

WROUGHT INTO GOLD

"I saw a smile,—to a poor man 'twas given,
And he was old.
The sun-broke forth: I saw that smile in heaven
Wrought into gold.
Gold of such luster was never vouchsafed to us;
It made the very light of day more luminous.

"I saw a toiling woman, sinking down,
Footsore and cold.
A soft hand covered her—the humble gown,
Wrought into gold,
Grew straightway imperishable, and will be
shown
To smiling angels gathered round the judgment
throne.

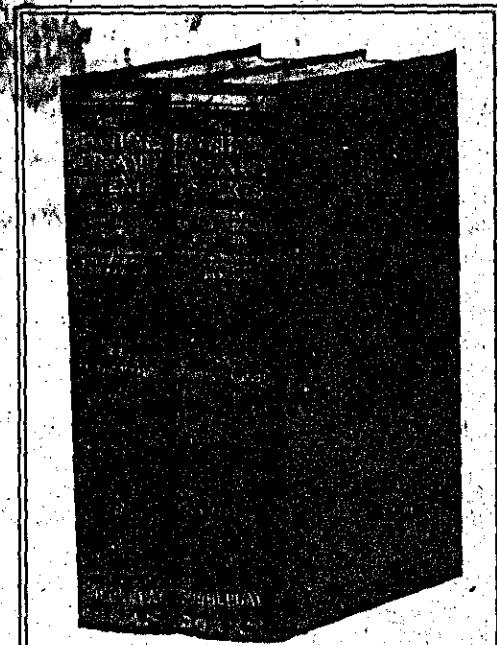
"Wrought into gold! We that are so
hours
So carelessly,
Might make the dusty way a path of flowers
If we would try,
Then every gentle deed we've done, or kind
word given,
Wrought into gold would make us wondrous
rich in heaven."

LITTLE WINDOWS TO PEEP THROUGH

Blunders should be studied to avoid more.
The mob shouted "Crucify Him," "Crucify Him,"
but note it was a mob.
There is little use arguing with an angry man.
"What a man does with his money determines
what his money will do for him."
Genius, is only another word for diligent effort.
A little Christly act may immortalize the individual.
Don't hug your money too tight, it might sting
your soul.
"It is more blessed to give, than to receive."
Truth is like pure gold—it is truth, wherever you
find it.
Old-fashioned honesty is high-priced.
A pretty face may hide a very ugly disposition.
You can never judge of the character of a man by
the coat he wears.
Train up a child—yes, train him "up," not down.
Sentimentalism should never overstep the bounds
of propriety.
"Skinflint" religion is like counterfeit money—
worthless.
The preacher who has a "grouch" has forgotten
to say his prayers.
Worldly success may be very unsuccessful.

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

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

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denominations who preach the full gospel

J. B. Chapman, *Editor*

SECURING CHURCH ATTENDANCE

By THE EDITOR

PREACHERS everywhere complain that the matter of church attendance is one of their major problems. Of course many explanations are offered, such as the attraction of the moving pictures, the week-end vacation popularized by the automobile, etc. But no explanation can rob the fact of its seriousness. If church attendance falls off the preacher is doubly tempted to discouragement, financial support for the church program becomes more and more difficult, and far-seeing people know and acknowledge that the day will come when that church will have to close its doors.

Modernists claim that the falling off in church attendance is attributable to the fact that preachers in general are expounding age-old creeds instead of attacking present day problems and that the church is busy with a program unadapted to the present age. But the fact is that modernistic churches are the most poorly attended, as a whole, of any in the land, and up-to-date programs bore the people the second season and cease to hold the following gained during the first blush of victory.

Perhaps nothing is nearer the truth than the claim that as a whole Protestant churches are very far behind on the worship side of the life of the church and that they fail to make it clear to laymen and youth just why they should be regular attendants upon the services of the church any way. Of course we major on the sermon, but there are not very many eloquent preachers. In fact there are a great many very uninteresting preachers. Then if the sermon is the main thing, and it is as a rule poor and uninteresting, it is all but impossible to keep people coming regularly.

Extra good singing, special plans of advertising, spectacular methods and cheap vaudeville plans never do more than bring a passing interest. Is there not some way that the service of the church can make worship more prominent and some way get us all to thinking more of the importance of the silent worshiper? Sometimes it seems to me that the preacher manipulates so much by having the people to stand for this and that and to perform one way or another until many get the idea that this performance is the main thing, and finding that for them there is not much in it, they hold no scruples against being absent from the services as often as they will.

Of course there is no help in merely making provision for more choir performance. After all these years, there are many thoughtful people who wonder whether the choir is a help or a hindrance to church attendance. There is no help from long-winded extemporaneousness either here or there. The services must be directed and

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

EDITORIAL NOTES

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

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

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

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

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

DOCTRINAL

THE SABBATH IN SCRIPTURE AND HISTORY

By HORACE G. COWAN

XVII. The Puritan Sabbath

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

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

When was the Lord's day first called the Sabbath? There is no Biblical authority for it, unless it be the translation of certain texts by which "Sabbath" should be given as the correct rendering of *sabbatoon*, now invariably given as "the first day of the week" (Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20: 1, 19; Acts 20:7; 1 Cor. 16:2). In these passages the word "day" is supplied in italics, showing that it is not in the Greek. Moreover, *sabbatoon* is not the Greek word for week; in the Septuagint, or Greek Old Testament, the Hebrew word *Shabua*, translated week in the English versions, is invariably rendered by its Greek equivalent, *hebdomas*, that

is, seven, or week. Therefore, the proper rendering of the Greek phrase translated in the English New Testament, "the first day of the week," would appear to be, "the first of the Sabbaths." This is the view of Gamble, Briggs, Turney and other well-known Greek scholars, among whom may be justly classed Dr. A. M. Hills, of Pasadena College, and Dr. Olive M. Winchester, of Northwest Nazarene College, to whom the question was submitted. When, therefore, "the sabbaths were past," "early in the morning the first of the sabbaths," came Mary Magdalene and the other women to the sepulcher, and found it empty, for the Lord had risen from the dead, the Jewish Sabbath had ended, the Christian Sabbath had begun.

In support of this translation, however, and the application of Sabbath to the first day of the week, no early Christian father can be quoted; it does not appear that any of the fathers ever used the term in connection with the Lord's day, or that the seventh-day Sabbath of the Jews was ever confused with the first-day Sunday or Lord's day, in the patristic writings. The great scholar Origen is sometimes quoted as having used the term, "Christian Sabbath," but Hessey shows that he had no reference to the Lord's day, but concerning the Jewish Sabbath, said, "As for the Sabbath, it has passed away as a matter of obligation (as everything else purely Jewish has passed away), though its exemplary and typical lessons are evident still," concerning which Dr. Hessey says, "It is perfectly evident that Origen is here drawing a transcendental picture of the life of a Christian, which he sets forth under the allegory of the keeping of the Jewish Sabbath. He who lives in the manner which is described realizes the *Sabbatismus* mentioned in the Hebrews (Heb. 4:9), and, by thus embracing the exemplary meaning of the Jewish Sabbath, Christianizes it, or draws a Christian moral from it. So *Sabbati Christiani* does not mean "Christian Sabbath," or Lord's day, a phrase not in use until the twelfth century, but the Jewish Sabbath with a Christian moral or meaning deduced from it."

From the sixth to the fifteenth century changes

appeared and increased by which the identification of the Sabbath with the Lord's day became complete. "We find civil rulers and councils and ecclesiastical writers, by degrees altering their tone. Holy days are multiplied more and more. Then, as the Church has established so many that it is impossible to observe them all, and thus her authority, from being exercised so often and in a manner so difficult to be complied with, begins to be thought lightly of, holy days must be distinguished, and some sanction which shall vividly reach the conscience must be found for days of special obligation. The Old Testament has been already referred to for the analogy of many of her festivals. The step from analogy to identification is not a startling or a violent one. Thus a gradual identification of the Lord's day with the Sabbath sets in. This naturally leads to the fourth commandment. The fourth commandment once thought of, vexatious restrictions follow, thwarting men in their necessary employments or enjoyments by an application of its terms either strictly literal or most ingeniously refined. Councils condescend to notice whether oxen may or may not be yoked on the Lord's day, and the second council of Macon, A. D. 585, enjoins, 'that no one should allow himself on the Lord's day, under plea of necessity, to put a yoke on the necks of his cattle; but all be occupied with mind and body in the hymns and praise of God' (*Sunday Its Origin, History, and Present Obligations*, by REV. JAMES AUGUSTUS HESSEY, D. C. L.).

Thus the councils of the Church and the civil rulers of France, England and the Byzantine, or Eastern Roman empire prohibited all labor on the Lord's day, and enforced their decrees and edicts by severe penalties, until at the close of the twelfth century Alcuin could say that "the observation of the former Sabbath had been transferred very fitly to the Lord's day, by the custom and consent of Christian people."—HESSEY. In this century the expression, "Christian Sabbath," as applied to the Lord's day, seems to have first been used by Petrus Alphonsus, in his works, as quoted by Dr. Peter Heylin, in the seventeenth century, "The Lord's day, namely, the day on which our salvation arose, is the Christians' Sabbath."

In those days the church of Rome was growing in power, wealth and superstition, and multiplied the observance of saints' days, making them equal or greater in sacredness to the Lord's day, and enforcing its decrees by anathemas and ex-

communications. There were, however, those in the church who made earnest protest against the corruptions which prevailed, both among the ecclesiastics and the laity, and sought to create a purer life through the teaching of purer doctrine. "It was in the ninth century that Charlemagne called five councils for remedying the prevailing disregard of the Lord's day, with other evils of the church, and said, in his edict, 'We do ordain, as it is required in the law of God, that no man do any servile work on the Lord's day,' but that 'all come to the church to magnify the Lord their God for those good things which on this day He bestowed upon them'" (*The Sabbath Viewed in the Light of Reason, Revelation, and History*, by REV. JAMES GILFILLAN).

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

Wyclif and the Lollards, or those preachers sent out by him to preach a religion that saves from sin, and to circulate the Scriptures in the language of the people, though their work met with fierce opposition from the Roman hierarchy, and apparently sank into oblivion in the moral and spiritual darkness which covered the land under Rome's rule, were yet the forerunners and inspirers of the Puritans of later days. Wyclif's translation of the Bible was followed by those of Tyndale, Coverdale, Rogers, Cramer and the king James version of 1611, and the break with Rome of king Henry VIII over those matters of state policy in which he denied the jurisdiction of the pope, was made secure and permanent by the fact that the English people had the Word of God in their own tongue, and that a host of

preachers was raised up which preached that there is "one mediator between God and men, the man Christ Jesus," and that the idolatry of doing homage to images, the mass and the virgin Mary should be abolished. The Puritans were at first that party in the Church of England which desired and contended for a thorough reformation in life, morals, doctrine and usages, whereby the corruptions of the Roman supremacy should be done away with, along with papal jurisdiction, and which later came in conflict with the royal authority when Elizabeth, James I and Charles I claimed the right to govern the church in accordance with what they believed to be their divine right as sovereigns. This led to the punishment of nonconforming preachers by exclusion from their pulpits, imprisonment, and even death, and separation from the state church and the formation of Separatist churches which carried out the Puritan ideals; and, further, to the crystallization of Puritan sentiment into a political party whose efforts to secure the supremacy of parliament over the king precipitated a civil war that divided England into two hostile camps, the final outcome of which was the dethronement and execution of king Charles I, the establishment of the commonwealth under Cromwell, and the restoration of royalty and the established church under king Charles II.

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

ket days were also indulged on Sunday, to the scandal of the church-attending and Bible-reading Puritans.

In 1595 Dr. Nicolas Bownd, a Church of England clergyman, issued a work on the Sabbath which had a most profound influence over the people of England, especially the Puritan portion thereof, which was enlarged and reissued in 1606, entitled, in part, *The True Doctrine of the Sabbath, held and practiced of the Church of God, both before and under the Law, and in the time of the Gospel*. This author held that "the Sabbath existed from the beginning, was reenacted and regulated by Moses, and has never since been abolished or superseded. The day, indeed, has been changed, but as 'the seventh day' and 'one day in seven' obviously mean the same thing, we may fairly transfer to the first day whatever Scripture says of the seventh day. Thus our Sabbath, for so we prefer to designate it, must be observed as strictly as was that of the Jews, in the wilderness under Moses, or in Jerusalem under Nehemiah."—HESSEY. Dr. Thomas Fuller, who published at London, in 1655, *The Church History of Britain, from the Birth of Jesus Christ until the year 1648*, said of this book of Dr. Bownd. "It is almost incredible how taking this doctrine was, partly because of its own purity, and partly for the eminent piety of such persons as maintained it; so that the Lord's day, especially in corporations (cities), began to be precisely kept, people becoming a law to themselves, forbearing such sports as yet by statute permitted; yea, many rejoicing at their own restraint therein. On this day the stoutest fencer laid down the buckler; the most skilful archer unbent his bow, counting all shooting beside the mark; May-games and morris-dances grew out of request; and good reason that bells should be silenced from jingling, about men's legs, if their very ringing in steeples were judged unlawful. Some of them were ashamed of their former pleasures, like children, which, grown bigger, blush themselves out of their rattles and whistles. Others forbore them for fear of their superiors; and many left them off out of a politic compliance, lest otherwise they should be accounted licentious" (*The Literature of the Sabbath Question*, by ROBERT COX, F. S. A.).

The Puritan Sabbath did not, however, gain the day without a struggle; opposition to Bownd's book speedily developed. The Archbishop of Canterbury and the Lord Chief Justice of England took steps to call in and suppress the first

edition of the book, but without success, and when the second edition appeared, in 1606, it seems to have been circulated without restriction. In 1618, however, a formidable opponent to *Bownd and the Puritans* appeared in print in the person of king James I, of England, who issued in that year what is generally called the "Book of Sports," but which was entitled, *The King's Majesty's Declaration to his Subjects (in Lancashire) concerning lawful sports to be used*—(Cox), which was called out by complaints which had reached the king from some of his subjects, that restraint had been placed upon them from enjoying the pastimes to which they had long been accustomed on Sunday. "This is popularly called the Book of Sports, and is often represented as enjoining indulgence in certain amusements on Sundays. But in fact it is only a proclamation that people who wished to enjoy their long-accustomed Sunday pastimes, and some of whom had complained of the arbitrary interference of Puritan magistrates and ministers, should not, after the end of divine service, be disturbed, letted, or discouraged from any lawful recreations."—Cox.

A similar declaration was issued by Charles I, in 1633, and the clergy having been directed by Archbishop Laud, who was particularly odious to the Puritans, to read the same in their churches, many refused to do so, and were punished by being deprived of their churches, or in other ways treated as offenders against the law. Thus the controversy over the Sabbath increased in intensity, and became involved in a bitter political struggle. Dr. Peter Heylin, Chaplain to Charles I, entered the lists in 1636, by publishing a book, entitled, *The History of the Sabbath*, which was dedicated to the king, and was intended to be an answer to the various Puritan writers that had hitherto appeared. Dr. Heylin's book was an able review of Sabbath history from the point of view of those who argue that there was no Sabbath known before Moses; that the Jewish Sabbath was abrogated along with other ceremonies, and that there is nothing in the Scriptures touching the keeping of the Lord's day, business and recreation not being prohibited thereon. He thought that "dangerous consequences" might follow the teaching of the "new Sabbath speculations," which he considered required more than a Jewish rigor in keeping the Sabbath, and urged a loyal support of the king in his efforts to promote the welfare of his subjects.

The Puritans made no answer to Heylin's book as a whole, though portions of his argument were refuted by various writers; but the Puritan answer to Heylin was given in the onward march and success of their movement. The civil war between the king and the parliament resulted in the overthrow of the monarchy and the established Church, and the substitution therefor of the Commonwealth and Presbyterianism, which in turn succumbed some years later to the restoration of the older in both state and church, when Charles II came to the throne. But during the period of the revolution a work was accomplished which has left an indelible impression upon the English-speaking peoples of the world in spiritual things; Cromwell and the commonwealth have faded into historical subjects, and do not today influence the government of Great Britain; the Presbyterian system of church government is now accepted by but a minority of the Nonconformist denominations of England; but the Westminster Assembly of Divines still speaks to and through millions in every English-speaking country by the Westminster Catechism and Confession of Faith, and its doctrine of the Sabbath is the guiding beacon of millions more who do not accept its full testimony of Calvinistic faith.

This assembly was held at Westminster, England, from 1643 to 1647, and submitted to parliament in the latter year the "Catechism and Confession of Faith" which have since been the accepted standards of the Presbyterian churches everywhere. Its deliverance on the Sabbath is as follows: "Q. 58. What is required in the fourth commandment? A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his Word; expressly one whole day in seven, to be a holy Sabbath to himself. Q. 59. Which day of the seven hath God appointed to be the weekly Sabbath? A. From the beginning of the Word to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath. Q. 60. How is the Sabbath to be sanctified? A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy."—*Shorter Catechism*.

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But few people in Great Britain, Ireland, the United States, Canada, Australia, New Zealand, South Africa, or any other colony or dependency of Great Britain, who have been brought up in Protestant churches, or in any mission field of said churches, who have come under the influence of Protestant teaching, will fail to recognize the generally accepted doctrine of the Sabbath in the foregoing catechetical answers. Many fail to accept the full import of this teaching, to the extent of carrying it out in conduct on the Sabbath day, but in the subconscious mind of most church members, and many others, there is an acceptance of the teaching above stated as of a doctrine that is of divine origin. Men do not go farther than this, and examine the deliverances of the Westminster Catechism by the Bible; in fact, multitudes do not know that there is or ever has been a "Westminster Catechism," but through nearly three centuries of teaching by those who have known and accepted it, the English-speaking parts of the earth's population today are so imbued with the Puritan doctrine of the Sabbath that anything short of it would seem to them to be unscriptural, or the ravings of an extreme worldly mind.

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

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

BERKELEY, CALIF.

DEVOTIONAL

GREAT PREACHERS I HAVE KNOWN

By A. M. HILLS

15. John Henry Jowett, M. A., D. D.

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

would probably have opened their eyes with astonishment and wondered what manner of person this child was to be!

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

At all events John Henry Jowett went through his life chanting the praises of his mother. To the end of her life she was the object of his solicitous care. He never wearied of acknowledging the immensity of his indebtedness to her. "At my mother's knee," he said once, "I gained

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my sweetest inspirations! It was she who taught me to see spiritual things." "From my earliest day," he said at his ordination, "everything around me was made to point heavenward. Every material structure seemed to be completed by a spire pointing heavenward and indicating the spiritual aspiration to which it ought to be allied."

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

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

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

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

The lad in his early teens spent his evenings in the library of Mechanics' Institute, reading poetry, history, English literature and politics. Later in life he sometimes commented in tones of dismay on the sloppy literature read by boys

of that age now. One night he was poring over some ennobling and instructing book, when an elderly gentleman whom he had never seen before and never saw again, paused and looked over Jowett's shoulder to see what the boy was reading so earnestly. *Then touching him on the back gently he said, "My boy, you must make your way to the university." He passed out of the room and out of Jowett's life; but the words rang in the boy's ears and thrilled his soul. He had from that hour a new hope and vision.* When he got home, Jowett told his mother of the little episode. "Oh," she said, "but I do not think we could ever afford to send you to the university."

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

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

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

In those years a political career attracted young Jowett, and law as a profession, with Parliament as a distant goal, captured his imagination. In this ambition his father was ready to encourage him. Whenever a renowned politician came within fifty miles of Halifax his father always arranged for Jowett to go and hear him. Thus he journeyed to hear Gladstone, Disraeli and John

Bright. Thus his first visit to London was to hear a debate in the House of Commons. It was a wonderful night!

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

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

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

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

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

Another professor who made a profound and lasting impression on the mind of Jowett was Dr. Archibald Duff. He was an enthusiastic Hebrew and Old Testament scholar. There was a tradi-

tion among his students that he chanted the Psalms in the original Hebrew in his sleep! A strong affection grew up between this able instructor and his brilliant pupil. It greatly aided Jowett to acquire that remarkable Old Testament style for which he afterward became so famous. Dr. Duff's loving description of Jowett was, "My beloved pupil!" And a year before his death, Jowett referred to Dr. Duff as "My beloved professor!"

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

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

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

"Few preachers," said Jowett, "brought home to their audiences the sense of sin so deeply as Dr. Whyte. One could not listen to him without feeling the pressing need of a gospel."

Jowett intended to specialize on philosophy at the university. But Professor David Masson's lectures on literature were a continuous feast to his receptive mind, and fed the flame of his literary ambition, which afterward developed those sermons which are so deservedly famous for their literary style.

There was still another gracious influence that played upon Jowett's spirit and set an indelible

imprint upon his soul. It was the personal influence of the famous Henry Drummond. In 1884 that remarkably brilliant young man began a series of lectures to students in Edinburgh "that were at once the passion of his life and the crowning glory of his all too short career." He must have been a remarkable and precocious character. When he was but twenty-two years old Moody had selected him to follow up the Moody and Sankey evangelistic campaigns in Great Britain. At thirty he had written, "Natural Law in the Spiritual World," which has been a sensation on two continents, and has given him international fame. He was pressed to enter Parliament and, was offered posts of honor and distinction. But Drummond's paramount interest was the spiritual welfare of students. There was his calling—and he knew it. "He sought to win the reason of men for religion. Tall, handsome, athletic, well dressed, an all-round sportsman, a lover of the open air, there was about Drummond, 'a distinction and a radiance,' that won for him the name of the 'Prince.' To the wizardry of Drummond students made quick response. There was a dulcet note in his evangelism and a strange magnetism in his personality; and the two combined were well-nigh irresistible."

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

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

Young Jowett afterward studied some five or six months in Mansfield College, Oxford. But it made comparatively little impression on him. Edinburgh University had won his heart and was his cherished *alma mater*.

In November, 1887, he filled the pulpit of the

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

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

The young minister's congregations steadily grew from the beginning of his public career to the very end of his life. When he was ordained, he made the striking remark, "May I confess that my greatest difficulty in college has been to combine the study of theology with the maintenance of a spiritual

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life." He declined to attempt to express his creed in a few words, and would put no bounds to his future faith. "God is love," he said. "When we have measured a mother's love, when we have laid our fingers on its outermost limits, then we may begin to build a creed in which to inclose the whole love of God. And so I regard God's truth as progressive revelation, as an ever expanding and ever brightening light."

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

Another religious paper spoke of "his unaffected, manly bearing, a clear, outspoken, unconventional style, and a powerful, resonant voice that adds greatly to the effect of his utterances, and we predict for him a useful and honored place in the Congregational ministry." From the very outset success attended his ministry. His preaching attracted the young, and his influence over young men was almost phenomenal. He championed the cause of Temperance. He took interest in the life of the city and the nation. John Morley represented Newcastle in Parliament. Jowett said, "No member of Parliament ever had a more devoted, loyal and enthusiastic constituent than I was to Mr. Morley."

Here Jowett was blessedly married to a Miss Lizzie A. Winpenny, who proved to be an

ideal minister's wife. "The married life of Dr. and Mrs. Jowett was from their wedding day an idyl." He and his devoted wife commanded the esteem of all classes, old and young, and they used their influence to win others and build up the church and spread the kingdom. Mission branches, Sunday schools and new channels of activity were opened which grew in numerical strength under their inspiring leadership. He worked for the children. He never despised the old-fashioned word "conversion." Avowedly he preached for conversions, and his boundless faith in the transforming power of Christ and His grace winged his words.

"In all our preaching," he declared, "we must preach for verdicts. We must present our case, we must seek a verdict, and we must ask for an immediate execution of the verdict. We are not in the pulpit to please the fancy. We are not there even to inform the mind, or to disturb the emotions, or to sway the judgment.

Our ultimate object is to *move the will*, to set it in another course, to increase its pace, and to make it swing in the ways of God's commandments." Jowett evidently did not look upon his pastorate and his ministry merely as a place to draw his salary and draw his breath!

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

(To be continued)

EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER

The Lord's Prayer—First Series of Petitions (Matt. 6:9-10)

One of the outstanding features in the teaching of Jesus is its constructive character. With every exposition of the errors of the time, there

was given a positive command; with every "Ye have heard that it was said," there follows, "But I say unto you." To tear away forms and customs is not so difficult a task, neither is the height of intellectual power reached when errors are exposed, though these often demand mental acumen for their detection. If on the other hand, after old forms and customs have

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

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

Passing from the general survey of the prayer to the consideration of its several parts, we turn to the address, "Our Father who art in heaven!" Very distinctly there stands out an awakening of the consciousness to the reality of the divine Fatherhood. In the Old Testament there had been special instances wherein God was regarded as Father; He was the Father of the nation as a whole (Ex. 4:22; Hos. 11:10), and of the king as representative of the nation (Psa. 89:27); moreover the Messiah was spoken of as the son of Jehovah (Psa. 2:7); but beyond this there was no recognition of God as Father. The individual might claim a filial relationship only in that he was a member of the nation, not because it was inherent in any union between himself and God. Accordingly one of the distinct contributions of the New Testament was the divine Fatherhood of God, the possibility of each and every individual's entering into personal relationships with the Eternal. "Father! It is the greatest word on mortal tongue, and the truth of the universal Fatherhood of God is the greatest which ever dawned on the intelligence of man," says Aked. Not only do we have the truth that God is "Our Father" given us in this address but further we are told that He is "Our Father who art in heaven." "Herein is implied," says Olshausen, "an elevation above what is earthly and transitory to what is eternal and enduring." This we feel is the true thought rather than any necessary reference to the transcendence of God in opposition to His immanence.

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

"Thy name be hallowed;
The kingdom come to us;

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Thy will be done" (translation by Olshausen). The very nature of these petitions should impress themselves upon us. They represent the broad interests of the kingdom. So often in our praying we bring first our requests for personal or local needs, then we follow with supplication for the larger and more removed interests of the work of God. Sometimes, too, these are omitted altogether and we are entirely absorbed in our own desires. Speaking of these first requests in the Lord's prayer, Hastings says, "To begin with, a man is bidden to postpone the outpouring of his private needs till he has related himself aright to the needs of the world: the first three petitions of the Lord's Prayer are 'missionary' intercessions, which, when a man begins to use, at once narrowness and possible selfishness of outlook are checked, and the sympathies spread out to take in the wants that lie deepest in the life of universal man."

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

In natural sequence the second petition follows upon the first. "Thy kingdom come." How often had this prayer been prayed, by the Jewish rabbi, by the humble peasant, by the shepherd on the hills, by the elders in the synagogues, all looking for the Messiah who would come and reign over their adversaries and establish the Jewish supremacy in the earth. But much depends upon how the kingdom is conceived. "The kingdom is, as the King," says Bruce. "It is the kingdom of the universal, be-

nignant Father who knows the wants of His children and cares for their interest, lower and higher, that Jesus desires to come. It will come with the spread of the worship of the one true divine Name; the paternal God ruling in grace over believing, grateful men." Thus the Church still prays:

"Father, let Thy kingdom come,—
Let it come with living power;
Speak at length the final word,
Usher in the triumph hour.

"As it came in days of old,
In the deepest hearts of men,
When Thy martyrs died for Thee,
Let it come, O God, again.

"Tyrant thrones and idol shrines,
Let them from their place be hurled;
Enter on Thy better reign,
Wear the crown of this poor world."

—HOPPS, quoted from HASTINGS.

Climaxing the other two petitions of this first half of the prayer, stands the last, "Thy will be done, as in heaven so in earth." For what end do we pray when we ask that God's name be hallowed? For what end do we pray when we say, "Thy kingdom come"? Is it not that the will of God may be done? "It is not enough," says Hastings, "that the kingdom be established, that its boundaries be enlarged, and its glory delighted in; there is an end for which all this is brought about, and that end is that the will of the Ruler may be done. We desire that God may assert His dominion over us and all men, and may give us to know that He is living and near by the force of His will upon us. From the 'name' we pass to the work as displayed in His kingdom, and from the work to the will. From the outskirts of His personality we pass to its heart." Not only is this petition the climax of the foregoing petitions, but it is the foundation and heart of all prayer. Every request that we bring to our Father in heaven should ever have as its protasis, "If it be thy will." In every pouring out of the heart in the burden of grief or disappointment, there should be the humble submission which brings the utterance, "Thy will be done." Moreover not only do we desire that will to be done in our lives, and in the lives of those around about us, but we wish that its reign shall extend over the hearts of men everywhere, that "the knowledge of the Lord may cover the earth as waters

cover the sea." Finally the measure wherein that will is to be carried out is "as in heaven so in earth." As the angels and archangels eagerly wait to do His bidding, as the heavenly host sings forth a psalm of praise that a Savior is born, as the angels come to minister to a tempted Savior, as they even now minister to those that be heirs of salvation, all at the command of the one Sovereign and Lord of us all, so here upon this earth is His will to be done. "When Hooker was lying on his deathbed," cites Milligan, "a friend visiting him found him in deep contemplation, and asking what his thoughts were, received the reply that he was 'meditating the nature and number of angels, and their blessed obedience and order, without which peace could not be in heaven; and oh; that it might be so on earth.'"

How manifold would be the blessings if there were wrought out in the hearts of all men the transforming power of these three simple petitions! Simple they are yet profound in their workings. How manifold would be the blessings if in our own hearts their fulness of power were felt. Have we always held God's name in reverence? Have we never charged God foolishly? Have we never fretted against the ruling of His providence in our lives? Has he been the one and only sovereign of our souls? Have we said at all times, "Thy will be done"? Faber sang joyously of "The Will of God," and its beatific effect upon the human heart. The whole poem breathes the spirit of devotion and submission and is worthy of thoughtful reading. We quote the concluding verses:

"Man's weakness waiting upon God
Its end can never miss,
For men on earth no work can do
More angel-like than this.

"Ride on, ride on triumphantly,
Thou glorious will! ride on:
Faith's pilgrim sons behind thee take
The road that thou hast gone.

"He always wins who sides with God,
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost.

"Ill that He blesses is our good,
And unblest good is ill;
And all is right that seems most wrong,
If it be His sweet will!"

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When we come to the consideration of homiletical material from this passage, every line brings a fruitful text. Moreover we might take the introductory phrase, "After this manner, pray ye," and deduct the theme, "The name of true prayer;" then for subdivisions, the following might be suggestive, True prayer lies not in form but in content; True prayer is comprehensive in its scope; True prayer seeks for divine direction in the personal needs of life. Following this, the opening sentence of the Lord's prayer, the address, may be a text, "Our Father who art in heaven." The theme may be merely a simplification of this address, and be encompassed in the words, "Our heavenly Father." Then a division into three parts may be made thus, The significance of the designation, "Father"; The comprehensiveness of the word, "Our." The implication of "Who art in heaven."

All three of the petitions may serve as texts. "Hallowed be thy name," may be divided as follows: What it means to hallow? How may God's name be hallowed? In whom is His name to be hallowed? "Thy kingdom come," in turn may be divided thus: What do we mean by the kingdom? When is it to come? What will be the transformations? Finally the last petition, "Thy will be done," might give these divisions: What it means to pray thus? Where is God's will to be done? How is God's will to be done? Thus it can readily be seen that a series of sermons may be preached from the Lord's Prayer, each separate portion forming a text. Accordingly the congregation would receive an enlarged vision of this oft-repeated prayer, their spiritual vision be expanded and their devotional life be enriched.

HINTS TO FISHERMEN

By C. E. CORNELL

Is Your Church Known?

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

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

Character Pots

"Well done, thou good and faithful servant" (Matt. 25:21).

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

Paul's Earthly Life Ends

In the last chapter of Paul's second letter to Timothy, his worthy son in the gospel, Paul gives him some beautiful, admonitory and timely advice. Here is a brief paragraph: "I charge thee in the sight of God and of Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. . . . Accomplish your ministry fully. For I am now ready to be offered, etc. Do your diligence to come to me shortly. Demas has forsaken me, Crescens and Titus I have sent on missions: Only Luke remains with me now. Bring Mark with you. Bring with you my cloak which I left with Carpus at Troas and the books, especially the parchments. Do your diligence to come to me before winter. The Lord be with thy spirit. Grace be with you" (part of 2 Tim. 4th chapter, paraphrased).

"That is our last glimpse of Paul," says J. Patterson Smyth in his excellent book *The Story of St. Paul's Life and Letters*: "Whether he ever got that old cloak and parchments, whether Timothy ever got to him in time or not we cannot tell. We hope for Paul's sake that it was so. They would have but a short time together anyway. For the end was now very close.

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

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

"The trial was soon over. There was no advocate, no defender, no man stood by him. It mattered little. If Christians were accused of destroying Rome and if Paul was accused of being the Christian leader, what defense would avail

in the state of public feeling at the time? The vote was for death. The prisoner was to be beheaded. Probably it was only his Roman citizenship that saved him from worse.

"We have no details. There is a persistent tradition that, like his Master, he 'suffered without the gate' at the Pyramid of Cestius on the Harbor Road.

"We can easily picture the scene. The hot, white road, the yelling mob, the small, quiet old man walking silently amid the guards with the light of another world in his eyes.

"One hopes that they were men of the old Prætorian Guard who knew him and would shield him from the insults of that howling mob. Then the halt—the headsman's block—a broad sword flashing in the sunlight—and an old white head lying dishonored on the ground. Not even the band of Christians, as in Stephen's day, 'to make much lamentation over him.'

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

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

"We doubt not that for one so true God will have other nobler work to do,"

in the great adventure of the Hereafter. One day we shall know of that new adventure too. But not now. The curtain has fallen on Paul's earthly life. Suffice it that he has won his heart's desire 'to depart and be with Christ which is far better.'"

—SELECTED.

The Old-Time Religion

The gospel is unchangeable! it will remain after the day of the Lord has come as a thief in the night, after the heavens have been rolled together as a scroll, after the elements have been dissolved with fervent heat. The gospel will be unchanged when we sing the praises of Him who hath redeemed us—sing His praises with unsullied voices in a sinless heaven! Men are as changeable as the waves of the sea; the gospel is as unchangeable as the Maker of the sea!

New 'ologies and 'isms spring up, in number as the sands of the seashore. Do not religious

pharmacists take a minimum of truth and a maximum of error, and then mix with the pestle of a keen mind in the mortar of a perverted education? Then they say: "Here is a more healthful dose than the old gospel. It is adapted to twentieth century needs," as if men's needs had changed since the days when Zaccheus climbed a tree to see Jesus, or the days when Saul the persecutor fell to the ground and Paul the apostle rose! No, men's needs have not changed since the jailer fell down at the feet of Paul and Silas in the old Philippian dungeon, and said, "What must I do to be saved?" How glibly the words, "twentieth century needs," fall from the lips of some of the silver-tongued folks who forget that Christ is "the way, the truth and the life."

"There is life for a look at the crucified One,
There is life at this moment for thee."

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

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

Emblems of the Holy Spirit

The Dove—Speaks of the beauty and gentleness of the Spirit's character (Matt. 3:16; 10:16).

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

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

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

The Oil—Is typical of the Spirit's grace, and the illuminating of His teaching (Luke 4:18; Acts 10:38; 2 Cor. 1:21; 1 Jno. 2:27).

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

The Rain—Designates the abundance and grace of the Spirit's supply (Deut. 32:2; Psal. 62:6, 84:6; Hos. 6:3; Jer. 5:24; Zech. 10:1).

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

The Wind—Proclaims the winnowing and searchingness of the Spirit's power (Isa. 4:07; Ezek. 37:9; Jno. 3:8; Acts 2:4).

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

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

The Water—Symbolizes the effectiveness and sufficiency of the Spirit's ministry (Psal. 55:9; Isa. 44:3; Jno. 3:5, 4:14, 7:37, 38).

The Clothing—Depicts the equipment and strength of the Spirit's endowment (Judg. 6:34, R. V.; Luke 24:49, R. V.).

The Earnest—Delineates the promise and sample of the Spirit's promise of glory (2 Cor. 1:22; 5:5; Eph. 1:4).—DR. MARSH.

The Brevity of Human Life

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

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

1. Literature and life's answer:

A weaver's shuttle, a postman's knock, a falling leaf, the dissolving cloud, a broken sleep, the

guest of a day, a passing ship, the flight of an arrow, the fading flower, a sentinel of the night, or a tale told by the fireside.

2. Brief as compared with the life beyond! The initial truth which flowers forth in every faithful heart is the fact that we are Christians and our trust is in a Christlike God. We are immortal, and therefore, our soul's existence is in no fatal manner related to time. Our faith is centered upon a risen Lord.

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

"Between two worlds life hovers like a star,
Twixt night and morn upon the horizon's verge:
How little do we know that which we are!

How less what we may be! The eternal surge
Of time and tide rolls on, and bears afar

Our bubbles; as the old burst, new emerge,
Lash'd from the foam of ages; while the graves
Of empires heave but like some passing waves."

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

Bible Regeneration

TEXT: 2 Cor. 5:17.

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

Regenerated souls do not commit sin. They may, and do at times, feel the secret stirrings of impatience, pride, fear, lust, envy, unbelief, etc., shut up in their hearts; but the very thought of yielding is so repulsive to their newborn nature that (by the help of the Spirit) they bring every thought into captivity to the will of God, and thus overcome the outward temptation. "Who-

soever abideth in him sinneth not." "He that committeth sin is of the devil," "Whosoever is born of God doth not commit sin" (1 John 3:6-9; 5:18).

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

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

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

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

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

They have peace and joy. Not the peace (relief) which comes from rejected light or a stifled conscience, but peace which "passeth all understanding," that "floweth as a river." "Joy unspeakable and full of glory." "Being justified by faith we have peace with God." "The kingdom of God is righteousness, peace and joy in the Holy Ghost."

They have the Spirit. They have the assurance that all the past is forgiven and under the blood. They always do "those things that please Him." "The Spirit himself beareth witness with

our spirit that we are the children of God." "Hereby we know that he abideth in us by the Spirit which he hath given us" (Rom. 8:9; 1 John 3:24).

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

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

The Power of an Endless Life

TEXT: "Who is made, not after the law of a carnal commandment, but after the power of an endless life" (Heb. 7:16).

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

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

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

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

A Time to Seek the Lord

TEXT: Isa. 55:6, 7.

1. That it is time to seek the Lord is clear from the plain teaching of the Scripture.

"Behold, now is the accepted time."

"Today if ye will hear."

"Seek ye the Lord while he may be found."

These passages show the need of earnest and prompt attention to the interests of the soul.

2. It is time to seek the Lord, because much evil has already been committed.

Reflections on the past will discover reasons for immediate repentance.

The psalmist "thought" on his ways, and then "turned his feet."

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

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

"What is your life?"

"Boast not thyself."

Make haste.

—G. CHARLESWORTH.

SERMON OUTLINE

TEXT: Luke 1:74, 75.

1. The "oath" of God.

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

Confirmed by the writer to the Hebrews: "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise."

2. An Exegesis of the Text.

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

Our enemies—world, flesh, devil.

Enemy—SIN.

Contrast sin to show the great deliverance (Matt. 1:21).

Illustration.

"Sin by way of contrast." A general definition of sin is,

a. A transgression of God's law.

b. Rebellion against the Father.

c. Distrusting God. A suspicion of His goodness.

d. A perversion or distortion of our nature. A wrong, a wrench, a twist.

e. Sin is toil. Wickedness brings weariness.

f. Sin is utter ruin; a breaking to pieces.

3. The Spirit of the Service is Perfect. "Without fear" (1 John 4:18; Rom. 8:15).

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

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

5. The Judgment is Infallible.

"Before him."

6. The Continuance is Perpetual.

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

Advertising the Church

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

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

The Value of Advertising

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

"Ministers who wisely use display ads in home papers find that advertising is an investment that yields results. By prudent advertising religion extends its fields and multiplies its usefulness to the community, its helpfulness to mankind. Printer's ink is a great auxiliary to the pulpit, a powerful medium for the gospel. Advertising has persuaded millions into smoking, motoring, golfing, stock market and motion picture habits. Wise in its generation will be the united church which, through advertising, fully persuades the people to devote more thought, time, talent, to the Christian religion."

Lost Colors

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

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

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

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

Sixteen Practical Health Rules for Preachers

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

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

Stirring Up the Fire

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

In the Solomon Islands we have what we call the "island blanket." Often one has been glad of it at night. You will find it by every bedside in every house. On the ground at each sleeper's side are four small logs, their ends together like an "X," smoldering as a slow fire at the center of the "X," just hot enough to keep the sleeper warm, yet set to burn for a good long time. Almost devoid of clothes as they are in the Islands, every sleeper has his "blanket" burning quietly at his side. After a time he wakes in the dark, cold and shivering, and instinctively sits up, pushes the burnt ends together, and blows the dying embers into a blaze. Then, warmed and content, he lies down for another sleep. On the mountains he may have to "stir into flame" his primitive "island blanket" half a dozen times before daylight comes.

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

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

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

HOMILETICAL

THINK ON THESE THINGS

By C. E. CORNELL

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

1. "As a man thinketh in his heart, so is he." Our thought life generally determines our outward activities. Or, in other words, what we think determines what we say and what we do.
2. It is incumbent upon us, and is reasonable and right that we train our minds to think on things praiseworthy.
3. We can so train our minds that they will not fly off on a tangent. "Wandering thoughts" are of no advantage to right thinking.
4. Weymouth translates: "Finally, brethren, whatever is true, whatever wins respect, whatever is just, whatever is pure, whatever is lovable, whatever is of good repute—if there be any virtue or anything deemed worthy of praise—cherish the thought of these things."
5. By thinking Christlike thoughts, they transform us into their own likeness. This will help us to drive out bad thoughts and welcome good thoughts. Nor can we do this without the help of the Holy Spirit.
6. F. G. Burroughs emphasizes the text by the following little poem:

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

"Whate'er is true and reverend and just,
Think o'er these things, and be like them you
must;

Of good report, of lovely things and pure
Think, and your mind such nectar shall secure.

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"Think much of God and you shall like Him be,
In words of faith and hope and charity;
Protect His image from all foul abuse,
And keep the temple holy for His use."

A PRACTICAL RELIGION

By ROY F. SMEE

TEXT: "As righteousness tendeth to life; so he that pursueth evil pursueth it for his own death" (Prov. 11:19).

INTRODUCTION: A practical religion is:

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

I. THE ANTI-CHRISTIAN RELIGIONS OF THE WORLD ARE NOT PRACTICAL

1. Religion is supposed:
 - To elevate.
 - To add to the joy of living.
 - To lend hope when dying.
- a. A religion that fails in any of these is neither practical nor Christian.
- b. Much called Christian today is really anti-Christ.
 - A religion or theory that robs Christ of any of His attributes is not Christian.
2. The individual—the home—the nation which neglects Christian teaching is due to collapse.
 - a. True culture emanates only from Christianity.
 - b. Deep, lasting joy can be had only through Jesus.
 - c. Christianity is the only religion which lends hope to the dying. "He that pursueth evil pursueth it to his own death."

II. IN RELIGION AS IN EVERYTHING ELSE THERE IS THE TRUE AND THE FALSE

1. There is the genuine.

- a. Real Christians are what they are only by the grace of God.
 - b. Therefore, anyone can be what he should be by that same grace.
2. The religion of Jesus Christ is practical in every particular.
 - a. It makes no meaningless demands.
 - b. The Bible precepts and commandments are for our elevation, joy and eternal hope.
 - c. There can be no virtue without discipline.

CONCLUSION

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

SANCTIFICATION A SECOND WORK OF GRACE

By J. W. BOST

TEXT: I Thess. 5:22-24.

INTRODUCTORY: The first chapter, the people whom Paul was writing to had peace.

I. WHO IS IT THAT SANCTIFIES US?

1. Negatively:
 - a. Not works.
 - b. Not growth.
 - c. Not by creeds and ceremonies.
2. Positively:
 - a. God is our Sanctifier.
 - b. God wills our sanctification.
 - c. Christ's blood bought it for us.
 - d. The Holy Spirit does the work for us.
3. The Holy Ghost witness to our sanctification (Heb. 10:14-15).

II. WHAT IS THE EXTENT OF THIS SANCTIFICATION?

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

III. CAN WE KEEP SANCTIFIED IN THIS LIFE? (vs. 23, 24).

TEACHINGS FROM THE TABERNACLE

By E. E. WOOD

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

The new and living way (Heb. 9: 9, 12, 15).
The seeking sinner comes into outer court.
Brings fruits meet for repentance (Isa. 55: 7; Isa. 1: 16).

Altar of sacrifice first (Lev. 17: 11; Heb. 10: 4, 9, 12, 17; 1 Pet. 1: 19).

To lay hold of the horns of the altar was a sign of throwing one's self on the mercy of God.
Laver and the washing of regeneration (Titus 3: 5).

Entrance of tabernacle door (John 10: 9).

Light (John 8: 12; John 12: 36).

Light is the principle of life (John 1: 4).

The bread (John 6: 35, 48, 51, 58).

Altar of incense or acceptable prayer (Psa. 14: 1, 2; Heb. 13: 15).

Enter "holy of holies" through "rent vail."

In the "holy place" a mixture of light—showing partial dependence on man's ideas and God's, or the struggle between the carnal and the spiritual.

No human light in "holy of holies." All was dark unless God shone in (Psalm 80: 1).

When we enter the "holy place" we leave all carnal reasonings behind and take God as leader (Heb. 10: 19, 23).

THE POWER OF ADAPTABILITY

By W. B. WALKER

TEXT: 1 Cor. 9:22.

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

I. THE ADAPTABILITY OF PAUL

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

II. THE USE OF ADAPTABILITY

1. Behind all efficient personal Christian service, there must lie this principle of adaptation.
 - a. If we are to help others, it is essential that there should be respect for other people's views.
 - b. There must be respect for other men's convictions.

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- c. This principle also applies to the prejudice of people.
 d. Even human conventions may be met with this same principle.
2. At the root of all efficient evangelization there must lie this same principle.
 a. Adaptation is needed in our methods used among the children.
 b. This same principle must guide in our attempts to reach the struggling and dissatisfied masses of humanity.
3. This principle of adaptation is the basis of all effective missionary work.
- III. THE LIMITS OF ADAPTABILITY
1. Let us be sure that we have the right aim.
 2. Let us be sure that we have the right motive.
 3. The principle of adaptation when applied to Christian work gives no sanction to the satanic doctrine that the end justifies the means.
 4. We must never sacrifice convictions to expediency.
 5. But we may sacrifice almost everything, else.

GOD'S CALL TO MAN

By W. B. WALKER

TEXT: Prov. 1:24.

- I. GOD STILL CALLS PEOPLE TODAY
1. He still calls humanity to repentance (2 Peter 3:9).
 2. He calls believers unto holiness (1 Thess. 4:7).
 3. The Lord still calls people to do Christian service. "Follow me, and I will make you fishers of men."
- II. GOD'S METHOD OF CALLING PEOPLE UNTO SALVATION
1. He calls through His written Word.
 2. God calls through His Church and her ministry.
 3. He speaks to suffering humanity through divine providence (Prov. 15:3, Acts 17:28).
 4. Then He calls men through the direct operation of the Holy Spirit (John 16:8, 9).
 5. And as a last resort God calls men through sickness and death.
- III. THE SAD RESULTS OF REJECTING THE CALL OF GOD
1. When a person has sinned away his day of grace, God's people lose the burden of prayer for such individuals.
 2. To reject the call of God steals the soul against God.
 3. Such a soul-condition opens the doors of

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hell, but closes the doors of heaven (Psalm 17:9, Matt. 25:10).

4. The person who has reached this condition of heart is beyond the sky-line of hope and mercy.

DRAWING NIGH TO GOD

By H. V. KYER

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

- I. a. A DIVINE COMMAND
 Draw nigh to God.
 b. A divine promise.
 He will draw nigh to you.
- II. WHAT WE MUST DO IN ORDER TO DRAW NIGH TO GOD
 Cleanse our hands (our outer life); purify our hearts (our heart life) (verse 8).
- III. HOW MAY WE CLEANSE OUR HANDS AND PURIFY OUR HEARTS?
 By drawing nigh to God in repentance.
 By consecration.
- IV. WE MUST DRAW NIGH TO GOD IN FAITH (Heb. 11:6).
 In devotion.
 In love.
 In obedience, etc.
- V. WHAT HIS PRESENCE DOES TO US
 a. His presence gives purity.
 b. His presence gives power for service.
 c. His presence gives courage for battle.
 d. His presence gives untold blessings for joy.
 Let us all draw nigh to our great God.

PRAISE

(Psalm 150)

By W. D. SHELOR

The book of Psalms was the Hebrew's prayer and praise book. It begins with "blessed" and ends with "hallelujah." No such odes are found in literature as are found in the Psalms. Here you have the trials and triumphs of the people of God in graphic language. Not just the experiences of David, but the experiences of mankind universally. Various reflexes of human experience abound, sin and sorrow, repentance and submission, victory and blessing. The exhortation to praise runs throughout the book like a silver thread.

The theme of praise is climaxed in the 150th Psalm.

- I. THE PLACE OF PRAISE
1. "Praise God in his sanctuary"—a physical place.
 2. "Praise him in the firmament of his power"—a spiritual position (atmosphere).
 You must get into the firmament, or realm, of God's power as well as into the

sanctuary (church) in order to praise Him.

- II. THE CAUSE OF PRAISE
 "His mighty acts."
 Acts of creation; redemption; deliverance; healing, etc.
- III. THE WAYS OF PRAISE
 Verses 3-5.
 Varied and many. Note them:
 "Praise him with the sound of the trumpet."
 "With the psaltery and harp."
 "With the timbrel and dance."
 "With stringed instruments and organs."
 "Upon cymbals and high sounding cymbals."
- IV. THE MEASURE OF PRAISE
 V. 2, "According to his excellent greatness."
 Who can fathom that?
 According to the greatness of His power.
 According to the greatness of His love.
 According to the greatness of His being.
 According to the greatness of His promises.
- V. THE EXTENT OR SCOPE OF PRAISE
 "Let every thing that hath breath praise the Lord!"
 Every living soul has cause for praising Him.
 "Oh, that men would praise the Lord for his goodness!"

THE THREE CROSSES

By ROY L. HOLLENBACK

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

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

Notice,

- I. THE GREAT CONTRAST WHICH THESE THREE CROSSES PRESENT
 Upon two of them hang men who are dying in sin, and for their sin. How clearly may we see her the truth of Paul's statement, "The wages of sin is death."
 Upon the other one hangs the most innocent, modest Man that this world ever knew. His death, seen upon this dark background, represents the depth of God's love, and shows that His grace goes as deep as sin. It was more than a mere incident that these three died together. There is a world of significance in it. However, we may best see this by observing closely
- II. THE MIDDLE CROSS
 What are some of the things which it shows us?

1. It reveals the enormity of human sin.
 - a. That the human heart could be so depraved as to crucify a Man who had never been known to do ought but good is amazing.
 - b. That sin was so terrible as to demand this sort of death to satisfy its want of penalty shows its depth.
 Let no man henceforth say, "I am not very bad." Do not suppose that Christ would suffer such agonies for anyone who is not very bad! God never afflicted Him with a bit more suffering than your sin called for!
2. It establishes the absolute inviolability of God's justice.
 The full penalty of His law must and will be inflicted. That penalty is death, so someone must die.
 Mercy finds a saving expression only in satisfied justice. God simply cannot pardon (and I say this reverently) until the demands of his just law are met. God pardons nobody by distributive equity nor upon mere soft sentiment—He pardons only upon the merit of Jesus' blood.
3. It expresses infinite love.
 It was love for enemies, not for friends (see Rom. 5:7, 8).
 - a. In the love expressed on the cross, there is gracious forgiveness, for we hear Him say, "Father, forgive them!"
 - b. Likewise in the love expressed on the cross there is a finished salvation, for we hear Him say, "It is finished!"
 Finally, let us observe,
4. It stands as the arbiter of destiny to all mankind.
 - a. It stands, as it were, at the fork of the road. Facing this cross and its bleeding victim, you make the choice which shall build for you a heaven or dig for your soul a bed in hell! Its two arms point the two ways of life. The thuds of the dull hammer seem to second your steps to heaven or beat your death-march to a never-ending hell!
 - b. Under the shadow of this cross, the two thieves made opposite decisions. One confessed his guilt, pled for mercy, and his sin was finished there at the cross. The other did not relent, nor repent, but died hard and stout, and used his very last breath to spit in the face of his crucified Redeemer!
 - c. The cross of Christ is God's ultimatum.

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It faces you tonight, and you too may either have your sin finished there, or have it forever confirmed upon your doomed soul's head! God grant you mercy at the cross!

THE MEANING OF PENTECOST

By BASIL W. MILLER

TEXT: "And when the day of Pentecost was fully come" (Acts 2:1).

INTRODUCTION

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

I. A HEART OVERFLOWING WITH DIVINE LOVE

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

II. A HEART OF PURITY

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

III. A HEART OF FIRE—SPIRITUAL POWER

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

CONCLUSION

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

THE OTHER PRODIGAL

By E. S. MATHEWS

TEXT: LUKE 15:28.

I. INTRODUCTION

1. Two kinds of Prodigals:

- Publican prodigal—v. 18 (v. 1).
- Pharisee prodigal—text (v. 2).

One goes astray outwardly, the other strays in his inner or heart life.

II. THE REASON FOR THE STORY

1. Because of the Pharisees:

- Doctrine of works and rewards: Alms, prayers, fastings, public professions.
- Exclusive:
 - "Passed by on other side."
 - No place for Magdalene.
 - Wanted it all.
- Could not rejoice in a wanderer's return and exaltation. Hence verses 7 and 10.

III. OTHER PRODIGAL'S COMMENDABLE TRAITS

- Active on the farm.
- Kept on when others failed.
- Not a spendthrift.
- Not a social highflyer.
- Had a standard of righteousness.

IV. CONDEMNABLE CHARACTERISTICS

- Objected to his father's mercy (ways not equal).
- Selfish and self-centered.
- Self righteous (v. 29).
- Got angry and stubborn (text).
- Could not rejoice in a sinful brother's return.

V. APPLICATION

What is your life? (James 4:14).
Brevity.
Uncertainty.
Reality.
Responsibility.

HEAVENLY RELIGION

By PETER CLARK

TEXT: James 1:27.

INTRODUCTION

- Martin Luther and the epistle of James.
- The value of this definition (text).

DISCUSSION

I. THE DISTINGUISHING POINT OF HEAVENLY RELIGION

- In its relation to other religions.

- In the promises it offers.
- In its operation among mankind.

II. THE DWELLING PLACE OF HEAVENLY RELIGION

- The ancient belief—monastic institutions.
- The modern idea—no dwelling place on earth.
- The scriptural view—the place of need. To visit the fatherless and widows. Not to be taken out of the world, but to be kept from the evil of the world.

III. THE DAILY PRACTICE OF HEAVENLY RELIGION

- In our dealings with all men.
- In our duties within the sanctuary.
- In our domestic relationships.

CONCLUSION

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

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

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

The Soul that Sinneth

Two little Italian lads of New York City were returning from a swim. They were about fifteen years old. Pietro had picked up a piece of copper wire and thought he would have a little fun with the third rail of the New York Central track along which they were walking. He poked away around the wooden covering of the rail but nothing happened. "That's funny," he said, "I guess I didn't touch the right spot." Then he pushed the point of his wire down underneath the covering. There was a flash of blue flame and a shriek of pain as 11,000 volts of electricity shot through the wire. In a moment and less his clothing was on fire and his hair and eyebrows were burned off. He tried to drop the wire as it hissed and sputtered at white heat but it wouldn't let go. He tried to pull it away but it stuck to the rail as if it were soldered there. His little friend tried to pull him away but he was hurled to the ground with a terrific shock. The brave little fellow threw his rubber coat around Pietro and pulled him loose. Pietro started to run but fainted and fell. They took him to the hospital and the doctor said, "One chance in a thousand to recover."

The two boys said they knew there was something dangerous about that rail. They had heard older people say so but they didn't think it would hurt any to play with it a little. And so sin scorches and burns and kills like a live third rail, and people know it and yet they will trifle with sin. And here are men and women right

here in this meeting tonight who have played with your passion and played with sin so long it looks to you as if your case is hopeless.

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

Who Was that Prodigal?

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

One night Graeme noticed a light in the stable. He heard the voice of one reading. In a vacant stall, on straw, a number of men were grouped. Sandy was reading. Nelson was kneeling in front of him and gazing into the gloom beyond; Baptiste lay upon his stomach, his chin in his hands and his upturned eyes fastened upon Sandy's face; Lachlan Campbell sat with his hands clasped about his knees, and two other men sat near him. Sandy was reading the undying story of the prodigal, Nelson now and then stopping him to make a remark. "Dat young feller," said Baptiste, "wha's hees nem, heh?" "He has no name. It is just a parable," explained Sandy. "He's got no nem? He's just a parable? Das mean nothing?" Nelson explained. "Dat young feller, his name Baptiste, heh? And de old Fadder, he's le bon Dieu? Bon, das good story for me. How you go back? You go to de pries?" Nelson said the book mentioned no priest. "You go back in yourself, see?" "Non; das so, sure nuff. Ah"—as if a light broke in upon him—"you go in your own self! You make one leetle prayer. You say: 'Le bon Fadder, oh, I want come back! I so tire, so hungree, so sorree!' He says: 'Come right long.' Ah,

das fuss-rate! Nelson, you make one lecture prayer for Sandy and me." And Nelson lifted up his face and said, "Father, we're all gone far away; we have spent all, we are poor, we are tired of it all; we want to come back. Jesus came to save us and he said if we came he wouldn't cast us out, no matter how bad we were. Oh, Jesus Christ, we are a poor lot, and I'm the worst of the lot, and we're trying to find the way. Show us how to get back. Amen."

—DR. AQUILLA WEBB.

Conscience and Truth

It is exceedingly important that conscience be frequently checked by reference to revealed truth if it is to remain a safe guide. An illustration of this is given by Dr. Henry Howard. "In a disputed boundary case between the Australian states of Victoria and South Australia, the hearing of which was recently concluded, a striking illustration was brought to light of the necessity for an infallible standard. It appeared from the arguments of counsel that all the trouble with regard to the determination of the 141st meridian had arisen from the fact that the surveyor, Mr. Tyers, in 1839, used a nautical almanac which was subsequently discovered to be erroneous. The errors in this almanac had not been allowed for in the determination for the Sydney meridian, which was thus wrongly fixed. Instead, therefore, of starting with the Greenwich meridian, which was known to be correct, as the base-line of his calculations, Mr. Tyers accepted as correct the erroneous Sydney meridian and worked from it as his starting point. In addition to this, he failed to take a sufficient number of stars for his observations. The result was the inevitable one, which is giving so much interstate trouble in the Commonwealth today. Starting with a defective standard, the whole of his work was vitiated, and his reputation for accuracy impugned, while for seventy-two years two sister states have been in perpetual dispute.

"It thus appears that in the settlement of merely terrestrial boundaries reference has to be made to celestial and incorruptible standards. But if earth has to appeal to the heavens in the matter of frontier lines, where merely material interests are involved, what shall be said in regard to moral boundaries involving questions of conscience and conduct, the issues of which demand the eternities for their field?"

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Privilege and Responsibility

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

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

I Will Lift Up Mine Eyes

The man who lives only for today will lose sight of tomorrow. He who shuts himself up in a mean and impoverished present, bending his vision on that which is near, and never permitting it to range the purple distances which stretch away in ever-deepening perspective, will lose his sense of distance. His horizon will contract, and to all the splendid reaches of the future he will become hopelessly blind. This is scientifically true. It is a well-known fact that during the Boer War the British troops were clearly seen and picked off by the enemy, while the latter were still invisible to our men, not because they were under cover, but because they were beyond the range of British vision. The explanation offered by medical experts is that our men, who were for the most part city-dwellers, were unaccustomed to the accommodation of their vision to great distances, and that consequently the unused power had been lost. "The

god of the city," to paraphrase the text, "had blinded their eyes to the distances of the far-stretching plains." As a penalty for never looking beyond the street, the range of their vision was reduced and they perished. The moral

analogue of this is found in the fact that the exclusive occupation of the mind and heart in secular pursuits renders them incapable of appreciating that which is above and beyond.—HENRY HOWARD.

PRACTICAL

THE ALTAR SERVICE

By MRS. CARRIE M. FELMLEE

Preach as Baxter did, a dying man to dying men. Preach for results, expect them, go after them and get them. God uses the preaching of Bible truth to convict, convince and reprove those who hear it. After the preaching comes the altar call. This is always an important juncture of the meeting. The call should be definite, well defined, and reasonable (avoid confusing calls). Never show discouragement, never be in a hurry. Often an altar call has fallen flat because the preacher did not hold on long enough. Many a hard fought battle has been won at this critical time by persistent and continued effort.

There are many successful ways to make a call. Change your method if one way fails. Try again and again and again. Use any legitimate means to get souls to act. Never use a trick or anything that looks deceptive. Be open and sincere. Always keep your word to the congregation.

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

After prayer for direction the next thing for the intelligent worker to do is to ascertain clearly

what the individual is seeking. This is essential if he is to obtain a definite experience.

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

SOME DON'TS:

Don't talk too much.

Don't offer human sympathy. Human sympathy has spoiled much of the Spirit's work.

Don't tell seekers to believe, believe, believe, until they have truly yielded to God.

Don't let two or three persons talk to a seeker at once.

Don't be in a hurry. We have seen many an altar service rushed through mechanically where seekers got nothing and went away worse off than they were before they came. Give them time to break up, count the cost, settle the question of their eternal destiny, and pray through till the answer comes.

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

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Don't sing too soon. Let the battle get fairly on the way before you sing songs of faith.

"He that winneth souls is wise." "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By BASIL W. MILLER

NOTES FROM THE RELIGIOUS PRESS

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

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

A Possum, the President, and a Schoolhouse! Much interest has been shown in the episode of the mountain boy and his possum which brought the lad in contact with President Hoover. The outcome of the matter was that the President opened up a school in the mountains of Virginia. The schoolhouse not only furnishes a place for the teacher to instruct the children in the rudiments of learning, but it is the social center, and the church house as well. It is interesting to note that the father of the boy to whom the

possum belonged is the pastor of the little mountain meetin' house. Miss Christine Vest, a graduate of Berea College, and a native of the hills of Kentucky, whose knowledge of the mountain folks is first-handed, is the teacher of the President's school. The tragical fact of the matter is that within a couple of hundred miles of the capital of the nation hundreds of mountain boys and girls are forced to grow up in ignorance, without churches, and without schools. American churches and American educators should be ashamed of the fact that in this day of enlightenment such conditions exist. Sergeant Alvin York, through the York Industrial School, is striving to bring the light of education and of the Bible to his mountain people in the hills of Tennessee.

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

METHODS WHICH HAVE WORKED

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

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takes a great responsibility off the shoulders of the pastor.

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

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

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

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

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

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

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

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

After the pastor has made his rounds among

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

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

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

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

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

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

PERSONALS, BOOKS AND NOTES

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

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

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

For expositions of the New Testament, I would place first Maclaren's *Expositions of the Holy Scriptures*, *The Expositor's Bible*, Parker's *People's Bible*.

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

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

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

For an analysis of the New Testament, one will find such books as Vollmer's *The Writings of the New Testament* and Johnson's *Thinking Through the New Testament* helpful. Sell's popular books on the New Testament are also useful. These deal in a lighter vein with such as the *Life of Jesus*, of Paul, the cities of the Bible, etc. For a popular discussion of the different books and writings of the New Testament all the writings of G. Campbell Morgan are unexcelled,

which can be easily located by a reference to the catalog of books in any library.

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

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

A Suggestion to Pastors

Distribute Tracts to Your Congregation.

Why not distribute good tracts to members and visitors attending your services? Tracts are inexpensive; many will be profited by reading them; they will acquaint strangers with the doctrines and practices for which our church stands; they will help to strengthen the devotional life of those who love the Lord.

Tracts can be distributed with the church bulletins or in cases where no church bulletin is used the tracts may be passed out at the door as worshipers enter or leave the building.

Below we give a list of tracts that we would especially recommend for distribution at church services:

Who Is a Nazarene? By J. B. Chapman—4 page
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The Preacher's Magazine

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

J. B. Chapman, *Editor*

GOOD PREACHING IS PLAIN PREACHING

By THE EDITOR

THOSE of us who have toured across country on unmarked highways know how difficult it is for one to give intelligent directions, even though he may have been over the road himself. Frequently our inquiry has met with a "Go straight ahead, you can't miss it." But when we have gone ahead for a mile or two we have come to the place where "two ways meet" and we have not been able to tell which road it is that we could not miss. One woman said, "Go right on down this road until just before you come in sight of a red barn, then turn to the left." But one day we stopped in front of a little shop and inquired the way. The smith turned from his work and said, "Go straight ahead for a block and a half until you cross the railroad tracks, then turn to the left. Follow the tracks for two miles and a half. You will pass a little grove on your right, the only grove on that road. Just beyond the grove is the cross roads where you turn to your right. Go north on that road a mile and a quarter until you come to a little store and filling station on the left of the road. Just beyond the store the road angles slightly to the left out over the hill. It is a little dim just there, but becomes clearer at the top of the hill and you follow it on north for a mile and three-quarters to the section line. Turn to the left there and go straight west for a mile where you strike the highway. Turn to the right on the highway and go straight north into the town where you are going." It was utterly unnecessary to inquire again. The directions were detailed and complete.

And this reminds us that there are some Christians and some preachers who seem to be utterly unable to give directions which a penitent soul or an earnest believer can follow. They simply say, "Go straight ahead, you can't miss it." They have not observed markings which will enable them to describe the way. They may be able to save themselves by taking heed, but they cannot do much toward saving others, for they have not taken heed to the doctrine.

And all this illustrates the necessity of clear thinking and plain speaking. Muddy thinking is the most common cause of indefinite speaking among preachers. But at best it is difficult to make plain the way to God—so many things besides bid for place—and those who would take the way need all the help we can give them.

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EDITORIAL NOTES

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

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

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

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

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

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

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

DOCTRINAL

THE SABBATH IN SCRIPTURE
AND HISTORY

By HORACE G. COWAN

XVIII. The Sabbath Under Grace

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

Grace is defined by W. J. Hickie, M. A., in the Greek-English Lexicon at the end of Westcott and Hort's Greek Testament, under *charis* and *charisma*, as "that which is bestowed as a free gift," and "that spiritual condition which God has bestowed, as a perfectly free gift, on those that are His, to enable them to do His will and to keep His commandments, which free gift, or *charisma*, Ernest Naville has well defined as "The power of a holy life; i. e., the implanted power to lead such a life." Therefore grace, the source of which is the love of God, is progressive in the Christian life, a stream whose flow brings power for worthy achievements. As Dr. Philip Doddridge said, "Grace first contrived a way to save rebellious man," which is fitly expressed by St. Paul, "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." And after this, having been "saved by grace through faith," as Dr. Doddridge further says:

"Grace taught my roving feet
To tread the heavenly road;
And new supplies each hour I meet,
While pressing on to God."

And this is in harmony with the experience of

Paul, who said, "By the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."

Therefore whatever concerns and enters into the Christian life, whether growth, or service, the giving of time and means, or trials and testings, must be consonant with and yielding to grace. The sacraments and institutions of the Church are no exception; baptism and the Lord's Supper show forth the grace of God if rightly apprehended, and the Lord's day or Christian Sabbath memorializes the grace of our Lord Jesus Christ by which we are saved, which culminated in His resurrection from the dead, "who was delivered for our offences, and was raised again for our justification."

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

But two events stand out as pivotal in the separation of the Christians from the Jews. The one was the preaching of Christ to Cornelius at Caesarea, after Peter's vision of the great sheet let down from heaven, "wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air," which Peter was commanded to kill and eat; but he at

first refused, because those things were "common or unclean," being included in the list of beasts and birds it was forbidden the Jews to eat by the law of Moses. But a voice from heaven said to Peter, "What God hath cleansed, that call not thou common;" and when the message from Cornelius was delivered, asking Peter to go to Caesarea, he went without hesitation, "nothing doubting," for he saw that it was of God. When afterward men of Jerusalem challenged him, saying, "Thou wentest in with men uncircumcised, and didst eat with them," he showed them that in God's plan of redemption through Christ there was no respect of persons, and "What was I," said he, "that I could withstand God?"

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

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

That a change was made for and on behalf of the followers of Christ, in the keeping of holy days, after the resurrection, has been the belief

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

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

"But the venerable author of 'The Saint's Rest,' I mean Richard Baxter . . . is perhaps the clearest expositor of the main points of this view. 'I believe (says he), (1) That Christ did commission His apostles to teach us all things which He commanded, and to settle orders in His Church. (2) And that He gave them His Spirit to enable them to do all this infallibly by bringing all His words to their remembrance, and by leading them into all truth. (3) And that His apostles by this Spirit did *de facto* separate the Lord's day for holy worship; especially in Church assemblies, and declared the cessation of the Jewish Sabbaths. (4) And that this change had the very same author as the Holy Scriptures [the Holy Ghost in the apostles], so that *fact* hath the same kind of proof that we have of the canon, and of the integrity and uncorruptness of the particular Scripture books and texts; and that, as so much scripture as mentioneth the keeping of the Lord's day, expounded by the consent and practice of the universal Church from the days of the apostles (all keeping this day as holy, without the dissent of any one sect, or single person, that I remember to have read of), I say, if all this history will not fully prove the point of

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fact, that this day was kept in the apostles' times, and consequently by their appointment, then the same proof will not serve to evince that any text of Scripture is canonical and uncorrupted: nor can we think that anything in the world, that is past, can have historical proof."—*Sunday: Its Origin, History, and Present Obligation*, by Rev. JAMES AUGUSTUS HESSEY, D. C. L.

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

said to the Galatian Christians, whose faith had been disturbed by Judaizing teachers, "When ye knew not God [when they were idolaters], ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years" (Gal. 4:8-10). The converted heathens of Galatia had been approached by Jewish proselyters who taught them that except they kept the law of Moses they could not be saved; they should, therefore, be circumcised, observe the Sabbath days and new moons, and other times of feasts and sacred years, and the influence of the Judaizing teachers was so potent that the Galatians were in danger of being drawn away from Christ to Moses, or from the liberty of the gospel to the bondage of the law.

The apostle illustrated his teaching by the allegorical method. First, the child having come to legal age, or to the completion of his studies, is "no longer under a schoolmaster," and for "the children of God by faith in Christ Jesus. . . . There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female [in the sense that these races or classes have any peculiar advantage before God]: for ye are all one [on an equality as to position] in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:26-29). The promise of salvation through Christ, the seed of Abraham, was given before the law, and its fulfillment in Christ made void the law, the work of the schoolmaster ceased. Second, being an heir the child is exactly like a servant, under obedience to those who are over him, "until the time appointed by the father;" when the heir becomes a son, and enjoys rights and powers which were not before his. By the coming and the redeeming work of Christ those who were servants under the law have now received the adoption of sons under grace, and the apostle's conclusion is, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4:6, 7). Third, the two sons of Abraham, Ishmael, by Hagar, a bond-woman, and Isaac, by Sarah, a freewoman, were typical of the two covenants, the law given at

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Mt. Sinai, but which afterward had its seat at Jerusalem, and the gospel of the grace of God from the heavenly Jerusalem. Upon the principle that "like produces like," the bondwoman, or the law could only bring forth bondservants, and the freewoman, or the gospel is the mother of the free sons and daughters of God. "So then, brethren, we are not children of the bondwoman, but of the free. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 4:31-5:11).

Christian liberty in nonessentials is the lesson the apostle would impart to the Galatians and Romans; and the same truth he found it necessary to impress upon the Colossians, as he found similar conditions prevailing at Colosse, where Jewish proselyters had agitated the minds of the Christians over meats and drinks and Sabbath days. Paul therefore said to the Colossians, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ" (Col. 2:16, 17). He gave this exhortation on the basis of the finished work of Christ on the cross, where law observance concerning the eating or not eating of meats, drink offerings, feast days, and the observance of the first day of the month and of the Sabbaths was blotted out and made noneffective.

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

Paul says, moreover, that the meat and drink

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

But did not Christ keep the Sabbath during His earthly ministry? and should not we follow His example? His custom was to go to the synagogue and take part in the services on the Sabbath day; but He broke the Sabbath, according to Jewish tradition, by healing the sick and afflicted on that day, and He proclaimed Himself as the Lord of the Sabbath day, and greater than the temple, in which the Sabbath was profaned by the sacrificial work of the priests, who were blameless. And if the Lord who made all things, and in the beginning made the Sabbath for men, and not man for the Sabbath, could divinely thrust aside the traditions of the elders concerning the keeping of the sacred day, and as divinely abrogate the law which would put a man to death who would pick up sticks to build a fire on that day, with other burdensome laws, could He not also through the Holy Spirit say to His apostles, after His resurrection and ascension and the gift of the Holy Spirit to His followers, (he having sent the Spirit to guide them into all truth, because they could not bear the many things which he had yet to say to them before His passion), that another day was to be given them for His worship, even the day upon which He arose from the tomb as the conqueror of death and hell?

After His resurrection Jesus never went to the synagogue on the Sabbath; His mission was not now to the lost sheep of the house of Israel, but His disciples, with whom He met on the first day of the week in the garden where there was an empty tomb, and in the supper room in Jerusalem where they were gathered together, or went with them and talked with them as they walked by the way, and one day walked with them "as far as to Bethany," where

He ascended to the Father, now had a commission to "go into all the world, and preach the gospel to every creature." And on the day of Pentecost, also the first day of the week, the Holy Spirit came upon the disciples, and the Church of Christ was born that day, when three thousand souls turned from the vain observance of the law which could not make them righteous, to find salvation through the grace of Him who bore their sins upon the tree.

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

There remain two other texts to be considered. In Hebrews 3:7-19; 4:1-11, a salutary warning is given to Christians to profit by the fate of the

children of Israel who failed of entrance into the promised land, because of unbelief. Canaan was an antitype of the Sabbath, a rest to the people of God after their long and toilsome journey through the wilderness; but "they to whom it was first preached entered not in because of unbelief," and their "carcasses fell in the wilderness." The lesson for the Christian is that "another day" has been spoken of by God; the rest of God on the seventh day, and its antitype, Canaan, failed to prove a rest to those who believed not; "Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts. For if Jesus [Joshua] had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest [sabbatismos, keeping of a sabbath] to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his." This passage is not usually quoted as a proof text for the Christian Sabbath, or first day of the week, but is held up as a hope of a heavenly rest. It should, however, be understood that what remains is here now, and not something to be received later. The rest that remains for the people of God is a present possession, received and entered into by faith: "For we which have believed do enter into rest."

God rested or ceased from the work of creation, the Jew rested or ceased from his labor at sunset of the sixth day and rested the seventh, and the Christian ceases from sin to find a Sabbath in his soul through faith in Christ. He also ceases from his labor on Saturday night, and enjoys a Sabbath on Sunday. Why not? But is it "the" Sabbath? "The Sabbath" is a term much made use of to indicate the seventh day of the week, in imitation of the institution of the Sabbath among the Jews. It is interesting to notice in this connection that at the first naming of the Sabbath, in the sixteenth chapter of Exodus, as given in our common English Bible, both in the King James and the Revised Versions, there is some discrepancy in the references to that name; in verse 23, King James version, the reading is, "the rest of the holy sabbath," and in the Revised Version, "a solemn rest, a holy sabbath;" verse 25 reads, "a sabbath;" and verse 26, "the sabbath," in both versions, and again

verse 29, "the sabbath." The following comment on these verses is believed to be correct: "In the Hebrew phrase here translated 'the rest of the holy sabbath,' and that in that translation 'a sabbath' in verse 25, and 'the sabbath' in verse 26, the article is wanting; and consequently instead of using the *definite* English article in the first and third instances, our translators ought to have used the *indefinite*, as they have done in the second instance. The words in verse 23 mean literally, 'A resting of a holy sabbath to Jehovah is tomorrow.' In verse 29, where the article is prefixed in the original, we have a correct translation in the phrase 'the sabbath,' the institution thus now being spoken of as known to the hearers. This distinction between the 29th and the previous verses in regard to the article, is preserved in the Septuagint, and in De Wette's translation. . . . The true rendering of these verses ought to be kept in mind while judging whether or not the sabbath is in this chapter spoken of as an institution previously known to the Israelites."—*Literature of the Sabbath Question*, by ROBERT COX, F. S. A.

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

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

her Lord Jesus Christ."—*Eight Studies of the Lord's Day*.

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

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

That there should be the suspension of labor, business, court proceedings, legislative sessions and schools on the day of rest is generally recognized and provided for by statute, and the police powers of the state may be invoked against the irruptions of the gods of business and pleasure within the peaceful hours of the Sabbath. That Christians should assemble for worship in the Lord's house on the Lord's day, "not forsaking

the assembling of ourselves together, as the manner of some is" (Heb. 10:25), a custom dating back to Pentecost, at least, and honored by the Lord's presence in Spirit, is beyond dispute. That works of necessity and mercy should be engaged in, is shown by the example and teaching of Christ.

Many questions of Sabbath observance arise which may be settled only by the individual conscience; "We have no such custom, neither the churches of God" (1 Cor. 11:16). The following are taken from actual discourse: "It is a sin to shave on Sunday;" yet many good men shave every day, while some who perform that task but once a week may not have the leisure for it on Saturday. "I have not ridden on the street cars on Sunday for twenty years," said one Christian; but another, "I could not go to church on Sunday, if it were not for the street cars." "I will not mail a letter which cannot reach its destination between Sundays," said a preacher, but many church members write letters, post them and get their mail on Sunday without con-

scientious objections. A minister had an engagement to preach for a brother minister on a Sunday evening, six miles from his residence; he ordinarily rode a bicycle, but owing to the popular use of the wheel in pleasure seeking on Sunday, he walked the six miles; another minister took the train to reach his Sunday morning appointment, and returned by the same route in the evening.

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

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

DEVOTIONAL

GREAT PREACHERS I HAVE KNOWN

By A. M. HILLS

15. John Henry Jowett, M. A., D. D.

(Continued)

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

"In my ministry in Newcastle I have learned this lesson—that sin is mighty, but that God is mightier. I have learned that man is impotent

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

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

The responsibility of succeeding Dr. Dale

braced Jowett to the exercise of his fullest powers. There is a sense in which it made him. He confessed to a friend that he had been in peril of mere *pettiness* in preaching (the peril of all preachers of great literary style), but carrying on Dr. Dale's work, and reading everything his mighty predecessor had written, he assimilated Dale's profound evangelicalism and began to preach on the great texts and themes.

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

Dr. Dale's greatest legacy to Jowett was the *personnel* of Carr's Lane church—the body of strong, consecrated men and devoted women who served the church with single-minded loyalty and efficiency. The financial affairs of the church were in the hands of capable men of business who were no less concerned about spiritual interests. This emancipated Jowett from a thousand cares and left him free for the work of preaching to which he wished to devote all his strength. To such a fellowship of saints and such an efficient helpfulness and co-operation of godly souls did young Jowett come when he became Dr. Dale's successor. In this congenial atmosphere he mellowed and broadened and deepened. As a preacher he reached his zenith of pulpit power in the sixteen years of his second pastorate. In his later years in New York and London he figured more prominently before the world. But it was at Birmingham that he came to be known as "the greatest living master of the homiletic art."

In 1910, as this pastorate was nearing its close, Sir William Robertson Nicoll, writing upon a visit to Carr's Lane, said in *The British Weekly*, "The great simplicity, reality, sympathy and tenderness of the prayers moved one strangely."

Of the startling wealth and beauty of Dr. Jowett's diction, the incisiveness of his contrasts, the overwhelming power of his appeals it is impossible for me to write adequately. Excellent and inspiring as are his published sermons, one has to hear him in order to understand the greatness, and I had almost said, the uniqueness, of his influence. In Dr. Jowett everything preaches. The voice preaches, and it is a voice of great range and compass, always sweet and clear through every variety of intonation. The eyes preach, for though Dr. Jowett writes every word of his sermons, he is extraordinarily independent of his manuscript. The body preaches, for Dr. Jowett has many gestures, and not one ungraceful. But, above all, the heart preaches. I have heard many great sermons, but never one at any time which so completely seized and held from start to finish a great audience. . . . Above all preachers I have heard, Dr. Jowett has the power of appeal. That the appeal very deeply moved many who were listening was obvious, and no doubt it moved many who gave no sign. At times the tension of listening, the silence, and the eagerness of the crowd were almost oppressive. It was all very wonderful and very uplifting."

During the later years of this pastorate he was thronged with urgent invitations to preach during the week in other towns and cities far and near, sometimes thirty such invitations coming in a single day. He filled as many such invitations as his health and time would permit. It was the joy of his heart and the chosen business of his life to preach the gospel. He might have said truly what we once heard Beecher say, "I know I have a call to preach because so many people have a call to hear me!"

It was on Monday noons that we heard Dr. Jowett preach in Manchester, 1909 and 1910. We had heard the great preachers of America and thought them superior in a general way to any preachers we heard abroad. We noted of course the noble voice, the finished diction, the literary style, the manly bearing, and careful, faultless gestures and elocution of Dr. Jowett. We felt the force of the truth he proclaimed and noted his faultless homiletical method. But it did not

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

One of the achievements of Jowett in his Birmingham pastorate was the building of Digbeth Institute. It has been called "Jowett's Monument in Birmingham." He put his heart into it and dreamed it into existence and had his dream take shape in wood and stone. Almost within a stone's throw of his church in Birmingham there were slums so grimy and unsavory that they were a standing reproach to the Midland City. In this section the death rate was twenty-four to the thousand, and there was a saloon to every 250 people. Squalor, vice, disease and crime rioted. Into this noisome region Jowett asked his church to plunge. They put 25,000 pounds into it to give the people a chance to live healthy and decent lives, to bring them a distinctively human ministry and carry to them sympathy and help to their minds, their bodies and their souls. "Digbeth stood," he declared, "for pure living, for clean hearts, clean lips, clean ears, clean hands, clean reading, clean lectures, clean amusements, clean recreation and clean billiards."

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

In 1906 Jowett was elected to the chair of the Congregational Union. In 1909 he was elected to the Presidency of the National Council of the Evangelical Free Churches. In his address from the chair of the Union he said, "The multitude is not sick of Jesus; it is only sick of His feeble and bloodless representatives! When once again a great Church appears, a Church with the Lord's name in her forehead, a Church with fine, muscular limbs and face scarred with the marks of sacrifice, the multitude will turn their feet to the way of God's commandments."

In his "Free Church Presidency" address he said, "Everything is not right among us (preachers). We may be busy, but we are not impressive. We may interest, but we do not constrain. We may tickle men's palates, but we do not make them feel the bitterness of sin. We may offer them entertainment, but we do not amaze them with the overwhelming glory of God."

"In all great preaching from the apostolic age down to Spurgeon or Newman, Binney or Dale, there was a range, vastness, radiance and color which seems to have been lost. We are not going to enrich our action by the impoverishment of our thought. A skinned theology will not produce a more intimate philanthropy. You cannot drop the big themes and create great saints. The note of vastness had to be recovered in modern preaching. All practical duties have their rootage in the eternal. We must preach more from the great texts of the Scriptures, the tremendous passages whose vastness almost terrify us as we approach them. Yes, we must grapple with the big things, the deep, the abiding things about which our people will hear nowhere else."

"But there are certain things we preachers must avoid: First, we must avoid a fierce sensationalism, startling advertisements, profane words and irreverent prayers. There is no need to be vulgar in the attempt to be familiar. We never reach the innermost room in any man's soul by the expediences of the showman or the buffoon. The way of irreverence will never lead to the holy place."

In 1910, twenty-three years after graduation, Jowett was given the degree of Doctor of Divinity. It was then said, "No name in English Non-conformity was held in higher honor than his."

In 1908 Mr. and Mrs. Jowett spent their vacation in America. He spoke in Plymouth church in Brooklyn, at Montclair church, N. J., and twice at Fifth Avenue Presbyterian church, New York. Then he went to Northfield to fill his engagement, which profoundly impressed him, preaching to 3,000 people and four hundred preachers. Then they visited Yellowstone Park and returned home. But it was enough to prove a turning point in Jowett's career. Fifth Avenue began to court him and, after gentle hints and proposals and three definite calls, making in all two years of persistent wooing, they succeeded. His noble congregation in Birmingham begged him to remain. But there was that great church in the center of that vast city doing work in the slums far greater than that at Digbeth, and

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supporting eighteen missionaries in the foreign field. It would be the opportunity of his life, furnishing a greater auditorium from which the preacher's voice would go to the ends of the earth, and the greatest opportunity in the whole nonepiscopal Protestant world. He told the Fifth Avenue church he would accept their call, but not the munificent salary they offered him. It was larger than his needs. If money came his way in New York he would give it away. "He was not preaching for money, but for souls."

The people of England looked upon Dr. Jowett's going as a public loss. The king and queen commanded his presence at a state dinner at Buckingham Palace, March 3, 1911. They told him in private that he went with the good will of his king and queen. He beautifully interpreted it as "the gracious act of a gracious monarch towards the American people whom he was going to try to serve."

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

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

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

"The greatest surprise I have had has been in reference to the character of Fifth Avenue church itself. There is the same wonderful body of praying women here, and devoted Christian men that I had at Carr Lane. The services are

reverent and orderly and I do not know that there is an item that I care to change.

"I am learning to resist the outside pressure to go here and there. I do not know what time ministers spend in their studies. I shall allow nothing to interfere with my morning in the study. If the pulpit is to be occupied by men with a message worth hearing, we must have time to prepare it."

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

"The power and influence of Dr. Jowett's preaching in New York can never be estimated. To be in the pulpit and see the response of the great congregation was an experience never to be forgotten. The assembling of that congregation was wonderful to behold. Multitudes pressed in as if the crisis of their life were at hand. They were eager for the service. The earnestness of the whole assembly made an atmosphere of awe. The people felt that they were coming into the presence of God! . . . They drank in Dr. Jowett's words. The message itself, his wonderful voice so marvelously modulated in its use, the perfection of his mastery of himself in every gesture and expression—all served to reveal how he was possessed by the truth he had to utter. He made his hearers feel how near and how real Jesus Christ is. He never failed to do that.

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

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were made . . . people were moved to tears. Many came forward and said they had quietly accepted Christ."

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

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

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

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

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

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

By the invitation of the bishop of Durham, Jowett preached in Durham Cathedral. Since the time of the commonwealth no nonconformist had preached in the English Cathedral. He later preached in several English state churches in the interest of Christian union.

He preached a sermon with a new "social" note in it that attracted attention. His theme was "Strongholds that ought to be pulled down." (1) The British Factory System. (2) Money Worship. (3) Carnality. (4) International jealousy and ill-will."

On Sunday, December 17, 1922, he preached his last sermon. He lingered a year afflicted with incurable weakness from exhausted vitality from which he could not rally. He passed quietly to his eternal rest December 19, 1923, at sixty years of age. His funeral occurred December 22, and his cremation followed. Tributes of affection poured in from the throne, the pulpit, the platform, the press of many lands, and from the ends of the earth.

What lessons shall we draw from this great life?

1. The value of a noble and well modulated voice, and perfect pulpit manners and elocution. And here is the wonder of it. To one who envied his marvelous elocution he said, "I have never

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studied elocution under anyone—have never taken a lesson in the art in my life. I speak and gesture unconsciously. If I owe anything to anyone it is to my dear mother. She was one of the most beautiful speakers I ever met."

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

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

4. He put every power and faculty he possessed into his preaching. "He wrote his sermons out word for word with the strength of leisureliness, done without haste and at the cost of infinite labor." "Pay sacred heed," he said to the Yale students, "to the ministry of style." The graces of speech that made his sermons so famous cost him ceaseless travail of mind and spirit. With prayer and fasting he paid the price for those finished discourses which seemed so artlessly perfect. He then preached them from memory, with the manuscript always in the pulpit before him. When I heard him I supposed he was preaching extempore from an outline, so skillfully did he turn the leaves.

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

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

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

But Jowett cannot be ranked as a great theologian. No school of theology can claim him. At Edinburgh he was trained in Calvinism, but he did not preach it. Jowett was profoundly influenced by Drummond. But Drummond was not a lucid thinker. He mistook analogy for identity in his famous book, "Natural Law in the Spiritual World." There is no such thing. The natural laws that develop a calf into an ox that weighs a ton cannot develop a sinner into a Saint Paul, or produce the spiritual character of

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

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

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

—JOHN HENRY NEWMAN.

EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER

The Lord's Prayer—Second Series of Petitions

(Matt. 6:11-15)

As the petitions had been made for the needs of the kingdom of God, the trend of thought passes to personal needs. At once there is impressed upon us an outstanding lesson that the extension of the kingdom of our Lord and Master should be of greater concern to us than the supply of our personal wants. Yet how often is it otherwise with us?

In taking a close survey of these petitions which come in the second half of the prayer, we see that one relates to material needs and the other three to spiritual. Accordingly another lesson is at once pressed home on our minds and that is that the spiritual has far greater supremacy in our lives than the material when we have the proper and true valuation upon life. As in the first series of petitions so in the second, a very succinct translation is given by Olshausen:

*"To us give daily bread;
To us forgive sins;
Us lead not into temptation;
Us deliver from evil."*

Considering the petitions individually, we find some disagreement in the understanding of the first. Because it stands alone in the prayer as the only request for a material need, some would even spiritualize this, but that would seem to be a straining of the sense, and moreover the thought of the prayer would seem to be a natural one for as one has said it "denotes the dependence of the bodily life upon God as well as the spiritual." Then there arises a question as to the meaning of the word, "daily." There are two derivations for the Greek word. One would give the meaning bread for subsistence, that is, bread that is needed or bread sufficient, and the other, bread for the day or "daily bread"! There does not seem to be such a great disparity be-

tween the two. The first is a little more general and the latter a little more specific. Smith would seem to hold to the latter meaning. He pictures to us the custom that our Lord followed of rising "a great while before day" and going out to the hillside to pray. Moreover he calls to our attention the setting of this prayer as given by Luke which is connected with one of these morning seasons. Continuing the account, he says, "They had followed Him to His hillside oratory and witnessed His long devotions, and now, 'when he ceased,' the day was breaking. And so the prayer which He taught them is a morning prayer; and, understanding this, we recognize the significance of the petition, 'Give us our bread for the coming,' or more precisely, 'the oncoming day.' How suitable it was on the lips of the twelve! At His call they had left their boats and nets and every means of livelihood to share His homeless wanderings; and they seldom knew when they awoke in the morning what they would eat or drink that day or where at its close they would lay down their heads. But their Father knew what things they had need of, and it sufficed them to commit themselves to His gracious providence and face 'the on-coming day' with trustful hearts, unfretting and unafraid. And truly in this mortal state, resembling at the best:

*The uncertain glory of an April day,
Which now shows all the beauty of the sun,
And by and by a cloud takes all away,*

who is so surely provided that he has no occasion for this petition? Health may fail, schemes miscarry and 'riches take to themselves wings and fly away.'

In the second petition we pass to the first of the distinctly spiritual needs. We gave Olshausen's very terse rendering of the passage. In turning to the original, a close rendering gives us, "And forgive us [tense indicating a single occurrence rather than repeated action] our debts as we on our part also have forgiven our debtors." The first point of consideration will naturally be the significance of the word, "debt"! Luke in the parallel passage has the word, "sins," as

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

Following the petitions in sequence we come to the third, which reads, "And do not bring us into temptation." Here again the question centers for the most part on the meaning of a word, that is temptation. Vincent states, "It is a mistake to define this word as only solicitation to evil. It means trial of any kind, without reference to its moral quality (Cf. Gen. 22:1; John 6:6; Acts 16:7; 2 Cor. 13:6). Here generally of

all situations and circumstances which furnish an occasion for sin." Accordingly there would be expressed in this prayer humility rather than presumption, a proper estimation of the power of evil and the corresponding weakness of man. None will desire to be led into temptation, for they know the limitations of their own strength. "If we are following Christ fully," says Hastings, "we will not hesitate to go with Him into any experience, however perilous it may be. He that saveth his life shall lose it! Yet so much is involved in temptation, such possibilities of defeat and failure are dependent on the issue, that we dare not desire to enter into it. It is presumptuous to clamor to be led into the conflict. More than once Jesus warned His disciples to watch, that they might not enter into temptation. He knew how inadequate their courage and strength would prove in battle with the evil one, how their faith would fail in the moment of assault." Whatever may be the test, whether some severe trial, or some sore perplexity or yet again, a tense temptation from the enemy, no one will gladly go to the conflict, but will desire that, if possible, they may be spared "the trying of their faith."

Concluding these four petitions comes the one, "But deliver us from the evil one." This relates itself in close connection with the preceding petition and in the Greek constitutes one sentence with the foregoing. Accordingly the thought would be that the desire is that, even though one must needs endure temptation, he may not come into the power of the evil one, that there may be a way of escape so that he shall not be tempted above what he can bear. Thus may we all pray in the words of the hymn:

*"In the hour of trial,
Jesus, pray for me,
Lest by base denial
I depart from thee;
When thou seest me waver,
With a look recall,
Not for fear or favor
Suffer me to fall."*

*"With forbidden pleasures,
Would this vain world charm,
Or its sordid treasures
Spread to work me harm,
Bring to my remembrance
Sad Gethsemane,
Or, in darker semblance,
Cross-crowned Calvary."*

(16)

*"Should thy mercy send me
Sorrow, toil and woe,
Or should pain attend me
On my path below,
Grant that I may never
Fail thy hand to see;
Grant that I may ever
Cast my care on thee."*

The prayer closes with a doxology, "For thine is the kingdom, and the power, and the glory, for ever and ever. Amen." Viewing all the needs that have been expressed in the foregoing petitions, there might steal into the soul the question whether all could be fulfilled, but in this doxology all such fears are set at rest. Unto the Father above belongs the kingdom, as Wesley states it, "The sovereign right of all things that are or ever were created," and in Him is resident all power. The apostle Paul viewing this truth from another aspect exclaimed in another doxology, "Now unto him that is able to do exceeding abundantly above all that we ask or think." Not only to the Father belongs power but also the glory, that is, the praise that is rightly due unto the Sovereign and Ruler of all, and thus sings the hymn writer:

*"The Lord is King! lift up thy voice
O earth; and all ye heavens rejoice
From world to world the joy shall ring,
'The Lord omnipotent is King!'"*

*"The Lord is King! who then shall dare
Resist His will, distrust His care,
Or murmur at His wise decrees,
Or doubt His royal promises?"*

*"One Lord, one empire, all secures;
He reigns, and life and death are yours;
Through earth and heaven one song shall ring,
'The Lord omnipotent is King!'"*

Yea, not only now is the Lord King but forever and ever is His throne established, what need we fear? Surely not one good promise that He hath spoken shall fall to the ground nor shall one prayer that He has told us to pray be without an answer.

As in the first petitions of the prayer we found a very faithful field for homiletical material, so also is it true in the last petitions. Each one may be made a text for a sermon. Taking the first, "Give us this day our daily bread," we may use as a theme, The Dependence of Man upon God for the Material Things of Life. Then the following petition, "Forgive us our debts as we also forgive our debtors," might yield the theme, Forgiven and Forgiving. In sequence comes the prayer, "And lead us not into temptation," which can be translated into a theme such as this, Dangers in Temptation. Finally in the petitions is the one, "Deliver us from the evil one." Forming a sermon from this one could consider the various ways in which the enemy of our souls appears unto us and how we need to pray that we may not be ignorant of his devices and delivered from his power. Then the doxology which forms the close of the prayer may be a text which in its development may fill the soul with joy and exultation as first the thought of God's kingdom is brought out, then His might and power, and finally the praise due unto Him as God forevermore.

HINTS TO FISHERMEN

By C. E. CORNELL

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

My DEAR REV. CORNELL:

In thanking you for your good gift of— we are going to share with you a little incident described in one of our letters from the Danners, who as you know are traveling in the orient, visiting both government and mission leper hospitals. On a rainy day in December they arrived

at a Japanese government hospital on a remote peninsula called Sotojima. Mr. Danner's daughter describes the meeting attended by a large number of the 397 patients of the hospital.

"Behind us were three shrines, one for pure Shinto worship, a second for Shinto and Buddhist religion, and the third distinctly Buddhist. And the little grinning idols had to sit there and listen to the Doxology, the Lord's Prayer uttered by scores of diseased-roughened throats, the tenth chapter of the Gospel according to St.

(17)

John; read by Mr. Fukuda, the devoted Japanese evangelist who visits Sotojima weekly. More than this, the images had to witness a baptismal service of three leper men and one woman received on confession of faith. The baptismal hymn 'We are now among the Saints' was fervently sung, and then the lepers themselves offered up petitions.

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

A Genuine Transformation

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

Self

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

The last enemy destroyed in the believer is self. It dies hard. It will make any concessions if allowed to live. Self will permit the believer to do anything, give anything, sacrifice anything, suffer anything, be anything, go anywhere, take any liberties, bear any crosses, afflict soul and body to any degree—anything if it can only live. It will allow victory over pride, penuriousness and passion, if not destroyed itself. It will permit any number of rivals so long as it can be promised the first place. It will consent to live in a hovel, in a garret, in the slums, in far away heathendom, if only its life can be spared.

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

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

We must die to good deeds and to bad deeds, to success and to failure, to superiority and to inferiority, to leading and to following, to exaltation and to humiliation, to our life work, to our friends, to our foes, to every manifestation of self and to self itself. Jesus said, "The hour is come that the Son of man should be glorified."

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." "He that loveth his life shall lose it: and he that loseth his life for my sake [himself] shall find it." "He that will come after me, let him deny himself."

Christ could not be glorified till after death. Nor can He be glorified in His people till self dies. In close connection with this passage Jesus says, "I, if I be lifted up from the earth, will draw all men unto me." Self lifted up repels. Lifted up with Christ on the cross it

draws. Happy those who can say with Paul from a real experience:

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

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

With One Accord

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

The Temptation of Jesus

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

Some Appropriate Scripture on Divine

Healing

Exodus 23:25	Psalms 34:7
Deut. 7:11-15	Psalms 105:37
Psalms 6:2	Matt. 11:4-6
Exodus 15:26	Psalms 30:2
Psalms 103:1-3	Phil. 4:19
Heb. 4:16	3 John 1, 2

"As Thy Days so Shall Thy Strength Be."

"God hath not promised
Skies ever blue,
Flowers strewn pathways,
Always for you.

"God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

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

Oh, for the Baptism! Fire!

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

A Lesson from the Woodpecker

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

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

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

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

He Must Dig

"He wanted a job, and like everyone else,
He wanted a good one, you know;
Where his clothes would not soil and his hands
would keep clean,
And the salary mustn't be low.
He asked for a pen, but they gave him a spade,
And he half turned away with a shrug,
But he altered his mind, and seizing the spade
—he dug!

"He worked with a will that is bound to succeed,
And the months and the years went along.
The way it was rough and the labor was hard,
But his heart he kept filled with a song.
Some jeered him and sneered at the task, but he
plugged
Just as hard as he ever could plug;
Their words never seemed to disturb him a bit—
as he dug.

"The day came at last when they called for the
spade,
And gave him a pen in its place.
The joy of achievement was sweet to his taste,
And victory shone in his face.
We can't always get what we hope for at first—
Success cuts many queer figs,
But one thing is sure—a man will succeed—if
he digs."

"We Know"

We know that we have passed from death unto
life (1 John 3:14).

We know that He hath given us of His Spirit
Tim. 1:12).

We know that He hath given us of His Spirit
(1 John 4:13).

We know that all things work together for
good (Rom. 8:28).

We know that we have the petitions that we
desired of Him (1 John 5:15).

We know that our labor is not in vain in the
Lord (1 Cor. 15:58).

"In Him all things consist;
Are held together by His power;
The weight of worlds; a wreath of mist;
The petals of a flower."

The Children Know

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

The Plain Reason

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

Say So

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

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

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

Prayers that are Surely Answered

TEXT: *If we ask anything according to his will,
he heareth us* (1 John 5:14, 15).

I. TO KNOW HOW TO PRAY

1. God answers every prayer; sometimes
"yes," sometimes "no."
2. If our prayers are not answered there is
a reason. Covered sin, an unforgiving
spirit, some form of worldliness will hin-
der our prayers being answered.

2. The prayer that God answers always "ac-
cording to his will."

ILLUSTRATION: What sort of prayers are accord-
ing to God's will? Canon Farrar once said, "No
man ever yet asked to be, as the days pass by,
more pure and heavenly minded—no man ever
yet prayed that the evil spirits of hatred and
pride and passion and worldliness might be
cast out of his soul—without his petition being
granted, and granted to the letter."

II. "WE KNOW"

1. Note this strong expression.
2. No guessing; no speculation; no doubt.
3. But simple faith in God.

III. PRAYERS AND PERSISTENCY

1. Many prayers are not answered because
we ask amiss, many prayers are not an-
swered because we stop too soon, many
prayers are not answered because they are
selfish. We must pray and leave results
with God.

Transfiguring Prayer

TEXT: *Jesus went up into a mountain to pray,
and as he prayed, the fashion of his countenance
was altered, and his raiment was white and glis-
tering* (Luke 9:28, 29).

Let it never be forgotten that here on the
mountain top Christ was transfigured as He was
praying. The glory that was in His resurrected
body shone forth until everything about Him was
white and glistening.

Prayer is the great transformer. Prayer changes
the determination of God and the attitude of
men.

Amos R. Wells suggests that prayer works all
beautiful miracles.

Prayer dissipates every cloud.

Prayer lifts every load.

Prayer changes the ugly to the lovely.

Prayer chases away all doubt, all anxiety, all
fear.

Prayer solves the difficulties as they come
along.

Prayer straightens backbones, takes the droop
out of shoulders, turns up corners of mouths.

The more one prays, the more he will love
to pray.

The experience of prayer gives us a sublime
confidence in it, and we know beyond any doubt
that through it we can bring to pass anything
that is in accordance with God's will; and what
is opposed to God's will we do not want brought
to pass.

Prayer furnishes fortitude, courage and vision.
Prayer enriches the spiritual life as nothing
else can do.

The church is weak because so few members
know how to pray; *pray without ceasing* is the
divine admonition.

The Great Unveiling

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

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

But the New Testament contains the evolution
of a still lovelier truth. The New Testament re-
veals the fact that man may find God anywhere!
The veil of the temple is rent! God is no longer
confined to a particular place. Where'er we
seek Him, He is found, and every place is hal-
lowed ground. On the lonely hillside, on the
open sea, in the busy market-place—there stands
the mercy seat with its rent veil.

"Speak to Him, thou, for He hears, and Spirit
with Spirit can meet—

Closer is He than breathing, and nearer than
hands and feet."

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

HOMILETICAL

THE COMPASSION OF JESUS

By ROY F. SMEE

TEXT: *Jesus wept* (John 11:35).

INTRODUCTION: Setting of the text.

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

I. HE FEELS WITH US TODAY

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

II. AS JESUS RAISED LAZARUS (SO HE WOULD RAISE EVERY SOUL DEAD IN TRESPASSES AND SINS

1. There can be no greater miracle than this miracle of the soul.
2. The secret—"I am the resurrection and the life."

III. REFLECT UPON THE STORY

1. Faith is essential. "Believest thou this?"
2. Prior to this Martha and Mary thought of Jesus merely as a prophet.
3. Herein is victory—faith. "Yea, Lord, I believe."

CONCLUSION: Can such a Savior refuse to comfort?

Would He refuse to hear the yearning cry of a guilty sinner?

Could this Jesus unconditionally reprobate to perdition?

"He is the same yesterday, today and forever."

THE BIBLE AND THE NEEDS OF THE RACE

By C. E. CORNELL

The Bible is God's plumbline laid alongside the needs of the world.

Do enlightenment and modern scholarship mean lowering the Bible standard?

Is the need of the race any less desperate?

We have the same gospel that our forefathers preached.

The gospel produces the same results in the lives of men and women.

Salvation from all sin and hell to superlative joy and heaven.

A PECULIAR PEOPLE

By J. W. BOST

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

INTRODUCTORY

- I. GOD'S PEOPLE ARE A SEPARATED PEOPLE
- II. GOD'S PEOPLE ARE A PROFESSING PEOPLE
- III. GOD'S PEOPLE ARE A SUFFERING PEOPLE
- IV. GOD'S PEOPLE ARE A PRAYING PEOPLE
- V. GOD'S PEOPLE ARE A SANCTIFIED PEOPLE
- VI. GOD'S PEOPLE ARE A BLESSED PEOPLE

THE ELEMENTS OF GOOD TIDINGS AND THE GREATNESS OF THE JOY

By W. B. WALKER

TEXT: Luke 2:10.

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

I. THE CONDITION OF HUMANITY SINCE THE FALL

1. Corrupt in heart (Jer. 17:9; Matt. 12:34; Prov. 4:23; Isa. 1:5, 6; Gen. 6:7).
2. Man is corrupt in his life (Rom. 3:10-18).

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3. Humanity is helpless and cannot relieve itself (Rom. 5:6).

4. The foregoing facts establish the doctrine of total depravity, and constitute a background on which Jesus Christ, the Artist of the ages, has painted the pictures of salvation. Every picture must have a background.

II. THE QUALITY OF THIS BLESSING

"Good tidings."

1. The gospel that Christ came to give changes the heart. (Ezek 36:25, 26; 2 Cor. 5:17).

2. The "good tidings" of the gospel justifies us freely. (Rom 5:1). Justification takes place in the mind of God, while regeneration takes place in the human heart.

3. It purges the conscience (Heb. 9:12-14).

4. It gives blessed fellowship with God (1 John 1:7).

III. THE GREATNESS OF THIS JOY

"Great joy."

1. This joy is greater than anything earthly, because it is imported (Rom. 14:17).

2. It is greater than any earthly wealth or treasure, because no man can dispossess you of it (John 16:22).

3. Its greatness is expressed in its durability (Isa. 35:10).

4. It is great beyond expression (1 Peter 1:8).

HABIT: A TOOL OR A CHAIN

By C. E. CORNELL

(Prov. 22:6, 5:22, Luke 4:15)

"Habit is an incubator, it all depends upon what you put in it."

"Sow a thought, reap a habit, sow a habit, reap character, sow character reap destiny."

"Today is the child of yesterday, and the parent of tomorrow."

HEART PURITY

By J. W. BOST

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

INTRODUCTORY. What is the significance of this purity which is the condition of the most radiant beatitude?

I. WHAT A LIFE IS LIKE, THAT IS PURE IN THE SIGHT OF GOD.

1. Here is a land that has been purged of monsters.
2. The beast has been driven out.

II. IN THE FIELD OF THE SOUL THERE ARE BEASTS OF PREY

1. There is the lion of passion.
2. The serpent of envy.
3. The bear of boorishness.

4. The old fox of deceit.

5. The old hog of selfishness, greed for gain.

III. HOW TO GET RID OF THIS CONDITION (these Beasts)?

1. Kill the lion, ape and tiger at once.

IV. TO CLEANSE THE LAND OR WATER

Means to get everything out that hinders growth. Likewise the soul must be cleansed from all.

1. There are prejudices stretching through the soul with roots like wires, that must be cleansed out to make pure.

SHINING LIVES

By J. W. BOST

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

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

I. THE WORLD IS DARK BECAUSE SIN DOMINATES IT

Sin darkens the mind so that God, truth, duty and the way of salvation by Christ are obscure.

II. THEREFORE THE WORLD NEEDS LIGHT FOR PENETRATING, REVEALING AND AWAKENING

III. THIS IS NOT OUR LIGHT

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

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

Illuminated Christians.

GOD'S PEOPLE

By C. E. CORNELL

1. Born again—by the Word of God (1 Pet. 1:23).

2. Sanctified wholly (1 Thess. 5:23).

3. Kept—by the power of God (1 Pet. 1:5).

4. Living—as oracles of God (1 Pet. 4:11).

5. Speaking—as oracles of God (1 Pet. 4:11).

6. Stewards—of the grace of God (1 Pet. 4:10).

7. Confessing—the testimony of the grace of God (Rom. 10:9).

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IN ALL THINGS APPROVING OURSELVES

By T. M. ANDERSON

"In all things approving ourselves as ministers of God . . . by love unfeigned" (2 Cor. 6:4, 6).

We are to resume our study on things that prove us to be true ministers of God by considering the matter of "love unfeigned." This is love that is pure. It is love that has been kept free from anything incompatible with its nature and perfect working in the ministry. A preacher must be a great lover. A lover of God, a lover of the saints, a lover of the backsliders, a lover of the sinners, and in love with his work and calling. The ministry of the apostles was marked by the love which was exhibited by them in all things. Love that preferred poverty and afflictions, if by such privations the work of the kingdom may prosper.

Love unfeigned is the kind that does not need to be worked up by enthusiasm, or called out in the heat of zeal. That kind is feigned love. It is put on; it is a froth that will disappear as soon as the campaign is over, and the drive is ended. That is love that carries a burden on its heart always to see the salvation of the lost. It makes an effort to recover the fallen to the fold of Christ. It holds to the helm of the ship of Zion in every storm with a steady hand. It pours itself out as oil to still the troubles that threaten the peace of the church.

How can a minister be worthy of the name if he is careless about the souls of those for whom Christ has died? How can he become professional in his work, and be contented with the ordinary and the commonplace? Surely the love of Christ constrains us. It compels us to a devotion that appears to border on the insane. Paul was called insane by a king and by a church because of the zealous love that moved his soul.

My brother, it may not be in your natural gifts to be a great preacher as some judge greatness. You may not be qualified to fill the highest offices in the church. You may not be an outstanding man in the community marked by evidences of a strong personality; but you can be a great lover. You can be marked with this and known by this from the newsboy to the banker. Let your ministry be known by your unfeigned love. Your life will be regulated by this force; and your ministry will count in terms of eternal worth to God; and you will help build the church which the gates of hell cannot prevail against.

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ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Praying with Inspiration

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

Peekskill, July 11, 1878.—Gen. H. A. Barnum, Grand Marshal. You request me to send you my prayer made on Decoration day evening. If you will send me the notes of the oriole that whistled from the top of my trees last June, or the iridescent globes that came in by millions on the last waves that rolled in on the beach yesterday, or a segment of the rainbow of last week, or the perfume of the first violet that blossomed last May, I will also send you the prayer that rose to my lips with the occasion and left me forever. I hope it went heavenward and was registered; in which case the only record of it will be found in heaven.—Very truly yours, Henry Ward Beecher.—DR. AQUILLA WEBB.

I can do all Things Through Christ

At an agricultural school in one of our Eastern States one of the professors recently made some interesting experiments with a growing squash. He fitted a harness of strap iron over the squash in such a way that, as the vegetable grew, the expanding iron harness would register the strength that the squash exerted upon it. Thus harnessed the young squash lifted at different stages of its growth weights of sixty, five hundred, eleven hundred, and eventually of three thousand pounds. And all this marvelous power was made possible through just one thing—the connection of the squash with the vine.

One of the most amazing things in life is the power for burden-bearing that apparently weak and almost helpless men and women often manifest. In every path of life we find them, staggering on their way under heavy loads of business trouble, sickness, physical pain and misfortune. We marvel that they do not go down beneath their loads. Instead they accept them with patience and cheerfulness; day after day they fare courageously onward.

There is an explanation. If the secret of the inner life of these people could be known, the explanation of their strength would be found in just one thing—connection with the Vine. They are in constant contact with Him who said, "I am the true vine." "I can do all things," wrote the great apostle, "through Christ who strengtheneth me."—*The Youth's Companion*.

The Measure of a Man

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

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

"Show your papers," he ordered.

One lad held his paper up awkwardly in his left hand.

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

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

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

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

The boys burst into indignant hisses; but the professor had leaped down from the platform, and had thrown his arm about the boy's shoulder.

"Eh, laddie, forgive me!" he cried, breaking into broad Scotch, as he always did when greatly excited. "I didna ken. But," turning to the class with swimming eyes, "I thank God He has given me gentlemen to teach—who can call me to account when I go astray."

"After that day," wrote one of the boys, years afterward, "every man there was his firm friend and liegeman. He had won us all by that one frank speech."—PETER ZALESKI.

Refuge at the Cross

Out in our western country, in the autumn, when there has not been rain for months, sometimes the prairie grass catches fire. Sometimes when the wind is strong the flames may be seen rolling along, twenty feet high, destroying man and beast in their onward rush. When the frontiersmen see what is coming, what do they do to escape? They know they cannot run fast as that fire can travel. Not the fleetest horse can escape it. They take a match and light the grass around them, and then take their stand in the burnt district, and are safe. They hear the flames roar as they come along; they see death bearing down upon them with resistless fury; but they do not fear. They do not even tremble as the ocean of flames surges around them, for over the place where they stand the fire has already passed, and there is no danger. There is nothing for the fire to burn. And there is one spot on earth that God has swept over—Calvary.—DR. G. B. F. HALLOCK.

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The Undermining Decay

A gentleman at the head of a metropolitan wholesale establishment was taking a train in the New York subway not long since. Just ahead of him he noticed a man, a merchant in a small city up the state, who was one of the regular customers of his house. He was about to call to the man, when he saw the latter push himself into the midst of the crowd and deliberately slip past the gateman without paying.

When the wholesale merchant reached his place of business, he immediately called the credit man of the house into his private office.

"Mr. Dean," he said, "how much does Blank and Blank of Hayton owe the house?"

"I do not know just the amount," was the answer, "but it is quite a bill."

"Collect it, and do not extend more credit," said the merchant.

"But I've always thought them gilt-edged," suggested the credit man.

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

And the merchant was right. One year later the firm of Blank and Blank went down with a crash, carrying a score of trusting creditors with them to ruin.—DR. AQUILLA WEBB.

Without Money and Without Price

In oriental cities, where water is often scarce, water carriers go through the streets selling water at so much a drink. And their cry is this: "The gift of God, who will buy? Who will buy?" And sometimes a man will buy the whole supply, and then allow the water carrier to give it away. And as he goes back down the street, he no longer says, "The gift of God, who will buy?" but "The gift of God, who will take? The gift of God, who will take?" That is my message to you, "The gift of God, who will take?" It is yours for the taking. May God help you to take it now.—DR. CLOVIS G. CHAPPELL.

Sowing and Reaping

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

She never could forget Essex. Then there came the day when a lady of the court lay dying. She sent for the queen and confessed to her that Essex had sent by her a humble message and the ring, asking for life; but she wished him dead, so had not delivered it to her Majesty. Elizabeth was a tigress in a moment; but a tigress wounded unto death. From that hour she did little else but droop and moan the name of him she had let die. Poor, selfish queen Bess suffered and died.

God has made us capable of suffering. We are made capable of the highest happiness, or the most dire woe. But in either case we shall reap what we sow.—Dr. AQUILLA WEBB.

While it is Called Today

After the battle of Chancellorsville General Hooker, instead of quickly following up his victory with another attack, delayed for a day. The golden moment was thus lost, and it never afterward appeared to the same extent again.

PRACTICAL

PREACHING UNDER THE ANOINTING OF THE SPIRIT

By GEORGE L. DECH

(Excerpts from a convention paper)

JOSEPH PARKER says, "If I have not seen Him I cannot preach Him."

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

The sermon may be full of scripture and yet not be scriptural. And while it should be true

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

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

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

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

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By BASIL W. MILLER

Religious Survey

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

Prohibition in the colleges! Something must be done about the enforcement of prohibition. It is a disgrace how politicians have entirely wrecked our enforcement of this amendment. A disrespect for this law is seen throughout every section of the nation and in every stratum of society. Recently in our city among the high school students a vote was taken as to their stand on prohibition. As amazing as it may seem over half of the students are guilty of drinking. And the various polls taken in the large universities show that the majority of the university students drink occasionally, and are now in favor of a modification of the Eighteenth Amendment. The only large university voting for enforcement was the University of Pennsylvania at Philadelphia. The Literary Digest poll on this question so far shows that the large cities are voting against enforcement. Of course this is what could be expected of the larger cities where the mass of the workers are foreigners. But remember it takes three-fourths of the states, with three-fourths of all the voters in these states, to take prohibition out of the Constitution. In other words one-fourth of the righteous people of the states can keep the amendment in the Constitution. Let us hold what we have.

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

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

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

A Church Made by Great Preachers is an article carried in the April issue of Church Management. This refers to City Temple, London. Founded in 1640, through the years it has maintained its identity. During the past century it was pastored by that marvelous preacher-writer,

Dr. Joseph Parker, who will never be forgotten because of his expository commentary on the Bible, entitled "The People's Bible." When Parker died, R. J. Campbell became its pastor, and at once the flame of inspiration began to die out. He was followed by Joseph Fort Newton, American clergyman, well known through his editing the "Best Sermons—yearly volumes of sermons by the great preachers of our era. Its glory though dates back to Parker. England during the last century produced some of the world's outstanding preachers. One can name the eloquent Guthrie, whose sermons read like poems; the stately Spurgeon, whose sermons have had a wider sale than any preacher since the time of Paul; that prince of expositors, Alexander MacLaren, whose expositions on the Bible are without a peer; not to note the scores of lesser pulpit lights of the same time.

Tested Plans for Putting the Church Across

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

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

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

Selling seats has provided many churches with their pews or seats. The Angelus Temple in Los Angeles was seated through this means. If your church lacks seats, buy miniature seats from

the ten cent store and sell these at the price which a seat will cost in your church. Nine times out of ten it will go over.

Cement sacks, tiny bags with sand in them, shaped like cement sacks, will work well where one must buy cement, plaster, or such items. One church sold 100,000 such tiny bags at \$1.00 each and constructed their new building. It is unusual and will work.

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

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

Worker

Name

Address

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

Attendance schemes which have worked. One of the best innovations which I have seen recently with reference to a Sunday school rally has been worked out by that preacher-song evangelist, Rev.

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

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

Getting into the papers. So many churches make the complaint that they cannot get into the papers with their news items. The sainted Dr. C. E. Cornell, a pastor without a peer among us, laid down this rule (and I doubt if it

can be better said or done): "Be continually taking something of interest about your church work to the newspapers, and you will finally land some of them." He said that in Chicago, Los Angeles, and Pasadena, not a single service of unusual interest, no outside speaker from some other city or state, no missionary from across the waters, no new movement as to building, remodeling, etc., not a revival but he would sit down at his typewriter and run off a "news story." He didn't always land them, but he always had something in the papers about his church. This plan will not fail if one will observe some simple rules such as follows:

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

2. Let the first paragraph tell the whole story—who it is, where it is, what it is. Write this paragraph as though it were all that you were sending in. Then in the following paragraphs enlarge upon this. This is the pith of newspaper style.

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

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

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

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

ful pastor, or widely or nationally noted evangelist. Some of the larger city papers will take items about the pastor of a city church, his vacation plans—especially if he is going out of the city—his calls to other churches, as pastor, evangelist, etc.

7. Finally, boil it down—skim off all that can be eliminated, and then boil it down again. This space is worth hundreds of dollars to the papers for advertisements (and the "ads" finance the papers), so the editors are careful as to the length of any item let in.

8. Be considerate. Never "bawl" out the editor for changing, cutting, your item. Thank him for everything he takes, and above all cultivate his friendship.

Membership day. More attention should be given to the attracting of members to our church. First our plea is for quality and not quantity, but still many good people are scattered about who ought to be one with us, and would be if they had a little encouragement. Many churches are laying plans for what they term "membership day." Among all of the churches the following plan would not be far amiss:

1. Work out your list of prospects. On this would be holiness people who are looking your way, persons converted at your altar, not members of any church, or even members of some other "worldly" church, people from other holiness churches, living in the city who have not united with any church, members in the Sunday school who are Christians but not members of the church, etc.

2. Divide these names among carefully selected workers of the congregation who shall approach them as to membership. This forms a point of contact for the pastor. Then let the pastor by all means follow up every possible contact. The new people, nine out of ten times, unite with a church because of the interest or activity or work of the pastor.

3. In a larger group this contact can be followed up with a letter to each one individually. This will consist of inviting, thanking, etc., the individual, and everything else which will make him or her feel the church has an interest in them.

4. Lay before the prospect the regulations, rules, doctrines of the church. Let them know what we stand for, and what we expect of them if they unite with us, as to their supporting the

church, our stand on worldliness, secret societies, etc.

5. Set a day for the event. Plan for it in advance. Preach a special sermon on it, etc. Talk it, advertise it through the bulletin, the announcements, in the prayermeeting. Get up a little rivalry between the various workers, or organizations such as the Sunday school, the N. Y. P. S., etc.

6. For that day invite all those who have united with the church within a certain period—a year, two years, etc.—to be present and occupy seats of honor. Let the new member feel that this is something worth paying attention to.

7. Finally, after you get the new member, don't forget him. Put him to work; find something for his hands, or his pocketbook, or his automobile to do. You assimilate new material by getting them to work for the church, and by no other means whatsoever.

Books, Suggestions, Et Cetera

The Church of the Heavenly Rest. Three churches are in New York City appropriately named. One was named by a group of boys in the neighborhood as the "Church of the Holy Icicles." It was cold, frigid, below zero in spiritual life. Another was named by a neighboring pastor. It came about in this manner: One morning a man asked to unite with a famous church. The minister said, "It is our custom to have each new member indicate what particular branch of the church he wished to be placed in, where he can find something to do." The wealthy inquirer returned, "O doctor, I don't want to work. I just want to join." The doctor returned, "Then you have come to the wrong church. Go around the corner to the 'Church of the Heavenly Rest.'" Then of course there was the "doctor's" church—the working, busy, alert church, where everybody had a task and was at it. How could you classify your church? Icicles? Heavenly Rest? or Working?

The book list this month carries some interesting titles. Cokesbury again announces *Men Who Made the Churches*, by Hutchinson. This consists of biographical sketches of such men as Luther, Wesley, Bunyan, Fox, etc. It is good reading. Of course it is Pentecost year with the churches, so all the presses are advertising books on Pentecost. Cokesbury has this, *Sermons of*

Power: Pentecost Sermons, sermons on Pentecost by representative preachers of eight denominations. And of course the Abingdon (Methodist Book Concern) book is one by E. Stanley Jones, *The Christ of Every Road*. The phraseology of these books is not ours, still in them we can find elements that will build our souls.

In glancing through the religious magazines this week I have been struck by one thing: How gullible the preachers become for degrees, taken by correspondence. It is said that in every city organizations exist which sell to agents, etc., "sucker lists." Many times when one reads the preacher's magazines he wonders if these "home degree" courses have not been outlined for this list. First, any one can attend college and seminary. None is too old, and his circumstances are not such that he cannot go, if he will pay the price of an education. Then when he has gotten a home-study degree, doctor, master or bachelor as the case may be, what he has amounts to nothing in comparison to a degree earned in residence. Read a few books on sociology, history, or anything, and you can graduate from high school for \$50. Read a few more—and another \$75 and presto, you are a B. A. Go again for a sip at the fountain of knowledge, select 6 books from some mail order book concern—mail in \$100 this time (goes up with the degrees) and back comes a M. A. Hit it again for \$150 and out you come with a Ph. D. or a D. D. Preachers, whatever else we do let us keep off

this sucker list! But reverse the process and go to some high class school for a degree—four years in residence and you become an A. B.; one year more, and if you can write an acceptable thesis, you are an M. A.; two years more, learn to read French and German, be able to pass an examination on the entire field of knowledge which you have selected as your major, and finally write a dissertation which becomes an addition to the sum total of knowledge, then you come out a doctor! But you have something.

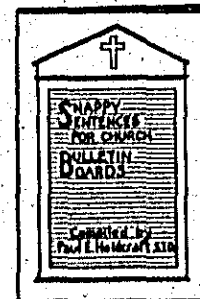
I sat in on a doctor's examination not long since where it took about ten hours' continuous writing to pass it. And for the thesis some five hundred books were worked through in four various languages. Beware of the sucker list, and these home study degrees.

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