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Rev. C. E. Cornell
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The Preacher's Magazine

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J. B. Chapman, *Editor*

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THE VALUE OF EXPERIENCE

BY THE EDITOR

SOMETIMES we hear the words, "He is a man of experience," used in such a manner as to seem to indicate that experience is valuable to everyone. But a little discriminating thought on the matter will convince anyone that this is not the case.

Without venturing out into the wide field of life in general, we have observed that some preachers were more useful in the days of their inexperience than they were later on. They started with a romantic optimism that literally carried everything before it and made them succeed anyhow. But they met with difficulties and with disappointments which they were not expecting, and in the readjustment they became overcautious and pessimistic and now they are defeated before the fight even starts—experience has been detrimental to them.

We have observed other preachers who seem to learn nothing by the things they suffer. If a plan or method of theirs fails, they charge it all up to the circumstances under which they had to work and to the people with whom they were compelled to labor, and under new circumstances they will make the same blunders they made before. If their personal mannerisms are found to be a hindrance to their usefulness, they assert their "independence" and announce to their critics, "You will have to love me or you cannot get to heaven"—experience has failed to do them any good.

But there are other preachers who have worn off a lot of their own roughness on the grindstone of experience and they are proof against the faults under which they suffered in the days of their "beginnings." They are wiser and safer than they used to be—experience has improved them. But since experience is detrimental to some, indifferent to others and beneficial to others, yet besides, mere years in the ministry do not of themselves mean anything—the value of experience must certainly depend upon something beside and beyond experience itself. What is this something beside and beyond which determines the value of experience?

We think there is no exception to the rule that, "Nothing from without can enter and do you either good or harm without your consent." And we think there is no greater word in the preacher's vocabulary than the word "application." If experience is to make us more useful in our great task, there are three things we must do without fail: We must keep a good state of grace on hand by means of proper personal attention to "the means of grace," we must be close students of cause and effect in our own work and in that of others, and we must keep so free from egotism that we accept lessons from any and every teacher and strive earnestly and quickly to inculcate every good thing into our own plans and system of operation.

The preacher's devotional life is of utmost importance, as we all confess, but perhaps we had not considered how all the elements of experience are modified by the spiritual state in which they find us. Discouragement of a more or less serious type is the pitfall of the preacher after he awakes to the difficulties under which he must do his life's work. If discouragement is acute, it may cause the awakened preacher to turn aside to secular pursuits. If it is chronic, it will leave him in the ministry, but will haggle and hamper and hamstring him all the rest of his days. And there is no assurance against discouragement except a good, victorious, personal spiritual state. Of course there is a light optimism which refuses to acknowledge the difficulties and which exaggerates the limits of success, but the sane man cannot find ground for such. Sickness, poverty,

isolation and want of co-operation may make a cynic of the preacher who is short on grace, but they will make the man of prayer and faith a tender, more determined Christian.

And to be a close and sympathetic student of men and methods is to be forever "in school." Especially we should study the men who are succeeding. Perhaps it would be too much to ask us to study the men who fail, and then this might not always help us, for if we study them too sympathetically we may unconsciously imitate them. But there is a reason why some preachers succeed, and if we study these men, we shall unconsciously take on something of their grace and wisdom and that will help us to do what they have done and are doing.

But personal egotism makes many a preacher a poor "absorber." He glories in his singularity and is too slow to put his lessons into practice. It is a humble man who stands ready always to exchange tackles with anyone who can show a better string of fish than he can. Of course we cannot any of us "take on" the personality of another, but sincerity and purity will save us from attempting to do that anyway. The greater danger is that we shall contend for "being ourselves," and will succeed only in being our poorest selves.

Scholarship in the school of experience varies just as much as in any other school, and the biggest faculty is the willingness to learn. Someone has said, "You cannot teach an old dog new tricks," but the answer is, "That depends largely upon whether or not the old dog is willing to learn." Another proverb is, "Experience is a dear school, but fools will not learn in any other." But we are thinking of the dear possibility that some of us will not learn even in this school where the tuition is so high. As long as we can plead that we are novices it is not so serious, but as soon as the saying becomes current, "He ought to know better by this time," the indications are that we are falling behind on our credits in life's highest priced university, the school of experience.

EDITORIAL NOTES

Somewhere there is a book that will do you a lot of good as a preacher, but you will have to find it for yourself. It is well to read what others say about any book you have not read, and it is well to ask others for suggestions, but books, like friends, have to be individually selected. And one of the biggest advantages in building a library is the fact that you must know your books before you can tell whether you need them or not.

A few days ago I read somewhere of a bishop who had not read a book in a year and of another preacher who read eight hours every day. And the suggestion was that there is a place in between these two extremes which the average preacher will find it wise to take.

The preacher should, I think, make a special rule of reading the sermons of others. This is not for the purpose of copying, either the style or the matter, but for the purpose of the "unconscious" effect upon himself. This is a good way to keep alive and fresh and at the same time gain personal profit in spiritual things. If the advice to the preacher to write one sermon each week is good, then we believe the advice to read at least one new sermon by another is good also.

Seeing the number is not comparatively large, we could well afford to make it a rule to read every new orthodox book on any phase of full salvation as soon as it makes its appearance. Nothing is more important than that we should obtain every possible help to variety and effectiveness in the presenting of this central thesis of our glorious faith.

I know one preacher who has picked up some splendid books, one of them printed over a hundred years ago, at the second-hand book store. He has discovered a few real gems in this manner and this has stirred him to continue the search. Some very fine books are now so old that they are new again.

Every reader will want a copy of Dr. A. M. Hills' new book, "Homiletics and Pastoral Theology," which is just now about ready for the market. The material in this book is adapted to both young and old preachers—all will appreciate it.

What are you planning for Mother's day? This is a splendid occasion for a sermon on "Family Religion," "Family Government," "The Power of a Good Example," "Mother's Love as Representative of God's Love," or "Examples of Love, Human and Divine." And if the occasion is well announced and an "atmosphere" is created somewhat beforehand, there is opportunity here to do much good. A pastor cannot take cognizance of all the "special days" which are suggested, but Mother's day is one that he cannot afford to ignore.

May also is the month in which Decoration day comes. In many communities this day is not so much observed as it was a generation ago. Yet it may often present a good opportunity for a sermon on some civic righteousness theme, and the wise pastor is always on the lookout for times and seasons that will assist him to make his message effective.

It is said that demand for the old-time orator has passed, and that people now prefer plain, unpretentious speech. If this is true, it is an improvement. Just what permanent advantage could ever come from a diction and style that called more attention to the speaker than to the subject is not clear. But it is certain that when a preacher uses plain language and unpretentious style he must at least have something worthwhile to say or else he will be in poor state sure enough. And a man cannot speak plainly unless he can think clearly, and clear thinking is hard work, you know.

DEVOTIONAL

HISTORICAL STUDIES IN CHRISTIAN DOGMA

By BASIL W. MILLER

Chapter Two. The Development of Christian Apologetics—Continued

2. *French Atheism and Encyclopædism.* The atheism of France is the direct offspring of English deism; for it passed rapidly to the French and found lodgment among her philosophers and literary men. It immediately assumed a more infidelistic type, as clothed in a brilliant form. Chief among such leaders were Helvetius, Condillac, Voltaire and Rousseau. Holbach's *Système de la Nature* exhibits materialism in its most gross form. He said, "As the liver secretes bile so the brain secretes thought." God becomes only a name for nature, and nature is but a gathering of material atoms. The Encyclopædists of France, as led by Diderot, prepared the *Encyclopédie ou Diction-*

naire Universel, published in 1751 and on, wherein all universal knowledge was systematized and brought under the influence and garb of materialism and atheism. Bishop Horne replied to French atheists in his celebrated, *Introduction to the Critical Study of the Holy Scriptures.*

3. *German Rationalism.* In Germany reason was set up as the arbiter in religion and held the right to sit in judgment on the Holy Scriptures. Such rationalists accepted what pleased their anti-supernaturalistic theories and rejected that which did not. In its origin rationalism was Franco-Dutch, speculative and skeptical. After deism had been greedily absorbed by France it was carried into Germany. Deism in England posed as a philosophy more clear-eyed, more complete and more reasonable than Christianity. When the French had added their impetus to atheism and unbelief it was left for the Germans to make this popular with reference to a critical study of the Bible ac-

ording to rationalistic principles. Rationalism posed as a friend to the Bible but when science began to lift its head, immediately the Scriptures were surrendered, and with the incoming avalanche of discrepancies and errors, so-called, it was loudly proclaimed that the Bible never intended to teach science. When geology appeared rationalism was prepared to give up the stories of creation and of the flood.

The father of rationalism of this age was John Rohr. His *Briefe über Rationalismus* (1813) laid down the famous doctrine of the supremacy of an intellectual faith. Later Paulus interpreted all miracles of the Bible as an incredible ingenuity, resulting from a misunderstanding of narratives actually performed. Such writers as these and Bretschneider, Ammon, in his *Summa theologiæ*, Winer, author of *Grammatik des N. T. Sprachidioms*, and De Wette helped to popularize rationalism in Germany. The relationship between rationalism and higher criticism is so close that it is difficult to separate the two, and many of the leading rationalists were the outstanding critics of this age.

4. *Higher Criticism.* The foundation was laid for a critical disbelief in the Scripture through the writing of the skeptics of the different ages of Christianity, so that it is difficult to treat of the origin of this method of attack upon the supernatural origin of our faith. However, several distinct stages are discoverable.

a. *Early period.* Deism, atheism, skepticism and rationalism prepared the way for higher criticism; for when the foundations which underlie revelation are cast aside then it is but natural for revelation itself to be denied. The present view of higher criticism was first hinted at by Carlstadt in 1521 in a book on the Canon of the Scriptures, and by Masius, a Belgian scholar, who in 1574 published a commentary of Joshua, and by a Roman Catholic priest called Peyrere in his *Systematic Theology*, published in 1660. But in reality it originated with the materialistic and atheistic philosopher Spinoza. In his *Tractatus Theologico-Politicus* published in 1670 boldly he impugned the traditional date and Mosaic authorship of the Pentateuch and ascribed its origin to Ezra or to some later compiler.

In England Hobbes became an outspoken antagonist of the necessity and possibility of a divine, personal revelation and also denied the Mosaic authorship of the Pentateuch. A few years

later a French priest called Richard Simon pointed out the supposed varieties of style in the documents of the Pentateuch as indicative of various authors in its composition. A Dutchman, Clericus, in 1685 advocated an Exilian and Priestly authorship of the Pentateuch, and taught that it was composed by exiled priests in Babylon. In 1753 a Frenchman, Astruc, a medical man, a bold free thinker, one whose personal life was immoral, propounded for the first time the Jehovistic and Elo-histic hypothesis for the composition of the Pentateuch. (*Vide Briggs, Higher Criticism of the Pentateuch*, p. 46). He briefly taught that the use of the two words for God, Jehovah and Elohim, as used in the Pentateuch proved conclusively that the books were written by different authors. His *Conjectures Concerning the Original Memoirs in the Book of Genesis* was published in which he asserted that he was able to trace the use of ten or twelve different memoirs in the original composition of the book. Naturally he denied the divine authority of the Pentateuch and because of its repetitions he termed it useless.

b. *German Formative period.* The next period was largely German. In 1780 Eichhorn, an Oriental professor in Gottingen, reshaped the documentary hypothesis of Astruc and heralded it as the view of the leading scholars of the age. He thus became the father of higher criticism, as Briggs avers (*History of the Study of Theology*, V. II, p. 178). Later Vater and Hartmann with their fragment theory practically undermined the Mosaic authorship and inspiration of the Pentateuch and made it a group of fragments carelessly thrown together by an editor or by editors in various ages. In 1806 De Wette, Professor of Philosophy and Theology at Heidelberg, published a book in which to the theory of his predecessors he added the supplemental hypothesis, assuming that Deuteronomy was composed in the age of Josiah (2 Kings 22:28). Soon after Vatke and Leopold George declared the post-Mosaic and post-prophetic origin of the first four books of the Bible. Bleek soon followed, advocating the theory that a redactor had gathered together different documents and traditions, and after weaving them together into a connected whole, he termed them the works of Moses. In 1865 Kuenen published his *Religion of Israel and Prophecy in Israel*, in which he defended the most rationalistic and anti-supernaturalistic methods of the composition of the Pentateuch. Wellhausen in 1878 published his volume

on the history of the Israelites in which the theories of other rationalistic critics were intertwined and well defended. The scholarship of this volume won for the critics and for their cause many friends and followers. His was the hand that shaped the writing but the voice was that of De Wette and Kuenen. (*Vide Briggs, Higher Criticism of the Pentateuch*).

c. *Recent English and American Criticism.* Critics arose in America and England with great rapidity. Samuel Davidson, Robertson Smith and George Adam Smith forged along with much fervency in the advocacy of criticism. Driver of Oxford prepared his much heralded *Introduction to the Literature of the Old Testament*. In this he elaborated with great skill and detailed analysis the theories in vogue in critical schools concerning the Old Testament. Briggs of the Union Theological Seminary was an earnest advocate of German theories in his *Higher Criticism of the Hexateuch*. Bade, of the Pacific School of Religion, became one of America's outstanding critics through the publication of his work, *The Old Testament in the Light of Today*. Thus the work goes on in the critical destruction of the basis of Christianity. Critics deny the very foundations of Christianity, the supernatural origin of the Bible, the validity of miracles and prophecies, and the veritable inspiration of the Scriptures. They question the historicity of the Bible and even refer to its supposed erroneous statements. Religion in the hands of critics becomes a patchwork of credulity, magic and superstitions.

5. *Literature on apologetics.* The literature on apologetics in refutation of rationalism, atheism and criticism has been as extensive as that propounding such dogmas. While skeptics were doubting, the sturdy defenders of the faith were making more sure of the supernatural origin of Christianity; in this manner they were laying a foundation for their work on dogmatics.

a. *Works in English:*

Joseph Butler, *The Analogy of Religion, Natural and Revealed*, has exerted a tremendous influence on the trend of evidences.

Nath. Lardner, *Credibility of Gospel History*, and *Collection of Ancient Jewish and Heathen Testimonies*. "The most learned historical work against deism, and a storehouse of external evidences of the Gospels" writes Schaff (*Propædeutics*, 314).

William Paley, *Evidences of Christianity, Natural Theology*, and *Horæ Paulinæ*.

George Fisher, *The Grounds of Theistic and Christian Belief*, *The Supernatural Origin of Christianity*.

Richard Storrs, *The Divine Origin of Christianity Indicated by Its Historical Effects*.

Alexander Bruce, *Apologetics*. An outstanding work, and one never to be forgotten.

McGarvey, *Evidences of Christianity*.

Leander Keyser, *Christian Evidences*.

b. *German Works:*

Luthardt, *Apologetische Vorträge über die Grundwahrheiten des Christenthums*. Trans. into English, *The Fundamental Truths of Christianity*.

Ebrard, *Apologetik*.

Kraftan, *Die Wahrheit der christlichen Religion*.

Schanz, *Apologie des Christenthums*.

6. *Literature refuting higher criticism.* When higher criticism appeared as the outcropping of rationalism and deism, the attention of apologetics was turned to this new phase of attack. This literature is likewise very extensive. But several works of great import must be mentioned. Bissel in *The Pentateuch, Its Origin and Structure*, shows that the very structure of the Pentateuch proves the assertions of critics to be false concerning it. Sayce in *Monument Facts and Higher Critic Fancies* has the spade of the archæologist speak in corroboration of the old Testament and in defense of the inspiration and accuracy of the Bible. This is a small book, but it is one written by the world's greatest Assyriologist and its conclusions are such that the critic must respect them. Orr in *The Problem of the Old Testament* meets criticism on its own ground and by the very structure of the Old Testament and especially of the Pentateuch refutes every claim of criticism and proves the veracity of the history of the Scriptures. Bartlett in *The Veracity of the Hexateuch* deals with this problem with great skill and scholarship in defending the inspiration and historicity of the first six books of the Bible. In *The New Biblical Guide*, the greatest storehouse of archæological corroboration of the Bible in existence, Urquhart speaks as an archæologist of note upon the claims of critics and reaches the conclusion that the spade of archæology and the story of the Bible are telling the same narrative. Dr. Robert Dick Wilson, of Princeton, master of some forty-five languages related to the Bible, in *Studies in Daniel* refutes the claims of the critics with reference to the fab-

rication of this book. In his *A Scientific Investigation of the Old Testament* he speaks as a world renowned Semitic linguist and philologist and shows that the structure of the language of the Old Testament is such as could only have been written as the Bible asserts. Other valuable works in this field are daily coming from the press to establish the genuineness and authenticity of the Bible.

7. *The doctrine of Evolution.* In this study of apologetics in the twentieth century, or in the close of the Modern Period, we cannot pass over the materialistic conception which has appeared under the cognomen of evolution. It has arisen during the last half of the nineteenth century and at present, its hypothesis is that there has been a gradual development of life from the lower organisms, on until man is reached. Today in the field of apologetical defense of the Bible and of Christianity evolution in its materialistic form is an outstanding opponent to be fought. Evolution is casting its spell over the entire field of science; is reaching to religion and denying the supernatural; and is forcing its devotees in the field of religion and theology to revamp their dogmas in the elimination of the supernatural.

Similarly as was the case when other errors appeared in the history of the defense of the Bible, so today are the scholars of the Church busy in refuting this error. Numerous works could be mentioned which deal with this heresy. One can refer to only a few in passing. Possibly the writings of Prince, *Geology, Q. E. D., The Phantom of Evolution, Geology and the New Catastrophism*, have exerted as great an influence against evolution as those of any other man. Fairhurst will be remembered by his *Organic Evolution, and Theistic Evolution*. Price is a geologist of note, and Fairhurst was professor of science in a state university. Allen's *Evolution in the Balances* states a clear refutation of this erroneous theory. This literature is daily increasing, and some of the greatest scholars of the age are denying the statement that *evolution is an established fact*.

8. *Systematic theologians as apologists.* In our discussion of apologetics through the Christian centuries we cannot overlook the systematic theologian. For oftentimes it has been the theologian who has first stated the defenses of the doctrines of the Church so that he might thus lay a foundation for his dogmatic theology. For as stated in the opening section there can be no sound theol-

ogy unless there is first a systematic treatment of the credibility and genuineness, as well as the inspiration of the Bible. The following works in dogmatic theology have not only given the dogmatic statement of the tenets of theology but they have also furnished apologies for the Christian religion:

a. *The Lutheran Church:*

Hase, *Hutterus Redivivus. Dogmatic der Evangelisch-Lutherischen Kirche.*

Schmid, *The Dogmatic Theology of the Evangelical Lutheran Church.* (Translated from the German).

Luthardt, *System der christlichen Gewissheit.*

Sprecher, *Groundwork of a System of Evangelical Lutheran Theology.*

b. *Reformed and Calvinistic Churches.*

Calvin, *Institutio Christianæ Religionis.*

Ebrard, *Christliche Dogmatik.*

Oosterzee, *Christian Dogmatics.* (Trans. from Dutch).

Hodge (Charles), *Systematic Theology.*

Hodge (Archibald), *Outlines of Theology.*

Shedd, *Dogmatic Theology.*

Strong, *Systematic Theology.*

c. *Anglican Church:*

Pearson, *An Exposition of the Creed.* "One of the most valuable works on theology in the English Language." (Schaff, *op. cit.* 346).

Brownne, *An Exposition of the Thirty-nine Articles.*

Buel, *Treatise of Systematic Theology.*

d. *Arminian and Methodist:*

Arminius, *Works.*

Wesley, *Sermons.*

Watson, *Theological Institutes.*

Pope, *Compendium of Christian Theology.*

Raymond, *Systematic Theology.*

Miley, *Systematic Theology.*

Thus the four great systems of Christian (non-Catholic) theology are represented, and these works furnish the background of the world's most famous defenses of the supernatural origin of the Christian religion. Most of these authors in systematic theology base their discussions upon apologies for the Christian belief, or upon their works in Christian Evidences.

In conclusion: We have thus trod the way from the fountain source of Christianity through the weary maze of the defense of the religion of Christ against the enemies without the Church and the heretics within it. For every antagonistic

there has arisen a scholarly defender. For every heresy there has been called into action the keenest minds of all Christendom to refute it. Even in this modern age of infidelity which is clothed in the garb of religious teachers, the Church is not without her apologists. We have thus laid the foundation for a systematic treatment of the historical development of the dogmas of Christendom, without which our beliefs might be fallacious. Unless the inspiration of the Bible can be defended in an age of science, there can be no true treatment of systematic theology. Before passing into the realm of theology proper there remains one other consideration, that of the forces, the factors which have influenced Christian dogmatics. These forces are the philosophical tendencies, the theological writers, the rise of denominations and creeds.

Bibliography

(It is not our purpose in this connection to furnish a complete bibliography of the literature on apologetics, but to furnish sources of such bibliographies. For in the body of the work the most important books have been mentioned.)

Crooks and Hurst, *Theological Encyclopedia and Methodology*, pp. 411, 412.

Schaff, *Propædeutics*, pp. 313-315.

The New Schaff-Herzog Encyclopedia, Articles on "Theology," "Apologetics," and "History of Doctrine."

Keyser, *A System of Christian Evidences*, pp. 230-247. *Contending for the Faith*, pp. 334-346.

Mullins, *Why Is Christianity True?* pp. 413-441.

THE SABBATH IN SCRIPTURE AND HISTORY

By HORACE G. COWAN

The Chronology of the Sabbath

AMONG those to whom a Sabbath from the creation to the exodus is a matter of faith, differences of opinion have arisen in regard to the day of the week on which it was observed.

The Bible says, "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made" (Gen. 2:3). And many readers have hastily concluded that the reference here was to Saturday, because Saturday is now the seventh day of the week. But there is no hint in the scriptural account of the creation of names being given to

the days of the week, and whether any day of the primal week corresponds in the records of time with any day of more recent occurrence, it is the work of chronology to show.

That the primeval and patriarchal Sabbath was on Sunday, or the first day of the week as now known, and that it was changed to Saturday at the exodus, is the belief of many Christian writers, whose opinions are given below.

"When the seventh day from the creation is carried forward without change it corresponds with the day on which Jesus rose from the grave, thus uniting the sacredness of the resurrection with the day which God sanctified."—*The Christian Sabbath*, by REV. H. T. BESSE.

In support of the position that the original Sabbath was on Sunday several learned writers from about the middle of the seventeenth century have presented arguments substantially as follows:

1. The day on which God rested from the work of creation, the seventh from the beginning, was the first whole day of man's life on earth, he having been created the last of all of God's creatures on the sixth day, and evidently near its close. The seventh day could not have been a Sabbath for man, he not having labored prior to that day, and his first Sabbath would have been after six days of labor had brought him to the fourteenth day from the beginning, or his own eighth day of existence. The Sabbath was then continued on the seventh day in succession from man's first whole day.

2. After the lapse of the nations into idolatry the worship of the sun was instituted on the Sabbath, and the day was called Sunday. At the exodus, in order to separate the children of Israel from sun worship, the day of rest was changed to Saturday.

3. The claim is made by some of these writers that this position may be sustained by an appeal to chronology. Chronology is defined by Webster as "the science which treats of measuring time by regular divisions or periods, and which assigns to events or transactions their proper dates."

That this is a very difficult process, and is attended with much uncertainty as to the data upon which an affirmative decision should rest, because of the obscurity of the subject and the lack of complete records of past ages, may be admitted.

"Persons who are only familiar with recording

events from the Christian era and by the Gregorian calendar have no conception of the difficulties which chronology presents. It is a marvel how modern chronologists have triumphed over some of these difficulties."—*Biblical Chronology*, by REV. H. T. BESSE.

Chronology is a science, therefore it is governed by laws which may be demonstrated. The application of those laws has been made possible by the discoveries of Joseph Justus Scaliger in 1583. Scaliger was a Frenchman who has been styled "the greatest scholar of modern times," and "the most richly stored intellect which ever spent itself in acquiring knowledge."—*Encyclopedia Britannica*.

A knowledge of the systems of measuring time at various periods of the world's history is essential to an understanding of Scaliger's invention. The main stream of time from the creation is called *Anno Mundi*, or, "in the Year of the World," abbreviated as A. M. Different nations have started this era at different dates, that of Alexandria, Egypt, which was used by early Christian writers, having been placed at 5777 years before Christ. The Mosaic or Hebrew calendar, which had its origin at the exodus by counting what had formerly been the seventh month as the first (Ex. 12:2), was a variation of the A. M. period. Other calendars similar in general features to the Hebrew came into use in adjacent countries in early times, but none of them have come down to the present day, having been superseded by the Roman system when the various nations were conquered by and became incorporated with the Roman empire.

The ancient Roman calendar began with the founding of the city of Rome in B. C. 753, and dates of that period are designated as *Anno Urbis Conditoæ*, or, "in the Year of the Building of the City," abbreviated as A. U. C. During the prevalence of this system at Rome, on January 1, A. U. C. 710, or, B. C. 45, a new calendar was introduced by Julius Cæsar, which has been called for him the Julian calendar. The occasion for this was the confusion which had prevailed under the old calendar, the details of which need not be entered into here. Under the old system a lunar calendar had prevailed, which normally provided for a year of 354 days, with an intercalary month every two or three years, in order to harmonize the lunar and the civil years. But by the Julian calendar a solar year of 365 days was provided for, in a common year, and every fourth year a leap year of 366 days.

Cæsar's investigations of the calendar had convinced him that the true year must be measured by the progress of the sun through the ecliptic, or the apparent path of the sun in the heavens, or a period of 365 days and 6 hours, hence the extra day in leap year to consume the additional hours.

This Julian year became and continued to be the measure of time in the Roman empire, and later throughout Europe and America for many centuries; but it was afterward found that some correction of the calendar was needed, in that Cæsar's estimate of the length of the year at $365\frac{1}{4}$ days was an error of about 11 minutes and 14 seconds too much, owing to the precession of the equinoxes, or their occurrence some days ahead of their proper dates. By the 16th century the error amounted to ten days, and Pope Gregory XIII ordered that ten days be dropped from the month of October, 1582, whereby the 5th of the month should be counted as the 15th. This corrected calendar has since been known as the Gregorian calendar, and is the one now in use in all civilized nations.

The Julian years had begun to be counted from a new beginning in A. D. 527, when Dionysius Exiguus, a Roman abbot, introduced the reckoning of time from the Christian era, or the birth of Christ, as he thought. But Dionysius' estimate placed the birth of Christ some years later than the date afterward agreed upon for the Savior's advent, making the beginning of the system called *Anno Domini*, or, "in the Year of Our Lord," commonly designated as A. D., to occur some years after the event it was designed to celebrate. The years "before Christ," or, B. C., number time backward from the Christian era to the creation, and are practically the same as the years A. M., except that their numbers are reversed.

The Mosaic or ancient Hebrew calendar was lost when the Jewish nation was conquered and dispersed, and Jerusalem destroyed, by the Romans, in A. D. 70, and no other system of time measurement peculiar to that people took its place until about A. D. 360 when Rabbi Hillel introduced a calendar based upon the Metonic cycle of 19 lunar years, which has been in use among the Jews for some centuries for the regulation of their feasts and holy days. It contains 12 months of 29 and 30 days alternately, or a year of 354 days, with an intercalary month at suitable intervals to make it harmonize with solar time. It is thus called a luni-solar year, and the

system is that referred to as the modern Jewish calendar, or Rabbinic A. M.

The years of the periods A. M., A. D. and B. C., including the eras before the flood, and afterward to the exodus, the ancient Hebrew or Bible year, and those of the Julian and Gregorian calendars, were all solar years, that is, years arranged according to the annual revolution of the earth around the sun. This is a basic point in chronology, as those years must be distinguished

from the modern Jewish or Rabbinic A. M. and other years included in lunar cycles. This will avoid the error into which some modern commentators and chronologers have fallen of reckoning biblical years according to the modern Jewish calendar, and thereby interpreting the scriptural periods of time by a system unknown to the Bible.

(Continued in next issue)

MALTA, MONT.

DOCTRINAL

SOME GREAT PREACHERS I HAVE KNOWN

By A. M. HILLS

III. The third factor that entered into the making of this life was Beecher himself. He decided whether he would be moral or immoral; whether he would husband his physical resources or waste his substance in riotous living; whether he would be a college dig and grind, and master mathematics and develop his logical faculties, or give himself industriously to omnivorous reading and literature; whether he would be a horticulturist or a doctor, or a preacher; whether he would be a Calvinist or an Arminian, a believer or an infidel! Oh, how much, after all, depends upon the man himself, what he will become!

He was once requested by his conference to address them on "Spiritual Barbarism." I give the merest outline of what he said, as follows:

"1. The first element of spiritual barbarism which I shall mention is derived from the Greeks. It may be called the doctrine of *divine impassivity*, or the notion that a *perfect being* cannot suffer. It seems impossible that anyone who reads the Bible could so misconceive its teaching. The whole Bible is like a magnificent chant of the divine emotions. He sorrows, pities, loves, longs, strives, joys, abhors, laments, God's nature is full and deep as the ocean, and pulses on every shore around the world and through all time, every inflection of feeling which springs from purity, rectitude and benevolence. It is the suffering of sympathy with His creatures, for their, and not His,

sins. A father's and mother's emotion in behalf of those loved.

"2. Right over against this unworthy conception, is the nature of a being clothed with passions the most tempestuous—anger, hatred, jealousy, rage, blood-loving, proud and revengeful. It is a conception borrowed from the animal passions of rude warrior heroes. These are Scripture figures of poetry to awaken rude men to the sense of divine indignation against all unrighteousness.

"3. The next form of spiritual barbarism is metaphysical and represents God as self-contemplative, self-conceited and self-centered. It cannot be tolerated that God should make that a sovereign virtue in Himself, which is denounced as the essence of sin in His creatures. The worship of one's self is not made amiable because one is a king. The nobler the being the less does he revolve around his own center. God lives for His universe and not for Himself. It is only in the self-renunciation of supreme love that He can be said to glorify Himself. His glory is a mother's glory in her children. He is the most glorious of beings because He does not live for Himself, but uses every conceivable power for the benefit of others.

"4. The chapters of the Westminster Confession concerning decrees, election, reprobation, are extraordinary specimens of *spiritual barbarism*. The views there given of God are wholly irreconcilable with the manifestation of God in Christ Jesus. They stand over against the conception of God as shining from the face of Christ as the Gorgon head

against an Apollo, in the Grecian mythology. I hold it to be a monster, and not a master of love that is there portrayed. I reject it with an intensity of feeling that touches the very soul of honor and fidelity to God. Much of the violence sometimes manifested in my preaching springs from indignation that I feel when the loveliness, the beauty, the glory of God in Christ is trampled underfoot by such spiritual barbarism. It stands in the way of thousands. It has turned more feet into the way of infidelity than any other single cause.

"5. A fifth spiritual barbarism is the widely held and taught dogma, that man has no power, either natural or moral, to obey the commands of God. Could despotism the most stupid and tyrannic invent anything worse to defile the justice and honor of God than to create an endless procession of myriad subjects who cannot understand spiritual truth, and yet were to be punished for it; who had neither natural nor moral ability to fulfil commands laid upon them, and yet were to be eternally damned for not doing it? Made with no eyes, yet guilty of not seeing! With no feet, yet guilty of not walking! With no will, yet damned for not choosing! Such a scandalous caricature of a God of justice and love, can only be described as *atrocious* spiritual barbarism.

"6. And so also must be the teaching that Adam stood for the whole human family, in such a sense that the race was revolutionized on account of his guilt and that God has continued creating uncounted millions of beings, through thousands of years, whose inevitable destiny was eternal damnation! This is spiritual barbarism run mad!

It is the more remarkable because the Old Testament is silent about it. Neither Moses, Samuel, David nor Isaiab has uttered a word of this blasphemy. He that brought life and immortality to light utters not a syllable of it. The whole theory is built on the fifth chapter of Romans, and is a falsifier of that chapter.

"7. Finally, the mediæval representation of hell and the punishment of the wicked is a spiritual barbarism. That there will be pain and penalty in another world for those who have perverted their moral natures in this I fully believe. But those gross representations, those exquisite and infernal descriptions of the material torments of the lost, rolling in waves of fire, writhing in the folds of serpents, gnawed by demons, pierced by fiery

forks, clawed, dragged, tossed, roasted by an infinity of disgusting devils in an eternity of torments, increasing with every age, the capacity to suffer increasing likewise, till the whole infinite round of imaginable space is filled with the smoke and shrieks of their torments. Such a dogma is an insult to reason, to the moral sense of mankind. Compared to the solemn simplicity of Christ's warnings of future doom they are as a thousandfold midnight compared with the rising of the all-revealing sun."

In the same address he then proceeded to tell what he did believe, and had taught through forty-five years of ministry. I must abridge this even more. He tells how he was a member of the church without salvation. Even his father's modified Calvinism darkened the sky of his life and covered the earth with the pall of death: "If you are elected you will be saved, and if you are not elected you will be damned, and there is no hope for you. I wanted to be a Christian. I went about longing for God as a bleating lamb longs for its mother's udder and I stood imprisoned behind those iron bars: 'It is all decreed, it is all fixed. If you are elected you will be saved anyhow and if you are not elected you will perish.' And one day [when he was a theological student under his father in Cincinnati] there arose before me as if an angel had descended, a revelation of Christ as being God, because He knew how to love a sinner; not that He would love me when I was true and perfect, but because I was so wicked that I should perish if He did not give Himself to me, and so inconstant that I never should be steadfast, as if He were saying to me, 'Because you are sinful I am yours.' To that thought of God, I bowed down in my soul, and from that hour to this, it has been my very life to love and serve the all helping and pitiful God.

"Well, that determined me to preach, for before that I had about made up my mind to go into some other profession, and when I began to preach it was said of me, 'Why go to hear him? He is a smart young man, but he plays that one chord all the time. All he has got to say is about Christ.' That was pretty much all I had when I went into the ministry. First, I saw about a quarter of the horizon filled with His light, and then about one-half; and then, after two or three revivals of religion, He was *all* and in all. And whatever after that saved men was good theology for me.

"And first, I believe in God, and never for a

moment have I faltered in believing in a personal God, as distinguished from a pantheistic God, whether it is the coarser pantheism, believing that the material universe is God, or from the more subtle view of Matthew Arnold, who holds that God is nothing but a tendency in the universe, a something that is not me that tends toward righteousness! Well, he may love such a God, but I cannot. I would rather chew thistle-down all summer long, than to work with any such idea as that. He is more than man in the operation of the intellect, larger in all the moral relations, infinitely deeper and sweeter in the affections. He is a personal Being, and accessible, like other persons, to the thoughts, the feelings, the wants, the cares of men. So I have believed and so I do believe, He so transcends anything we know of Him that God is unknowable.

THE TRINITY

"I accept without analysis the tri-personality of God. Whatever difficulties there may be in it, I hold the three persons of the Trinity. I hold them the Father, the Son and the Holy Ghost. The simple declaration that God exists in unity and yet in trifold personality I accept. A man says, do you believe there can be three in One? Yes, I do, it is not contrary either to reason or to the analogies of nature.

FAITH IN CHRIST

"There have been doubts among denominations about the divinity of Christ, but not in my mind. I believe fully, enthusiastically, without break, pause or aberration, in the divinity of Christ. I believe that Christ is God manifest in the flesh. But the substance of His Being was divine. He was God manifest in the flesh, and I cannot swerve from it. That is my faith. I cannot pray to the Father except through Christ. I must. The way the Spirit of God works with me makes it necessary. Though I say, 'Father,' I am thinking of Christ all the time. That is my feeling, that is my life, and so I have preached.

THE HOLY SPIRIT

"Then I believe in the Holy Spirit as one of the persons of the Godhead. I believe that the divine influence, the quickening, stimulating influence of the mind of God proceeds from the Holy Ghost, and that it is universal, constant, immanent. Whatever in man that reaches toward holiness aspiration, love of truth, justice, purity, feeds upon the spiritual nature and is developed by the down-shining of the Holy Ghost.

PROVIDENCE

"I hold and teach that there is a general and a special providence of God which over-rules human life by and through natural laws. But I also believe that there is an over-ruling special providence of God in things pertaining to human life by the direct action of His own will. God stands behind the whole system of natural laws and can produce special results in men whenever He pleases. Such a doctrine of the special influence of the Spirit of God makes prayer of benefit to man. I believe that millions of prayers are answered, some directly and some indirectly. Man has the feeling and should have, 'I have a right to carry myself and all that concerns me to God: it is not in vain that I pray to Him. I believe in God in prayer, in divine providence.' And so I believe in

MIRACLES

"I believe that miracles are possible now and they not only were possible, but were real in the times gone by, especially the two great miracles that began and ended the Christian dispensation, the miraculous conception of Christ, and His resurrection from the dead. When I give those up, the two columns on which the house stands will have to fall to the ground. Being of scientific tastes, believing in evolution and the whole scheme of natural laws, I say they are reconcilable with the true theory of miracles.

"When I came to Brooklyn, I wrote in a book, 'I foresee there is to be a period of great unbelief: Now I am determined so to preach as to lay a foundation, when the flood comes, on which men can build.'

REGENERATION

"I believe that universally man is sinful. He is a sinner to such an extent that he needs to be transferred out of his natural state into a higher and spiritual state. He needs to be born again. If anyone believes in the sinfulness of man, I do, and if any man ever believed in being born again I believe in that. Some are far less sinful than others. It is far easier for some to rise into the spiritual kingdom than others. Heredity has a powerful influence. Man is not a full man and a religious being until he is lifted into that higher realm in which he walks with God. No man can lift himself up. There is not a man born that does not need to be born again. He has not the power to regenerate himself; but he can open his mind to receive the divine influence and the act

of surrender to God and entrance into the spiritual kingdom are the joint act of man willing and the co-operative, enabling influence of the Spirit of God.

INSPIRATION OF THE BIBLE

"The Bible is the record of the steps of God in revealing Himself and His will to man. It pleased the Lord, at sundry times and in divers manners, to reveal himself and to declare his will unto the church; and afterward for the better preserving and propagating of the truth and for the more sure establishment and comfort of the Church to commit the same, wholly to writing.

THE ATONEMENT

"The New Testament, instead of discussing the atonement, confines itself to the setting forth of Christ, His nature, power, relations and commands. I am accustomed to say that Christ is Himself the atonement, that He is set forth in His life, teaching, suffering, death, resurrection and heavenly glory as empowered to forgive sin and to transform men into a new and nobler life who know sin, and accept Him in full and loving trust.

"I cannot conceive of the emergence from heaven of such a being as Christ, upon such a mission, without its having relations to the procedures of the unseen world. What necessity there was for Christ's sacrifice apart from its influence on man, and whatever effect it may have had on the divine government, that part of the truth is left unexplained in the Word of God. The Scriptures declare that the suffering of Christ secured the remission of sins. They do not say *how* it secures it. Romans 3:20-26 tells all that is known about it.

FUTURE PUNISHMENT

"I hold that the consequences of a life of sin are so large, so dreadful, that every man ought to be deterred from venturing upon them. They are so terrible as to constitute the foundation of urgent motives and appeal on the side of fear, holding men back from sin and inspiring them with desire for righteousness. I do not think we are authorized by the Scriptures to say that future punishment is endless in the ordinary sense of that term."

Such in the main was the theology of this great preacher. With such views, either matured or in germ, he began his ministry at Lawrenceburg, Indiana, in 1837. His church consisted of nineteen women and one man who was less than a woman.

The church voted him a munificent salary of two hundred and fifty dollars, which dwindled in payment to one hundred and fifty. The Home Missionary Society added one hundred and fifty more. The young pastor and his wife lived in two rooms over a stable through the cracks of the floor of which they could see below, and receive the rising smells! The rooms were furnished with second-hand furniture, and the preacher was sumptuously arrayed in second-hand clothing! His winning oratory crowded the church, as ever afterward; but he recorded no notable spiritual results from two years of labor. In 1839, Mr. Beecher accepted a call to Indianapolis, from a church of fifteen members. The town was an "unkempt village" surrounded by a wilderness. The first railroad had not reached the town. French Catholics had come from Louisiana, bringing slaves with them. With these easy-going religionists there was nothing immoral in drinking and drunkenness, and gambling was an entirely innocent recreation. But there came another class of pioneers from the Middle Atlantic states, more eager, thrifty, greedy, who drank and fought and gambled for gain. The few Christians led by Beecher and others had enough Christian fighting to keep their armor bright. Beecher preached once seventy nights in a revival, always packed his church with eager listeners and led every reform movement. He published a volume of "Lectures to Young Men" which was the beginning of a national and world-wide reputation. He edited a department of the Indiana Journal, and in many ways made himself the most active, best loved and most hated man in that new commonwealth.

In 1847, he was called by Park St. church, Boston, one of the two leading Congregational churches in the United States, at that time, and also by a church of twenty-one members in Brooklyn, N. Y. He wisely chose the latter, and in a forty years' pastorate developed a church of three thousand members and three Sabbath schools of three thousand pupils and filled the world with his influence and fame.

We could heartily wish some things in his great career had been otherwise. With all his wonderful gifts as a soul-winner, he cannot be named with Finney or Moody or some other preachers of his century. There must have been some great underlying reason! Perhaps his "ready wit" and "uncontrollable humor" was a hindrance and a snare to him. I have long thought so. Perpetual out-

bursts of laughter, I have observed are not conducive to settling the great concerns of the soul and the realities of eternity.

Furthermore, there is no mention of a baptism of the Spirit in his life, or in his doctrinal statements, and no mention of sanctification. It is too late in the history of Christianity to deny the supreme importance of these experiences as a condition of widest usefulness.

Again, a more critical and exact scholarship would probably have given him a more complete and useful theory of the atonement.

One biographer says of him, "He did not reason; *he felt!*" The *feelings* are not capable of arriving at a safe statement and correct conception of the doctrine of future punishment, on which Beecher changed his teaching during his ministry.

He also adopted and defended the theory of evolution in his later years. He little thought that he was letting loose a deadly miasm of infidelity that would produce more atheism and make more barren preachers than any other teaching of modern times.

Moreover, his broad sympathy and unsuspecting charity for everybody led him to be too careless and too intimate socially with evil men, who, moved by Satan and jealousy, turned on him to destroy him. God did not let them prevail. The charges made against him by his foes were critically examined by his church and it pronounced him innocent. Then he was prosecuted in court for six months, the longest civil trial in history, and the prosecution failed. Then a church council of two hundred and forty-four members sat in judgment on his character and his purity was again sustained. "There was no proof at any time of any act of impropriety and nothing that could even be called an indiscretion. His only indiscretion was allowing himself to be on terms of social intimacy with men wholly unworthy of his confidence." During those four awful years, 1872-1875, when devout Christians were filled with sorrow, and the sons of Belial rejoiced and clouds of suspicion were darkening his reputation, his noble church stood by him. Three hundred and eleven joined the church by letter, and four hundred and forty-four by profession and only two hundred and two withdrew. Discerning Christians felt that

Beecher was never so deep and spiritual nor so fruitful in his preaching nor so uplifting in his prayers as during those years of his deepest sorrow.

His wonderful fruitfulness and mental fertility continued unabated to the last. His sermons and his prayers and his lectures were reported in full. His city gave him a great meeting in the Academy of Music on his seventieth birthday. The judge who presided over the court that tried him presided at this meeting in his honor.

Twenty-three years after his great war addresses in England where they tried to kill him he went back and was welcomed with open arms. The great hall in London was packed and thousands in the streets could not get near the building. No man in all the world would have evoked more enthusiasm or received a heartier welcome.

But there is an end to all earthly things. February 27, 1887, Sunday evening, he preached his last sermon in Plymouth church on, "I am resolved what to do," and earnestly urged men to resolve to live a Christian life.

After the sermon he tarried for a few moments to listen to his noble choir practice a new setting of Faber's "Hark, Hark My Soul, Angelic Songs Are Swelling," and as he started to go out he remarked, "That will do to die on!" As he passed on he saw by the furnace register a girl about ten and her little brother, five years old. He stooped and kissed the little boy. "The little children walked out on either side of him, his hand on each, the old man of genius and fame led out into the night by little nameless waifs," a fitting close to his wonderful life!

"And two went out in the winter night,
Their earth toil just begun;
The other, forth to eternal light,
His work for the planet done."

—WILL CARLETON.

He was stricken with apoplexy during the week and died March 8, 1887. A hundred of the great men of Europe and America wrote tributes to his memory. The New York legislature adjourned to attend the funeral. Dr. Talmage said, "The Colosseum of Rome (which seated 80,000) would not hold the audience that wanted to honor this dead hero and saint."

HINTS TO FISHERMEN

By C. E. CORNELL

The Skill of Modern Surgery

A number of skilled and up-to-date surgeons are using the *gastroscope* and the *bronchoscope* for removing offending objects that have been swallowed and lodged in lungs or windpipe. The difference between the *gastroscope* and the *bronchoscope* is chiefly that of purpose. The former, as its name implies is designed for removing objects from food passages, and the latter for removing objects from the air passages. Both are inserted through the mouth.

Some marvelous cures have been made. Had it not been for these two delicate instruments the patients would have died. But the skill of the surgeon defeated the grim monster.

The "old man" of sin is an offending object to the spiritual life. The Great Physician proposes to extract—crucify—the "old man" so that there may be normal spiritual breathing. The "old man" is very dangerous and often defeats and slays its victim. Apply to the Chief Surgeon for a positive cure.

A Mother's Influence

John McNeal, the well-known English preacher and evangelist, tells the following story: "My sweetest memory is of lying awake at night on my bed in my little room, hearing the voice of my dear mother, who for twenty-five years had never a night without pain and never a night with two hours' unbroken sleep, and through all that quarter of a century this light shone, till it brought in the everlasting day. My earliest memory is of lying awake and hearing her, not singing, but trying to forget her pains by reading in the silence of the night, with all her house, as she thought, sleeping around her, though I was awake. I can hear her in her woman's voice—the sweetest voice that can fall on man's ear is that of his mother—'yea, though I walk through the valley of the shadow of death, I will fear no evil. Thy rod and thy staff they comfort me!' Sweet mother! May your child rise up some day and give a like testimony for you."

Subjects and Texts from Philippians

The Fruits of Righteousness (Phil. 1:11).

Abounding Love (Phil. 1:9).

Discreet Conversation (Phil. 1:27).

The Saints of God (Phil. 1:1).

Sincerity, Its Meaning (Phil. 1:10).

The More Excellent Way (Phil. 1:10).

The Secret of St. Paul's Life (Phil. 1:21).

The Christian Metamorphosis (Phil. 1:21).

The Peril of Controversy (Phil. 2:3-5).

The Mind of Christ (Phil. 2:5).

Beware of Dogs (Phil. 3:2).

His Exalted Name (Phil. 2:9).

Suffering With Christ (Phil. 3:8-10).

On a Stretch for the Goal (Phil. 3:14).

What to Think About (Phil. 4:8).

Anxious Care (Phil. 4:6).

Complete Victory (Phil. 4:13).

Heavenly Resources; an Abundant Supply (Phil. 4:19).

The Saints of Cæsar's Household (Phil. 4:22).

God's Illimitable Universe

With the largest world telescope, on Mt. Wilson, California, man looks trillions of miles into space. He is able to see stars separated from him by the distance light could travel (11,000,000 miles a minute) in 72,000 years, on the basis that in one year light travels 5,800,000,000,000 miles. He sees that the "dust" in the Milky Way consists of millions of suns, each with its family of planets rotating around it. Great is our God in His creative works.

Solomon—The Man of Wisdom and Folly

His wisdom seen—in his wise choice (1 Kings 3:5-9).

In judicial insight (1 Kings 3:16-28).

In surpassing other wise men (1 Kings 4:29-31).

In uttering proverbs and discourses (1 Kings 4:32-34).

In the erection of the temple (1 Kings Ch. 5, 6).

In his prayer of dedication (1 Kings 8:22-53).

His folly shown—in luxurious living (1 Kings 4:22, 23; 10:21).

In marrying heathen women (1 Kings 11:1, 2; Neh. 13:23-26).

In excessive sensuality (1 Kings 11:3).
 In oppressing the people (1 Kings 12:4).
 In sanctioning idolatry (1 Kings 11:4-7).

Subjects and Texts from Jude

Some are Sanctified (Jude 1).
 Three desirable graces—Mercy, Peace and Love (Jude 2).
 A Common and Uncommon Salvation (Jude 3).
 Contending for the Old-Time Faith (Jude 3).
 Unbelief Destroys a Nation (Jude 5).
 Why Were Angels Put Out of Heaven (Jude 6).
 The Wicked Cities of Ancient and Modern Times (Jude 7).
 Hell—Eternal Fire (Jude 7).
 A Duel of Words (Jude 9).
 The Natural Man Corrupt (Jude 10).
 The Error of Balaam (Jude 11).
 The Restless Sea (Jude 13).
 Enoch, the Prophet (Jude 14).
 The Splendor of the Second Advent (Jude 14).
 The Doom of the Finally Impenitent (Jude 15).
 The Mockers of the Last Days (Jude 18).
 Building a Spiritual Structure (Jude 20).
 Our Part in Salvation (Jude 21).
 Which? Eternal Life or Eternal Death (Jude 21).
 Escape as by Fire (Jude 23).
 Kept by the Power of God (Jude 24).
 Presented Faultless (Jude 24).
 Security and Glory (Jude 24, 25).

Expository Preaching

Bible expositors are very few among us. If I had my life to live over again, I would study the art of expository preaching. The Bible is a deep, unfathomable mine of precious gems—"Kohinoors," "Cullinans," and "Nassaks"—but these precious gems lie deep, and it will require *searching* and *digging* to discover them.

Spurgeon would spend forty-five minutes illuminating a single text. His vast audience hung upon his words. The exposition was so varied and complete that the truth stood out so that the one with the simplest mind could see and understand.

For princely expositions we turn to Maclaren, Jowett and G. Campbell Morgan. There seem to be few brilliant expository American preachers. There ought to be more.

Short of the Mark

Not a little of the preaching nowadays seems to fall short of the mark. There is no power, no unction, no penetration to it. The charge is insufficient to send the missile home. There is no conviction, no moving, no apparent results. What is wrong? Is it because the preacher has failed to sight his gospel gun on his knees? Is it because of the many duties of the modern pastor? Is it because of the lack of prayer on the part of the Church? Is it because of the lethargy of spirit prevalent everywhere? Is it because of hypocrisy in the Church? Something is wrong somewhere. The sight of the gospel gun must be raised, there must be better, steadier aim—aim to bring down the game. The preaching to be effective must have spiritual power behind it; if not, it will miserably fall short. More prayer, more preaching for results, is needed.

Little Windows for Preachers to Peep Through

Never announce your unpreparedness. Your congregation will find it out without a public announcement.

Never publicly deplore your busy life and lack of time; you have all the time there is. Improve it.

Never scold those who are present. They do not deserve it. A scolding preacher is like a cold draught on the back of the neck—unpleasant and chilly.

Never complain, even though there may be enough to complain about, it is much better to commend than to complain.

Never mix up with church fusses, it is much better to be a pacifier and ameliorator, pouring in the balm of reconciliation.

Never show discouragement, it is catching and weakening. A discouraged preacher is a defeated preacher.

Never preach so long that you must repeat yourself to keep up steam. Quit when you get through, but quit.

Never show favors because a man may have a bulging bank account. A rich man may not be worth as much to God as a hod-carrier.

Never act "puppy" with the opposite sex. Softness and palaver should be eschewed, if moral character is to be unquestioned.

Never show the "white feather" on moral questions. Have some backbone, stand up straight. Your uncompromising courage will invigorate others.

Never play with the fire of modern, destructive criticism, you are almost sure to get burned.

Never doubt—one scintilla—the authority and authenticity of the Holy Bible. Unbelief and doubt are twin brothers; they are to be avoided as you would a viper.

Never allow your multiplied duties to drive you away from daily “knee drill,” a praying preacher is an unctuous preacher.

Never forget the dignity of your calling; you are God's ambassador, representing the kingdom of God on earth, a high and holy calling. Do not cheapen it.

The Religion of Mrs. Herbert Hoover

The Hoover fireside is a place where high thoughts and tolerance are realities. I have been there with persons of Protestant denominations and also Catholic, Jew and unbeliever. All confess to feeling the benediction of its unostentatious faith. A kind of sure sanctuary prevails by contrast with which the world seems full of noise and wreckage. It has the same climatic peace as that splendid passage from 1 Kings, which says, “A great and strong wind rent the mountains, and brake in pieces the rocks . . . ; but the Lord was not in the wind: and after the wind an earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a *still small voice*.”

Mrs. Hoover brings with her that “still small voice.” Her serene simplicity of manner and understanding kindness of heart and speech fill the rooms she enters with the feeling of strength—a strength not so much of her own personality as somehow flowing from inexhaustible spiritual sources she has hidden within herself.

Perhaps this comes from her Quaker faith. As a child she had sometimes attended the Sunday school of her mother's Episcopal church or that of her father's Presbyterian faith. But for the most of her formative years she worshiped with Quakers in a Friends settlement in Southern California where she went to school. Furthermore, one of her grandmothers had been of that faith. So quite naturally she married a member of the Friends Society, and in its contemplative Christianity, with quiet emphasis on listening for the voice of conscience, she and Mr. Hoover have brought up their two boys. All the family have always attended Quaker services when possible, and since living in Washington have been in

regular attendance at the Little Meeting-House of the Friends Society.

Mrs. Hoover has a twinkling humor used sparingly, a vibrant searching mind delving into biography, philosophy, and places of all the world, but a reticence and discretion that could only arise from scholarly judgment and wide experience.

To watch her busy fingers and calm generalship of confusing things compels the thought that here is a woman whose religion is her life itself; who through it has built up inner resources of beauty and understanding and spiritual power, which only to her intimate household or to those who need flows forth in strength, uplift and instant service.

I do not know many Quakers. I suppose being a member of the Quaker church is of itself alone no positive guaranty of spiritual achievement; but I do know that Lou Henry and the Quaker faith have been somehow so intertwined as to make Mrs. Herbert Hoover of today the very symbol of all that is finest in intellectual and cultured Christian womanhood, and the creator of a home with spiritual foundations.—MABEL WALKER WILLEBRANT

—“No race is over till the last yard's run,
No game is ever lost—until it's won,
A fire is never dead
While the ashes are still red,
Nor the sun set in the skies until
The day is done.”

Christ Winning the Hindus

The Hindu people will yet accept Christ, though, paradoxically, they challenge Christianity, asserts a British writer and a religious teacher, Dr. J. N. Farquhar, who has spent a large part of his life in India and has observed a tremendous change in thought the Hindus are undergoing from their impact with the Western world.

“Great social reforms which have been introduced during the last one hundred years, partly by law, but mainly through changes in public opinion, also are witness to the influence of the Christian gospel. Dr. Farquhar sets down the more notable of these reforms, thus:

1827-35. Female infanticide put down by Lord Bentinck.

1829. Widow-burning prohibited.

1829-36. The Thugs, an organization of robber-stranglers, put down.

1848-56. Obscenities connected with Hinduism prohibited.

1856. The first widows' home organized by missionaries.

1856. Hindu widow remarriage legalized.

1860-70. Child-marriage, polygamy, enforced widowhood, caste, all repudiated by the Brahma Samaj.

1872. Brahma inter-caste marriage legalized.

1875. The founder of the Arya Samaj opposes child-marriage.

1887. The first widows' home organized by a Hindu.

1891. The minimum age of marriage for girls fixed at twelve.

1903. Hindu opinion roused on the subject of the outcastes.

1905. Mr. Gokhale organizes The Servants of India Society.

1906. The repressed classes mission formed by Hindus to help outcastes.

1908. The Seva Sadan organized by Hindus to serve poor women.

1909. Hindu protest against the tonsure of Hindu widows.

1913. Act for the better protection of girls.

Most of these changes, points out the writer, are, on the one hand, inconsistent with the rules and customs of the national religion, but, on the other, are all in full accordance with the teaching and spirit of Jesus.

Franklin on Booze

Benjamin Franklin tells in his autobiography of his appointment as a member of a commission to make a treaty with the Indians. As the red men were extremely apt to get drunk, the selling of liquor was forbidden until after the treaty was concluded. Accordingly, the evening after the close of negotiations the entire group of Indians indulged in a period of drunken debauchery.

"The next day," says Franklin, "they sent three of their old counselors to make their apology. The orator endeavored to excuse the rum by saying, "The Great Spirit, who made all things, made everything for some use. Now, when he made rum, he said, "Let this be for the Indians to get drunk with," and it must be so.' And, indeed, if it be the design of Providence to extirpate these savages in order to make room for cultivators of the earth, it seems not improbable that rum may be the appointed means."—*Sel.*

Suggested Topics from Jude

Some Sanctified (v. 1).

The Uncommon Salvation (v. 3).

Contending for Old-time Faith (v. 3).

"Certain" Wicked Men (v. 4).

Deadly Unbelief (v. 5).

Fallen Angels (v. 6).

A Mighty Battle between Michael and the Devil (v. 9).

The Body of Moses (v. 9).

A Heavenly Host Coming (v. 14).

Do You belong to this Crowd? (v. 15).

Signs of the Times (v. 18).

Ready for His Advent (v. 20-21).

Saved as by Fire (v. 23).

The Difference between Faultless and Blameless (v. 24).

Final and Glorious Triumph (v. 24).

The Vanished Friend

Around the corner I have a friend,
 Yet days go by and weeks rush on,
 And before I know it a year is gone,
 And I never see my old friend's face,
 For life is a swift and terrible race.
 He knows I love him just as well
 As in the days when I rang his bell,
 And he rang mine; we were younger then.
 And now we are busy, tired men,
 Tired with playing a foolish game,
 Tired with trying to make a name.
 "Tomorrow," I say, "I will call on Jim,
 Just to show that I'm thinking of him."
 But tomorrow comes and tomorrow goes,
 And the distance between us grows and grows.
 Around the corner—yet miles away.
 "There's a telegram, sir." "Jim died today."
 And that's what we get and deserve in the
 end—

Around the corner a vanished friend.—*Selected.*

Prayermeeting Topics

Philemon—The Beloved Fellow-Laborer (v. 1).

The Magnitude of Love and Faith (v. 5).

Effective Testimony (v. 6).

Soul Refreshing (v. 9).

Onesimus—The Profitable Servant (v. 11).

Partnership with Paul (v. 17).

Paul as Surety for a Debt (v. 18).

Spiritual Refreshing (v. 20).

Confidence (v. 21).

The effectiveness of Prayer (v. 22).

Paul's Companions (vs. 23, 24, 25).

—C. E. C.

Recent Archeological Revelations

The little skeleton of a prehistoric American child, still adorned with all its tiny bracelets and trinkets, is one of the outstanding discoveries of the archeological expedition to the Mimbres Valley in New Mexico, sent out by the Minneapolis Institute of Arts and the Santa Fe Museum. Out of 157 burials found by the expedition, this grave contained the largest number of articles, it is announced by Dr. Alfred E. Jenks, anthropologist of the University of Minnesota, and leader of the expedition. Apparently, this child was much lamented and was laid away with great care. Following the custom of these aborigines, the child's head was covered with a beautiful pottery bowl, decorated with sunfish. One arm still wore seven little shell bracelets, and near the knees were eight shell tinklers. A tiny copper bell, with the string still preserved after many centuries by contact with the copper, was one of the child's possessions that is attracting especial interest of the archeologists, since no object of this sort has heretofore been found with this ancient tribe. Scattered in the grave, their string long since decayed, lay 1500 tiny red and blue-black beads and a small shell pendant. A little bone ring was another toy or ornament. The Mimbres Valley people are among the least understood of the early inhabitants of North America. Dr. Jenks and his expedition have spent six weeks excavating fifty rooms among the ruins of their houses and unearthing old burials in order to find new clues to their place in American prehistory.—*Selected.*

God's Illimitable Universe

It is proposed to build on Mount Wilson, near Pasadena, California, an immense telescope with a two-hundred-inch lens, the largest lens in the world, to cost seven million dollars.

This huge telescope will bring into view a hundred million worlds yet undiscovered. It is calculated by scientists that light travels one hundred and eighty-six thousand miles a second or eleven million miles a minute. The new telescope will bring to view fixed stars so far away that it would require light to travel three thousand years to come from these stars to the earth. And this seems to be but the beginning of the kingdom of the King of kings. How astonishingly vast is the universe of God!

Where the Money Goes

At present there is a general shortage in missionary giving. All the great missionary boards are being pressed for finances. The money that belongs to God is going somewhere. Automobiles, movies, luxuries and all forms of pleasure. It is observed that more candy is being consumed by the American people than ever before. The average now is one pound a month for every man, woman and child in the population, according to a survey recently made by the Department of Commerce at Washington. The retail value of the products of American confectionery manufacturers is about \$1,000,000,000 a year. New York leads all states in total consumption, eating about 132,600,000 pounds a year, but Nevada leads in per capita consumption with 17.44 pounds. Of the average dollar spent by the average consumer for food products, 3.6 cents goes for confectionery; half a cent for chewing gum; 1 cent for chocolate products; 2.7 cents for ice cream; 2.2 cents for cake and pies; 2.3 cents for beverages, and 87.7 cents for other food products.

Is Your Bible Interesting?

A recent story is told of Little Mary who wanted to learn her Sunday school lesson and had asked her older sister to help her. At length the sister finished her other duties and, taking her Bible from the bureau, called:

"Come, Mary, I will help you now, and then you can go back to your play."

Mary came running, all ready to begin, but on seeing the Bible her sister had brought, said, "Sister, let's read the lesson out of Grandpa's Bible."

"Why, what difference will that make?"

"Grandpa's Bible is so much more interesting than yours."

"Oh, no, Mary. They are exactly alike."

"Well," replied the observant little girl, "I really think that Grandpa's Bible must be more interesting than yours, he reads it so much more."

The House at the End of the Road

(Dedicated to B. F. W., a Rural Pastor Who Makes Many a Trip to "the End of the Road")

There's a lonely house at the end of the road,
Where the icy wind sweeps by.

Gaunt and bare, weathered and gray,

It stands 'neath the winter sky.

And few e'er enter that lonely door,

Tho' sorrow, unbidden, can,
Shall I go to that house at the end of the road,
And "be a friend to man"?

Comfort and warmth are mine if I stay,
Toil and cold if I go,
For the road that leads to the house is long
And drifted deep with snow.
Here I may sit by the open fire,
And read and dream and plan.
Shall I leave all this for the lonely road,
To "be a friend to man"?

There's a little child in the lonely house,
Ailing, and soon to die.
Shall no one take him the glad good news

Of the beautiful home on high
Where poverty matters not, nor wealth,
Where there's neither creed nor clan,
But only light and love, and God,
The infinite Friend of man?

Oh, I must go to the end of each road
Wherever the way may lie.
Where ignorance, grief, and death may go,
With the help of God go I.
The Master traveled a long, hard road;
So, too, His servant can.
I'll forth to that house at the end of the road,
"And be a friend to man."

—ILGA ELAINE HERRICK.

HOMILETICAL

THE GLORY OF SOUL WINNING

By H. H. HOOKER

TEXT: Mark 7:31-37.

I. THEY BRING UNTO HIM

This man was unable to get to Jesus. All around us are people in the same condition. Our mission is to get people to the Savior. We may lift Jesus up to them, and we may lift them up to Jesus. Where would we have been if some one had not taken us to Jesus?

II. THE WORK JESUS DID

1. Led him out from the multitude.
2. He put His fingers into his ears: the first touch.
3. He spit and touched his tongue: the second touch.

III. THE EFFECT UPON THE PEOPLE

1. They published it.
2. They brought others.
3. They wondered and were amazed.
4. They glorified God.

IV. THE EFFECT UPON THE SOUL WINNER

1. He is accounted wise (Prov. 11:30).
2. His taxes will be paid—fish with pearl.
3. He shall shine as stars (Dan. 12:3).

THE ABSOLUTE GOOD

TEXT: *The blessing of the Lord, it maketh rich, and he addeth no sorrow therewith* (Prov. 10:22).

The ancients believed that the pyramids were

so constructed that they cast no shadow; but few things in this world are wholly free from shadows. Well-nigh all circumstances and events, however propitious some may be, entail disadvantages. Absolute perfection is rare in any direction. Yet it is now our privilege to offer unqualified advantage, a gift without a drawback, a blessing that is unalloyed joy. In its most definite sense the blessing of the Lord is the fullness of the blessing of the gospel of Christ; and we hope to show that a truly Christian life can bring men good, only good; that it implies no abatements whatever, but is a rich and an unadulterated blessing.

I. The influence of true religion upon character affords a proof of this. Here eminently "the blessing of the Lord, it maketh rich." On the banks of the Humber we have seen a vine growing in the open air. In the summer it put forth leaves, the fruit began to fashion, and one might have supposed that it was going to ripen into purple clusters; but it never came to perfection: the grapes remained paltry in the green, withering on the tree. A vine planted in the open air in the north of England is always a pathetic spectacle. How different with the vine as it is seen growing in Italy. Its branches are flung abroad as though in conscious triumph, every leaf upon it is a poem, and the clusters gleam like purple constellations set in a firmament like unto an emerald. Here is the rapture of the poet, the dream of the artist, the joy of the

vintner. Yet wide as is the distinction between the vine of the Humber and the vineyards of Italy, the difference is yet infinitely greater between character as it struggles in the chill air of secularism and as it ripens in the sunshine of Jesus Christ. "I am the true vine, and my father is the husbandman. I am the vine, ye are the branches: he that abideth in me, and I in him, the same beareth much fruit." The true Vine is incomparable in the wealth and beauty of moral fruition; and the branches, sharing in His fatness, bear the richest fruits of holiness that ever ripened beneath the sun.

"And he addeth no sorrow therewith." We are bold to maintain that the gain in Character in Christ is attended by no drawback. It implies no sacrifice of strength; the active elements of mind and will are in nowise sapped by the passive. Our Master is foremost in the line of heroes, and He inspires His followers with His own strength and courage. The Christian character implies no sacrifice of tenderness. The passive qualities essential to the completeness of human nature are not invalidated by the active; multitudes follow in Christ's train who combine the tenacity of steel with the softness of silk. No sacrifice of self-respect is exacted. Whilst the Christian faith abases us for our sins, it assumes our greatness at every step. No sacrifice of rationality is involved in Christian discipleship. No error is greater than to suppose that our faith puts any arbitrary limit to reason; the New Testament enlarges the human spirit without imposing upon it any narrowing or humiliating limitations. Nor are we called to make any sacrifice of practicability. Our aspirations are not mocked nor our strength wasted in the pursuit of unattainable standards. No sacrifice of individuality is implied. True piety destroys none of the charm of personality; on the contrary, it elicits, most fully, the special glory of the individual soul. And, finally, the moral ideal and discipline of the faith of Christ does not prejudice the humanness of its disciples. Whilst disclosing a higher world it does not forget that we are citizens of this, and members one of another. Looking to Jesus, and simply following Him, the integrity of our spirit can suffer in no respect or degree. In His own character is nothing defective or unbalanced; nor is there in the believer who is completed in Him.

II. The influence of true religion on society and its material conditions is equally benign. "The blessing of the Lord" makes rich the community and its whole practical life. For generations the faith of Christ has purified public life; not a generation passes without some blighting thing passing with it.

III. The precious influence of the Christian faith on human experience is the last instance we will adduce of the truth of our text. Here "the blessing of the Lord maketh rich." The New Testament has little to say about the world we figure on the map or the worlds around us with which astronomy is concerned; but it concerns itself largely with the world within us—the sphere of the spirit, the realm of thought, imagination, and feeling. As the ages progress this inner world, the world of self-consciousness, is ever seen more clearly to be the most important world with which we have to do. To enrich this world Christ came.

Nietzsche predicts that "the religion of the future will be the religion of golden laughter." The religion of the future, then, will be the religion of Jesus Christ. No better definition could be given of it. Laughter devoid of sorrow. That does not bespeak the vacant but the noble mind. That is without stain or folly. That is not like the crackling of thorns under a pot, but steady as a star. The laughter that comes last. Such are the peace and cheerfulness of the pure in heart.—REV. W. L. WATKINSON, D. D.

—SELECTED BY C. E. C.

WORK, REST AND RELIGION

By C. E. CORNELL

TEXT: Luke 10:38-42.

I. INTRODUCTION

1. What the Bethany home meant to Jesus.
2. Its elements: work, rest and religion.

II. DISCUSSION

1. Martha as the Symbol of Work,
 - a. Her good qualities: Attention, industry, willingness, capability, a "hus-tler."
 - b. Her faults: Worry, irritability, self-pity, envy, complaining, fussiness over small matters.
 - c. Main point: Work equals our attitude toward it.
2. Mary as the Symbol of Rest.
 - a. Her good qualities: Took time to be holy, heard Jesus, used a priceless opportunity, placed repose of heart above activity of hand.
 - b. Her faults: A dreamer, shirked practical things, willing Martha should do the cumbrous service.
 - c. Rest equals our use of it.
3. Christ as the Symbol of Religion.
 - a. His impartial attitude toward the women.
 - b. He throws the higher light on both work and rest.

- c. How He relates the two.
- (1) We work to rest and rest to work. We separate them.
 - (2) He consecrates both to himself and sanctifies both.
 - (a) In work by guidance, giving a motive glorifying faithfulness.
 - (b) In rest by guidance, giving a motive, showing himself as the giver of rest. Matt. 11:28-30.

III. CONCLUSION

1. Learn to work restfully and to rest profitably.
2. Learn to find the "one thing needful" in both. to "hear his word."

—REV. HENRY H. BARSTOW in
The Expositor.

THE SEED OF ETERNAL LIFE

By C. E. CORNELL

TEXT: Matt. 13:3, "*Behold, a sower went forth to sow.*"

I. INTRODUCTION

The significance of the seed.

Thomas Guthrie, an eminent English divine, has said, "In regard to the figure here: None—not leaven with its assimilating power, nor light with its illuminating rays, nor bread with its nutritious elements, nor water as it springs sparkling from a mossy fountain to parched and thirsty lips—none sets forth the Word of God better than this of seed."

II. THE SEED COMPARED TO ETERNAL LIFE

There is *life* in the seed. Dry and dead though it seems, etc.

There is *force* in the seed. Buried in the ground it does not remain inert—or lie in a living tomb. It forces its way upward, with a power quite remarkable.

Illustration: A tiny seed dropped in the small crevice of a great rock in southern Ohio. The tiny seed germinated and grew until the little twig developed into a small tree and then a greater tree, splitting the big rock wide open. There was unseen power in the seed.

The gospel seed lodged in the heart, accompanied by the divine blessing, fed by showers from heaven, rends hearts harder than adamant.

III. THERE IS POWER OF PROPAGATION IN THE SEED

The power of a single grain of wheat or corn to reproduce itself.

The gospel seed shall spread from shore to shore.

Wherever the seed is planted—in any part of the world—there is fruitage and a harvest.

The Personal Application.

I HAVE SINNED

By A. C. METCALF

Seven Characters of the Bible who confessed to having sinned:

1. Pharaoh (Exodus 10:16).
2. Balaam (Numbers 22:34).
3. David (2 Sam. 12:13).
4. Saul (1 Sam. 28:13-16).
5. Judas (Matt. 27:4).
6. Achan (Joshua 7:20).
7. The Prodigal Son (Luke 15:18).

SHOUTING

By C. E. CORNELL

TEXT, Psalm 5:11.

I. INTRODUCTION

Shouting is out of fashion in the churches. The "amen corner" obsolete. Not much to shout over.

II. IS SHOUTING SCRIPTURAL?

Old Testament emphasis. New Testament emphasis.

III. WHO OUGHT TO SHOUT?

Negatively; the *dead* sinner has no shout. The worldly church member has no shout. The formalist has no shout. The Christless has no shout. The ritualist has no shout.

IV. WHEN TO SHOUT

Shout over pardon. Shout over perfect love. Shout over defeating the devil. Shout over answered prayer.

V. HOW TO SHOUT

Let the Lord fix you up a "shouter attachment."

Use your liberty if you would get more. Don't spoil your shouts by compromise with sin.

A DECEIVER AWAKENED

By C. E. CORNELL

TEXT, 2 Samuel 12:7.

I. THE AWFULNESS OF SIN

1. The character of David.
2. Sin threw him from the king's throne to the gutter, and made him go mourning all his days.

II. THE LIMITS OF FORGIVENESS

1. David remained for months with his sin unconfessed. Men hesitate to confess.

2. But the day came when he could write the 51st Psalm.

III. THE LESSON PERSONAL AND SOLEMN

1. The frightful consequences of sin.
2. Big sins, little sins.
3. All sin a direct peril to the soul.

IV. SELF-JUDGMENT

1. The blindness and infatuation of the man who missed the application of the parable.
2. It seems an almost impossible state of self-deception which could let him flare out in indignant virtue against an oppressed culprit, and never once dream that the case could apply to himself.

CHORAZIN AND BETHSAIDA CON-DEMND

By C. E. CORNELL

TEXT, Luke 10:13.

I. JESUS SPOKE THOUGHTFULLY

Capernaum the home of Jesus in Galilee.
Chorazin.
Bethsaida.

II. "WOE"

A warning.
An Entreaty.

CONSEQUENCE OF BREAKING GOD'S LAW

Stick your hand in the fire and you are burned.

Sink under water and you drown.

Violate God's law and suffer.

REPENT AND ESCAPE

"Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?"

"For I have no pleasure in the death of him that dieth, said the Lord God: wherefore turn yourselves and live ye" (Ezek. 18:31, 32).

THE HEART-CRY OF THE WORLD

By C. E. CORNELL

TEXT: "Would God it were morning!" (Deut. 28:67).

The book of Deuteronomy written of Israelish history covering five weeks from the first day of the eleventh month to the seventh day of the twelfth month of the fortieth year. The history is continued seven days after the death of Moses who died on the first day of the twelfth month at 120 years of age.

The book of Deuteronomy and the epistle to the Hebrews contain the best comment on the nature, design and use of the law. A marvelous book. It can be safely asserted that very few parts of the Old Testament Scriptures can be

read with greater profit by the genuine Christian than the book of Deuteronomy.

1. This cry is going up from all the earth in all languages, and sometimes unconsciously. The heart is one, the passion, the vehemence of life is expressive of a common humanity.

2. This refers to a great matter of punishment that God is about to inflict upon His disobedient children. He would not leave them alone night or day; He would make them feel the thong of every sin that they had committed. For every evil word, every evil deed there would be a lash as of a scorpion sting. "Would God it were morning!"

3. The cry of the soul in the throes of despair. "Would God it were morning!"

4. The cry of the soul to get out of sorrow. Suppose sorrow was taken out of the world. No pity, no sympathy, no worthy help.

5. A struggle for helpful faith. The soul can never give up the idea of morning.

6. The victorious shout. Sustained by saintly histories. The morning has come to many. They have triumphed.

SIX LITTLE SERMON YARDSTICKS

By J. B. GALLOWAY

I. THE TEXT

Does the text of your sermon have the following characteristics?

1. Suitable for the occasion.
2. One that will awaken the interest of the audience.
3. The best that you can get for the theme and occasion.
4. A complete thought, not fragmentary.
5. Not too long.
6. One that is clear to the hearer.
7. Clearly understood by the preacher.
8. A text that will create a reverent frame of mind in view of the circumstances.
9. A text that does not promise more than the sermon will fulfill.
10. A text with a great message.

II. THE THEME OR SUBJECT

Does the theme of your sermon avoid the following objections?

1. A theme which has no proper connection with the text.
2. A theme not contained in the text.
3. A theme which degrades the text.
4. A theme which only vaguely hints at the text.
5. A theme which is not clear or concise.
6. A theme which is not interesting.
7. A poorly stated theme.
8. A theme which is not convincing or gripping.
9. A theme which is too long for proper treatment in one sermon.
10. A theme that does not do the text justice.

III. THE INTRODUCTION

The introduction of your sermon is very important. Have you prepared it carefully?

1. Does it introduce the subject clearly?
2. Does it lead to the sermon?
3. Does it cause the hearers to expect more than they will get in the sermon?
4. Is it monotonous, or have you used variety?
5. Will it interest the attention of the hearers?
6. Is it distinct from the body of the sermon?
7. Is it of the proper length?
8. Are you familiar with your introduction? Do you know what you are going to say?
9. Will it prepare for a thoughtful, reverent hearing of the sermon?
10. Will a transition from it to the sermon be easy and proper?

IV. THE DIVISIONS

What is the character of your sermon divisions?

1. Are they the result of your own thinking?
2. Are they proper divisions of the theme announced?
3. Are they distinct from one another?
4. Are they co-ordinate?
5. Are they strong and suggestive?
6. Do they present the subject clearly?
7. Are they arranged logically?
8. Are they easily followed?
9. Have you more divisions than are necessary?
10. Do they do the subject justice?

V. THE CONCLUSION

No part of the sermon should have more care than the conclusion.

1. Does it conclude the subject discussed?
2. Is it separate from the body of the sermon?
3. Will it be impressive to the audience?
4. Does it have the proper emphasis?
5. Is it given in the right spirit?
6. Will it bring the desired results?
7. Do you conclude when you say you will?
8. Is it appropriate to the sermon preached?
9. Is it a climax to your sermon?
10. Is it the best that you can do?

VI. THE SERMON AS A WHOLE

1. Is the whole sermon a unit?
2. Is it your own?
3. Is it your best?
4. Does it contain a vital message?
5. Is it appropriate for the occasion?
6. Has it been given in a proper spirit?
7. Is it scriptural?
8. Does it have the unction of God upon it?
9. Is it saturated with prayer?
10. Is it God-given?

THE COMFORT OF THE COMFORTER

By C. E. CORNELL

TEXT: Acts 9:31.

- I. THE NEW TESTAMENT DESIGNATION
The meaning of "Comforter:" Paraclete, Teacher, Instructor, Guide, Monitor.
- II. THE HOLY SPIRIT AS COMFORTER
 1. To convict of sin.
 2. To witness to salvation.
 3. To guide into all truth.
 4. To give assurance of salvation.
- III. THE COMFORT OF THE HOLY SPIRIT
 1. Warms and inspires the soul.
 2. Prompts to activity.
 3. Makes a hardy Christian—able to stand hard knocks.
 4. The conservator of orthodoxy.
- IV. THE COMFORT OF THE HOLY SPIRIT
 1. God's equipment for successful service.
 2. Prompts to the largest self-sacrifice, even to the giving of our lives for the gospel.

Illustration: Dr. Arthur Jackson, a medical missionary to Mukden, Manchuria, went into a fever-ridden district to furnish medical attention for the poor, sick Chinese. He sacrificed his own life.
- V. THE COMFORT OF THE HOLY SPIRIT
As we take a last backward view of life.
When the death-clouds hang low.
Our final triumph—the Comforter abides.

THE JUDGMENT

By C. E. CORNELL

THE JUDGMENT FORETOLD

Psa. 96:13.

Psa. 98:9.

Ecc. 3:17.

Ecc. 12:14.

Rom. 2:16.

WHO ARE TO BE THERE?

2 Cor. 5:10.

Rev. 6:12-17.

Rev. 20:11.

Matt. 25:31.

Ecc. 11:9.

Ahab—A Character Study

1. Ahab, king of Israel, son of Omri (1 Kings 16:29).
2. Established idolatry (1 Kings 16:30-33; 21:26).
3. Was weak-minded (1 Kings 21:4).
4. The tool of his wife Jezebel (1 Kings 21:7, 25).
5. His doom foretold by Elijah (1 Kings 21:22); by Micaiah (1 Kings 22:28).

SOME PREACHED SERMON OUT-LINES

By BASIL W. MILLER

The Dynamite of the Spirit

TEXT: "*Ye shall receive power, after that the Holy Ghost is come upon you*" (Acts 1:8).

INTRODUCTION: The manifestations of God's power in the past; God on Sinai, on Carmel's heights; God in working miracles, in moving men and nations; God's divine leadings of Israel, His outpoured Spirit in revivals—all are manifestations of His power. When the Spirit in sanctifying the soul comes in, ye shall receive power:

1. PURIFYING POWER. Above all else, this power alone purifies. There is no other route to purity but this one of the sanctifying of the soul through the incoming of the Spirit, subsequent to regeneration. No power surpassing this, and no road to power except through purity. Sanctifying power is purity, sanctified purity is power. The price of power is purity through sanctification.

2. SOUL SAVING POWER. The route to winning men for the Master is through the baptism of the Holy Spirit. God's workers have thus been endued. Moody testified that he was purified by this Spirit before he won men for Christ—likewise Spurgeon and Finney. To win men, be won by the sanctifying Spirit of God—be purified.

3. MIRACLE WORKING POWER. The same Greek word is translated miracles, mighty works wrought by God and Christ—we are to receive this baptism of miracle working power when sanctified. Christ's power or public manifestation opened by the symbolic baptism of the Spirit through the coming of the dove at Jordan, so must we be sanctified to receive miracle working power. This may mean power to heal the bodies, to achieve the impossible through prayer, to win men through the word spoken and power to the soul—through the cleansing of the heart by the inrushing of the power—purity—of the Spirit.

CONCLUSION: This power was first given to the apostles, God's children, and it is for the regenerated today. It is the need of the individual heart and of the collective body of Christians, the Church. Seek ye the cleansing Spirit, while He may be found.

The Dynamite of the Spirit

TEXT: "*Ye shall receive power the Holy Spirit having come upon you*" (Original Greek reading of Acts 1:8).

INTRODUCTION: This is the promise of Christ to every human soul. We must dwell on this until the Spirit is outpoured. It is to be received

—as the text rendered above reads—when the Spirit has come, or does come, as an instantaneous act, upon one. It is to be the power of God, of Christ, and of the Spirit.

1. THE POWER OF GOD. "For it is the power of God unto salvation" (Rom. 1:16), here is the same Greek word. Can it be true that in the measure of one's capacity we are to receive the power of God? power of miracle working? power of touching the hearts of men, etc? This is the interpretation of the text according to the original reading. This is the power of the God of the Old Testament vitalizing one's soul.

2. THE POWER OF CHRIST. "That the power of Christ may rest upon me" (2 Cor. 12:9). The same Greek word appears. This is the incoming of the power of Christ—healing power—power to reach the lost—to console the broken-hearted—to raise the downcast—all other divine manifestations of the Master in the realm of touching the lost.

3. THE POWER OF THE HOLY SPIRIT. "In the power of the Holy Spirit" (Rom. 15:13, R. V.). Again the same word for power is found. We are to receive the power of the inrushing Spirit on the day of Pentecost—of the falling on Cornelius—of His filling the soul of Paul, Luther, Moody, Wesley, and all the achievers among the saints.

CONCLUSION: This is the promise of the Father for which we are to tarry—that with power we may be endured—that the soul might be made holy, thoroughly cleansed by the Spirit of God—that we may be baptized for service—and rendered fit to reach the lost world. This is the sole need of the Church today—the cleansing baptism of the Holy Spirit.

The Dynamite of the Spirit

TEXT: "*Ye shall receive power, when the Holy Spirit is come upon you*" (Moffat's Translation of Acts 1:8).

INTRODUCTION: This source of divine power is available to the entire Church upon the sole condition of having been regenerated, and of consecration and faith in God's Word and His power to perform His promise. It comes not in the faraway distant future, nor at death, nor to a limited few; but it is the promise of the Father to all who will believe and follow Him. It is received as, or when, the Spirit is coming upon one in a sudden Pentecost blessing of complete sanctification.

1. COMES AS A VIOLENT GUST. First came as the original indicates as a violent gust or breath of wind, and holy fire. This indicates something of its eradicating, thorough-going coming. It is a violent experience, a pulsating occurrence, a dynamic possibility for the soul. It is thorough

in its action—its cleansing is complete. It is sudden in its coming—its appearance in the soul is instantaneous, not a matter of progress or growth.

2. COMES AS A SOUL-ENDUEMENT. To be pure in our soul under every condition of life—with power for service. It came violently upon the apostles. In some of the meetings of Wesley and Whitefield when this Spirit suddenly came as an enduement, a word of sermon would shake a community or stir a nation, as it did under Finney. Under its spell of holy power, a Cartwright became a moral giant—men were unable to resist the stirring appeal of this rugged prophet. This too is for the soul who will dare seek for and attain this purifying, soul-enduing experience.

3. COMES WITH VIOLENT RESULTS. The coming upon the apostles was sudden, thrilling, purifying in its effects. The outward demonstration was likewise violent—3,000 in one day were stirred to seek the Lord. The Church gained in favor with all men (Acts 2:47). And the Church was increased in membership: "The Lord added daily such as might be saved." Five hundred at a time would fall to the ground as dead men under Whitefield's preaching when this Spirit came. One old preacher prayed all night—the Spirit came—and five hundred were saved in one service. A widow, an invalid, prayed for years for Moody to come—Moody came without any invitation—the Spirit descended—four hundred were converted. In India a girl missionary prayed and worked—the Spirit came—in six weeks ten thousand converts were baptized. It is violent in its results.

CONCLUSION: Seek this experience, my friend, until violently the Spirit enters the soul to purify and to endue.

The Dynamite of the Spirit

TEXTS: Acts 1:8 and 2:1-4.

INTRODUCTION: The first text is the promise—the second is the actualizing of this promise. The second is the seal of the promise and the indication of the effects of this dynamite of the Spirit of God.

1. THE NATURE OF THE EXPERIENCE. It was possessed by the prophets. Apostles obtained it. The great soul winners of the ages have had it. It is the incoming of the Spirit into a converted soul to purify the heart and to endue it with divine power. When men preach with this experience their words become irresistible. It is divine unction for the pulpit, and holy fire for the soul of the layman at his duties. It is that for which the Church is longing, and the converted have blindly groped.

2. IT IS THE NEED OF THE PRESENT CHURCH. Without it, the Church is unctionless—our efforts at revivals are in vain—the altars are vacant when He does not come. But when the Spirit is come conviction stirs the unsaved—the Church is moved—the community is aroused—the Church is filled with seeking sinners—a mighty revival breaks out. This will fill the Church; meet its needs; give it back its lost radiance; and draw the world to the Master.

3. THE PRICE OF THIS GIFT. The first condition is full consecration of the believer. This demands casting off all one's fears, and giving of one's heart to the Lord, totally, completely, the complete turning away from self to God. Then faith is necessary—we must believe that we receive. We must walk in the light—consecrate—we shall be cleansed from all sin. "If we walk in the light . . . the blood of Jesus Christ cleanseth us from all sin." On the part of the church for this pentecostal blessing to come it demands full harmony of worship—a unity of faith—and prayer unceasing until the Spirit rushes into the Church with the glorious results of Pentecost.

PITTSBURGH, PA.

SERMON SEED

By T. M. ANDERSON

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

We are to think of the quality of "pureness" as a means to approve us as ministers of God, lest by a lack of it some may receive the grace of God in vain. Let us ever examine ourselves as to the pureness of our motives in all things. Why do I sacrifice my strength, my time, my home, my health, my all? would be a fair question to ask our own selves. If it be for a less motive than Jesus Christ, and His glory, then we are wanting in pureness of motive. There are certain things we may expect to accrue to us if we do serve God. But can the devil question our motive as not being pure. Satan said to God about Job, "Doth Job serve thee for naught?" In other words, the devil accused Job of having selfish motives. He said Job's religion was a religion of circumstances. That Job was well paid for his services in the abundance of riches. My readers know the final outcome of the test of Job. His motive was as pure as sunlight. "Let love be pure." If pure love actuates all our motives we have reason for rejoicing in hope. Such as are pure in love will consider that all they get above nothing will be counted as extra. They will not strike bargains with God that

demand pay. The quality of pureness will forbid such motives.

Another good question to ask ourselves is whether we have a quality of pureness in our thoughts and desires. I am persuaded that some have laid the foundation for their fall, and exposed themselves to the devil by their meditations. It is very easy to give place in the mind to an evil suggestion, and allow it to take abode in the thoughts. A desire may soon be expressed, and the soul plunged into confusion. The ministry exposes us to many dangers. The very type of its work causes one to approach the brink of ruin very often to help a soul. The ministry of sympathy toward those whose domestic life is stormy may lead to death and ruin to the soul. Only by pureness can we be saved. Pureness toward the opposite sex. Purity of such a quality as to utterly discourage familiarity. By pureness all criticisms may be escaped. Brethren, the work about the altar in revivals demands a pureness that is cautious. The very person we desire to help may prove a snare to the natural desires of the flesh, and lead to ruin. God save us from the threatened ruin of our soul by the sight of near-naked females in our choir and at our altars.

We can approve ourselves as ministers of God by pureness of life. In all dealings with men in matters of business it is better to suffer an injustice than to do one. Most preachers are put to it to meet their obligations; their money comes hard, and in small sums. The very fact of being a minister gives one a credit upon which he can borrow money and purchase things on time. The intention of paying may be pure, but the money to pay with may be difficult to secure. This will surely hinder the work to which God has called us. At this writing there is a preacher attending the meetings whose influence for good is ruined because he owes money which he cannot pay. There is a quality of pureness that goes with this life of the ministry. It is better to deny ourselves of things rather than give occasion to the wicked to blaspheme and the saints to blush with shame.

A man's word should be as good as his bond. What he promises to do should be done, or else a good reason be shown to all parties involved. Carelessness in matters of obligations will have an inevitable harvest of blasted fruits. A promise made by a preacher is, in the mind of the layman, backed by the religion of Jesus Christ. For that preacher to default in his word will mean a

severe blow to the Christ he preaches. Let pureness be the preventative of such a calamity.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Saved from Wrath through Him

Dr. Duncan, of the New College, Edinburgh, in conversation once with a lady, addressed these remarkable words to her: "It's a *grand* thing to begin at the beginning—to begin with the Lord as our Maker, and to learn who and what He is, Jehovah, I AM; and then to learn of Him as the Lawgiver; and then to meet Him as a Judge, and to be reconciled to His holy law—to hear Him pronounce the curse that we deserve, and to say amen to it; and then to lie at His feet, confessing that hell is our due, and, lying there, to take His own hand, Christ, instead of hell—Christ free, instead of hell deserved. That's just salvation, and no way but that will do for you or me. Try to get it fresh on your conscience every day, that hell is your desert, and that you take Christ instead."—*Expositor's Minister's Annual*.

Swords and Plowshares

The United States Volunteers in the Spanish-American War, camped on the old battle field of Chickamauga, were waiting for the Memorial day exercises to begin.

The chaplain and two young officers stood under an old gnarled oak tree that bore the marks of many a bullet wound during that historic battle a third of a century before.

"Chaplain, my father was killed here on this battle field," said one of the young officers.

"My father was killed here, too," said the other officer.

"In which army was your father?" inquired the first speaker.

"In the Confederate army," came the reply.

"My father was in the Union army," said the other officer.

The chaplain was about to speak when the program began. He looked at the young men and was glad to see these sons of veterans singing from the same song book:

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing."

When they came to the line, "Land where my fathers died," they clasped hands in a silent pledge of devotion to their country.—F. H. Fox.

A Mother's Prayers

The influence of a mother's memory has never been revealed in a more remarkable way than in the life of John Newton, author of "How Sweet the Name of Jesus Sounds," and many other famous hymns.

In the year 1746, on a small island lying off the western coast of Africa, there might have been seen a young man of English birth living in the most abject misery. Through his own folly he had become the servant of a slave dealer. This man, whose own life was vile, had a ferocious negress as wife, who ruled over her establishment with barbarous tyranny.

For some reason young Newton had incurred her displeasure, and her heart was set against him. She starved him and caused him to be beaten. Like Potiphar's wife, she also brought false accusations against him, so that her slave dealer husband reduced the young man to the plight of a virtual slave. When he was suffering from a burning fever, she brutally refused him a drink of water. But for the aid given by some slaves, he would have suffered a miserable death.

What had brought this youth to this abject state? It was chiefly his own waywardness and disobedience. Though his father had given him every opportunity to make something out of his life, the influence of evil companions and the reading of infidel literature had led young Newton astray. God's ways, however, are mysterious. No one seeing him on that barbarous island in all of his misery and wickedness would ever have believed that before the passing of many years he would become one of the most famous clergymen in England and coauthor with the poet Cowper of the "Olney Hymns." Yet, that was the miracle that took place in the life of Newton.

And the cause? It was the memory of his sainted mother. She had died when he was only six years old, and had been spared the sorrow of witnessing his life of vice and shame. But before she left him, this godly mother had filled his mind with divine truth, and the memory of her prayers kept ever sounding in his ears. He could not forget them. At length his heart was softened. He turned to God, he found forgiveness, and a new chapter in the life of John began.

In one of England's old churches you may read the following inscription on a table marking Newton's last resting place:

"JOHN NEWTON, clerk, once an infidel and

a servant of slavers in Africa, was by the rich mercy of our Lord and Savior Jesus Christ, preserved, restored, pardoned, and appointed to preach the Faith he had long labored to destroy."

Newton himself had written the inscription before his death. Such is the power of a mother's teachings, and such the miracle of God's grace.—*Lutheran Companion.*

The Resurrection Hope

Before his death Benjamin Franklin wrote the following epitaph for his own tomb, which for some reason was not used:

The Body
of
Benjamin Franklin, Printer
(Like the cover of an old book,
Its contents torn out
And stripped of its lettering and gilding)
Lies here . . .
Yet the work itself shall not be lost,
For it will (as he believes) appear
Once more
In the new
And more beautiful Edition
Corrected and Amended
by
The Author.

True Greatness is Service

During the American Revolution, it is said that an officer, not habituated in his military costume, was passing by when a small company of soldiers were at work making some repairs on a small redoubt. The commander of the little squad was giving orders to those who were under him, relative to a stick of timber which they were endeavoring to raise to the top of the works. The timber went up hard, and on this account the voice of the little great man was the oftener heard, in his regular vociferations of "Heave away! There she goes! Heave ho!" The officer before spoken of stopped his horse when he came to the place, and seeing the timber sometimes scarcely move, asked the commander why he did not take hold and render a little aid. The latter appeared to be somewhat astonished, and turning to the officer with the pomp of an emperor, said, "Sir, I am a corporal!" "You are not, though, are you?" said the officer; "I was not aware of that;" and taking off his hat and bowing, "I ask your pardon, Mr. Corporal!" Upon this he dismounted from his elegant steed, flung the bridle over a post, and lifted till the sweat stood in drops upon his forehead. When

the timber was elevated to its proper station, turned to the man clothed in brief authority, "Mr. Corporal commander," said he, "when you have another such job, and have not men enough, send to your commander-in-chief, and I will come and help you a second time." The corporal was thunderstruck: it was Washington!—*Paxton Hood's "Uses of Biography."*

Self-sacrifice

They tell us a beautiful story of Turner, one of the world's master painters. It was at an exhibition in 1826. Turner's picture of Cologne far outshone everything else in the great hall. On the morning of the opening of the exhibition, when a friend of the great artist led a group of expectant critics up to look upon it in all its glorious wonder, he was amazed to find that someone had tampered with the canvas. The golden skies that had given it much of its splendor had been covered with a dull, dead color, and the picture seemingly ruined. He ran in consternation to his friend and said, "Turner, what in the world has happened to your picture?"

The painting had been hung between two portraits by Sir Thomas Lawrence, but with an injurious effect upon them by reason of the exceeding brightness of the sky as painted by Turner on his canvas. Lawrence quite naturally complained, but for some reason it was impossible to make any change in the position, although the rules of the Academy gave the artists the privilege of making any finishing touches on their pictures before the exhibition opened. In reply to the excited question by his friend, Turner whispered, "Oh, poor Lawrence was so unhappy. It's only lamp-black. It'll all wash off after the exposition." The great artist had actually ruined his picture for the time of the exhibition by passing a wash of lampblack over the splendor of the whole sky and thus made his competitor's painting to stand out in advantageous contrast with his own. "There is," said George Sands, "but one sole virtue in all the world, the eternal sacrifice of self," and the really great souls of the world are the unselfish ones.—DR. W. E. BIEDERWOLF.

Lift up the Cross

When the Scottish chieftains wanted to raise an army, they would make a wooden cross, set it on fire and carry it through the mountains and highlands among the people and wave the cross of flame and the people would gather beneath the standard and fight for Scotland. I

come out with the cross of the Son of God—it is a flaming cross, flaming with suffering, flaming with triumph, flaming with victory, flaming with salvation for a lost world.—BILLY SUNDAY.

Proceeding to Your Assistance

Far out on the Atlantic an Italian freighter was caught in a full gale. Her steering gear was smashed, one of her booms broken off, her store-room flooded, her lifeboats lost; and, listing almost thirty degrees, every wave was breaking over her. She wirelessly called for help, and one hundred and sixty miles away her SOS was heard by an American vessel, the *President Harding*. At once the young radio operator who picked up her cry of distress got into communication with his captain, and then, under his chief's direction he wirelessly called back, at various intervals, such cheering messages as these: "Proceeding to your assistance;" "Making all possible speed;" "Hold on until daylight;" "Doing all possible to reach you;" "You are now in sight—dead ahead;" "At daybreak we will be ready to save you." And save her they did.—E. F. TITTLE in "The Religion of the Spirit."

PROVERBS

(Chap. 1)

Ruskin writes: "Read this first of Proverbs with me, please. The Proverbs of Solomon, the son of David, king of Israel."

To know wisdom and instruction.

(Not to opine them).

To *perceive* the words of understanding.

(He that hath eyes, let him read—he that hath ears, hear, and for the blind and the deaf—patient and silent by the roadside—there may also be some one to say, "He is coming.")

To receive the instruction of wisdom, justice, and judgment, and equity.

Four things, O friends, which you have not only to *perceive* but to *receive*.

—SELECTED BY C. E. C.

"There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing fletcher;
There's never a star but brings to heaven
Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His dawn-light gladness voicing;
God give us all some small, sweet way
To set the world rejoicing."

PRACTICAL

PULPIT PREPARATION

By WILL O. SCOTT

PART ONE

THE first and only mention of the word *pulpit* in the Bible is in Nehemiah 8:4. The word *sermon* does not occur at all. It cannot be said that the inspired men before Christ ever preached; they legislated, taught, sang, wrote proverbs and prophesied. Hence, preaching was instituted by Christ himself. He also instructed His disciples to preach wherever they went and closes His instruction to them, after His resurrection, by the Great Commission, "Go ye into all the world and preach the gospel to every creature."

The sermon, it might be said, had its origin in the brief discourses delivered in the Jewish synagogues. In these, at the end of each lesson, the golden opportunity was given for comment by him who had been invited to lead the services and these were taken advantage of, at times, for fresh teaching, the development of some new idea, or the expansion of some old theory which, emanating from some newcomer, would fly from synagogue to synagogue throughout the land.

Such was the case with one of Paul's first discourses, spoken in the synagogue at Antioch, with such power that the next Sabbath almost the whole city came together to hear the Word of God (Acts 13:14, 44). It will be remembered that on one occasion Christ, on His return to Nazareth, was invited to read and explain in the synagogue of His native town and made comments that not only shocked and alarmed the Jews but drew upon Himself the "hate of hate and scorn of scorn," by which He was followed ever afterward, even to His death (Luke 4:16-32).

And it might truthfully be said that the pulpit, while it has been a rock of offense to multitudes ever since, it has also been the safety valve of the free and full expression of God's truth.

It was the eloquence of a minister of the gospel that touched the hidden springs of Patrick Henry's life and, at one bound, he sprang to the foremost place among American orators.

It was a sermon by Dr. Dio Lewis at Hillsboro, Ohio, in 1874, that started the Woman's Temperance Crusade the next morning after its delivery.

It was a sermon by Carey from Isa. 44:2, 3, that inaugurated the modern missionary movement.

It was a sermon by Dr. Lyman Beecher that proved dueling to be nothing short of murder and branded Aaron Burr with the mark of Cain.

It was a sermon by Dr. Parkhurst that awoke New York City to its corrupt misrule and led to the muzzling, for a time at least, of the Tammany tiger. Anthony of Padua preached so powerfully that men who had prepared the stiletto for an enemy hurried into his embrace, forgiving and forgiven friends, women flung aside their ornaments or sold them for the benefit of the poor.

Since the pulpit is such a force for the overthrow of wrong and consequently a position of such great responsibility, what manner of persons ought we to be who occupy it? What manner of preparation should we make who enter it?

In the first place, it goes without saying, that the preparation for pulpit service presumes that the preacher is himself converted. There are members of the church by the hundreds among the laity who, both by confession and by action, declare to the world the sad fact that they have "never known Christ," though like Philip, they have been a long time with Him (John 14:9).

Is it at all improbable that there are ministers in the sacred desk who are blind guides in a spiritual sense? (Matt. 15:14). This question is suggested by the experience of several noted divines: It was long before Luther found peace and pardon. John Wesley groped for thirteen long years in the dark before he gained assurance of sins pardoned. Charles, the sweet singer of Methodism, preached three years before his conversion, which then expressed itself, in "Jesus, Lover of My Soul," the essence of a thousand songs, sermons and prayers. No less a person than Thomas Chalmers was for a long time after receiving holy orders merely a Christian moralist.

Conversion brought the throne of his power down from his head to his heart.

Otterbein, founder of the United Brethren Church, was greatly surprised, after preaching a sermon, to have a woman come to him with streaming eyes and troubled heart, asking what she must do to be saved. He then, for the first time, realized his own spiritual condition and by self-examination and fervent prayer was led to a knowledge of the new birth.

What a dreadful position for a man to occupy who has no spiritual life and without divine commission! King Solomon excelled more through knowledge and science than through deeply rooted piety, the man of proverbs more than psalms, the builder of a temple, but not a true priest of God. No intellectual gifts, however brilliant, can compensate for a divided heart. The moral nature must keep pace with the mental growth. To be otherwise minded is like a pyramid standing upon its apex instead of its base.

This necessary qualification must also include another, so near like it that they cannot be consistently separated. This is a call to the ministry. When one has been saved he has an irresistible, overwhelming desire, a craving and raging thirst to tell others the story of what Christ has done for him. "Do not enter the ministry if you can help it," was the sage advice of a noted divine to one who sought his council. "If any student in this room," Mr. Spurgeon once said to a class of young men, "could be content to be a mechanic, a doctor, a lawyer, a senator or a king, in the name of high heaven let him go his way; he is not the man in whom dwells the Spirit of God in its fullness. We must feel that woe is me if I preach not the gospel; the Word of God must be unto us as a fire in our bones, otherwise we shall be unhappy and unable to bear the self-denials incident to such a life."

Need I mention that one of the most essential, really, the *paramount* preparation for the pulpit is the baptism with the Holy Ghost, without which the sermons will be powerless and the preacher as one who "beateth the air." It was this equipment, based on the day of Pentecost, that made the early disciples firebrands for God; that started conflagrations, reformations, revivals that have crossed every ocean and touched remotest shores. It has produced preachers like those in the "Westminster Abbey of Faith" (Heb. 11), of whom the world was not worthy. Fennelon, John and Charles Wesley, Fletcher, Finney, Carvosso, Bresee and a host whose names and

deeds of valor and sacrifice are more enduring than marble.

These witnesses all testified to the definite, quickening endowment of power that came into their lives through their Pentecost. It would be both interesting and illuminating to note the varied demonstrations produced by this infilling of the Spirit upon a cloud of witnesses, but George Fox, founder of the Society of Friends, has left on record a testimony so unique and soul-inspiring that all who, in any manner have received the Holy Ghost, will readily understand and interpret, in a quiet Quaker way, his own personal experience: "I knew Jesus and He was precious to my soul. But there was something in my heart that would not be kind, that would not be patient. I asked God to take it away and when I gave Him my will the Lord came into my heart and took out all that would not be patient, all that would not be kind—and He shut the door."

With these prerequisites, already noticed, another form of preparation, another essential, must be mentioned, viz., personal piety; which includes a minister's self-watch, a character that is always and everywhere, "like Cæsar's wife, above suspicion," a life that will give weight to his pulpit messages which all expect will be like the sermon of Jesus, a reflection of his own thought and principle of action.

We have heard of the preacher who preached so well and lived so badly that when he was in the pulpit everybody said he ought never to come out of it; and when he was out they all declared that he ought never to enter it again. Truly the voice of Jacob should not have the hands of Esau. The higher the tower the broader should be the foundation. If all the weight and width is at the top; it will come to the ground with a crash.

Verily, the pulpit is a high place and if modern day, scholastic learning is not to destroy its possessor the basis of perfect love and deep piety must be broadened. If the preaching is on *purity of life* the minister must be that himself in heart in lip and shirt-front; even to have his fingernails in mourning at a funeral is hardly permissible though he might, in that violent way, enforce the truth that man is but dust and ashes (Gen. 18.27).

A minister may have all the above qualifications and besides them, a golden mouth, a silvery tongue and an iron will and still be poorly equipped for his work. There seems to be a

general impression among the laity, that all a preacher has to do is to open his mouth like a young robin, and the Lord will fill it, and so being satisfied with the pabulum furnished they forthwith proceed to go to sleep, shutting their eyes and opening their mouths to receive the precious morsels. So the preacher "giveth his beloved sleep."

Another solution to this vexed problem might be that the preacher sometimes becomes discouraged with his futile efforts to indoctrinate his flock. A learned minister once upon a time made elaborate preparation for preaching on the subject of total depravity and feeling that a compliment was within his reach in his intelligent audience, ventured, at the close of the services to ask one of the good sisters what she thought of the doctrine of total depravity. Imagine his astonishment when she replied, "I am just like you were in your sermon today. I think it is a very good doctrine if people would only *live up to it.*"

To consider the subject seriously; special study is essentially necessary to qualify the preacher for his life work. The miller can be constantly taking flour from his bin if he is constantly grinding wheat. "Search the scriptures," and "study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Quakerism, though rich in the fruit of the Spirit, failed at this point and their empty churches and decreasing birthrights are sad memorials of a mistaken theory that, as the apostles were supposed to be unlettered men and were specially qualified by divine appointment for the work, so pious men today called of God to the ministry may expect directly from God all the aid they need.

Solomon sought to find acceptable words (Eccle. 12:9-11). His habits were studious, for he spake 3,000 proverbs (1 Kings 4:32). This example might be consistently followed by some preachers in giving more attention to finding acceptable words and not "offer Christ another crown of thorns."

There are not wanting in every community those who never tire in ringing the changes upon "the unlettered fishermen of Galilee." They tell us that Peter and John were "unlettered and ignorant men" (Acts 4:13). But evidently this only means that they did not possess the vast stores of tradition held by the rabbis.

It is proved, without a doubt, however, that such men had the common education of their times; that they understood Hebrew and spake Greek; that they took a three years' course of instruction under the divine Teacher; that Paul sat at the feet of Gamaliel and spent three years in Arabia in preparation for his work.

It is true that John Wesley in his earlier days preached without much preparation. Sometimes he would wander from the text he had chosen and make another one the foundation of matter more suitable for the audience.

Most preachers, at times, with little preparation, have surprised themselves and others by the fertility of thought and easy flow of words, and then on other occasions, presuming too much upon success in a previous effort without study we "blew up a few soap-bubbles" before our audience and as our stock of ideas began to vanish, we felt like the colored man who was cooking a fat possum in the open air and dropped asleep. "Some mischievous boys, seeing the situation, fished the possum out of the kettle and substituted a ground-squirrel. When Sambo awoke and looked to see how his dinner was coming on he threw up his hands in horror and exclaimed, "How dat possum hab shrunk!"

That is the way we have felt at times about our sermons, prepared on the spur of the moment. They *shrank* and come out the "little end of the ham." If this is repeated too often, after a time, andtimes, as we look down from the pulpit we might truthfully exclaim, "How dat congregation hab shrunk," and that part of the congregation that is left will wake up, rub their eyes and looking into the pulpit, exclaim, "How dat preacher hab shrunk!"

We must keep filling up from the fountain of living water or like a boiling pot, every time we boil over we will only be emptier than before.

Might as well talk about "throwing down a font of type and picking up the Iliad" as preaching without preparation. I read of a young minister who to show his readiness in off-hand preaching was accustomed to have his congregation drop texts into a hat passed around by a young girl and who would preach from the text she selected after the contents were well shaken. A wag put in the words, "Fools are not all dead yet," which happened to be the selection drawn. This is somewhat in keeping with the young theologian who announced to his congregation one morning that he had left his sermon at home, by an oversight, and would have to

depend upon the Lord to "take him through," promising to be better prepared next time. The Lord deliver us from such jugglery with sacred things and "handling the word of God deceitfully."

(To be concluded)

HERE AND THERE AMONG BOOKS

By P. H. LUNN

Considerable attention has been given of late to John Bunyan and his writings. This has been due to the fact that a great deal of publicity has marked the tercentennial celebration, in 1928, of the birth of Bunyan. Harold E. B. Speight, Professor of Biography at Dartmouth College, in his book "The Life and Writings of John Bunyan" (Harper, \$2.00) presents new and interesting material on the life of Bunyan and at the same time gives a scholarly and inspiring interpretation of Bunyan's writings. Dr. Speight pictures the dreamer of Bedford jail against the Puritan background of the seventeenth century and shows his influence in the movement which culminated in the exodus of America and later to the American Revolution. The book contains two hundred and twenty-four pages and five interesting illustrations. It would be difficult for anyone to tell the story of Bunyan and his writings in a more interesting and helpful manner.

For those who aspire to more than a superficial study of hymnology based on the more popular gospel hymns, a new book by Frank J. Metcalf, "Stories of Hymn Tunes" (Abingdon, \$1.50) will be of interest. The author is not a novice in this field, having to his credit an earlier volume, "American Writers and Compilers of Sacred Music." In this volume Mr. Metcalf has rather confined his research to the old standard hymns of which so little is known and around which cluster such interesting circumstances. In the Word we are adjured to sing "with the understanding" which doubtless may be construed

as alluding to a proper appreciation of the spiritual of what is sung but we are confident that acquaintance with the interesting and oftentimes providential circumstances connected with the writing of a hymn or a hymn tune will make for more intelligent participation in this important part of our public worship.

"African Jungle" (Gospel Trumpet, \$1). No, not a book for youth of adventure on the Dark Continent, as the title might indicate but the human-interest phases of the life and experiences of the author, A. M. Anderson, during his seventeen years of intensive missionary work in Africa. The experiences and incidents related are personal; the impressions stated are results of actual contact with the savages and their customs. Rev. Anderson very wisely has avoided all geographical, statistical and otherwise technical matter and has confined his story to the jungle people, their superstitions, their needs, their aspirations, their reactions to the gospel, etc. The book would be excellent as collateral reading along with a study course text book. There are several illustrations.

A volume of sermons strikingly simple and direct; poignant with evangelistic fervor and barbed with illustration has unfortunately been given the title, "Toward A Better World" (Doubleday-Doran, \$2). These sermons by Commander Evangeline Booth of the Salvation Army will be of interest to every preacher who appreciates an old-fashioned, heart-stirring, decision-making gospel message. There is no strained effort at technique, yet the sermons are homiletically correct; they abound in anecdote and illustration and make a strong appeal to the emotional faculties. And God pity the day when we sever emotion from our gospel appeal. So long as emotion prompts the will and while men fall into sin prompted by their wayward emotions we should direct our appeal to the vulnerable spot. There is valuable material in this book for the preacher; it is practical, work-a-day, right-where-we-live stuff.

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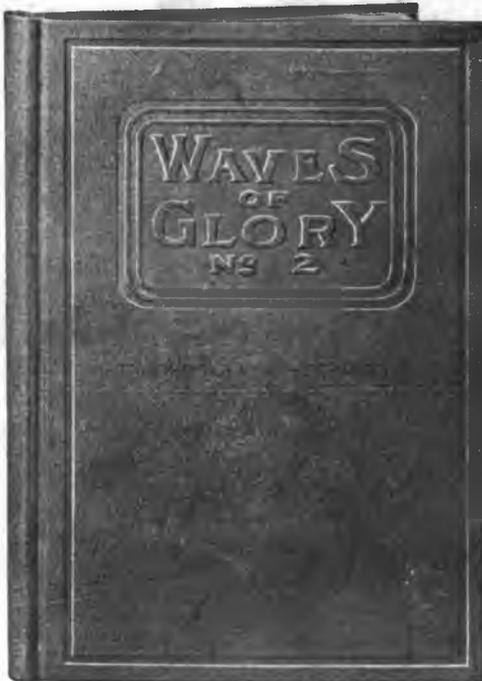
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