

— The —
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WHOLE NO. 48



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B. C. 570.

a ch. 3. 4; 6. 25.

² Chald. *It was seenly before me.*
b ch. 3. 26.

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The Preacher's Magazine

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

J. B. Chapman, *Editor*

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THE PREACHER A MAN OF PRAYER

BY THE EDITOR

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

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

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

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

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

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

OUR WIDE THEME FIELD

BY THE EDITOR .

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

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

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

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

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

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

DEVOTIONAL

THE MINISTER AND HIS SERMONS

By BASIL W. MILLER

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

authors will also develop the English of the minister.

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

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

GREAT PREACHERS THAT I HAVE KNOWN

By A. M. HILLS

No. 9. *Richard Salter Storrs*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Finney said, "I have watched his career. I

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

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

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

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

DOCTRINAL

THE SABBATH IN SCRIPTURE AND HISTORY

By HORACE G. COWAN

X. Jesus and the Commandments

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER

New Standards of Righteousness

New Interpretation of the Social Evil and Divorce

Matt. 5:27-37

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

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

"Let not thy heart decline to her ways:
Go not astray in her paths.
For she hath cast down many wounded:
Yea, all her slain are a mighty host.
Her house is the way of Sheol,
Going down to the chambers of death."
(Proverbs 7:24-27).

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

"In the dark they dig through houses:
They shut themselves up in the daytime:
They know not the light.
For the morning is to all of them as thick darkness:
For they know the terrors of thick darkness."

"Swiftly they pass away upon the face of the waters:
Their portion is cursed in the earth."
(Job 24:13ff).

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

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

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

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

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

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

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

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

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

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

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

God Everywhere

Men have said, "There is no God."

Yet look at the rose,
Look at the robin in his bower,
Smell the scent in the heart of a flower.
Can men make those?

Men have said, "There is no God."

Who has kissed a baby's lips?
Who has looked in love's bright eyes?
Who has seen the sunset skies?
What love gave this?

What man can do the things of God
That all His works declare?
Carve the mountains—paint the sky,
Color the wings of the butterfly.
We see God everywhere.

—J. BENEDICT

Poetic Gems to Garnish Sermons

By Thee my soul is held!
By all Gethsemane's agony and grief
United, joined, and naught can break the weld
But my own want of faith—my unbelief.
—S. T. CLARK.

Could any sin survive and be forgiven,
One sinful wish would make a hell of heaven.
—HARTLEY COLERIDGE.

Manlike is it to fall into sin,
Fiendlike is it to dwell therein,
Christlike is it for sin to grieve,
Godlike is it all sin to leave.
—FRIEDRICH VON LOGAN.

Man's forgiveness may be true and sweet,
But yet he stoops to give it. More complete
Is love that lays forgiveness at thy feet,
And pleads with thee to raise it.
—ADELAIDE PROCTOR.

HINTS TO FISHERMEN

By C. E. CORNELL

Mr. Preacher, Hang Up Your One-String Fiddle

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

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

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

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

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

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

The Petted Preacher

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

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

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

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

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

A Mile and a Half from Church

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

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

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

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

But we always go to things we like
 And we ride if we can; if we can't we'll hike.

—C. E. C.

Religious Impulse is Strong Today

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

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

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

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

Ephesus in the Time of St. Paul

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

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

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

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

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

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

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

SELECTED ILLUSTRATIONS WITH PITH AND POINT

A Millionaire's Advice Concerning Liquor

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

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

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

The Way of the Transgressor

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

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

"What is the worst then?"

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

An Unsullied Name

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

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

Don't Crucify Him

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

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

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

The Birthplace of Christ

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

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

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

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

Bethlehem As It Is Today

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—T. DWIGHT CRANE

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

—ADELAIDE PROCTOR.

HOMILETICAL

POOR YET RICH

A Christmas Sermon

By J. W. Bost

TEXT: 2 Cor. 8:9.

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

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

NO FEAR WITH CHRIST

By J. W. Bost

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

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

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

GOD'S SILENCE MISTAKEN

By J. W. Bost

TEXT: Psalm 50:21.

I. WHAT SINNERS THINK OF GOD

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

II. WHAT SINNERS MAY EXPECT FROM GOD

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

HE THAT DWELLETH IN THE SECRET PLACE OF THE LORD

By J. W. Bost

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

TEXT: Psalms 91:1.

INTRODUCTORY: The Psalm and its beauty.

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

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

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

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

THE CRISIS OF THE CROSSROADS

By J. W. Bost

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

INTRODUCTORY: The case and incident stated.

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

FAITH

By U. T. HOLLENBACK

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

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

II. SOURCES OF FAITH.

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

III. MEASURES OF FAITH

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

Little faith, better than none.

Symptoms: Anxiety about temporalities.

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

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

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

Syro-Phœnician woman (Matt. 15:25-28)

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

IV. CONCLUSION:

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

FAITH

By U. T. HOLLENBACK

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

INTRODUCTION: Definitions of faith.

Sources of faith.

Measures of faith.

I. HINDRANCES TO THE OPERATION OF FAITH

Sin.

Worry.

Hurry. "He that believeth shall not make haste."

Trying to limit faith on the deductions of human reason.

II. POWER OF FAITH

Three special instances:

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

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

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

III. FAITH MARRIED TO HER HUSBAND ACTION

BEARS THE NUMEROUS FAMILY:

Justification (Rom. 5:1).

Sanctification (Acts 15:8, 9).

Healing (Jas. 5:14).

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

IV. CONCLUSION:

Unbelief the only hindrance to our possibilities in God.

FAITH

By U. T. HOLLENBACK

I. FAITH YOKES US UP TO A GREAT GOD.

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

He works like an omnipotent workman.

Weighs the mountains in scales, meas-

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

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

He sees with the eyes of Omnipresence.

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

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

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

He helps like a friend indeed.

"Cast your care upon him."

He pities like an infinite Father.

"Like as a father pitieth his children."

He saves as an uttermost Savior.

From all sin all righteousness to all eternity.

He guides as an unfailing guide.

He sticks like a great divine brother.

Keeps secrets, overlooks infirmities, etc.

II. FAITH TRIUMPHS OVER DIFFICULTIES

Paul in shipwreck.

III. FAITH ATTEMPTS THINGS FOR GOD

IV. FAITH COMBINED BRINGS RESULTS FAR

GREATER THAN ALONE

Four brought the paralytic.

120 stirred the world.

THE THREE WHATS

By C. E. CORNELL

TEXT: Eph. 1:18, 19.

I. INTRODUCTION

The value and importance of this great book.

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

—GROTIUS.

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

—DR. BLOOMFIELD.

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

II. APPRECIATING THE DEEP THINGS OF GOD

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

III. THE THREE "WHAT'S"

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

Hope,

Riches,

Power.

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

1. The eyes of the heart opened.

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

THE CHRISTIAN'S BANKNOTE

By C. E. CORNELL

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

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

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

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

ENDLESS VALUES OF THE GOSPEL

(Acts 26:18)

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

SOME PREACHED EVANGELISTIC SERMON OUTLINES

By BASIL W. MILLER

GOD'S GLITTERING SWORD

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

I. INTRODUCTION

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

II. WHY GOD MUST USE HIS GLITTERING SWORD

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

III. HOW THE GLITTERING SWORD IS MANIFESTED

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

IV. AGAINST WHOM IS THIS GLITTERING SWORD USED?

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

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

V. CONCLUSION

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

GOD'S DERISIVE LAUGH

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

I. INTRODUCTION

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

II. EVERY KNEE WILL THEN BOW

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

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

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

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

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

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

V. CONCLUSION

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

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Dangerous Trifles

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

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

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

The Chastenings of the Lord

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

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

The Dragon Shalt Thou Trample

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

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

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

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

An Empty Heart

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

Ye Are My Witnesses

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

The Star in God's Window

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

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

Faith and the Infinite

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

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

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

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

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

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

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

PRACTICAL

PREACHER'S VOICE AND DELIVERY

By PROFESSOR W. W. MYERS

IX

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WHAT ABOUT THE BIBLE

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

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

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

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

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

UNIQUE IN COMPOSITION

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

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

UNIQUE IN CIRCULATION

The popularity of a book is supposed to be indicated by its circulation. The circulation of any other book in the history of the world is infinitesimal in comparison with the circulation of the Book. Let me give you some figures which perhaps, you will be glad to put down. I am indebted for them to the American Bible Society, and this is the very latest authorized statement of its circulation. Last year there were issued by the three great Bible Societies—the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland—26,566,474 Bibles and por-

tions. When you add to this the product of other Bible societies of commercial publishers of the Bible, you have at least a round 36 millions of volumes this last year. The product of the three Societies up to 1929 was 694,537,655 volumes. If we may add to this 10 per cent for the product of other publishers,—which is far too low,—we would have more than 750 millions of volumes. The whole Bible or some part of it has been translated into 886 languages and dialects, and in the last decade portions into some new languages at the rate of one in every five weeks. The combined circulation of a score of the world's greatest classics would not begin to touch the hem of the garment of that circulation. So, you see, when you are saying that the Bible is the most popular book in the world, you are well within the facts.

The greatest sensation that ever happened in book circulation was in connection with this volume. When a revision of it was ready for distribution nearly half a century ago, the longest message, so far as I know, ever sent by telegraph in the history of the world, was not a message of King to Parliament or President to Congress, but a part of this book,—Matthew to Romans inclusive,—118,000 words which were telegraphed from New York to Chicago before the days of the telephone, in order that they might reach that city in time for a Sunday newspaper.

UNIQUE IN PURPOSE

Many misunderstand the Bible, because they do not understand its real purpose. In a secular book, the first thing you do is to read the preface, so that you may know the purpose of its author. The Bible has a preface and John wrote it: "These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." A great many criticize the Bible as if it were a work on secular history or a work on geology or biology. We do well to remind ourselves that it would not be fair to criticize a drama as if it were a work on history or geology.

UNIQUE IN CONTENTS

I would like for an hour to call your attention to the marvelous things which the Bible contains. They are unmatched anywhere in literature. But my time will permit only a passing reference. Is it not thrilling to think that the most popular poem in the world today, more quoted than any other, was not written by Homer or Shakespeare, or Browning, but by a Hebrew youth, perhaps in a sheepfold. The greatest poem of the ages begins,

"The Lord is my shepherd, I shall not want." When they wanted the finest sentence ever written as an epitome of the relation of religion to the thoughts of men, they asked the president of the oldest university to ransack all literature of all the ages to find that best sentence. He found it in the Bible. It was written by a young man named Micah. It has persisted for millenniums and will last till the stars grow weary with their shining: "He hath shown thee, O man, what is good; and what does the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

"HIGHLY EXPLOSIVE"

If you love a love story, you ought to read your Bible, for that is the love story of God. For these few moments that I have, I want to call your attention especially to the pragmatic test, to the vindication which the Bible makes for itself in the nature of things and in the course of human events. Prof. Phelps, of Yale, says of it, "It ought to have written on the cover, 'Highly explosive. Handle with care.' It is the book which by the dynamite of its message has lifted empires off their hinges and turned the course of human events. It has put down the mighty from their seats and hath exalted them of low degree." It has overwhelmed nations and institutions whose sins cried out to God, and has overwhelmed evildoers when they thought to hail the hour of their triumph. It has stuck the simple solemn with its inherent power. It has brought to naught the counsel of evil men. The great masterpieces of art and music and literature caught their inspiration from this book. It was the message from this book, "The just shall live by faith," which transformed the face of Germany and the world, through the kindled heart of one man. It was this book which fired the heart of John Wesley on a never-to-be-forgotten night, in May, 1738, and, through him, changed the face of England, so that Lecky, the historian, writes, "What happened to John Wesley that night was of greater consequence to England, than all the victories of Pitt by land or sea."

UNIQUE IN USE

Why is it that for centuries in the courts of justice, as a preventive against perjury and graft, the world has asked the witness to lay his hand on this book and promise on its stately authority, that he will tell the truth, the whole truth and nothing but the truth. Why is it that the Presidents of the United States, as the supreme

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

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

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

THE MESSAGE OF GOD

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

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

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

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

FACTS AND FIGURES

By E. J. FLEMING

(Taken from the *Bible Society Record*)

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

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

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

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

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

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

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

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

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

Some among thorns.
But *others* fell into good ground
and *brought forth fruit*.
Some thirty, some sixty, and
Some a *hundred fold*.

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

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

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

OVER ELEVEN MILLION

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

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

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

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

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

plete ink print Bibles. Of the embossed volumes, 1,272 were in Revised Braille 1½, 379 in New York Point, 355 in Moon, 122 in American Braille, 75 in English Braille, 50 in Line Letter, 12 in Spanish Braille, and 1 in Arabic Moon. These were supplied to over 600 individuals and to several libraries and schools serving many more blind.

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

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

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



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