' with much pleasure and profit. The younger preachers who read them ought to de-

rive great benefit from them. And especially do I wish to commend your remarks in the September issue, pp. 266, 267, on the pulpit manners of Drs. Hall and Taylor, contrasted with some of our Nazarene evangelists and pastors, more especially the former. I rejoice that there is one man, at least, who can speak out bravely against the monkey tricks of those evangelists who seek to raise a laugh on the part of their audience, and get the entire congregation to laughing uproariously in the church or on the camp ground, and in the hour of worship. I wish you would keep up your criticism on that line, brother, until a sentiment is aroused against that unseemly conduct. I was brought up and entered the ministry at a time when the preacher was expected to be serious and to preach on serious topics. And I fail to see that our laughing, mirth-provoking evangelists are leading more souls to Christ than the old-time serious minded and serious habited Methodist circuit rider used to do. The doctrine and experience of holiness are sublime subjects, and worthy of serious consideration and if we had the old-time pulpit fervor in their delivery, rather than the lightness and mirthfulness now so prevalent, I am persuaded that our church would move with a mightier power, and attract to its membership many who are now side-tracked by side shows. Yours very truly."

To all of which I say, Amen and Amen!

## EXPOSITIONAL

### STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER

*New Standards of Righteousness; New Interpretation of the Law of Retaliation—Matt. 5:38-42*

**A**S in the law regarding swearing so in that of retaliation, the scribe drew a false inference. In the law of swearing he maintained some oaths were binding and some not, thus disregarding the fundamental principle of truth. In the law of revenge he felt that the conclusion to be drawn was that the individual had a right through his own instrumentality and that alone to inflict vengeance. Here again the

scribe was guilty of "darkening counsel by words without knowledge."

To obtain the correct viewpoint of this passage, we should turn, as we did in the discussion of the passage on swearing, first to the Old Testament Scriptures. In Ex. 21:23-25 we have the first reference. The thought here gathered from the context is that if injury has been done by any individual, he must recompense in like measure, and does not apply to the punishment that another may inflict upon him, but may be the amount of retribution that another may rightly expect of him; moreover it is to be noted that in any case the decision is not left altogether in

private hands, for we have the statement, "He shall pay as the judges determine." In the other passages, namely, Lev. 24:20 and Deut. 19:21 we have a principle of justice laid down whereby justice is to be meted out, but in both cases if the context is studied, it will be noted that there is a seeking for the will of Jehovah in the handling of a case or the ruling of the judges, it is not by individual decision. Thus in summing up the passages, we find the first two are for the offender, specifying to him the measure of his restitution in each case of injury done, so have no application to one seeking retribution. The third applies more directly, but from the context there can be no inference that the individual has a right to thus exact revenge. Moreover the purpose of the enforcement of a sentence is given in v. 20, "And those that remain should hear and fear and should henceforth commit no more any such evil in the midst of thee."

Such is the Old Testament setting. The next point to be considered is the scribal deduction from these passages. He maintained that it was "morally right for the individual to indulge in revenge," that is, the injured man might "exact like for like from his neighbor in the exercise of a private revenge which is guided by hatred and anger." In the background of this deduction lay an emotional tendency prevalent in antiquity and not absent in this day, present among both Jews and heathen whereby "the idea of revenge was cherished. To requite like for like was assumed as both just and righteous," says Geike. The working out of the revengeful spirit might be through the courts as a medium as well as through means alone private, but the objective was revenge not justice.

With the false deduction of the scribe and the emotional bias of the day in mind, we come to the admonition given by Jesus (Matt. 5:28-41). We note that the injuries here divide themselves and include first, injury to person, second, injury to property and third forced service. These are prefaced by the general statement, "Resist not him that is evil."

In following the sequence of thought then, we would naturally begin with the preface, "Resist not him that is evil." While there is considerable dispute respecting the translation of this exhortation, yet the one just given would seem to be a little more true to the Greek than the one given in the King James version, "Resist not evil." The trend of thought of the whole passage would seem to favor the former

rendering rather than the latter, for the thought throughout is the attitude toward the one who is offending not so much the offense. In determining the force of this injunction, we should note the tense. In Greek after we leave the indicative mood, the tenses denote not time but kind of action; kind of action is included in the indicative mode but has time as an accompaniment, passing from this mood, the accompaniment is omitted. Moreover the Greek has a tense which is peculiar to itself; it neither denotes action going on, as does the present or the imperfect, or the action resulted, as does the perfect, but indicates action at a single point or momentary action. This is called the aorist tense, and is the one used here. There would seem to be some special significance in the use of this tense on this occasion. If the thought had been not to resist "him that is evil" as a practice, then the present would have been used indicating continuous or habitual action, but that is not the case. The question comes, What is the special significance? It would seem to be Do not immediately resist "him that is evil." Do not let revenge urge you to action at once. Wait, ponder the case, see what may be the right course to pursue. This would seem to be the purport of the injunction.

Passing from the general statement to the particular phases, we have first the case of injury to person, "But whosoever smiteth thee on thy right cheek, turn to him the other also." To be smitten on the cheek was considered in those days as a great insult. "Even a slave," says Seneca, "would rather be scourged than buffeted." Interpreting this passage, one should note the instance when Jesus was smitten, "When he was thus entreated in the course of his examination before Annas (Cf. John 18:32, 23), He did not actually turn the other cheek but quietly remonstrated; and His meaning here as the disciples would very well perceive," suggests Smith, "was that when subjected to coarse contumely, they should bear themselves with that gentle dignity which ever befits a Christian minister." We feel that Smith has caught the thought of the passage, that is, that the chief import of the injunction is with respect to the attitude and disposition of the one who receives insult, and the outward expression should be governed accordingly. Smith continues his comments by quoting from Laurence Sterns who counsels, "There is never anything to be got in wrestling with a chimney-sweeper," and also

(14)

Amiel, "there is nothing more characteristic of a man than his behavior toward fools."

The next item is that of injury to property. "And if any man would go to law with thee, and take away thy coat, let him have thy cloak also." As basic here we should note as we did in the general precept that the tense used is the aorist. In fact the aorist was used in the foregoing injunction. It runs through this passage. The thought accordingly would be, that the first impulse should be submission rather than revenge. The promptings of feelings should lead to a willingness to suffer loss rather than to retaliation. We should not demand our own rights primarily and insistently from first to last, we must be willing to suffer loss. There may be times when we justly seek redress for injury done, but do not let the feeling of revenge enter in. If there were no redress for injury done, then soon chaos would reign in the social order instead of law; and if redress should be placed alone in the hands of individuals and they should take revenge as they chose, chaos also would reign. To maintain social order there must be an administration of justice, and the evil doer must suffer for his wrong. If he does not pay the penalty for his misdemeanors, he will defraud others, and then indirectly we will be partner to his crimes, for we let the guilty go free. This social aspect of an offense is noted in the passage in Deut. "So shalt thou put away the evil from the midst of thee. And those that remain shall fear, and shall henceforth commit no more any such evil in the midst of thee." In our connection, however, here in Matthew, the thought is not so much upon the resultant effect upon the social order but upon the attitude and disposition of the disciple, and that is stressed, leaving the other phase to be treated in other parts.

Finally in the injuries enumerated comes that of forced service. The thought of the word, "compel thee to go" in Greek is interpreted by Hatch "compel thee to carry his baggage." It was used especially with respect to the compelling the inhabitants of a country to carry the military baggage when troops were passing through. "The sense of oppression is involved," says Bruce, "subjection to arbitrary military power. Christ's counsel is: do not submit to the inevitable in a slavish, sullen spirit, harboring thoughts of revolt. Do the service cheerfully, and more than you are asked. The counsel is far-reaching, covering the case of the Jewish people subject to the

Roman yoke, and of slaves serving masters." A contentious spirit against any overlordship that may be in power was to be avoided and a proper spirit of submission maintained. While such an exhortation applied to that day and age specifically, yet the same principle may be carried over into our day and be followed as a guiding rule.

In close affiliation with the foregoing injunctions, though differing in some respects, is the following admonition: "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." This is another passage which seems difficult to understand, and if taken literally may not be found altogether practical in everyday life, so it behooves us to study it carefully that we may know exactly the Master's meaning. Stier seems to have caught the true thought of the exhortation. "Must I then," says he, "be ever giving and giving, contrary to all propriety encouraging every hardy beggar; and must I suffer to be begged and borrowed from me all that I have for mine own proper use, to the glory of God and the true service of my neighbor? Here becomes most manifest the utter impossibility of a literal accomplishment of all this. He who should thus give, would indeed give no good gift to such unrighteous ones, but would violate the law of love to individuals and to human society at large. The asking that I must be accessible to, is need itself; the seeing my brother in want. Nothing less than the best and highest gift I could bestow, the proof of my love, which he in his hardness of heart so pressingly needs as an example for his reproof and amendment. And I should give him in the form which may seem best to the wisdom of my charity; either by enduring or resisting, by giving or withholding." Smith cites illustrations where beneficent people bestowed large sums upon charity indiscriminately and instead of lifting the neighborhood to higher planes of living lowered the moral status of the community.

In seeking for homiletical material we find two lines of thought which may be pursued with texts from this passage. First our theme might be, Meek submission to evil in place of revenge, and the divisions, (1) In personal affronts, (2) In property losses, (3) In forced service, using verses 38-41 as a text. Then another theme, Giving and Lending with subdivisions, (1) Their frequency in life, (2) Danger of indiscriminate giving and lending, (3) Blessing of well-guided giving and lending.

(15)



## HINTS TO FISHERMEN

By C. E. CORNELL

### His Repentance not Genuine

Real repentance is much more than "being sorry you're caught." More than emotion of some kind or simply good resolutions to do better. Bible repentance is heart sorrow for past sins and a determination with God's help you will never do the wrong things again. It is said of Bishop Gore, of England, that he once visited a noted pickpocket on his deathbed. The dying thief declared himself to be sincerely penitent and assured the bishop that he believed in the forgiveness of his sins. He had spoken his last farewells and the bishop sat waiting for the last moment to come. Suddenly the dying man exclaimed in a whisper which was his dying groan, "Look out for your watch!" He was dead and the bishop's watch was in his lifeless hand. His repentance was not genuine, and he died a thief. "Let the wicked forsake his way, and the unrighteous man his thoughts," and then, and only then, will God have mercy.

### Seven "Great" Things

Great—Salvation (Heb. 2:3).  
Great—Love (Eph. 2:4).  
Great—Peace (Psa. 110:165).  
Great—Joy (Luke 2:10).  
Great—Goodness (Psa. 31:19).  
Great—Mercy (Psa. 103:11).  
Great—Faithfulness (Lam. 3:23).

### What is Sin?

In the multitude of words (Prov. 10:19).  
The thought of foolishness (Prov. 24:9).  
Whatever is not of faith (Rom. 14:23).  
Knowing to do good, and doing it not (James 4:17).  
The transgression of the law (1 John 3:4).  
All unrighteousness (1 John 5:17).  
Pleasures of sin only for a season (Heb. 11:25).

### The Eye of God

Everyone knows Victor Hugo's beautiful poem, *La Conscience*, the story of Cain fleeing away from the Eye of God. He walks 30 days and 30 nights, until he reaches the shores of the ocean.

"Let us stop here," says he. But as he sits down his face turns pale; he has seen "in the mournful skies the Eye at the same place." His sons, full of awe, try to erect barriers between him and the Eye: a tent, then a wall of iron, then a tower and a city; but all is vain. "I see the Eye still," cries the unhappy man. At last they dig a tomb; the father is put into it. But "Though overhead they closed the awful vault, The Eye was in the tomb, and looked on Cain."

### God's Unanswered Questions

1. "What will ye do in the day of visitation? to whom will ye flee for help? and where will ye leave your glory?" (Isa. 10:3).
2. What will ye do in the end thereof?" (Jer. 5:31).
3. "How wilt thou do in the swelling of Jordan?" (Jer. 2:5).
4. "Who can heal thee?" (Lam. 2:13).
5. "Can thine heart endure, or thine hands be strong, in the days that I shall deal with thee?" (Ezek. 22:14).
6. "Where is any other that may save thee?" (Hos. 13:10).
7. "What shall a man give in exchange for his soul?" (Mark 8:37).
8. "Shall he find faith on the earth?" (Luke 18:8).
9. "If they do these things in a green tree, what shall be done in the dry?" (Luke 23:31).
10. "What shall the end be of them that obey not the gospel of God?" (1 Pet. 4:17).
11. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. 4:18).
12. "How shall we escape, if we neglect so great a salvation?" (Heb. 2:3).

### The Great Body of Christian Men and Women

The general conference of the Methodist Episcopal church met in Kansas City, Mo., during the month of May, 1928.

The delegates represented 5,000,000 Methodists in all parts of the known world.

The Methodist general conference was com-

posed of 852 members, one-half of them ministers elected by the 137 annual conferences all over the world, and the other half laymen elected by the lay electoral conferences, which in turn represent the lay membership of the local churches. Up to 1872 only ministers were eligible as delegates. Prior to 1812, when the system of election began to operate, all traveling preachers were entitled to seat, voice and vote.

Of the ministerial members of the general conference, 206 are pastors of churches, 122 are superintendents of districts, and 98 are ministers in other service, board secretaries, editors, educational executives or teachers.

The following tabulation is of interest as showing the increased ratio of pastors in recent years:

	1916	1920	1924	1928
Pastors .....	138	135	207	206
District Superintendents.	185	190	119	122
Other ministers .....	93	100	103	98
	416	425	429	426

Of the 852 delegates, 197 ministers and 117 laymen had been members of previous general conferences. The percentage of delegates who have had this experience is 36.7, which is a trifle more than usual. In 1924 the number was 303 and the percentage 35.

The laymen are a cross section of the churches. They represent a great variety of occupations, such as:

Chief justice, judge, lieutenant-governor, mayor, lawyer, physician, dentist, publisher, clerk, mail carrier, teacher, college president, banker, evangelist, housewife, manufacturer, undertaker, auditor, underwriter, packer, canner, farmer, civil service, druggist, postmaster, railway mail clerk, photographer, sales manager, lumberman, fisheries, realtor, Y. M. C. A. secretary, deaconess, engineer, warehouseman, contractor, automobile agent, railroad employee, field secretary, executive secretary, extension secretary, financial agent, financier, capitalists, merchant, grocer, hotel manager, meteorologist, state librarian, stationer, journalist, baggage transfer, school supplies, miner, manufacturing jeweler, abstractor, bookseller, surveyor, architect, seamstress,

hospital superintendent, president Woman's Home Missionary Society, president Woman's Foreign Missionary Society, telephone official, railroad official.

There were 93 Negro delegates, including 2 from Liberia, and 94 delegates from outside the United States (Europe, 28; Asia, 5; Africa, 2; South America, 4; Mexico, 2; Phillipine Islands, 4). The nationalities include Italians, Germans, Danes, Swedes, Norwegians, Finns, Chinese, Koreans, Liberians, Mexicans, Chilcans, Argentines and Filipinos.

### Are We Fires or Refrigerators?

"It is just the business of the Christian ministry and of the Christian Church to light fires for the cold and weary sons of men. The world is full of thirsty people longing for a bit of sympathy and cheer; our business is to find out these people and give them what they need. A great city, with all its crowds, is simply packed full of those who are absolutely lonely and friendless. I've walked many a mile over mountain and moor without meeting a soul all day long, and yet not felt so lonely as I did in the streets of London when I was twenty. There are those all round about our churches who are just lonely and needing someone to be friendly to them and to bring them to the Friend of friends.

"One of the real tests we might do well to apply to our Christian life is just this: Are we fires or refrigerators? Do we attract or repel? Are you one to whom people instinctively turn for confidence and help? The greater the trouble people are in the more need is there for sympathy and tenderness. We might go far for a better definition of 'a friend' than that given by the schoolboy: 'A friend is someone who knows all about us and yet loves us just the same.' That was the way of Jesus; that must be our way, too. The world will not be won by marvelous preaching; the world is only going to be won by Christian living—when those who bear the name of Christ are filled with His spirit of love and friendship."—REV. ALBERT PEEL, D. D., in *Christian World* (London).

## HINTS TO FISHERMEN

By C. E. CORNELL

### His Repentance not Genuine

Real repentance is much more than "being sorry you're caught." More than emotion of some kind or simply good resolutions to do better. Bible repentance is heart sorrow for past sins and a determination with God's help you will never do the wrong things again. It is said of Bishop Gore, of England, that he once visited a noted pickpocket on his deathbed. The dying thief declared himself to be sincerely penitent and assured the bishop that he believed in the forgiveness of his sins. He had spoken his last farewells and the bishop sat waiting for the last moment to come. Suddenly the dying man exclaimed in a whisper which was his dying groan, "Look out for your watch!" He was dead and the bishop's watch was in his lifeless hand. His repentance was not genuine, and he died a thief. "Let the wicked forsake his way, and the unrighteous man his thoughts," and then, and only then, will God have mercy.

### Seven "Great" Things

- Great—Salvation (Heb. 2:3).
- Great—Love (Eph. 2:4).
- Great—Peace (Psa. 110:165).
- Great—Joy (Luke 2:10).
- Great—Goodness (Psa. 31:19).
- Great—Mercy (Psa. 103:11).
- Great—Faithfulness (Lam. 3:23).

### What is Sin?

- In the multitude of words (Prov. 10:19).
- The thought of foolishness (Prov. 24:9).
- Whatsoever is not of faith (Rom. 14:23).
- Knowing to do good, and doing it not (James 4:17).
- The transgression of the law (1 John 3:4).
- All unrighteousness (1 John 5:17).
- Pleasures of sin only for a season (Heb. 11:25).

### The Eye of God

Everyone knows Victor Hugo's beautiful poem, *La Conscience*, the story of Cain fleeing away from the Eye of God. He walks 30 days and 30 nights, until he reaches the shores of the ocean.

"Let us stop here," says he. But as he sits down his face turns pale; he has seen "in the mournful skies the Eye at the same place." His sons, full of awe, try to erect barriers between him and the Eye: a tent, then a wall of iron, then a tower and a city; but all is vain. "I see the Eye still," cries the unhappy man. At last they dig a tomb; the father is put into it. But "Though overhead they closed the awful vault, The Eye was in the tomb, and looked on Cain."

### God's Unanswered Questions

1. "What will ye do in the day of visitation? to whom will ye flee for help? and where will ye leave your glory?" (Isa. 10:3).
2. "What will ye do in the end thereof?" (Jer. 5:31).
3. "How wilt thou do in the swelling of Jordan?" (Jer. 2:5).
4. "Who can heal thee?" (Lam. 2:13).
5. "Can thine heart endure, or thine hands be strong, in the days that I shall deal with thee?" (Ezek. 22:14).
6. "Where is any other that may save thee?" (Hos. 13:10).
7. "What shall a man give in exchange for his soul?" (Mark 8:37).
8. "Shall he find faith on the earth?" (Luke 18:8).
9. "If they do these things in a green tree, what shall be done in the dry?" (Luke 23:31).
10. "What shall the end be of them that obey not the gospel of God?" (1 Pet. 4:17).
11. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. 4:18).
12. "How shall we escape, if we neglect so great a salvation?" (Heb. 2:3).

### The Great Body of Christian Men and Women

The general conference of the Methodist Episcopal church met in Kansas City, Mo., during the month of May, 1928.

The delegates represented 5,000,000 Methodists in all parts of the known world.

The Methodist general conference was com-

posed of 852 members, one-half of them ministers elected by the 137 annual conferences all over the world, and the other half laymen elected by the lay electoral conferences, which in turn represent the lay membership of the local churches. Up to 1872 only ministers were eligible as delegates. Prior to 1812, when the system of election began to operate, all traveling preachers were entitled to seat, voice and vote.

Of the ministerial members of the general conference, 206 are pastors of churches, 122 are superintendents of districts, and 98 are ministers in other service, board secretaries, editors, educational executives or teachers.

The following tabulation is of interest as showing the increased ratio of pastors in recent years:

	1916	1920	1924	1928
Pastors .....	138	135	207	206
District Superintendents.	185	190	119	122
Other ministers .....	93	100	103	98
	416	425	429	426

Of the 852 delegates, 197 ministers and 117 laymen had been members of previous general conferences. The percentage of delegates who have had this experience is 36.7, which is a trifle more than usual. In 1924 the number was 303 and the percentage 35.

The laymen are a cross section of the churches. They represent a great variety of occupations, such as:

Chief justice, judge, lieutenant-governor, mayor, lawyer, physician, dentist, publisher, clerk, mail carrier, teacher, college president, banker, evangelist, housewife, manufacturer, undertaker, auditor, underwriter, packer, canner, farmer, civil service, druggist, postmaster, railway mail clerk, photographer, sales manager, lumberman, fisheries, realtor, Y. M. C. A. secretary, deaconess, engineer, warehouseman, contractor, automobile agent, railroad employee, field secretary, executive secretary, extension secretary, financial agent, financier, capitalists, merchant, grocer, hotel manager, meteorologist, state librarian, stationer, journalist, baggage transfer, school supplies, miner, manufacturing jeweler, abstractor, bookseller, surveyor, architect, seamstress,

hospital superintendent, president Woman's Home Missionary Society, president Woman's Foreign Missionary Society, telephone official, railroad official.

There were 93 Negro delegates, including 2 from Liberia, and 94 delegates from outside the United States (Europe, 28; Asia, 5; Africa, 2; South America, 4; Mexico, 2; Philippine Islands, 4). The nationalities include Italians, Germans, Danes, Swedes, Norwegians, Finns, Chinese, Koreans, Liberians, Mexicans, Chileans, Argentines and Filipinos.

### Are We Fires or Refrigerators?

"It is just the business of the Christian ministry and of the Christian Church to light fires for the cold and weary sons of men. The world is full of thirsty people longing for a bit of sympathy and cheer; our business is to find out these people and give them what they need. A great city, with all its crowds, is simply packed full of those who are absolutely lonely and friendless. I've walked many a mile over mountain and moor without meeting a soul all day long, and yet not felt so lonely as I did in the streets of London when I was twenty. There are those all round about our churches who are just lonely and needing someone to be friendly to them and to bring them to the Friend of friends.

"One of the real tests we might do well to apply to our Christian life is just this: Are we fires or refrigerators? Do we attract or repel? Are you one to whom people instinctively turn for confidence and help? The greater the trouble people are in the more need is there for sympathy and tenderness. We might go far for a better definition of 'a friend' than that given by the schoolboy: 'A friend is someone who knows all about us and yet loves us just the same.' That was the way of Jesus; that must be our way, too. The world will not be won by marvelous preaching; the world is only going to be won by Christian living—when those who bear the name of Christ are filled with His spirit of love and friendship."—Rev. ALBERT PZEL, D. D., in *Christian World* (London).

# HOMILETICAL

## THE SPRINGS OF STEWARDSHIP

Read Phil. 2:5-11.

TEXT: Heb. 1:1, 2.

Attack the text. Written by Paul. (Is he qualified to speak?). "God spake" in time past, NOW—God speaks again.

The Day Star Appears.

1. The Spirit of Jesus.
2. The Vision of Jesus.
3. The Motives of Jesus.
4. The Choices of Jesus.
5. The Lordship of Jesus.

NOTE: The above outline is derived from "Stewardship of All of Life" by Lovejoy, Chapter II. Read the whole chapter carefully. Then ponder, meditate and pray.

## SOME STEWARDSHIP PRINCIPLES

By E. J. FLEMING

TEXT: "And he opened his mouth and taught them" (Matt. 5:2).

Attack the text.

The Speaker—Jesus.

The opening of His teaching ministry.

The place and congregation.

The open-air pulpit.

Action—"Opened his mouth"—"taught them." The importance of Jesus' teachings.

He taught the "blesseds"; then taught the means to the experience of being "blessed."

He who is "blessed" blesses. The blesser is "blessed."

The sole end of stewardship is not money. Money is simply a means to an end. Money is a term frequently used for property; but property in its broadest sense is not stewardship. The management of property is the fulfilling of stewardship principles. Stewardship includes the larger and more valuable spiritual exercises. (Expand the idea.)

What Jesus Taught:

1. "YE ARE THE SALT OF THE EARTH (v. 13).  
What? (Expand the idea.)  
Why? " " "  
Where? " " "  
How? " " "

2. "YE ARE THE LIGHT OF THE WORLD" (v. 14).  
What? (Expand the idea.)  
Why? " " "  
Where? " " "  
How? " " "

3. "LOVE YOUR ENEMIES"—"Bless"—"do good"—  
"pray" (v. 44).  
What? (Expand the idea.)  
Why? " " "  
Where? " " "  
How? " " "






























































































was nation-wide, and the whole nation was under the curse of the Almighty. In this curse, there was included:

1. A closed heaven.
2. An empty storehouse.
3. Devouring pestilence.
4. An untimely harvest.
5. The disdain and reproach of the other nations.

Since these are included in the blessing God promises them upon their obedience, it is implied that these things composed His curse upon them. Look about you and see if the withholding of your tithes will not account for your many recent losses.

III. GOD'S COMMAND: "Bring ye all the tithes into the storehouse."

1. They are to be brought voluntarily: "Bring ye."

2. All the tithes are to be brought.

3. That these tithes were material is seen in the statement, "That there may be meat [not meet] in mine house."

IV. GOD'S PROMISED BLESSING: "I will pour you out a blessing."

In this promise there is included:

1. An open heaven: "I will open you the windows of heaven."

2. An uncontainable blessing: "And pour you out a blessing that there shall not be room enough to receive it."

3. A rebuked devourer: "And I will rebuke the devourer."

4. A timely harvest: "Neither shall the vine," etc.

5. A blessing that others can recognize: "And all nations shall call you blessed."

## EMBLEMS OF THE HOLY SPIRIT

By C. E. CORNELL

Water. Cleansing, refreshing, freely given (John 7:37, 39).

Fire. Purifying, warming illuminating (Acts 2:24; Matt. 3:11):

Wind. Powerful, reviving (John 3:8).

Oil. Healing, comforting (Isa. 61:1; Luke 4:18).

Rain and Dew. Fertilizing, refreshing and abundant (Deut. 32:1-3; Micah 5:7).

Dove. Gentle, meek, forgiving (Luke 3:22).

A Voice. Teaching, guiding, and warning (1 Kings 19:12, 13; Isa. 30-31) *The King's Business*.

## GOD'S GREAT GIFT

By H. H. TROMBORG

TEXT: 2 Cor. 9:15.

1. a. A gift of love, John 3:16; Rom. 5:8; Luke 2:14. Love demonstrated by God's longsuffering.

- b. A free gift. Rom. 5:15-18; Isa. 55:1.

ILLUSTRATION: The judge who recognized in the convicted man an associate of boyhood days. The judge pronounces the maximum penalty of the law as sentence, then lays aside his gown, steps down beside the prisoner, pays over to the clerk the fine, and turns to the prisoner and says, "You are free now and shall go home with me to dinner today."

2. a. An unmerited gift (Rom. 3:10-24).

- b. An unsolicited gift (Isa. 53:6:1; Gen. 6:5).

- c. An unappreciated gift (John 1:11); till this day the world refuses to accept God's great gift.

3. a. An eternal gift; given before the world was: He still abides forevermore. "For by one offering [gift] he hath perfected for ever them that are sanctified" (Heb. 10:14).

- b. A complete gift; a lamb without blemish and without spot.

1. He perfectly satisfies divine justice (Heb. 10:16-23).

2. He perfectly satisfies every human need (Heb. 5:27). Thanks, be unto God for His unspeakable gift.

## SOME PREACHED SERMON OUTLINES ON CHRIST

By BASIL W. MILLER

The Cross of Christ

TEXT: "And they crucified him" (Matt. 27:35).

INTRODUCTION: "In the cross of Christ I glory; towering o'er the wrecks of time; all the light of sacred story gathers round His head sublime." The hope of the world is this cross of Christ. It is redemption; the manifestation of God to man; the meeting place of the soul with grace divine. This cross is:

1. *The meeting place between man and God.* Man is away from God, an alien, a stranger to grace. But the cross bridges the gap, makes a highway back to God. It alone brings redemption, and is the symbol of grace to man. No cross—no grace. Without the cross man must remain a stranger to the hope of glory.

2. *The place which satisfies the soul.* There is no other place but the cross of Christ which brings joy, peace and satisfaction. Man lives for passion, dies in lust and the orgies of sin, sells his soul for fleeting pleasures—all are manifestations of seekings after satisfaction. But

the cross satisfies. This redeemed man can sing, "Take the world, but give me Jesus."

3. *The place of incomparable hope for the soul.* Note the message of the cross to the soul—"Go in peace"; "Thy sins be forgiven thee"; "Lo I am with thee always"; etc. Sin meant accusation; the cross is freedom; sin was bondage to a past life; salvation through the cross of Christ is hope for the future of eternity. Sin points to damnation; the cross beckons on to immortality. There is no other place of hope such as this.

CONCLUSION: The cross of Christ is towering over the broken heart and crushed ambitions and degraded souls, which sin has produced. It stands out as a lighthouse to the mariner on the sea of life. It is the anchor of hope for eternity.

### SERMON SEED

By T. M. ANDERSON  
Wise Behavior

"I will behave myself wisely in a perfect way" (Psalm 101:2).

There are seven things which the psalmist says he will do which show the wise behavior of those in the perfect way.

1. *I will walk within my house with a perfect heart.* This is showing religion in the home. Living it before those who know us best. Behaving wisely among them at all times. What we are at home is a test of character, and a proof of holiness. At home our real self shows out.

2. *I will set no wicked thing before mine eyes* (v. 3). This means that no unholy thing shall ever be set before us as an attainment. A determination like this will prevent persons from being ambitious to gain in worldly honors, or worldly things, or seeking place or power, etc. Note the further words of the psalmist, "I hate the works of them that turn aside; it shall not cleave to me."

If we will watch and pray we will not fall into the same snare which has caught others that have turned aside. A wise behavior in this respect is one that looks for the cause of others' downfall, and then keeps away from the thing lest they fall by the same trick of the devil. There are many causes of backsliding, look for them and then beware lest you be led away by the error of the wicked.

3. *"A froward heart shall depart from me."* A froward heart is a willful heart. To be wise in behavior one must let no selfish persons lead

him into taking part in their cause. A perfect person can be led into unwise ways by those who have willful and perverse hearts, yet cover their evil with flattering words. Church splits have been caused by this terrible evil. If we are wise, we will not be involved in their error and sin.

4. *"I will not know a wicked person."* To "know a wicked person," means to have intimate fellowship with him.

Here is where our young Christians can behave wisely. They must cut off from intimate friendship with wicked companions. It will hurt to do it, but it must be done in order to be saved.

5. *"Whoso privily slandereth his neighbour, him will I cut off."* Note the whole of verses 5, 7, 8.

To be wise in behavior we must cut off the slanderer who whispers his evil to us in private. He is a subtle poisoner of our souls. It will not take many visits from such a one to destroy our confidence in many good people. A slanderer is the devil's free delivery of scandal.

6. *"I will sing of mercy and judgment: unto thee, O Lord, will I sing"* (v. 1). This is wise behavior. Sing and testify unto the goodness of God. Keep the heart happy in the Lord, and spread the good tidings among all people. Such as do this will not have time to heed the devil's offers.

7. *"Mine eyes shall be upon the faithful, of the land"* (v. 6). Here is wisdom, keep the eyes on the faithful, and heed not the hypocrites, and we will be wise. Many are fallen because of what they see in other people who do not live right. Keep the eyes on the faithful. God has a few left who are true. Look upon them and be encouraged to persevere in this way.

### ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

#### Ye Are My Witnesses

A gentleman who had been a sufferer for many years was told of a physician who was very successful in the treatment of his trouble, and when going to him for his treatment was instantly relieved and finally cured. As this physician belonged to a new school of medicine, which was looked upon in some quarters with much disfavor, the man said nothing about the physician who had cured him. He had a friend who suffered from the same trouble but even to him said nothing about the physician by whom he had himself been cured.

A year passed and his friend grew worse.

Finally the gentleman decided to tell his friend about the physician. His friend went to him immediately and was finally cured. Then the man told his friend how he had known about this physician for more than a year, but hesitated to recommend him because he belonged to a new school of medicine. To this his friend replied, "Why didn't you tell me sooner? I've lost a whole year." Lost a whole year because he did not know about the physician!

How many a year is lost to millions who are sin-sick, because they are not told of the great Physician! And the blame lies largely with those who claim to have been cured themselves. "Go ye into all the world and preach the gospel to every creature."—*The Homiletic Review*.

#### Crown Him Lord of All

On the last night of Dr. John Kelman's stay in America, where he so richly served Christ and his church, I heard him recount the story of his years among us. Of all his experiences he said one stood out above the rest, and it had come to him on his way to New York to take up the pastorate of the Fifth Avenue church.

He had as a fellow-passenger the late Dr. Matthew D. Mann of Buffalo, the famous surgeon who did all that human skill could do to save President McKinley's life after his assassination. I knew Dr. Mann as a dear friend for many years. He was a great fisherman, and he was a devoted but reticent Christian with a deep love which he found it hard to disclose.

Dr. Kelman said that each evening he and Dr. Mann met on the upper deck in a quiet spot behind one of the life boats, and talked together. Night by night Dr. Mann opened wider his inner heart as they discussed together our sad and divided and weary world. On the last evening at length Dr. Mann burst forth:

"I will tell you, Dr. Kelman, what we need—we need an emperor! The world needs an emperor."

"An emperor," Dr. Kelman replied, "for our democratic world?"

"Yes," answered Dr. Mann, "an emperor! And I will tell you his name: his name is Jesus Christ! There is no hope until we make him emperor."—*Record of Christian Work*.

#### Be Ye Therefore Perfect

John Albert, the famous violin maker of Philadelphia, who has been called "The Stradivarius of America," died the other day at the age of ninety years. His great success in making violins that won him fame throughout the world

was as much due to the care with which he selected the woods from which they were made as to his skill as a workman. So much depended on the proper wood that Albert sought them sometimes at the risk of his life. Once he lay for weeks between life and death, the victim of an accident while he was on the hunt for a certain wood in an almost impassable forest. Ole Bull, the great violinist, pronounced him one of the great violin makers of the world because he possessed the greatest knowledge of the acoustic properties of woods of any man living at that time. Surely if a violin maker must pay such great heed to the character of the wood out of which he constructs a violin, in order that he may make it a perfect interpreter of musical thought to human ears, we should not wonder at the care of God in seeking to so purify and cleanse our hearts that they shall be resonant, and responsive to the slightest touch of the Holy Spirit, and thus be able to interpret the melodies of heaven.—LOUIS ALBERT BANKS.

#### Thank God for Hardship

Robert Browning has a stanza that says:

"Then, welcome each rebuff  
That turns earth's smoothness rough,  
Each sting that bids nor sit nor stand but go!  
Be our joy, three-parts pain!  
Strive, and hold cheap the strain;  
Learn, nor account the pang; dare, never  
grudge the throe!"

And thus should man thank God for hardship. Bruce Barton tells the story of Enterprise, Alabama, and its monument to the boll weevil. "Formerly," he says, "all the folks around Enterprise raised only cotton. It was their sole means of livelihood. In 1915 the boll weevil had destroyed the crop, leaving debts and discouragement.

"It was a desperate situation. The bankers and business men held a conference. 'We must teach these farmers to diversify their crops,' they said. 'We must finance them so they can diversify. It is our only salvation.'

"That day started a new era in Enterprise. Prosperity returned on a sounder basis, and the citizens celebrated its coming with a monument bearing these lines: 'In profound appreciation of the Boll Weevil, this monument is erected by the citizens of Enterprise, Coffee County, Alabama.'

#### True Strength

"Is it a strong congregation?" asked a man, respecting a body of worshippers.

"Yes," was the reply.

"How many members are there?"

"Seventy-six."

"Seventy-six! Are they so very wealthy?"

"No; they are poor."

"How, then, do you say it is a strong church?"

"Because," said the gentleman, "they are earnest, devoted, at peace, loving each other, and striving to do the Master's work. Such a congregation is strong, whether composed of five or five hundred members."—*Selected.*

#### The Permanent Element in Revivals

Revivals, do they last? Converts, do they stick? The following story was related in a revival meeting in Glasgow. An evangelist who was conducting a series of meetings in the North of Scotland, one night, when going home, was accosted by a man who sneeringly said, "Mr. C—, you are creating a great deal of stir and commotion in this village. But will it last?" "Well," said the evangelist, "some time ago I was passing a certain house. There was a great deal of joy, gladness, and excitement in that house because a son had been born into the family. A few months later I was passing the same house again, but there was no particular enthusiasm; everything had quieted down. But the boy," he added, "was there all the same."—*DR. AQUILA WEBB.*

#### According to Your Faith

Mr. Bruce Barton tells the story of "a certain hard-boiled banker who wears side whiskers and is the prominent citizen in a very small town. He was visiting the much younger president of a Detroit bank.

"I have just been going over my records for the past twenty years," he boasted. "How much do you think I have had to charge off as losses in all that time? Less than two thousand dollars. I call that pretty good banking."

"And I call it pretty rotten banking, if you want my opinion!" exclaimed the younger man. "It shows that you have had mighty little faith in your customers or your town. It helps to explain why your town hasn't grown a bit during those twenty years. If you had been willing to take a longer chance on people, you would have had more losses, but you would have made a hundred times more profit."

#### Wounded for Our Transgressions

A young man was asked when he first trusted in Christ and was saved. His answer was,

"When the bee stung mother." When he was a little boy he was playing before the door, while his mother was working inside. Suddenly a bee came buzzing at the door, and he ran in to his mother, followed by the bee. She hid him behind her. The bee fastened on her bare arm and stung her severely. She turned round, took her little boy, and showed him her arm. There was the place where she was stung, and there was the bee slowly crawling up her arm. "You need not fear the bee now, Willie," she said, "for it has no sting. It cannot hurt you. Its sting is here." She showed her little boy a black speck sticking in the wound. And then she took him on her knee, and told him how the sinner, pursued by God's broken law, by death whose sting is sin, could find no shelter save behind the cross of Christ; while in that spotless One who hung there was plunged the fatal sting; to Him was meted out the wrath, the stripes, the bruises, the wounds, which were the sinner's due so that now all the sinner has to do is to look, and death is harmless, because all its sting has been exhausted in Christ, all its dark waters dried up in Him, and nothing now remains but to bow in thankfulness and praise to the One who is mighty to save. "Christ also suffered sins once, the righteous for the unrighteous, that He might bring us to God."—*Ram's Horn.*

#### Whosoever Will

The noted English preacher, Rev. G. Campbell Morgan, has related an experience of one of his evangelistic services in London. A hardened criminal came forward to the altar seeking salvation. Mr. Morgan knelt beside him and pointed him to Jesus as the Lamb of God who could cleanse him from all his sins. And he who had been a great sinner believed and was converted. Then Mr. Morgan saw the mayor of the city, a man of high morals and greatly respected, kneeling at the same altar, and to him, as to the criminal, he pointed out the Lamb of God who alone could take away sins, and in humble self-surrender the mayor, too, accepted Jesus as his Savior. A short time before this the mayor had sentenced the criminal to imprisonment, and there at the altar the two shook hands while tears of joy ran down their cheeks. For the worst of sinners and for the best of moralists there is the same Savior. In none other name is there salvation, for neither is there any other name under heaven, wherein we must be saved.—*Tarbell's Teacher's Guide.*

## PRACTICAL

### STEWARDSHIP AS A PULPIT THEME

By J. G. MORRISON

REAL Christian life is twofold. On one side, we have *experience*, on the other *service*. Christian experience when obtained and maintained in its completeness settles the sin question. Service spreads the gospel to others. The solution of the sin problem, actual and inherited, is all important; but there is another phase of Christian life often overlooked, viz., *service*. Unless a Christian experience eventuates in a devoted, faithful and self-forgetful service to the Lord, experience loses its richness and reality.

Service is simply another word for stewardship. Stewardship is what we owe to God by means of service, and is vastly greater than one's disposition of his property or money, although it includes that. Stewardship covers *all that we owe to God*, whether of conduct, or department, or praise, or prayer, or influence, or use of time, or use of money, or use of thought power, or bodily activity, or any power, talent or ability that we may possess. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).

The theme of stewardship consequently offers the pastor an almost endless variety of subjects when he endeavors to preach on the idea of what we owe to God and how to pay it. "The Stewardship of Conduct," would offer a subject with which from the text, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31), one can enforce the standards of conduct in the home, the street, the school, the business place, or the house of God; emphasizing the fact that we owe it to God to present Him this kind of conduct. A discourse on this is sadly needed in many churches.

Similar subjects will suggest themselves to the alert pastor. We venture to name only a few:

"Stewardship of Praise," laying on the hearts of one's people the debt of thanksgiving and praise which we owe to the Master. This

would make a good Thanksgiving day, or New Year's day discourse.

"The Stewardship of Prayer," in which the attention of the congregation can be fixed on the unlimited dynamics of prayer, and the account we must give to Him for the use or disuse of so great a power which He has bestowed upon us.

Under the title of "The Stewardship of Influence," can be discussed the responsibility and debt we owe to God to influence our own children, our neighbors, our Sunday school classes, the passing stranger, and the chance acquaintance toward genuine salvation; and the certainty of our being required at the judgment to give an account of each opportunity accorded.

The theme, "Stewardship of Time," can be devoted to preaching on the debt we owe the church to attend every service, and to lift and pray and agonize in order to make that service acceptable to God. Attendance at prayermeeting, Sunday school and evangelistic service can thus be enforced. The fact that in God's books a record is kept of each attendance, and of each nonattendance, with the reason for the same, adds emphasis to such a message.

"The Stewardship of Money" can be discussed in its proper place in the general thought of the Christian's debt to God and how to pay it. Tithing can thus be enforced without seeming to draw it in by the ears. The stewardship of the nine-tenths can also be discussed, reminding one's people that the nine-tenths are also His, and when we spend them, we are spending the Master's money, for which the judgment day will require an accounting.

"The Stewardship of the Gospel," offers a splendid theme to a keen-witted pastor for preaching on Missions, without betraying in his announcements a subject which a few of his people might possibly be weary of hearing him preach upon. This also enables him to preach on local evangelism, home mission needs or foreign missions. God has entrusted us with the gospel. We owe it to Him and to unreachd peoples to put forth every effort to spread it.

"The Stewardship of Thought," suggests a

discourse on using one's brain power to further the interests of personal piety, Sunday school work, prayermeeting interests, salvation of individuals or missionary activity. God has given us brains. We owe it to Him to think for Him, and for the use or disuse of this power we must some day give an account.

### REFERENCE WORKS ON STEWARDSHIP

By H. ORTON WILEY

The successful pastor must give proper attention to the subject of finances in the administration of church affairs and should read widely on this important subject. The following list of books is intended to suggest some of the best works on the subject of stewardship in its varied phases.

The Christian Motive and Method in Stewardship—Henry Burton Trimble

Dealing Squarely with God—Ralph S. Cushman

Royal Partnership—M. E. Melvin

The Deeper Meaning of Stewardship—John M. Versteeg

Our Christian Stewardship—John Wesley Duncan

American Tithers—James L. Saylor

Administering God's Gifts—George Louis Rinkliff

Life as a Stewardship—Guy L. Morrill

Financing a Church—J. T. Henderson

The Efficient Church—G. S. Dobbins

Stewardship in the Life of Women—Helen Kingsbury Wallace

Stewardship in the Life of Youth—Williamson and Wallace

The Stewardship of Life—F. A. Agar

Jesus' Teaching on the Use of Money—Ina C. Brown

The Competent Church—F. A. Agar

Speculating in Futures—Luther E. Lovejoy

The Message of Stewardship—Ralph S. Cushman

The Church and Her Money Problem—Bert Wilson

Work away!

All the ends you cannot see:

Do your duty faithfully—

Just obey!—C. M.

### THE MINISTER'S VACATION AND SABBATH

By L. E. GRATTAN.

THERE can be no question but that the Creator made man a threefold being, soul, mind and body. It is also true that God intended that man should not only work but should also have days of rest. Without doubt the command for man to rest refers to all men, including the minister.

Jesus said to His disciples, "Come ye yourselves apart, and rest awhile." St. John wrote, "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth." St. Paul wrote, "Take heed to thyself." "Know ye not that your body is the temple of the Holy Ghost?"

Doubtless all ministers desire to live long, useful lives. Dr. Kern writes, "Ten thousand sermons every Sunday are made feeble by feeble nerves." Think of such powerful men as Moses, Samuel, Elijah and Daniel. Consider the perfect, vigorous health of Beecher, Phillips Brooks, Talmage, Dwight L. Moody and Dr. A. M. Hills.

God has ordained that man shall rest one day in seven and as Sunday is the minister's busiest day, Monday is chosen by many as their day of rest, although some prefer Saturday. The question naturally arises as to what shall be done on the rest day. One minister writes that he goes Monday morning to the hills and lakes and spends the day alone with nature and God. The result is that he has fifty-two days a year of vacation. Another preacher states that he walks eight or ten miles and as he goes he meditates and views the wonders of God. Having walked in the forenoon he returns by conveyance. Each preacher will solve this question best for himself but let him not fail to rest.

Good health is the elixir of life. It must be admitted that in order to secure the full working power of the mind, and to maintain it in its healthy action, the bodily organs must receive their due share of attention. In order to live according to nature some reasonable knowledge of the laws of life seems to be necessary, for our daily happiness as well as our mental vigor entirely depend upon the healthy condition of the bodily frame which the soul inhabits and through which the mind works. Unless the body is kept in constant repair, the brain, like a two-edged sword, will quickly wear out its scabbard, the body. More men break down nervously than physically in the ministry. Let the nervous system become disarranged and the whole man is like a machine out of gear.

Every preacher that has earned a vacation should have one. The hurry of our modern life is tremendous. We scarcely take time to eat. It is push and hurry and hustle until it is a wonder we do not collapse. Someone has said, "If you want to get there soon, go slow," and this applies to the minister as well as to the business man. Pausing a little is preparation for more and better work. If the laborer is worthy of his hire, he is worthy of a rest from his endless duties, a refreshment of body and mind which may bring him back to his duties renewed for the year ahead. It is a mistake for the busy pastor to neglect the matter of a change and a rest from his labors.

"The devil never takes a vacation," someone has said, but surely the devil could never be cited as a good example to follow. Our bodies all need vacations of a longer or shorter duration. The body is the temple of the Holy Ghost, but many of us forget this great New Testament teaching, and this bodily temple is too often badly in need of repairs. Vacation ought to bring to us the kind of body in which the spirit can live most wholesomely and in which the spirit can work effectively. We need vacations also for the sake of our minds. Many men drive their minds too hard. There is no fresh or original thought in such minds. A man whose mind is going round and round in a treadmill should have a change and should give the brain cells a rest. The result is that after his vacation he can do double the amount of work in half of the time.

We all need to realize afresh the value of communion, and quiet hours in the country will deepen our thought of God and send us back to our tasks with a more eager purpose to serve. Christ took the tired disciples out in the country for a holiday. Amidst all the great matters which urged themselves upon the attention of Him who had come to save the world, Christ found time to care for the bodily needs of His followers.

Having considered the need of a vacation, we now turn to the question as to how it shall be spent. A tired minister once took an interesting rest for a week, taking the place of an absent deckhand on a lake steamer. He says, "After each day's regular run, this steamer at night

aided in a big timber tow. The old way in this lake was to let a small tug tow the logs along while the steamer pushed from the rear. There is great pleasure and comfort in laboring on a piece of work you know is being well done. What a pleasure to listen to the cries of the loons and other wild creatures of the night. While our friends were sweltering in the city, we talked in groups enjoying the blow of the cool night wind. When others took our watch, we went to our beds on the upper deck with the shining stars overhead."

Another minister found the farm the best place to spend his vacation season for various reasons. There is plenty of fun on the farm for the preacher's child, and plenty to learn too. Then the expense of a vacation on the farm is low for all the family can wear their old clothes. Many a vacationist does not take enough physical exercise, but if one takes part in the farm work he will find exercise for every muscle in his body. And one also may find time for reading and meditation as he is free to do as he chooses with his time.

The practice of pulpit exchange during the summer months is becoming more popular each year. The practice of exchanging pulpits has a number of attractive features, chiefly that of giving both the pastor and congregation a wholesome change. This practice results in both churches being well supplied and also makes the expense of a vacation small. One Greeley, Colo., pastor this summer exchanged with a California pastor. This allows for a change of scenery and also the minister looks into new faces. He may preach some of his best sermons and yet not find it necessary for great study.

Lastly, we mention some things to be guarded against. There is too great a tendency on the part of some to drop their religion when they go upon a trip. The vacation which has a bad influence or which in any way loosens the sense of moral obligation had better be omitted. There is need of watchfulness lest we give ourselves up to a round of pleasure and neglect daily private prayer, Bible reading and the duties of personal religion. It takes a little more vigilance to keep faithful in these things when out of our usual surroundings. Another danger is that of being caught in the undertow of worldliness. When a swimmer at the seashore is accidentally drowned, frequently we hear the expression, "He was caught in the undertow." Well, Christians on vacations sometimes get caught in an under-

(25)

tow that carries them far away from the steadiness of home living. Another danger is neglect of the church. Religion is not a cloak to be laid aside in July or August. Go attend the little church that will be so helped by your presence. Do not be idle though you are resting. You will rest better and come home a happier person if you avoid the dangers mentioned.

I know of a great pastor that boasted that he never took a vacation. If granted one he held a campmeeting. He died at a little past sixty after months of great suffering. Dr. A. M. Hills is an example of one who has taken care of his body and has considered it as the temple of the Holy Ghost.

#### DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By BASIL W. MILLER

##### Exchanges

**Canned Sermons!** One of the most unusual brief articles in the current preacher's literature is found in *Church Management*, entitled "Canned Sermons." The article was written by a religious book publisher of broad experience and extensive reading. His house has specialized in "helps" for the preacher for many years. It has been his happy privilege to review scores of manuscripts for books of sermons, sermon suggestions, ministerial practices, etc. So he writes from a close contact with the field of "canned sermons." He refers first to the "canned sermons" to be found in minister's manuals or handbooks, and encyclopedias of sermons and outlines, preachers' magazines carrying illustrations, outlines, and sermons for special occasions. His second reference is to books of sermons by outstanding preachers of the past and present. His conclusion is worthy of note: "More sermons I have listened to are failures because too few helps have been consulted, than because the preacher has used too many. If there is anything which falls flat it is a discourse which has nothing to commend it except its originality. Above all give me the one which is the result of many contacts, wide reading and deep personal experience. I don't care where the preacher gets his material, if he will make it his own, and change the words into the strange spiritual force which moves men to faith and prayer."

(26)

I think this conclusion is correct. It is far better to err on the side of the use of others' suggestions, helps, seed germs, and suggestions, and say something, than to say nothing in an original manner. After all the wise man was correct when he affirmed that there is nothing new under the sun, and this is especially true of the sermon. It is a shame that so few of us ministers have time, or rather take time to become acquainted with the broad field of sermonic helps, sermons by the great preachers of the ages. In my article of the December issue of this (*The Preacher's*) magazine on "The Minister and his Sermons" I tried to outline something of the field of sermon helps which will give origin to sermons of worth and power. Spurgeon said rightly, "The man who never quotes, will never be quoted." In other words, the man who never reads other preachers' sermons, will never have his read by other preachers.

The specialist in psychology before writing an article on any phase of the subject will read all available material on the point at issue—and feel duty bound to do so before beginning—but oftentimes the preacher will dare preach to immortal souls with but a bare text from the Bible—no further Bible reading—no other reading on the subject of the discourse, nor with even an hour's preparation through meditation, prayer or thought! It is said that one author in writing a history of England in one volume read twenty thousand books on the subject—but his book will never die. If we would preach with more of this desire for preparation, our sermons would have greater weight with the audience, and men would be moved as never before.

**Some Great Preachers I have Known!** In this connection one cannot fail to comment on Dr. Hills' notable series of articles in this magazine on "Some Great Preachers I Have Known." I think the one in December on Dr. Storrs is a high water mark in that it clearly points out two possible styles of preaching which are open to us "young preachers"—that of Storrs, the stilted, classical style, and of Talmage and Beecher, the style of the soul aflame with passion and zeal. All three of these were men of great preparation before preaching. Storrs preached like a modern Cicero, or like a section taken from a text book on oratory; while Talmage and Beecher preached like orators in the midst of moving campaigns, where results depended upon immediate decision and action for Christ.

It is said that Talmage on one hand wrote his sermons with careful preparation, hired research workers to dig out information with which to embellish his messages, and on five or six points climbed to towering climaxes that swept the audiences with him. Beecher read omnivorously, saturated his soul with sermons from the masters, learned to find notes from the human heart for his messages, then one hour before preaching on Sunday morning he would go to his study to outline and gather his information into a united whole, and then he preached as a man on fire. Both of these preachers aimed at moving men to decision—and they reached their goal. Too often we fail to get results from our sermons because we fail to have a clear aim or end in view. If a man will preach to win souls, as Dr. Hills states, he will be a winner of men.

I am looking forward with great interest to the day when these articles by Dr. Hills will be printed in book form so that we might at more leisure study his analysis of great preachers and their methods. We owe Yale University a tremendous debt of gratitude in training this mental and spiritual giant for the holiness movement of this century.

**One Hundred Best Books!** Not many of us preachers of the holiness movement have had the opportunity of a college training (though the number is rapidly increasing), and the problem of being well read, with an extensive knowledge of the world of books, becomes acute. Years back the *Harvard Classics* were prepared to meet such a demand. These consist of fifty books—a five foot shelf of books—covering the broad field of literature, science, philosophy, and history. It was affirmed that fifteen minutes a day for ten years reading these works would give anyone as broad training as a college education. Now Will Durant, known because of his unusual book *The Story of Philosophy* with a phenomenal sale, has prepared a list of what he considers the one hundred best books. This list is published in the December *American Magazine* (and by the way if you cannot afford to subscribe for a number of secular magazines, you ought to manage to find \$2.50 somewhere and take this one; it is by far the best general magazine in the field), which covers the field of the world and its works. Seven books are introductory; six are on Asia and Africa; seventeen are on Greece; nine are concerning ancient Rome; twelve are on the Age of Christianity; seven, on the Italian Renais-

sance; eleven, on Europe in the Sixteenth Century; thirty-three references cover Europe in the next two centuries; about the same number outline the growth of the last century; and about fifteen references cover the present age. This would certainly form a good training ground for one's mind; and would afford a breadth of knowledge for his preaching. If one would set himself to the task about two years' spare time would be sufficient to complete it.

This would be a college education at home.

**Silence a Neglected Feature in Worship!** A writer from London, England, pleads the case for more silence in our worship services, and I believe rightly so—more times of meditation—seasons of silent prayer—more opportunities for our souls to be alone and commune with God. He refers to the ancient preacher Robert Bruce, who stood in his vestry saying aloud, "I will not go unless thou goest with me." But when he came into the pulpit none doubted that his guest, the unseen Almighty, had come with him.

**Failure at the Rear!** Dean Charles Brown of Yale tells the story of General Sherman in his recent book, *Preaching in the New Era*, Sherman said that when he was in the front ranks leading the army, he always felt certain of victory; but when he was in the rear where the wounded were being brought back to the hospital units then his hopes waned, and he was filled with fear and depression. Is this not the case with the minister—in the rear, taking things easy, there is failure, fear, depression and hopelessness; but in the front ranks leading the army of the Lord on, there is divine confidence, hopefulness, and the assurance of victory. Then preacher, let us stand always in the front ranks of the Lord's army.

**The Church for a Christlike World!** Dr. Albert Beaven, president of the Rochester Theological Seminary, preached a sermon on the above theme at the opening of the Northern Baptist Convention. He outlines definitely the type of church that this will be. (Here is a good suggestion for a sermon). First, it will be a church of a clear vision. Second, it will be a church which is wildly enthusiastic about Jesus. The third mark of this church is that it will spend the major amount of its time, effort and energy among the youth, the church of tomor-

(27)

row. A fourth feature is that this church will recognize all followers of Christ wherever they are found and will fellowship with them.

#### Methods of Church Work

**Church Finance.** One of the vital programs in every preacher's life is that of financing the church. He may succeed well in every other undertaking, but if he fails here his failure looms up far more than his success. There are several methods by which the churches are being financed. Let us begin with some of these and study them.

**Storehouse tithing** comes first as God's original plan. Where the average church will dare adopt this as their policy, and the majority of the members will faithfully practice it, there will be no problem about financing the activities and programs. Several elements enter into storehouse tithing. First, it is not mere tithing. Many people tithe who are not storehouse tithers. Storehouse tithing consists in bringing all the tithes of the members into the local storehouse, or church where the members worship. This is vital. These tithes may be designated for the local church, the district, or the general church at will; but the problem is bringing them into the treasury of the local church. Or they may be given into the treasury without any designation as to where they shall go. Some support poor relatives with a tenth of their income, and think they are tithers, or even storehouse tithers. Some subtract all their expenses of every kind from their net income and tithe this, and think they are storehouse tithers. Tithing consists of giving one-tenth of the income, less the expense of running one's business, to the Lord. And storehouse tithing is giving this tenth into the treasury of the church where one worships.

A second element enters into the success of this plan; it demands that a majority of the members practice it. Many churches are blocked in their attempt to put over this plan, but a few or even one member who not only will not adopt the plan, but who "fights" its adoption. This is the surest manner by which this plan can be killed. The plan works for small as well as for larger churches. Our church at Bethany has not taken up a single special offering—outside of revivals—for something like six years. Not a single month has passed by without all the bills being paid regularly. It is all accomplished through storehouse tithing. This is God's plan,

and if the church will adopt it success is assured on this score.

To begin the adoption of this program of finance, the pastor should get the backing of the church board, the officers of the various departments of the church, such as the Sunday school, the Y. P. S., the W. F. M. S., etc., and also of the leading members of the church. This should be done in connection with a general program of inspiration and information concerning tithing, and especially storehouse tithing. Special sermons should be preached; leading laymen should be invited to stress the value of the plan in the public services; leaflets and tracts on the plan should be distributed. Following this either a public or a private appeal should be made to every member of the church to enlist them in the project. Some churches use a storehouse tithers list, on which the members' names are written, and this is posted in a conspicuous place. Others do not do this. They make the general appeal, and rest at this. But every member should be approached with reference to its adoption.

**The Church Budget.** Considerable misunderstanding is common with reference to the meaning of the church budget. Some think that this is a program of raising the finance for the church. This is not the case at all. The church budget is merely the outlining of the amount of money to be expended during a given time, or year. Every church should work out its budget at the beginning of the church year. In this should be included all the expenses of the church for the year; such as, the pastor's salary, local church expenses (janitor, coal, light, etc.), building fund (if any), District Budget, and General Budget. Some churches do not include in this budget their evangelistic program, aiming to raise this extra money during the special meetings, etc. In the making of the budget, great care should be taken to include all the items of expense which will have to be met. This budget is oftentimes worked out by the church board in regular session. But a better plan is to have a budget, or finance committee to work it out and present it to the board for adoption. Then it should be presented to the entire church and discussed. This one will see is only outlining of the amount of money to be raised, and the designation of the manner by which it shall be expended. It is not raising the money, nor will the plan alone raise the money. The question of getting the money to pay the budget must be faced. The storehouse tithing plan is God's way, and man's best man-

ner in, which to raise the money. In the outlining of this plan it is necessary to find out not only the amount to be raised during the year; but also during each month; and during each week of the year. Then the pastor and board can compare the amount of money received from the storehouse tithing with that necessary to meet the weekly and monthly budget.

**The every member canvass method** proves very successful for the older denominations where the members will not adopt the storehouse tithing plan. This consists of approaching every member of the church with a pledge for the budget during the coming year. This is worked out through a special committee, whose duty it is to canvass every member in underwriting the budget. If the amount to be raised is \$300 a week, then this committee gets the members to pledge themselves for so much each week, to meet this expense. The underwriting of this budget is sometimes done in a public meeting. But more often it is through private solicitation. If the storehouse tithing plan cannot be worked, then as a second best plan this one should be followed by the average church.

**The happy-go-lucky-method** is the one most common among our churches, and consists of doing nothing along financial lines until the church is up against it, and then a special drive or offering is taken. This is just the way not to finance the church. The surest manner to leave a bad taste in the church is to be continually driving for money to meet current expenses. The fewer special drives the local church has, the better will be the financial temperature of the people.

No better advice can be given than this: First work out the budget carefully, down to the amount needed for each week. If possible adopt the storehouse tithing plan; if not, then adopt some definite plan for the raising of this money by the week and the month. This may be done by the every member canvass method; by underwriting the budget in a public meeting. If this cannot be done, then by private solicitation rather than by public appeal, provide this needed money. *Put the church on a cash basis* should be the motto of every pastor. And this can be accomplished as well as by *buying on time*. The bills will be paid at one time or another, and why not do it systematically and regularly, by paying cash.

**The Pastor's Assistant.** The National Religious Press, Grand Rapids, Michigan, advertises its parish paper as the pastor's assistant. Whether or not it will be a good assistant we cannot say; but oftentimes the publishing of some kind of a paper such as this company puts out for the local church proves a great blessing to the church and the community. The plan by which this organization works is as follows: They publish a general religious paper, with well selected material. The preacher buys one, two or as many pages for his own material as he chooses to do, which is to be paid for by selling advertising space to local organizations, such as banks, stores, etc. The live wire preacher in the smaller community is usually able to sell not only enough space to pay for the pages which he fills with his own items, but also to make a small profit. The expense of the paper depends upon the number of pages filled with local news, the number of pages taken for advertisements, and the number copies of the paper taken. It is a good plan and many of our preachers are succeeding by using it. It might do well for each pastor to write for samples and information. The address above will reach the organization.

#### Books

**Homiletics and Pastoral Theology**, by A. M. Hills. The best book buy of the present, and the best of the last twenty years for our preachers is this notable volume, recently from the press, by our own Dr. A. M. Hills. Some books are to be scanned, and given away; others to be read, and shelved; still others are to be thoroughly digested, through readings, and placed on the desk as a handy companion throughout one's ministry. This book is of the last class. On this subject for the minister, as a source of inspiration for the old or the young, the warrior, or the novice, there is no better book written. I have read the works on these subjects, some inspirational, others technical, since I was a student in the grammar school; and have read the technical preacher's magazines, such as *The Homiletic Review*, the *Expositor*, since I was called to preach eighteen years ago. But I have found no book comparable to this one. I have read around a thousand books in the past ten years, on preaching, and kindred subjects, and hundreds of articles in the various magazines, history, fiction, literature, science and psychology, have attended twelve universities, colleges and seminaries, and from the same have been awarded



eight degrees in residence, have written about six hundred articles for some thirty religious magazines, and seven books—but I have never read a single book, attended an institution, nor sat at the feet of a renowned professor, that did my soul as much good as this book by Dr. Hills. It is a masterpiece, the result of a broad training in his youth time, sixty years in the ministry, some thirty of which were spent in training around 1,000 ministers, missionaries and Christian workers. Eternity alone can measure the benefit of this book to the preachers of this and the coming generation. Dr. Chapman, the editor of this magazine, is to be congratulated in conceiving of the plan of having Dr. Hills write the book; the Nazarene Publishing House is to be commended in its wisdom of giving this to the public; and Dr. Hills is to be praised for his matchless work. Every preacher of the denomination should buy it at once, and live with it at his finger tips. This is the work of a master of the art of teaching, writing and preaching, not a novice. But few books have I reread; but, as I wrote Dr. Hills, here is one which I shall reread time and again.

*The Biblical Illustrator*, by Joseph Exell. Several times through the pages of this magazine I have tried to call attention to this matchless work. In the first series I wrote for *The Preacher's Magazine*, on "The Minister and Bible Study," I referred to it. Now I am happy to note that the managers of the Publishing House have made it possible for every preacher to own the work. As the source of sermon outlines this surpasses everything else for the preacher. It is filled with sermon outlines by the great preachers of the ages. From Genesis to Revelation the comments are made up entirely of sermon outlines, and complete sermons. For the meager sum of \$5.00 a month now this work—rather this entire library, for such it is—can be owned by all of us alike. If you want fire, and sermons and suggestions, and thoughts which will burn into your soul until sermons are born therefrom, send your check to the Publishing House and here you will find them. If I had but one set of books in my library on the Bible, I would rather own this one, than all the other twenty-four complete commentaries which line my shelves.

*Church Finance*, by William Leach. In this book the preacher will find some very well

worked out plans for raising money in the church. The work is intended for pastors of the older denominations, but nevertheless many of the suggestions are applicable for our ministers.

#### Comments and Scattering Remarks

*Leaving one effect.* Some time ago I read a book entitled *Narrative Technique*, by Uzzell, formerly fiction editor of *Collier's Magazine*. It was purely a book for writers, aiming to tell us how to do it. But before I had finished I found that many of the suggestions were applicable to the minister. For instance, the author states that a successful short story must aim to make one single impression, to arouse but one set of emotions, and to produce or leave on the reader but one effect. If the author was driving at creating in the reader sympathy for the leading character, then every item in the story which did not contribute to this effect must be eliminated. The more I thought of this, the more I concluded that a good sermon was like a successful story at this point—it must have in view but one effect, one aim, one goal, and this goal must be clearly kept in mind by the preacher in his preparation as well as in his delivery of it. Our sermons are helter-skelter, like hit-and-miss, or hit-and-run drivers. The effect to be produced by every sermon should be definitely studied, outlined and held in view, and every illustration, or point in the outline, should be admitted only when it will further this effect. Our editor says that the art of preaching is not so much what one says, as it is what one leaves unsaid; or building good sermons consists more in leaving out material than it does in including it. Everything should be deleted from the outline which will not further this one effect.

*Checked with Shade and Sunshine.* This matter of trying to be a preacher-author is certainly as the poet said, "checked with shade and sunshine," and when the shade gets so unbearable a little sunshine trickles through. Experience is a good teacher. Last spring after taking time off from other busy matters to prepare five book manuscripts for and to submit them to the press, two were returned immediately requesting that they be entirely rewritten (and it takes time to rewrite), one came back in a month, and was resubmitted to another leading publisher, where it is being favorably considered, another has been turned down by five

different publishers, and is now out again. When the shade had become a little heavy with the oppression, along came an official looking envelope from a publisher, wherein I had been notified that one of the five had been accepted for spring publication; and in a day or so another such official envelope from another publisher arrived saying that another one had been accepted, was now on the press, and would be out soon. Well, it made the sky look a little bluer, the sunshine a little clearer, and everything seemed to be right side up. Two out of five is not a bad hit, that is for the first time. But one of these consisted of several hundred pages, which had been rewritten six times, and had required seven years' spare time to do it!

Someone has said that it takes a million words written, before one has served his apprenticeship as a writer—and that the million words of manuscript should be burned, before he attempt to publish any. I checked up the other day, and discovered to my amazement that I had reached my million words all right. But the tragedy of it was that practically all the million have been printed, instead of burned! The public is indeed long-suffering with us writers. (And I think I hear a loud amen!)

*Digging in the lore of psychology.* One of the most practical fields for the preacher's reading at present is that of psychology. Psychology is but a study of human nature in all its phases, the mind and its thinking processes, the emotions and their control, the behavior in all its aspects. The more the minister knows about human nature, the better he will be able to apply his knowledge of the Bible to his people, and the more accurately will his sermons fit the congregations. Dr. Williams used to say—during his teaching days—that just before he died, he wanted to write a book on psychology. Every minister should understand how best to learn, how to develop will power, how to use suggestion, how to arouse and control the emotions, how to apply the principles of psychoanalysis to abnormal youths, and how to be a good psychotherapist, or how to use the mind in mental healings. There are several interesting books which one can read. *Psychology for Teachers*, by Benson, et al., *Psychology for Writers*, by Nixon, *Applied Psychology*, by Ewer, and *Human Psychology*, by Warren, are valuable for the preacher. Recently I just completed a book manuscript on *The Psychology of Adolescence*, applying the principles of psychology to the study of youth, and I found many valuable suggestions for use in my church work. My next attempt in this field is a book on *Psychology for Ministers* (none has yet been written on this subject) wherein I hope to apply the principles of psychology to the problems and practices of the ministry. I feel that the more one knows about human nature, and about God, the better he will be able to bring the two together. The first knowledge is that of psychology, while the second is that of theology in all its branches, and our ministerial practice is that of bringing man and God together.

*And especially the parchments!* Was this not the request of the aged Paul? Along with other items he requested that his books be sent to him. What a large place in the life of the minister his books must play. In his library there must be books on Bible study, the literature of the Bible, the history and poetry and geography of the Bible, books on philosophy and science and history, books on every phase of life. The great preachers have all been extensive readers. Wesley with his writing 200 books and pamphlets, was a man of books. The eloquent Talmage fed the springs of his eloquence at the fountain of books of sermons and literature and history. Dr. Hills, whose books for thirty years have been unsurpassed among us, has lived amid his books, and I shall never forget the many times I have read the varied titles in his library. Dr. Bresee during the last year of his life, when pressed by the weight of the church, found time to read five large volumes on history. And so it goes. The preacher that knows his books, lives with his Bible and saturates his soul with the master wisdom of the ages, the most soul stirring sermons, the most eloquent appeals of the past, will be the man of today who will touch responsive chords in the human heart. Then with Paul let us add, "especially the books."

PITTSBURGH, PA.

An investigation made by the Institute of Social and Religious Research revealed that since the peak of 1920, there has been a steady decline in donations to missions, in the eleven major Protestant denominations.

Since the close of the World War the churches of America have given \$20,000,000 to charity.