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WHOLE NO. 40



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J. B. Chapman, *Editor*

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THE CLAMOR FOR BIBLE PREACHING

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

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

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

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

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

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

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

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

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

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

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

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

EDITORIAL NOTES

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

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

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

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

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

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

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

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

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

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

DOCTRINAL

HISTORICAL STUDIES IN CHRISTIAN DOGMA

By BASIL W. MILLER

PART ONE. BIBLIOLOGY

Chapter III. The Development of Christian Apologetics (Continued)

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

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

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

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

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

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

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

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

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

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

1. *Apologetics of Anselm, Aquinas, and Bernard.* Anselm agrees in his view of the relation of faith to reason with Augustine. In his tracts, *Monologium* and *Proslogion*, he defends the supernatural element in Christianity with a metaphysical talent which is unexcelled. He insists that intrinsically Christianity is a rational faith. Aquinas takes something of the same general view, though his intellectual activity shows a greater tendency to speculation. He places Christian mysteries above but not against reason, in somewhat the same manner as did the Mystic Schoolmen. While Bernard is the greatest of the three. He wrote, "Science reposes upon reason; faith upon authority. Both, however, are in possession of a sure and valid truth; but faith possesses the truth in a close and involuted form, while science possesses it in an open and expanded one. . . . Science does not desire to contradict faith; but it desires to cognize with plainness what faith knows with certainty" (*De Consideratione*, Lib. V. Cap. iii). Anselm in *Cur Deus Home (Why the God-Man?)* made a matchless defense of the human person of Christ and of the doctrine of the vicarious atonement. Aquinas wrote a strong book against the Jews and the Mohammedans called *De Veritate Fidei*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE SABBATH IN SCRIPTURE AND HISTORY

By HORACE G. COWAN

II. The Sabbath Before the Exodus

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MALTA, MONT.

DEVOTIONAL

SOME GREAT PREACHERS I HAVE KNOWN

By A. M. HILLS, L.L. D.

Number II. Henry Ward Beecher

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

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

Lyman Beecher was in his element in theological

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

At Liverpool it was worse than at any other

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

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

HINTS TO FISHERMEN

By C. E. CORNELL

True Education

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

A Justice with Courage and Moral Backbone

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

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

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

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

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

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

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

Jesus as a Preacher

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

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

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

Seven Minds

1. Mind your tongue, do not let it speak hasty, cruel, unkind or wicked words.

2. Mind your eyes, do not permit them to look on wicked books, pictures or objects.

3. Mind your ears, do not suffer them to listen to wicked speeches, songs or words.

4. Mind your lips, do not let tobacco foul them; do not let strong drink pass them.

5. Mind your hands, do not let them steal, or fight, or write any evil words.

6. Mind your feet, do not let them walk in the steps of the wicked.

7. Mind your heart, do not let love of sin dwell in it. Do not give it to Satan, but ask Jesus Christ, our Lord and Savior, to make it His throne.—*The Watchman-Examiner*.

Twelve Unusual Texts

There is death in the pot (2 Kings 4:40).

Escaped with the skin of my teeth (Job 19:20).

He kept him as the apple of the eye (Deut. 32:10).

Thou art the man (2 Sam. 12:7).

He that is surety for a stranger shall smart for it (Prov. 11:15).

His enemies shall lick the dust (Psalm 62:9).

The nations are as a drop of a bucket (Isaiah 40:15).

As if a wheel had been in the midst of a wheel (Ezek. 10:10).

He that toucheth pitch shall be defiled therewith (Eccles. 13:1).

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

Wisdom is better than rubies (Prov. 8:11).

As an ox goeth to the slaughter (Prov. 7:22; Jer. 40:19).

Bulletin Board Slogans

MAKE IT PREACH

Humility never advertises itself.

The Bible is God's medicine chest for a sick world.

God helps the man who helps himself.

Any form of sin weakens character.

A definition of faith: "Going ahead."

Love is long-suffering and kind as well.

The church is a friend of every man.

Jazz music is endorsed by the devil.

A moral coward has no standing anywhere.

Two oars to the boat: faith and works.

Courage never backs down under testing.

The Bible is the best seller, and read by more people than any other book in the world.

Purposeful Speech

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

The Bible Better than a Check Book

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

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

A Cannibal's Reply

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

The Homeless Singer

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

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

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

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

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

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

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

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

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

Cured of Stammering

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

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

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

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

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

Ancient Names of Canaan

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

Religious Awakenings

(Special Examples)

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

HOMILETICAL

SEPARATENESS

By C. E. CORNELL

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

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

genuine pleasure than the world ever dreamed of.

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

REFUSING TO CHOOSE

By C. E. CORNELL

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

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

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

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

REACHING THE PLACE OF INTERCESSION

By L. J. ALLEY

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

I. INTRODUCTION

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

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

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

Alone He reaches the place of intercession.

II. PROPOSITIONS

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

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

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

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

Illustration—The boy who stays clos-

est to his mother gets to lick the icing d'sh and spoon.

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

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

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

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

THE CHRISTIAN'S REFUGE

By J. B. GALLOWAY

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

I. THE NATURE OF THE REFUGE

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

II. HOW TO RECEIVE THIS SHELTER

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

SPIRITUAL RESTFULNESS

By C. E. CORNELL

TEXT: Psalm 23:2

I. THE BEAUTY OF THIS PSALM

"David's heavenly pastoral."

"A surpassing ode which none of the daughters of music can excel."

"The Twenty-third Psalm is the nightingale of the Psalms."—BEECHER.

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

II. NOTE THE PRONOUNS, ME, MY, MINE

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

III. THE RESIFULNESS OF THE SOUL

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

IV. "GREEN PASTURES"

What are these green pastures?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

HOLINESS OF HEART AND LIFE REQUISITES FOR GETTING TO HEAVEN

By C. E. CORNELL

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

SIX PROPOSITIONS

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

THE CONFIRMATION OF SCRIPTURE (Old Testament)

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

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

New Testament

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

SERMON SEED

By T. M. ANDERSON

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

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

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

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

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

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

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

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

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

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

4. "It shall be for those."

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

5. "The redeemed shall walk there."

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

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

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

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

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

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

Put yourself in the disciples' place and then

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

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

1. We need God before we need bread.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ILLUSTRATIVE MATERIAL

*Compiled by J. GLENN GOULD***Jesus Wept**

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

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

He that Winneth Souls

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

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

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

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

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

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

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

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

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

The Absences of the Lord

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

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

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

—G. A. STUDDERT KENNEDY.

Prophetic Power

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

Living in a Fog

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

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

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

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

PRACTICAL

PREACHER'S VOICE AND DELIVERY

By PROF. W. W. MYERS

NUMBER TWO

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

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

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

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

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

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

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

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

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

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

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

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

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

Before beginning the exercises observe the following suggestions:

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

EXERCISE I

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

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

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

EXERCISE II

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

EXERCISE III

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

EXERCISE IV

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

EXERCISE V

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

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

HERE AND THERE AMONG BOOKS

By P. H. LUNN

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

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

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

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

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

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

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

T. DE WITT TALMAGE ON PREACHING

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

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

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

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

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

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

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

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

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

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

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

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

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

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

By A. W. ORWIG

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

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

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

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

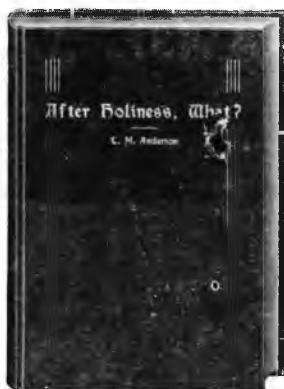
and lost souls, or is possessed of a mercenary spirit, the sooner he relinquishes the high and holy calling of the gospel ministry the better for the people. Perhaps God has already said to him, "Thou mayest be no longer steward," but he clings to his post for selfish reasons—because he is a "hireling."

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

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

After Holiness, What?

By T. M. Anderson



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

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

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

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

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