

The Preacher's Magazine

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

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THE NEED OF LIVE LEADERSHIP

By THE EDITOR

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

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

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

EDITORIAL NOTES

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

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

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

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

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

DOCTRINAL

THE SABBATH IN SCRIPTURE AND HISTORY

By HORACE G. COWAN

Jesus and the Sabbath

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SEVEN EARNEST SUPPLICANTS

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

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

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

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

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

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

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

DEVOTIONAL

SOME GREAT PREACHERS I HAVE KNOWN

By A. M. HILLS

No. 10. Rev. Sam Jones

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

But that summer when I was her pastor, she was beyond the help of the balmy atmosphere of the land of sun and flowers, and was waiting for her Lord to come. O how often I have visited that sickroom. The next to the last visit I ever paid to her, she said to me as I sat by her invalid chair; 'My pastor, I dread to die; not that death can harm me, for death is the gate to endless joys, but I am so frail and weak and so timid that I dread to grapple with the monster.' I said, 'My sister, God will give you dying grace and see you gloriously through. Don't trouble about that for,

"Jesus can make a dying bed
Feel soft as downy pillows are
When on His breast we lean our head,
And breathe our life out sweetly there."'

"The next time I visited her, and it was the last time, she said, 'Pastor, I am not afraid to die now!' I said, 'What has come over your spirit?' She said, 'I will tell you but I want you to promise me you will not mention it while I live, for the world makes light of such things, but what I say to you now is sacred to me.'

"Yesterday I was lying here, and put a handkerchief over my face and was thinking of heaven. All at once I was on the banks of a beautiful river, and the boatman came for me to take me over. The boat moved off gently amid the song of angels and chants of the redeemed. I left the boat, and they led me to a palace with the door ajar, and took me in, and introduced me to the King. As I looked at Him I recognized Him as my Savior and the world's Redeemer, and I began to praise Him for my deliverance and I was at home in heaven! And oh, I am not afraid to die now.'

"A few hours passed, her husband was sitting near her, and she motioned to him. He came, and she said, 'O husband, I feel so sweetly, so delightfully strange! What is this strange feeling?' He felt her hand and her arm, and said, 'O wife! wife! you are dying.' She put her arms around his neck, and gave him a last kiss of love and said, 'If this is death, what a glorious thing to die.' She fell back on the pillow and never breathed again.

"Just eleven days after, the husband called to me and said, 'Our little Annie, the only child, of that mother, just ten years old, is very ill. Won't you come in and see her?' 'I had not heard she was ill.' 'Yes, the doctors have almost lost hopes for her life.' I went in, and the father

said, 'Darling, here is Mr. Jones, your mother's pastor.' The father was an infidel. The bright-eyed darling looked at me, and motioned me to come close to her. I asked, 'Do you want me to talk to you?' 'Yes, Mr. Jones.' 'What about?' 'Talk to me about heaven.' I told her about the bright world where her mamma had gone to live with God and the angels. Her eyes beamed with joy. In a moment or two the doctors came in and her father said, 'Darling, the doctors want to burn your throat again.' She looked up and said in a whisper, 'O Papa, please don't let them burn my throat again. It won't do any good. Mamma's been calling me all the morning and I want to go.'

"'O darling,' he said, 'if you go, Papa won't have any little girl. Won't you stay with Papa?' 'Well, let them burn it but it won't do any good.' They took the cruel caustic and burned her throat, and she didn't wince. When the doctors were through she motioned to her father and said, 'Papa, will you meet me in heaven?' He fell prostrate on the bed by his dying child and wept. Just at that time four of Annie's Sunday school friends came in for it was Sunday morning and they were on their way to Sunday school. She spoke to them and they kissed her. She asked them to sing, 'Shall We Gather at the River?' When they were singing the chorus, after the first verse, the spirit of little Annie left the little pile of clay and went home to live with Mother and God forever.

"O God, let me live the life of the righteous, and die their happy death; may my last end be like theirs. No people in the world die as Christians do. Thank God, we may all live the life and die the death of the righteous."

Let the professors sneer, and the dead preachers criticize, they are not soul-winners! God taught Sam Jones and Moody how to close a sermon so as to reach the sensibilities and move the will to make the holy choice of Christ and heaven.

Sam Jones' spirit is with God and the results of his marvelous ministry are in the keeping of the years.

Make me like a little child,
Simple, teachable, and mild;
Seeing only in Thy light;
Walking only in Thy might!

—REV. JOHN BERRIDGE.

EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER

New Standards of Righteousness; New Interpretation of the Law of Swearing—Matt. 6:33-37

In giving a valuation of the current moral conceptions of the day, Jesus continues with a consideration of the common custom of swearing. As it has ever been the case in the East, so was it in the time of our Lord, the habit of swearing was a very common one. The rabbis, moreover, instead of repudiating the custom, tacitly gave it their sanction by laying down certain rules to govern it.

To obtain the proper setting for this passage of scripture, we should go back into Old Testament history. Here we note that the oath played a very important part. We see it as a bond of surety between a man and his neighbor in that he has not "put his hand to his neighbor's goods" (Ex. 22:11). Again when a man dealt falsely with his neighbor "in a matter of deposit, or of a bargain, or of robbery, or found that which was lost and dealt falsely therein," moreover if in addition he should "swear to a lie," that is, to take a false oath or perjure himself, he should restore in full and add a fifth part thereunto, and also bring a trespass offering unto the Lord (Lev. 6:2-7). In these instances the oath functions in legal affairs.

When, however, we study the questions of oaths further, we see that they not only functioned in legal relations, but also entered into the private life of that day. Abraham makes his servant to swear "by Jehovah, the God of heaven and the God of the earth," that he would not take a "wife for his son of the daughters of the Canaanites," and to assure the servant that his mission would be successful, he says, "Jehovah, the God of heaven, who took me from my father's house, and from the land of my nativity, and who spake unto me, and who swaere unto me . . . he will send his angel before thee." Here we find that Jehovah entered into covenant with Abraham with an oath of confirmation. Again we find that the patriarch Jacob exacted an oath from

his son, Joseph, that he would not bury him in the land of Egypt, but carry him back to the land of Canaan for burial (Gen. 50:5). Passing on down in the historical annals of those early days, we find reference to the oath in the days of Judges. Respecting those among the tribes of Israel who failed to come up to the "assembly of Jehovah" it was said, "For they had made a great oath concerning him that came not up unto Jehovah to Mizpeh, saying, He shall surely be put to death" (Judges 21:5). Again we see the oath at still later historical period. Obadiah in telling of the diligent search that had been made by king Ahab for Elijah, states, "As Jehovah thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not here, he took an oath of the kingdom and nation, that they found thee not." Furthermore in the closing days of Old Testament history the oath appears. At this time Ezra had found that the people had been indulging in mixed marriages, and in great distress of soul he called them together, prayed and wept over their sins. Whereupon they confessed their sins and agreed to put away their foreign wives. "Then arose Ezra, and made the chiefs of the priests, the Levites, and all Israel, to swear that they would do according to this word. So they swear." Thus throughout all of the history of the Hebrews and the Jews we find the oath used as a most common ordinary method of binding a covenant without any thought that the taking of oaths entailed any act of religious delinquency.

From the instances of the use of oaths in the life of the Israelites, we will turn to the Old Testament legislation regarding oaths. The first passage and the one referred to in this passage in Matthew is found in Lev. 19:12 "And ye shall not swear by my name falsely, and profane the name of thy God: I am the Lord." In this verse we note not the prohibition of the use of oaths, but the warning against false swearing, with the thought appended that such swearing was a profanation of the name of Jehovah. The repudiation of such an act is found likewise in Zech.

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

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

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

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

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

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

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

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

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

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

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

HINTS TO FISHERMEN

By C. E. CORNELL

An Exegetical Illumination

(1 John 3:9)

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

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

—DANIEL STEELE.

A Helpful Greek Translation

(1 Thess. 5:14-24).

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

Always rejoice.

Unceasingly pray.

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

The Spirit do not quench.

Prophecies do not set at naught.

All things prove, the right hold fast.

From every form of wickedness abstain.

And the God of peace himself [not a growth,

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

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

A Choice Bit From Philemon

(Verse 6)

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

Sermon Subjects for Thoughtful Preachers

The Drama of the Cross.

When Doubt Closed the Door.

A Delayed Coronation.

The Blessedness of Being in the Will of God.

The Last Words of Jesus.

Bodily Resurrection and Eternal Living.

Some Altitudes of Christian Character.

In the Secret of His Presence.

Holiness of heart, Spiritual Soundness.

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

Seven Common Sense Health Rules for Preachers

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

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

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

The Jew and Christ

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

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

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

What One Testimony Meant

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

The Correct Pitch

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

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

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

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

The Clergyman Afield

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

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

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

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

Ready

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

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

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

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

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

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

A Guilty Conscience

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

HOMILETICAL

CONSECRATION, A MEANS TO AN END

By ROY L. HOLLENBACK

(Exposition of Romans 12:1-20)

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

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

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

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

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

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

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

"That ye may prove," etc.

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

is that we may prove His will to others by our lives.

To prove a problem in arithmetic is to give a mathematical demonstration of its correct answer. So, our lives are to give to the world, as it were, a mathematical demonstration of the "perfect will of God." Note how we are to thus demonstrate entire sanctification:

1. By nonconformity to the world (v. 2).
2. By a renewed thought-life (v. 3. Also the last clause of verse 2).
3. By a faithful administration of our calling (vs. 6-8).
4. The manner of our giving (vs. 10, 13).
5. The quality of our love (vs. 9, 10.).
6. By our attitude toward evil (v. 9, last clause).
7. By the spirit in which we serve God (v. 11).
"Fervent" means hot, excited, energetic, boiling. Until your zeal gets beyond this stage it is not fanatical.
8. By old-time honesty (v. 17: last sentence).
9. By our attitude toward enemies (vs. 18-20).

GOD'S PROTECTION

By U. T. HOLLENBACK

TEXT: "The angel of the Lord encampeth round about them that fear him and delivereth them" (Psa. 34:7).

I. THERE IS CONSTANT NEED OF GOD'S PROTECTION

Dangers which spring from the present condition of society—lawlessness and crime.
Dangers that accompany our present industrial life.
Famine and poverty in the world.
Ravages of disease and plagues.

II. PROMISES OF GOD'S PROTECTION

1. To whom given:
 - (1) Them that fear Him (Psa. 34:7).
 - (2) Them that seek the Lord (Psa. 34:10).
 - (3) That walk uprightly (Psa. 84:11).
 - (4) That give to God's cause (Phil. 4:16-19).

III. INSTANCES OF GOD'S PROTECTION

Elisha and his servants (2 Kings 6:13-18).
Daniel and the lions (Dan. 6:22).
Hezekiah and Sennacherib (2 Kings 19:35).
Add other instances.

IV. FAITH IN GOD'S PROTECTION

1. Makes possible for women to attend church at night.
2. Evangelist's wives can stay with the family.
3. Relieves from worry and dread in adversity.
4. Church people can visit the sick.
5. Ministers can be brave to preach the truth.
6. Old age is sweetened by this faith.

THE SPOTLESS CHURCH

By C. E. CORNELL

TEXT: Eph. 5:25-27.

I. THE TWOFOLD PROVISION OF THE ATONEMENT.

1. "God so loved the world," etc.
2. "Christ also loved the church," etc.

II. THE POWER OF LOVE

1. The three Greek words.
 - Eros*—familiar in Greek poetry and mythology, denoting the flame of sexual passion, is not named in the New Testament.
 - Philia*—the love of friendship, very frequent.
 - Agape*—denoting love in its spiritual purity, the love of God and Christ, and of souls to each other in God. *Christian affection*.

III. THAT HE MIGHT SANCTIFY — "HAVING CLEANSED"

1. "Having cleansed," is congruous with *laver* or bath. A symbol of regeneration. In Romans sanctification is built on the foundation laid in justification through the blood of Christ.

IV. HE PRESENTS TO HIMSELF

1. *He* the remedial agency.
2. *He* the sacrificial Lamb—His blood.
3. *He* the sanctifier.
No doubt, referring to the purifying of women (see Esther 2:12; Psa. 45:13,14; Ezek. 16:7-14).

V. THE SPOTLESS CHURCH

1. Neither spot nor wrinkle.
2. Holy and without blemish.

VI. THE GREAT MYSTERY, ADAM AND EVE

1. Adam, in whom the human race began was the natural image of Christ, in whom the human race is to be restored.
2. His sleep emblematic of death.
3. The rib out of his side.
4. A nonresisting agent.
5. Supernatural.
6. A perfect union.

BACKSLIDING AND RETURNING

By A. C. TUNNELL

SCRIPTURE, Jeremiah 50:4-7

I. STEPS AWAY FROM GOD

Shepherds the cause of going away.

A sad day when the ministry is cause.

People usually have minister they wish.

The downward way.

Mountain top denotes good experience.

First to the hills—let down just a little.

The final state of backslider.

They are lost sheep.

Forgotten their resting place—peace gone.

Adversaries devour them—because of their sin.

II. STEPS BACK TO GOD

They decide to return.

Israel and Judah together.

"Come let us join ourselves to God."

To be forever a perpetual covenant.

The way back to God.

They forsook their old place of sins.

They set their face toward Zion.

Wept over their condition.

Sought with diligence—inquired the way.

They found God (verses 34-40).

A strong Redeemer.

Pleads their cause.

Gives them rest once more.

Punishes their enemies.

**SOME PREACHED NEW YEAR'S DAY
SERMON OUTLINES**

By BASIL W. MILLER

Ring Out the Old, Ring in the New

TEXT: "If any man be in Christ, he is a new creature: old things are passed away, behold, all things have become new" (2 Cor. 5:17).

INTRODUCTION

Tennyson has expressed the thought in his poem, "Ring Out, Wild Bells"

"Ring out the old, ring in the new;

Ring out the grief, ring in redress;

Ring out the want, the care, the sin,

Ring in the fuller minstrelsy;

Ring out the darkness of the land,

Ring in the Christ that is to be."

We face a new year of destiny—a new step in the ladder leading from earth's lowness to heaven's highness—a new stepping stone to the heights of character. Then may our theme be—Ring out the old—Ring in the new!

I. RING OUT THE OLD—RING IN THE NEW.

The old that binds the feet as they step upward, the load that hinders on life's highway. Ring in the new that urges to the better, the

purser, the nobler.

II. RING OUT THE LOW—RING IN THE HIGH.

The low that debases, that leads to the downwards way. Ring in the new that scales the heights, the higher values in our love, our character, our nearness to God. Out jealousies—in higher resolves to see holier visions and attain soul possessions yet unreachd.

III. RING OUT THE MATERIAL—RING IN THE SPIRITUAL.

Ring out earth—ring in heaven. Ring out possessions which allure to this life—ring in the gold of a tried character, that which brings eternity nearer.

CONCLUSION

We build here on earth such a stable nest, one which we shall inhabit for so short a time; and lay not up material for that eternal home, where the cycles of ages shall see us dwelling. Life is a battle between the material and the spiritual—the body against the soul—time against eternity—earth against heaven. Then may we ring out the old, earth, body, material and ring in the new, heaven, soul and the spiritual.

The Untrod Way—The New Year

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

INTRODUCTION

The host with Joshua trod an uncharted path, an unknown highway—dangers unknown attended—difficulties uncounted were met—battles yet undreamed of were fought. On that unknown highway what must they take with them to insure safety and success?—Jehovah; His written Law; and a strong heart! We also face a new year, an unknown highway leading into the future. What then must we take for safety? Let us take:

I. THE GUIDE WHO HAS TROD THIS WAY BEFORE

Christ is life's only safe guide; He assures the soul of security, peace. In life He is blessings, in death he is an unmoved anchor. He instills hope, fires faith, arouses zeal to reach the port of heaven. Without Him we will fail on life's untrod highway for the new year.

II. THE GUIDE BOOK OF THE AGES

There is only one guide Book which charts this way—only one log Book of those who have gone on before—the Bible. Its commandments will steer the feet from danger; its teachings will blaze a trail to the shores of a blissful eternity; it sets up a highway where there is safety amid the storms and dangers of life.

III. A STRONG HEART FOR EVERY CONFLICT

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

CONCLUSION

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

ILLUSTRATIVE MATERIAL

Prepared by J. GLENN GOULD

Now is the Day of Salvation

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

Why Pray?

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

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

Christ Only

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

Make Sure of the Blood

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

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

The Banner of Christ

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

Heavenly Treasure

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

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

Influence of Evil

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

God's Mercy

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

Too Late!

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

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

The Joy of the Lord

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

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

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

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

The Way of Escape

A Way of Escape

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

PRACTICAL

PREACHER'S VOICE AND DELIVERY

By W. W. MYERS

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

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

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

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

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

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

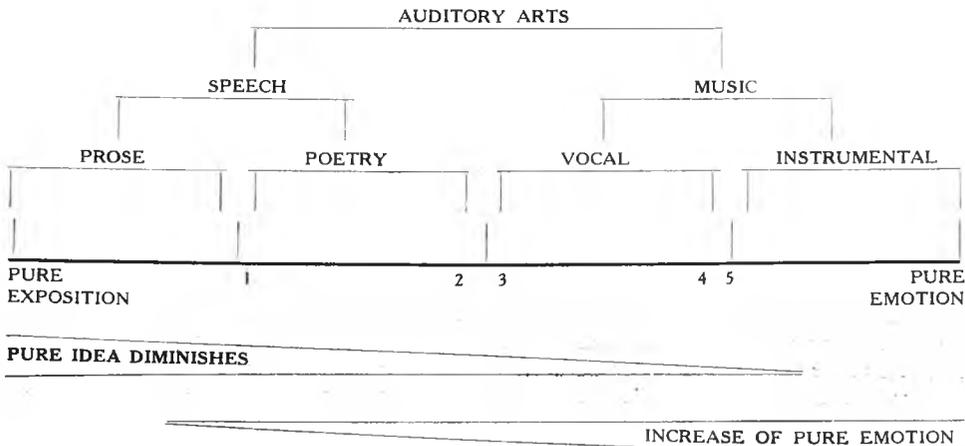
While there may be other reasons, yet the one which is most likely to be the real one is that which is concerned with the objective aspects of delivery. Public speaking is something more than thinking before the public. Yet we have speakers and preachers who seem to think otherwise. They speak before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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

PUBLIC SPEAKING; DELIVERY:

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

PUBLIC SPEAKING; COMPOSITION:

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

INTERPRETATION:

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

VOICE:

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

PHONETICS:

The Production of Correct Speech Sounds—
Joseph Mosher.

DEBATE:

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

PSYCHOLOGY:

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

SPEECH DEFECTS:

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

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By BASIL W. MILLER

What the Religious Press is Saying

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

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

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

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

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

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

The *Bibliotheca Sacra*, one of the oldest religious magazines, 100 years old, scholarly yet

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

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

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

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

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

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

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

SERMON SUGGESTIONS, HOMILETIC AIDS

Men, A Tomb or a Temple

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

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

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

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

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

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

Measures of Life

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

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

NOT WEALTH, INFLUENCE

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

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

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

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

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

Oil for the Soul's Lamp

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

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

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

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

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

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

The Diamonds of the Lord

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

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

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

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

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

cannot be effaced. Only eternity will show their depths.

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

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

A Prayermeeting Talk on Soul Winners

TEXT: Acts 8.

INTRODUCTION: Philip is an example of soul winning.

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

Texts for a New Year's Sermon

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

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

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

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

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

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

Facing the Dawn (A New Year's Message)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Scattering Remarks

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

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

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

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

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

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

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

Books

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

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

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

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

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

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

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

PITTSBURGH, PA.

FACTS AND FIGURES

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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