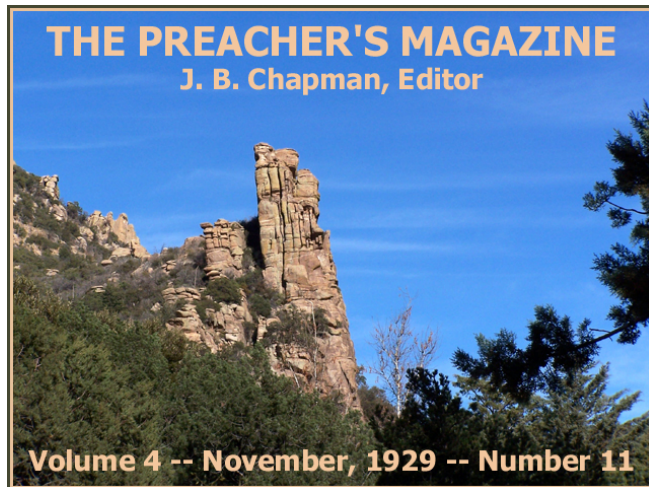


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J. B. Chapman, Editor

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01 -- THE CHRISTIAN LEADER -- J. B. Chapman

Because great men are and always have been so scarce, it has been necessary to substitute authority, and authority has resulted in men's becoming great by accident, and in other cases it has furnished a screen for the littleness of men who never grew up.

But the more democratic an organization, movement or age, the higher the type of leadership required; for there is no way to build or maintain an efficient program without leaders, and when there are no robes of pretense or authority to cover, the leader must be a leader indeed.

We are living now in a democratic age of the state, home and church, and the leader who is no leader has less chance to succeed now than formerly, while the true leader is as much needed and as truly followed now as before. But even goodness is not much scarcer than greatness, and a dearth of leaders always means the curtailing or weakening of the program.

There must be a capacity for leadership in every man whom God calls to the ministry; for God would no more call one who did not have this capacity than He would call a man to be a blacksmith who possesses no right arm. But natural capacities, as well as supernatural graces, are capable of discovery, development and increase. It would seem, therefore, that there might be profit in the study of the qualities of leadership as they relate to the preacher of the gospel.

Glenn Frank quotes S. Mehedintzi, the Roumanian scholar, as saying that the four qualities, in the making of a statesman are: (1) capacity to think, impersonally; (2) capacity to fit the idea to the need; (3) capacity to fit the man to the moment; and (4) capacity to feel deeply about fundamental things. And it seems to me that this a good outline for the study of leadership qualities in any sphere and calling of life, and especially with reference to the preacher's life and calling.

In the first place, the more fully the preacher becomes identified with his task, the better work he will do and the happier he will be in his work. The preacher who builds about himself personally is a menace to the work and the target of every shaft of criticism and flattery. Such a preacher will be sensitive, prejudiced, lopsided, over-burdened, and the victim of friendships and enmities, and will be always in the act of becoming a liability. People trained under him will be provincial, unable

to adjust so as to work under new leadership, pale, censorious, dependent and heady; for followers imperceptibly take on the spirit and tone of their leader.

The preacher is an "ambassador," which means that he does not do his own deeds or represent his own, personal cause. He is so identified with the cause he serves that its failure alone is his grief and its success his joy." He is not sensible of personal insults, for he does not magnify his own importance. He is not jealous or envious of a more successful laborer, for he knows the harvest is all the property of the same Lord. When this preacher comes to a church he does not attempt to immediately revolutionize it, and when he leaves he does not anathematize it. He can believe that a prophet was along this way once before and he will not be surprised to hear that God has continued to bless the work when he has passed on to other fields of labor. He will not suffer himself to become the rallying point for personal friends, and no man who loves God and tries to promote His kingdom can be accounted his enemy. To him, friends are just the friends of God and His cause, while enemies are just opposers of God and His work. The preacher thinks of himself in impersonal terms and rejoices that Christ is preached, even though affliction may be added to his own bonds thereby. He thinks of the church in impersonal terms and shares in the joy of its prosperity, even though another may be the human instrument and the recipient of human praise and divine honor. He thinks of joy and sorrow in impersonal terms and accounts that "No temptation hath taken us but such as is common to man." He thinks of talents and salaries and opportunities as impersonal and is thus saved both from complaining and from boasting; for privileges involve duties and poverty and prosperity are but relativities, and always there are compensations. This man is not partisan, but is the servant of all and the leader of all -- this preacher who has capacity to think impersonally.

In the second place, while it is not necessary that every preacher shall be an original thinker, it is necessary that everyone shall have capacity to do that big task of selecting the practical and timely idea from that great mass of ideas that is available. Some preachers sit down before a mountain of ideas and are paralyzed by their abundance -- they starve in the presence of plenty. Others are impractical and think every idea is a good one. Such as these break down from nervous prostration caused by chasing will-o'-the-wisps. The successful preacher must have something of a genius for selecting ideas which will work at "this particular time and in this identical place." What someone did somewhere else may be just what he needs, but he must have genius to know this When the idea is presented. Perhaps there is nothing much more fatal than the want of "the gift of adaptation." And we are not thinking so much of the adaptation of the preacher himself as of the adaptation of such ideas and plans and methods as may be presented to him and from which he must. choose and modify and use. The preacher is likely to become "mossy" through inability to change or to become "flighty" through inability to stick to a plan or method long enough to determine its worth.

In the third place the successful preacher must have ability to select capable helpers. Not many men in any field are great in themselves and by themselves. The vast majority of men who have made good have done so because they have been fortunate in the selection of their helpers. But this is nowhere truer than with preachers. The preacher who places expediency above excellence in his selection of helpers may have peace, but it is likely to be the peace of death. And the preacher who cannot co-operate with any except those whom he personally admires is exceedingly unfortunate; for it happens often that the man he needs most is in many ways a source of personal trial and annoyance.

Some preachers surround themselves with "yes men" to such an extent that the influence of the church becomes confined to "the inner circle," for persons who are not in this circle lose their interest and even leave the church altogether. Other preachers are so unwise in their methods of choosing helpers that they alienate more than they attach by the process. The preacher must find a way to get whom he wants without making others feel that they are inferior, and he must find a way to do it in such a manner that his part in the selection will not be too apparent and must not be offensive. It is the mark of a leader that he can get what he wants and whom he wants and yet let others, especially them who are not "strong" for the preacher, take much of the credit for the wisdom shown.

And finally, the preacher must be a man who feels deeply and stimulates sentiment. It is said to be impossible to enforce a law with public sentiment against it, and it is not possible for a preacher to succeed with just ideas and men alone. Sentiment is the third member of the trinity essential to success, and the preacher who does not really care much what men believe or do can never stir them to think correctly or act morally. The preacher must be so stirred by his considerations of truth and error and right and wrong that he will refuse to be appeased except by correction and repentance. The exhortation to "get the iron hot, but keep the hammer cool," is no good. The preacher must be stirred before he can stir others. He must have conviction before he can get others under conviction. He must be in earnest about his mission and must believe in it so thoroughly that sacrifice for its accomplishment will be a pleasure. He must distinguish between the martyr and the fool. The martyr is one who dies for a cause or principle which is fundamental, the fool is one who suffers for something that does not matter any way.

And the qualities we are describing are not all "natural endowments." Largely they are "accomplishments." And the preacher who wants them in larger proportions can have them. If there were not at least the potential qualities of success in a man, God would never call him to preach, and now his limitations are largely self-imposed. It may be that every politician is not capable of becoming a statesman, but every preacher is capable of becoming a Christian leader, and he should seek earnestly to make his life count for God and souls by being the best and wisest leader possible.

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02 -- A LETTER FROM THE EDITOR -- J. B. Chapman

Dear Subscriber:

The subscribers to the Preacher's Magazine constitute a very select family composed entirely of preachers, and the editor feels a very decided sense of intimacy in his relation to each and every one of them. The many commendations which we receive verbally and through the mails make us think that the Magazine has a mission and that it is in some measure fulfilling that mission. There are very few publications devoted entirely to the interests of preachers, and ours is the only one, so far as we know, that is devoted entirely to the interests of those who seek earnestly to promote full salvation after the Wesleyan interpretation. And while this makes our mission the more important, it also necessarily narrows our field and makes large growth of the subscription list impossible. But we feel that we must stick to our field and make the Magazine as useful as possible to those for whom it is intended, whether our list is large or small.

During the past year the Magazine has been sent out at considerable financial loss to the Publishers, and I do not feel that this should be the case for the year 1930. The Publishers do not plan or expect to make a profit on this publication, but I believe it ought to pay its way, and that we all want it to do so for the year 1930. And to do this we shall need 1,000 new subscribers. But it will not do much good for us to advertise in the various publications of the country, for our appeal is to such a small constituency that such advertising would bring but little returns. So here is what I want -- well, I want two things: I want each subscriber to this Magazine to send in his renewal now for the year 1930. This will save the publishers much expense. Then I want every subscriber to go to some neighbor preacher and solicit his subscription for the Magazine. Show the brother a copy and tell him you are about to send in your renewal and that you would like to include his subscription with yours. This small effort on the part of each of our subscribers will be greatly appreciated and will bring us the results desired. Will you not do this thing right away?

We plan to make the Magazine better than ever during the new year. Some new features are to be included and the best of the old are to continue. Dr. Hills' series on the great preachers, he has known is proving to be one of the most interesting and most helpful features we have ever had and it will run on during the new year. We are planning a new "Department of Suggestions" which will include advertising, books, methods and other such things as a preacher needs always to hear about.

We appreciate so much your co-operation in the past and we are so confident of your continued assistance that we are making all our plans with this in mind. Your renewal and the new subscription sent in at a very early date will be a wonderful proof that you are with us in our efforts

to bring assistance to the preachers of full salvation in this country. May God bless you and give you the very best year of your life.

In His Service,
The Editor

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03 -- HISTORICAL STUDIES IN CHRISTIAN DOGMAS -- By Basil W. Miller

IV. Luther's Contribution To Evangelical Soteriology

In the development of the doctrines of the Church, theology proper, or the study of God, His nature, attributes, et cetera, Christology, the study of the nature and person of Christ, His place in the trinity, anthropology, or the dogmas concerning man, his nature, his fall, original sin, etc., had been crystallized fairly well during the first five or six centuries by the early fathers. The soteriology of Christendom alone remained to be finally stated. This was done by Anselm, in formulating his belief in the nature of the atonement, by Luther, in reviving the most essential dogma of justification by faith, and by Wesley in affirming the doctrine of sanctification or Christian perfection and the assurance or witness of the Holy Spirit to the believer. When these three have finished, orthodox soteriology is written, and in evangelical circles shall remain as they have taught it, with but minor changes. True it is that Calvin, in building upon the soteriology of Augustine, clarifying it, emphasized the nature of the divine decrees, the limitation of the atonement, and upheld what is known as the Calvinistic view of the sovereignty of God, and thus added to the soteriology of the Church. But his work must be viewed as an addenda to that of Augustine, and not something essentially new, as was Anselm's statement of the atonement.

1. Luther's doctrinal views before the Reformation. Luther was the wonder-worker of modern times. He was thoroughly trained in scholastic theology, having imbibed the theological ideas of this system, which had much to do with his later evangelical activities. For his early life, he learned to look upon evangelical repentance as a substitute for the observance of the Catholic sacrament of repentance. His earlier doctrinal views were not greatly different from his later ones. After his conversion when the voice spake that "the just shall live by faith" but little change was made.

(1) He held the Scriptures in high esteem. (2) In his cloister life there were no particular outbreaks of sin. He hated sin. He taught that original sin, peccatum originale, was the root of all actual sin, peccata actualia. (3) His Christology was essentially that of the early Church. He recognized the divinity of Christ. (4) He affirmed that the activity of grace, according to dogmatic traditions, was twofold, embracing the forgiveness of sins, along with the infusion of new powers, justificante et imputante, justification and imputation, or impartation. Seeberg gives

his Soteriology in its first form by saying, "Two lines of thought pervade it. God infuses grace, i. e., faith and love; he makes us righteous. . . Faith lays hold upon Christ and thereby also upon the righteousness or forgiveness of sins" (His. of Doctrines, v. 2, p. 233f.) (5) It must be recognized that in this early stage these experiences are connected with the observance of the Sacrament of Repentance, and he holds to the worship of Mary and the saints, the sacraments, the mass and the infallibility of the Church. But still as one notes, beneath the old forms the new life was swelling. (Ibid.)

2. Justification by faith -- his new soteriology. After the break with the Church, due to his conversion, Luther's whole teaching revolved around the doctrine of justification by faith. The steps which build or lead to this edifice were as follows:

(1) The necessity of repentance was avowed.

(2) The essence of this repentance consists in contrition, *contritio*. This is secured by a contemplation of righteousness, which begets in the heart a positive desire to perform good works. He recognized the impossibility of confessing all mortal sins. On the side of this repentance stands faith, as the efficacious agent.

(3) Original sin is bondage of the human will, which divine grace alone is able to free.

(4) Christian faith has for its object the revelations of God in the words and life of Christ, which constitute the heart of the gospel. When God through the gospel and accompanied by the power of the Holy Spirit, reveals to men his love in Christ -- to refer again to Seeberg -- then faith arises. This saving, or trustful faith, awakened through the revelation of Christ, is the beginning of the new life. He says, "Now the divine birth is nothing else than faith." Faith "renews men." When this faith, a work of God in the heart, the beginning of the new life, is aroused, there attends also upon it feeling, assurance, and experience. These are concomitants of saving faith.

(5) Resulting from this saving faith are good works.

(6) Justification now takes place. Luther's position was that the faith which God awakens in man effects an inward righteousness (*justitia interior, intus justficatur peccator*).

(7) Hence grace is the foundation of justification. All our merit is excluded in the German *abgeschnitten* -- our righteousness is not due to good works. Forgiveness is wrought by the merits of Christ's death, not without the satisfaction of the justice of God.

3. The place of this doctrine in future theology. Luther as the fountain source of the Reformation wrote, through his influence, into every future creed of the evangelical denominations, the necessity of regeneration through faith in Christ. The Reformers, Calvin, Zwingle, Melanchthon, Erasmus, et al, accepted the Augustian anthropology, Anselm's theory of the atonement (if not in toto, at least largely) and Luther's soteriology as to justification by faith. The Heidelberg Confession, the Thirty-nine Articles, the Westminster Confession, and Arminian theologians, accepted it. When that youthful theologian of the Reformation, Melanchthon -- writing at 24 years of age-prepared his *Loci Communes* or *Loci Theologici*, Theological Common Places, he put therein this doctrine. Later in the Augsburg °Confession this doctrine was given official shape and symbolical authority for the Lutheran church. Schaff writes of him, "Melanchthon never surrendered the doctrine of justification by faith." (op. cit. V. 6. 368ff.) Basic to Calvin's *Institutes* -- written when he was between twenty-three and twenty-seven years old -- was this doctrine of justification. In all the various breaking-ups of the Reformation into the several denominations, the Lutheran, the Reformed, the Anglican, etc., each one as the needle to the pole remained true to this characteristic doctrine, which gave birth to the Reformation.

V. The Theology Of Calvin

We cannot say of Calvin, as of the other theologians studied in this chapter, that he formulated a new doctrine for the Church, or that he essentially added to the dogmas thus far discovered in the theology of Christendom until his time. He did not as Athanasius give us a new conception of Christology, nor as Augustine, a new dogma for anthropology, nor as Anselm, a new statement of that atonement, nor even as Luther did he discover, or burnish an old truth, that of justification by faith. "As a dogmatician," writes Seeberg, "he furnished no new ideas, but he with most delicate sense of perception arranged the dogmatic ideas at hand in accordance with their essential character and their historical development" (op. cit. V. 2, p. 398.)

As to the influence of Calvin upon future theology, Schaff testified, "Calvin is still a living force in theology as much as Augustine and Thomas Aquinas. No dogmatician can ignore his *Institutes* any more than an exegete can ignore his *Commentaries*. Calvinism is embedded in several confessions of the Reformed church, and dominates, with more or less rigor, the spirit of a large section of Protestant Christendom. Calvinism is not the name of a church, but it is the name of a theological school in the Reformed churches" (op. cit. V. 7, p. 538.)

1. Calvin's clarification of Augustine's predestination and election. In theology proper and in Christology Calvin's system agrees with the ecumenical or fundamental creeds, and with Augustinianism in anthropology and soteriology, as well as with Anselm's statement of the atonement in its broad outlines. With Luther he is in general agreement as to justification by faith. He held to the full authority, *plena autoritas*, of the Bible, being composed under the dictation of the Holy Spirit,

dictante spiritu sancto. With Luther he affirms the assurance of faith, the certitudo salutis. Grace alone, he asserts, saves us. For him the atonement appeases the wrath of the Father, ad placandum iram dei. It is not in his new avowals that his greatness as a theologian lies. But it is in his clarification of the Augustinian doctrines of election, predestination, and divine sovereignty.

Throughout his system, as is the case with Augustine, he is in direct opposition to Pelagianism and Semi-Pelagianism. To both God in everything. In Christology neither made any progress. Calvin quotes Augustine more frequently than all other Church fathers, and usually with full approbation. As to the doctrine of the fall, total depravity, the slavery of the will, the sovereignty of saving grace, the famous bishop of Hippo and this pastor at Geneva are essentially agreed. The first enjoyed the pleasure of priority and originality, while the latter is clearer, more logical, and as Schaff says, by far superior as an exegete.

Both alike hold to the doctrine of the universal damnation of the race due to the fall: they destroy the foundations of human responsibility by teaching a stringent view of human slavery; the sovereignty of God they resolve into an arbitrary power; and they confine the saving grace of God to a particular class.

The eternal election of God was made the cornerstone of the Church by Calvin, while for Luther it was justification by faith. Calvin's doctrine of the election reads thus: "We call the eternal decree of God by which He has determined with Himself what He wishes to have come to pass concerning every man, predestination. For not all are Created under the same condition. condicio, but to some eternal life is foreordained, and to some eternal damnation. Therefore, accordingly as anyone has been formed for one of the other end, we say that he has been predestinated to life or to death" (Institutes, p. 5.). To him predestination included everything which came to pass on earth, whether to good or to evil.

Augustine would not have gone so far as to include predestination to damnation or reprobation in his system of election. But to Calvin this is basic or essential. He writes that God has determined "what He would have to become of every individual of mankind." "Everyone is created for one or the other of these ends"-election to eternal life or damnation. He has determined "whom He would admit to salvation and whom He would condemn to destruction." (Ibid, III, xxi. 5ff.)

2. Calvin's power felt in future theology. In dogmatics the influence of John Calvin is possibly felt more than any man since his time. In th," great division of theological systems, Calvinism stands in opposition to Arminianism. Whether it be the high, or strict, or the more moderate Calvinism, still it is in disagreement with Arminianism. This shall be discussed at length when we come to the study of the history of soteriology, and these differences shall be pointed out. Call the roll of the great theologians since the day of Calvin and many of the mightiest stand arrayed on his side. Turretine, Hodge, Shedd, Strong, are staunch Calvinists, opposed to whom are Arminius, Watson, Wakefield, Miley, Ralston, Sheldon. Into the great

creeds and confessions this power has gone. The Belgic Confession (1561), the Scotch Confession (1560), the Lambert Articles (1595), the Canons of Dort (1619), the Westminster Confession and Larger Catechism (1647) and the Helvetic Consensus Formula (1647) endorse Calvinism strictly. While in a milder form the Heidelberg Catechism (1563), and the Anglican Articles (1571) endorse the positive side of the free election of believers, and are silent concerning the decrees of reprobation.

Wesley in adopting the Arminian creed condemned Calvinism. Schaff believes that the severest condemnation the Westminster Calvinism ever received was from Wesley, and also that Wesley is the most apostolic man the Anglo Saxon race has produced.

VI. Wesley's Place In Doctrinal History

We have not space to enter into a discussion of the evangelical movement started by Wesley, which culminated in the rise of the Methodist church. Our interest is only with the theology of Wesley. Suffice it to say that Wesley was conversant with the theologians of the past, with the mystical writers. His creed was that of Arminius, and herein lies his strength. At every turn he was in opposition to the Calvinistic doctrine of election, and its correlate of irresistible grace, and the limitation of the atonement. The Arminianism of Wesley was far different, from that of the Dutch, where Socinianism and Pelagianism had modified it. But even Wesley cannot be said to have contributed the theology of Arminianism; for this had been formulated before his day.

1. Wesley's contribution to theology. The contributions of Wesley to theology are found along two or three lines. (1) Methodism has been defined by one as Arminianism on fire. To the dogmas of Arminius, based upon orthodox theology, Christology, and soteriology, he added an evangelistic fervor heretofore unknown. (2) He not only accepted Luther's doctrine of justification by faith -- which was basic to all his preaching and writing -- but he added the doctrine of the Holy Spirit, an indispensable agency in conversion and sanctification, which was never displaced or lowered in the Wesleyan creed. This thought of the influence of the Holy Spirit laid the foundation for Wesley's idea of the witness of the Spirit, or divine assurance as a privilege attainable by all believers. The work of the Spirit had not heretofore been clearly defined. This Wesley did. (3) His third contribution to theology is discovered in his doctrine of Christian perfection, which is resultant from the incoming of the Spirit. Fisher in His History of Christian Doctrine brings out the thought that this is not a legal, but a Christian perfection. Quoting from Fisher, "It is a state where love to God and man reigns continuously, where there are no presumptuous sins, yet where there are still involuntary negligences and ignorances, transgressions of the perfect law, for which, therefore, forgiveness, through the atonement, is requisite" (Ibid, p. 392).

(4) Wesley taught that this experience was to be received as a "second definite work of divine grace, subsequent to regeneration," in which experience sin -- depravity -- is eradicated. Wesley's classic statement of this doctrine is found in his Plain Account of Christian Perfection. Possibly the clearest statements outside of this work of the nature of this experience are to be found in the theologies of the early Wesleyan movement, such as, Watson, Theological Institutes, Part II, Ch. 39; Miley, Systematic Theology, Part V, Ch. 7; Pope, Compendium of Christian Theology, V. 7; Pope, Compendium of Christian Theology, Vol. III, pp. 27-100; and Raymond, Systematic Theology, Vol. II, pp. 372-400. It must be stated that among modern Methodists there is a tendency to react to this doctrine of Wesley, which is more especially true with that wing which allies itself with liberal theology.

2. Wesley's influence on future dogma. The influence of Wesley's particular additions to doctrine is to be found among those theologians of the early Methodist church, and up until the beginning of the present century. Those theologians mentioned above clearly show this influence. Among such commentators as Adam Clarke, Alford, Meyers, Whedon, is this influence also seen, in that wherein they comment upon scriptures referring to sanctification and the witness of the Spirit, such comments are in accordance with the teachings of Wesley.

Wesley set the theological pace for the Methodist church, until the beginning of the present century, when that denomination began denying the validity of his particular additions to theology. At the present time these doctrines can be said to be fairly well held by the Evangelical church. Formerly it was basic to the theology of the United Brethren church. It is still a distinguishing tenet of the theology of the Wesleyan Methodists, the Primitive Methodists, the Free Methodists and other bodies directly or indirectly the offspring of the Methodist or Wesleyan movement, such as the Church of the Nazarene. To Wesley the centuries shall look back more as a church statesman, and builder, the founder of a denomination, than as a theologian or an exegete, though his Notes on the New Testament long remained standard among the Arminians. As Calvin, the father of modern exegesis, Schaff affirms, Wesley was not an exegete. But his influence aroused the capacities of some of the world's outstanding exegetes, such as Bengel, whose Gnomon of the New Testament blazed the trail for word studies in the Greek Testament, and Clarke in practical exegesis, and Alford, whose Greek Testament might be said to be one of the early forerunners of commentaries on the Greek Testament.

Thus we conclude our study of the distinctive contributions of pivotal theologians upon the progress of doctrine. Athanasius in Christology, Augustine in anthropology, Anselm in soteriology, studying the atonement, Luther in the same department, through justification by faith, and Wesley in this field, by adding the dogma of Christian perfection, and Calvin as clarifying Augustine's soteriology must remain standard as formulators of these doctrines. Had each failed in so affirming his creed or beliefs doctrinal history would have been written entirely differently.

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Note: Refer to these works for each subject in loco.

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04 -- THE SABBATH IN SCRIPTURE AND HISTORY -- By Horace G. Cowan

IX. The Sabbath After The Exile

Very little is said concerning the Sabbath in the historical books of the Old Testament, during the periods of the kingdoms of Israel and Judah. That it was observed by the godly among the people (2 Kings 4:22, 23), that it held a prominent place in the priestly and Levitical ritual (1 Chron. 9:32; 23:31(2 Chron. 2:4; 31:3), that it was the subject of prophetic instructions and warnings (Isa. 1:13; 56:2, 6; Jer. 17:21, 22, 24, 27), and that it was ruthlessly polluted by kings, priests and people, until the wrath of God was poured out upon the nation, and the people of Israel and Judah were carried captive into strange lands, where the feasts and the Sabbaths were unknown (2 Chron. 36:21; Neh. 13:18; Lam. 2:6; Hosea 2:11; Amos 8:5), is the brief record left by the sacred writers of those days.

The sources of information of the history of the Jews during and after the exile are mainly the books of Ezra, Nehemiah and Esther, the prophecies of Haggai, Zechariah and Malachi, and portions of the Apocrypha and Josephus. Modern histories based upon the materials found in the books named, covering the periods of the exile and the return to the land of Judea, are very numerous, and the diligent student of history will find much that is instructive and profitable in pursuing the

fortunes of the Jews in their return to their fatherland, after having been in exile for seventy years.

The origin of the Sabbath may be traced to the creation, but that it had a new beginning at Sinai seems well established; and now after a suspension of the temple worship and of the administration of the Mosaic law for seventy years, another new beginning took place at Jerusalem, the impulse of which is still felt after twenty-five centuries.

The exile and the return were periods of change, of loss and compensation. In the first place, the Jews lost their kingdom, and were no longer ruled by the house of David. The king of Babylon was their ruler for the greater part of the seventy years, and was succeeded by Cyrus of Persia, who gave the Jews permission to return to Judea. Under the comparatively mild reign of the Persian monarchs the Jewish state was reestablished in its native land, as a dependency of the Persian empire, until it was succeeded by the Macedonian empire of Alexander the Great, who in turn was followed by the Greco-Syrian and Egyptian kingdoms which after his death were formed out of portions of his domain. These in turn were displaced by the Romans, under whose conquering power Jerusalem was destroyed and the Jews were scattered among the nations of the earth. And since A. D. 70 Jerusalem has been "trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

The temple, the priestly service and the sacrifices were lost to the Jews during the captivity, but were restored after the return of the exiles to Jerusalem, and flourished for some hundreds of years, until the final overthrow of the Jews by the Romans. Idolatry, the cause both of the backsliding of the Hebrews and of the visitation upon them of the wrath of God in their exile to foreign lands, was not brought back with them from Babylon, and hence forth the Jews stood as the worshipers of one God in the midst of a world almost wholly given to the worship of idols.

One of the most important and far-reaching changes affecting the Jews in their exile was the loss of the old Hebrew language, and the substitution thereof of the Chaldee, Aramæan or Aramaic tongue of their Babylonian conquerors. It was the policy of Nebuchadnezzar to thoroughly Babylonianize the various peoples which he transported from their native lands to Babylon, of which the Jews were one, and they were scattered among the native inhabitants in such a way as that the language of the country was necessarily used in their intercourse with the Babylonian people, and their native speech being unused, except among themselves, was largely forgotten, and the younger generations which returned to Judea after the lapse of seventy years knew only the Aramaic tongue. This made two things necessary in their worship; first, interpreters who, when the old Hebrew Scriptures were read in their public assemblies, could "give the sense, and cause them to understand the reading," second, the translation of the Scriptures into the speech understood by the people. The first practice is continued to this day, when

the Hebrew Scriptures are read, in the synagogue worship of the Jews, and the second found expression in the Chaldee paraphrases of the sacred books of the Hebrews, and, later, in the Septuagint, the translation of the Old Testament into Greek.

Further changes which were gradually introduced among the descendants of the returned exiles were the rise of a body of men who gave themselves to the study of the Scriptures and the making of copies thereof, and of making, gathering disseminating of rules for the regulation of conduct, based upon the Scriptures and the opinions and traditions of eminent teachers of bygone years; thus arose the scribes, of whom, perhaps, Ezra was the forerunner, and whose appeal to tradition as a controlling force in conduct and life was often made in the time of Christ; and the establishment of the synagogue as a place of worship, to which our Savior habitually resorted on the Sabbath, and which under the preaching of the apostle Paul became a focus for the spread of the gospel.

In the new organization of the Jewish system following the return from the exile, the Sabbath assumed a prominent place. We no longer hear of Sabbatic years and jubilees, though these may have been kept, but the Sabbath day was one which loomed large in the doctrine and life of the Jewish people. No longer was it desecrated by idolatrous rites, but covetousness and the commercial instinct which seem to be ingrained in present-day Jewish life and dealings, as well as in that of other peoples, found expressions even before the exile in the complaint of the prophet Amos against the Jews: "When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsify the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?" (Amos 8:5, 6). Nehemiah found this spirit and practice at Jerusalem, when administering the affairs of the Jews during the restoration, and took a stand which may well be imitated by other municipal or national rulers against the prevailing Sabbath desecration. He found "some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto children of Judah, and in Jerusalem" (Neh. 13: 15, 16). Nehemiah, as the governor, rebuked those men, and forbade their practice, calling their attention to the facts that their fathers had profaned the Sabbath, and that God had recompensed them by bringing great evil upon the people and city; and they were inviting the same fate by their violation of the law of God. Nehemiah took stringent measures to prevent Sabbath desecration in the future, with the result that the merchants finally gave up the attempt to sell their wares on the day of rest, and "came they no more on the sabbath."

It was during the period after the exile that the sects or parties of the Pharisees and Sadducees arose and became numerous and influential at Jerusalem and in the Holy Land, and Rabbinitism, or the traditions and doctrines of the rabbis

and scribes became powerful factors in the formation of public sentiment and the influencing of life and conduct. The term, "a sabbath-day's journey," seems to have had its origin at this time, as there is no warrant for it in the Mosaic law; some rabbis, however, would found it on Exodus 16:29, where the Israelites were forbidden to go out of their place on the seventh day to gather the manna. "Now, the Rabbis . . . insisted that when the Israelites were no longer in a camp, it held, in like manner, with respect to the city, out of which, of course, no one durst then go; but that as the space of 2000 ells (paces) around the city belonged thereto, consequently, if a person went only that distance from it, he did not go out of it; and his going thus far was lawful, and constituted what they termed a Sabbath-day's journey." -- J. D. Michaelis, in Commentaries on the Laws of Moses.

The inactivity of the Jews on the Sabbath became so well-known that their enemies took advantage of it in warfare. At the beginning of the Maccabean revolt, one thousand persons who had taken refuge in a cave, and were attacked by the enemy, refusing to defend themselves on the Sabbath were slain to the last individual, men, women and children. Seeing that the entire nation might thus be cut off, the Maccabees then resolved to defend themselves on the Sabbath but not to engage in offensive warfare. At the siege of Jerusalem by the Romans, Pompey noticed this disposition of the Jews, and employed the Sabbath in constructing works and in placing engines of war so that upon other days he would have the advantage of the Jews, as they would not venture from the city walls to attack him on the Sabbath, and by this means he succeeded in taking the city more easily and quickly than if the Jews had fought him on their sacred day.

Other features of Sabbath observances which became prominent in the days of Christ and are recorded more or less at length in the New Testament, had their origins the post-exilic period, and were founded upon the traditions of the elders, that is, the teachings of the rabbis, who "sat in Moses's seat," but whose doctrines were far from either the spirit or the letter of the law of Moses. The discussion of this subject will be deferred until the article on the Sabbath in the New Testament is presented for consideration.

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05 -- GREAT PREACHERS I HAVE KNOWN -- By A. M. Hills

No. 8. T. DeWitt Talmage

I find the following facts about Dr. Talmage: He was born in Bound Brook, N. J., January 7, 1832. He graduated from New York University, special diploma, 1853. Graduated from Theological Seminary of Dutch Reformed church, New Brunswick in 1856. He was pastor of Reformed church, Belleville, N. Y., and at Syracuse, New York from 1859-1862. Pastor in Philadelphia 1862-1869. In 1869 he was called to Central Presbyterian Church, Brooklyn, N. Y., where his world famous career began. There were gleams and germs of it long before. The church building would not

contain his audiences. They built a tabernacle that accommodated two thousand. His church was afterward known as the Brooklyn Tabernacle. It was burned December 22, 1872, a few minutes after the Sunday audience had left. They built another that held thirty-seven hundred. Fourteen years after in 1889 this also burned. The church built another tabernacle into which could be crowded forty-six hundred, and he packed it to the doors. This third audience room, the best in New York City, burned in May, 1894. The church, discouraged by the loss of \$2,000,000, by fires, in twenty-four years, disbanded.

Dr. Talmage preached for a time in New York Academy of Music. He then became associate pastor of First Presbyterian church, Washington, D. C., with Dr. Sunderland, and then sole pastor, from 1895 to December 1899, when he retired from active ministry.

His influence was greatly increased by lecturing tours in America and England and by publishing sermons in book form, and through a syndicate of more than 3,000 newspapers, when it was estimated that he was reaching an audience of thirty millions of people weekly, a thing unparalleled by any other preacher in all the Christian centuries. His sermons were also translated into a number of foreign languages.

Not satisfied with this pulpit work, he was editor of The Christian at Work from 1873 to 1876; of the Advance of Chicago 1877 to 1878; editor of Frank Leslie's Sunday Magazine 1880 to 1890; and of the Christian Herald 1890 to 1902. He published eight volumes of sermons, and a life of Christ "From the Manger to the Throne." His sermons were widely published in America and Europe weekly for thirty years. No other preacher in human history reached so many people with the gospel while living. Probably Beecher and Spurgeon were next in this respect, and they were far, far behind.

He died April 12, 1902, at Washington, D. C., at seventy years and three months of age, and entered into the rest he had so richly earned by his incessant labors. In Yale I found this remarkable preacher's name on every tongue, and I went to New York to study his style and method of delivery -- to get a practical lesson in Homiletics. If I remember, it was December 31, Sunday night, the last sermon of the last day of the year; he took for his text, "It is the last time" (1 John 2:18). He was quick to note any circumstance or event that would turn the attention of the audience to spiritual and eternal things. The calendar in this instance suggested the text and the sermon, and he made great use of it.

The sinners in the congregation had had many calls that year to repent and get salvation; this was their last call to get saved. That naturally suggested that if they let that year pass, unsaved, it would be easier to harden their hearts and let other years pass, and at last call of life would come and pass, as all the others had, and they would be forever lost.

I have listened to many great preachers and great sermons; but, for intensity of interest from the first sentence to the last, never before nor since, have I listened to a sermon, that gripped the audience as that one did. Talmage exhibited what Thomas Chalmers called "blood earnestness" to perfection. While he was preaching two people fainted away, one at the front, and a woman two seats from me, in the rear. But he never stopped preaching an instant, and so fixed was the attention riveted upon the speaker that the audience seemed not to notice the interruption. I have seen people faint, and swoon, and be struck with death in other audiences; but never did I see that scene repeated or anything that approached it. I got my homiletical lesson! I saw what it was to start a sermon with a short, meaningful sentence that arrested attention and by a skillful use of adjective, and striking expressions, and terse sentences hold an audience spell-bound by religious truth, whether they wished it or not.

One writer sneers at his preaching thus: "His sermons were in popular vein, characterized by extravagant statements and fantastic figures of speech." I deny that his preaching was popular, in the sense of trying to please the popular carnal mind. No man was a mightier gladiator for truth and righteousness and against all sin, and as for his "extravagant statements and fantastic figures," I wish I had been endowed by God with the power to command attention that he had. The multiplied millions to whom he ministered were not all fools! Nor were the editors of the 3,000 papers. It is more than probable that the man who wrote the sneer never drew an audience of a thousand in his life. We will give some specimens, and let the readers judge for themselves. But I will first say that the next time I went to hear Dr. Talmage he was preaching in his second tabernacle. It was so constructed that there was a continuous broad aisle clear around the gallery in which a thousand men could stand. And the thousand men were there and stood through a revival sermon solemn as a judgment day, and at the close three hundred remained to seek salvation. Of course it was "extravagant statements and fantastic figures of speech" that did all that! I think Shakespeare had some critics in mind when he wrote, "What fools these mortals be!"

And now for the specimens of Talmage's preaching style. Here is one of his sermons on "The Three Crosses," prepared for the press by his own daughter, May.

"Just outside of Jerusalem is a swell of ground toward which a crowd is ascending: for it is the day of execution. What a mighty assemblage! The three persons to be executed are already there. Some of the spectators are vile of lip and bloated of cheek. Some look up with revenge, hardly able to keep their hands off the sufferers. Some tear their own hair in frenzy of grief. Some stand in silent horror. Some break out into uncontrollable weeping. Some clap their hands in delight that the offenders are to be punished at last. The soldiers with drawn swords drive back the mob, which presses hard. There is a fear that the proceedings may be interrupted.

"Three crosses in a row. Three trees just planted, yet bearing fruit the one at the right bearing poison, the one at the left bitter aloes, the one in the middle apples of love. Norway pine and tropical orange, and Lebanon cedar would not make so strange a grove as this orchard of Calvary. Stand and give a look at the three crosses.

"Just look at the cross on the right. Its victim dies scoffing. More awful than his physical anguish is his scorn and hatred of Him on the middle cross. This wretched man turns half way around on the spikes to hiss at the One in the middle. If the scoffer could get one hand loose and he were within reach he would smite the middle sufferer in the face. He hates Him with perfect hatred. I think he wishes that he were down on the ground that he might spear Him. He envies the soldiers who with their nails nailed Him fast. Amid the settling darkness and louder than the crash of the rocks, hear him jeer. 'If thou be the Son of God save thyself and us.' It was in some such hate that Voltaire in his death hour, because he thought he saw Christ in his bedroom got up on his elbow and cried out, 'Crush that wretch.'

"What had the middle cross done to arouse this right hand cross? Nothing. Oh, the enmity of the natural earth against Christ! On this right hand cross I see typified the unbelief of the world. Men say, 'Back with Him from the heart; I will not let Him take away my sins. If He will die let Him die for Himself, not for me.' There has always been war between the right-hand cross and the middle cross; and wherever there is an unbelieving heart, there the fight goes on.

"Look up into that disturbed countenance of the sufferer, and see what a ghastly thing it is to reject Christ. Behold in that awful face, in that pitiful look, in that unblest hour, the stings of the sinner's departure. What a plunge into darkness! Standing high on the cross on the top of the hill, so that all the world may look at him, he says, 'Here I go out of a miserable life into a wretched eternity. Listen to the crash of the fall, all ye ages.' So Hobbs, dying after he had seventy years in which to prepare for eternity, said, 'Were I master of all the world, I would give it all to live one day longer.' Sir Francis Newport, hovering over the brink, cried out, 'Wretch that I am, whither shall I fly from this breast? What will become of me? Oh, that I were to lie upon the fire that never is quenched a thousand years to purchase the favor of God and to be reconciled to Him again! Oh, eternity! Who can discover the abyss of eternity!' Who can paraphrase these words: Forever and ever? That right-hand cross, thousands have perished on it in the worst of agonies. For what is physical pain compared to remorse at the last that life has been wasted and only a fleeting moment stands between the soul and its everlasting overthrow?

"That right-hand cross, with its long beam, overshadows all the earth. It is planted in the heart of the race. When will the time come when the Spirit of God shall with his ax hew that right-hand cross until it shall fall at the foot of that middle-cross, and unbelief, the railing malefactor of the world, shall perish from all our hearts?

"If Thou be the Son of God!' was there any if about it? Tell me, thou star that in robe of light did run to point out His birthplace. Tell me, thou sea that didst put thy hand over thy lip when He bade thee be still. Tell me, thou sun in mid-heaven, who for Him didst pull down over thy face thy veil of darkness. Tell me, ye lepers who were cleansed, ye dead who were raised, is He the Son of God? Aye! Aye! responds the universe. The flowers breathe it; the angels rise on their thrones to announce it. And yet on that miserable malefactor's if how many shall be wrecked for all eternity! That little if has venom enough in its sting to cause the death of a soul. No if about it. I know it. Ecce Deus! I feel it thoroughly, through every muscle of my body, and through every faculty of my mind and through every energy of my Soul. Living I will preach it; dying, I will pillow my head upon its consolations -- Jesus the God!

"Away then from this right-hand cross. The red berries of the forest are apt to be poisonous and around this tree of carnage grow the red poisonous berries of which many have tasted and died. I can see no use for this right-hand cross, except it be used as a lever with which to upturn the unbelief of the world.

"Here from the right-hand cross, I go to the left hand cross. Pass clear to the other side. That victim also twists himself upon the nails, to look at the center cross, but not to scoff. It is worship. He too, would like to get his hand loose, not to smite but to deliver the sufferer of the middle cross. Gather around this left-hand cross, O ye people! Be not afraid. Bitter herbs are sometimes a tonic for the body and the bitter aloes that grow on this tree shall give strength and life to thy soul.

"This left-hand cross is a repenting cross. As men who have been nearly drowned tell us that in one moment while they were under the water their whole life passed before them, so I suppose in one moment the dying malefactor thought over all his past life. He says, 'I am a guilty wretch; I deserve this! There is no need of blaspheming Christ, for He has done me no wrong, and yet I cannot die so. The tortures of my body are outdone by the tortures of my soul. The past is a scene of misdoing. The present a crucifixion.' Turning to his companion in sorrow, the one on the middle cross, he cries, 'Lord, remember me when thou comest into thy kingdom. Only just remember me.'

"Likewise must we repent. We have all been guilty of the mightiest felony of the universe, for we have robbed God, robbed Him of our time, robbed Him of our services. Suppose you send a man west as an agent of your firm and every month you pay him his salary, and at the end of ten years you find out that he has been serving another firm but taking your salary; would you not at once condemn him as dishonest? God sent us into this world to serve Him. He has given us wages all the time. Yet how many of us have been serving another Master?

"When a man is convicted of treason he is brought out; a regiment surrounds him, and the command is given; 'Attention, company. Take' aim! Fire!' And the man falls with a hundred bullets through, his heart. There comes a time in a man's

history when the Lord calls up the troop of his iniquities, and at God's command they pour into him a concentrated volley of torture. You say, I don't feel myself to be a sinner.' That may be. Walk along by the cliffs and you see sunlight and flowers at the mouth of the cave; but take a torch and go in, and before you have gone far you see the flashing eye of a wild beast, or hear the hiss of a serpent. So the heart seems in the sunlight of worldliness; but as I wave the torch of God's truth, and go down into the deep cavern of the heart, alas! for the bristling horrors, and the rattling fangs.-Have you ever noticed the climax in this passage of scripture: 'The heart is deceitful'? That seems enough. But the passage goes on further and says, 'The heart is deceitful above all things and desperately wicked.' If we could see the true condition of the unpardoned before God, what wringing of hands there would be. What a thousand voiced shrieks of supplication and despair! You are a sinner. I speak not to the person who sits next you, but you; you are a sinner. May the Lord Almighty by His grace help us to repent of our sins while repentance is possible.

"This left hand cross was a believing cross. There was no guesswork in that prayer; 'Lord, remember me when thou comest into thy kingdom.' No 'if' in that supplication. The left hand cross flung itself at the foot of the middle cross, expecting mercy. Faith is only just opening the hand to take what Christ offers.

"This left hand cross was a pardoned cross. The crosses were only two or three yards apart. It did not take long for Christ to hear, and Jesus said; 'This day shalt thou be with me in paradise.' As much as to Say; 'I will see you there? Do not worry. I will not only bear my cross, but help you with yours.'

"Forthwith the left hand cross became the abode of contentment. The pillow of the malefactor, soaked in blood, becomes like the crimson upholstery of a king's coach. When the body became still and the surgeons, feeling the pulse said one to another, 'He is dead,' the last mark of pain had gone from his face. Peace had smoothed his forehead. Peace closed his eyes. Peace closed his lips. Now you see why there were two transverse pieces on the cross, for it has become a ladder into the skies. That dying head is easy which has under it the promise, 'This day thou shalt be with me in paradise.'

"I have shown you the right-hand cross and the left-hand cross: now come to the middle cross, and shake down apples of love. Uncover your head. You never saw so tender a scene as this. You may have seen father or mother die, or companion or child die, but never so affecting a scene as this. The railing thief looked from one way and only saw the right side, of Christ's face. The penitent thief looked from the other way and saw the left side of Christ's face. But in the full blaze of gospel light you see Christ's full face. It was a suffering cross. If the weapons of torture had only gone through the fatty portions of the body, the torture would not have been so great, but they went through the hands and feet and temples, the most sensitive portions. It was not only the spear that went into his side, but the sins of all the race -- a thousand spears-plunge after plunge deeper and deeper and deeper, until the silence and composure that before characterized Him gave way to

a groan through which rumbled the sorrows of time and the woes of eternity. Human hate had done its worst and hell had hurled its sharpest javelin, and devils had vented their hottest rage, when with every nerve of His body in torture, and every fiber Of his heart in excruciation, He cried out, 'My God! My God! Why hast thou forsaken me?' It was a vicarious cross; the right-hand cross suffered for itself, the left-hand cross for itself; but the: middle cross for you.

"Many years ago, when the Swiss were contending against their enemies, they saw these enemies arrayed in solid phalanx and knew not how to break their ranks; but one of their heroes, Arnold Von Winkelried, rushed out in front of his regiment and shouted, 'Make way for liberty!' The weapons of the enemy were plunged into his heart, but while they were slaying him their ranks were broken, and through that gap in the ranks the Swiss dashed to victory. Christ saw all the powers of darkness assailing men. He cried out, 'Make way for the redemption of the world.' All the weapons of infernal wrath struck Him; but as they struck Him our race marched free.

"Look to that middle cross, that your souls may live. I showed you the right-hand cross in order that you might see what an awful thing it is to be unbelieving. I showed you the left hand cross that you might see what it is to repent. Now I show you the middle-cross that you may see what Christ has done to save your soul. Poets have sung its praise; sculptors have attempted to commemorate it in marble, Martyrs have clung to it in fire, and Christians, dying quietly in their beds, have leaned their heads against it. This hour may all our souls embrace it, with an ecstasy of affection. Lay hold of that cross! Everything else will fail you, without a strong grip on that you perish. Put your hand on that and you are safe, though the world swing from beneath your feet.

"Oh, that I might engrave on your souls ineffaceably three crosses, so that in your dreams at night you may see on the hill back of Jerusalem the three spectacles. The right hand cross showing unbelief, dying without Christ, the left hand showing the blessedness of being pardoned; while the central cross pours upon your soul the sun-burst of heaven as it says; 'By all these wounds I plead for your heart.' And while you look the right-hand cross will fade out of sight, and then the left will be gone; and nothing will remain but the middle cross, and even that, in your dream, will begin to change until it becomes a throne; and the worn face of Christ will become radiant with gladness; and instead of the mad mob at the foot of the cross there will be a worshipful multitude kneeling, and you and I will be among them.

"Throw down at the foot of that middle cross sin, sorrow, life, death, everything. We are slaves; Christ gives deliverance to the captive. We are thirsty; Christ is the river of salvation to slake our thirst. We are hungry; Jesus says; 'I am the bread of life.' We are condemned to die; Christ says, 'Save that man from going down into the pit: I am the ransom.' We are tossed on the sea of trouble; Jesus comes over it, saying, 'It is I, be not afraid.' We are in darkness; Jesus says, 'I am

the bright and morning star.' We are sick; Jesus is the 'balm of Gilead.' We are dead; hear the shrouds rend and the grave hillocks heave as He cries, 'I am the resurrection and life; he that believeth in me, though he were dead yet shall he live.' We want justification; 'Being justified by faith we have peace With God through our Lord Jesus Christ.' We want to exercise faith; 'Believe in the Lord Jesus Christ, and thou shalt be saved.' I want to get from under condemnation; 'There is now therefore no condemnation to them who are in Christ Jesus.' The cross -- He carried it. The flames of hell -- He suffered them. The shame -- He endured it. The crown -- He won it."

Critics may sneer at that "fantastic" style; but no audience ever gathered in Christendom that would not have been gripped and thrilled and searched by that sermon, as he delivered it.

I think it would now be well to give the readers Dr. Talmage's own conception of preaching. He preached a sermon, whose theme was, "The Coming Sermon." John 7:46, "Never man spoke like this man!"

"We hear a great deal in these days about the coming man, and the coming woman, and the coming time. Someone ought to tell us of the coming sermon. It is a simple fact which everybody knows that the sermon of today is not reaching the world. The sermon of today carries along with it the dead wood of all ages. Hundreds of years ago it was decided what a sermon ought to be, and it is the attempt of many theological seminaries to hew modern pulpit utterances into the same old proportions What is the matter? Some say religion is wearing out, when it is wearing in. Some say there never was an age when there were so many Christians, as in this age, our age. What is the matter then? It is simply because our sermon of today is not suited to the age. It is the canal boat in the age of locomotive and electric telegraph, automobiles, airplanes and radio. The sermon will have to be shaken out of the old grooves or it will not be heard and it will not be read. Before the world is converted the sermon will have to be converted. You might as well go into the modern Soudan or Gettysburg with bows and arrows instead of rifles and bombshells and parks of artillery as to expect to conquer this world for God by the old style of sermonology. Jonathan Edwards preached the sermons most adapted to the age in which he lived; but if those sermons were preached now they would divide an audience into two classes -- those sound asleep, and those wanting to go home.

"But there is a coming sermon, where it will come from or who will preach it I cannot guess. It may be some young man now in a seminary, or in a cradle, or there may be coming some new baptism of the Holy Ghost on the churches so that some of us who now stand on the watch towers of Zion, waking to the realization of our present inefficiency, may preach it ourselves. That coming sermon may be fifty years off. Let us pray God that its arrival may be hastened.

"The coming sermon will be full of a living Christ. The world wants not a Christ standing at the head of a formal system of theology, but a Christ who means pardon and sympathy and condolence and brotherhood and life and heaven. A poor man's Christ; an overworked man's Christ; an invalid's Christ; a farmer's Christ; a merchant's Christ; and an every-man's Christ. A symmetrical and fine worded system of theology is well enough for theological classes; but the human race Wants help immediate and world-uplifting, and it would come through a sermon in which Christ shall walk right down into the immortal soul and take everlasting possession of it, filling it as full of light as is this noonday firmament.

"In the coming sermon of the Christian Church there will be illustrations that will bring to mind the ghastlier sacrifice of Him who, on the cross, fought our battles, and wept our griefs, and endured our struggles and died our death. . . . Oh, my friends, what the world wants is not a cold Christ, not an intellectual Christ, not a severely magisterial Christ; but a loving Christ, spreading out His arms of sympathy to press the whole world to His loving heart.

"The coming sermon will be a short sermon. Condensation is demanded by the age in which we live. In other days men got all their information from the pulpit; people would sit and listen two and a half hours to a religious discourse and 'seventeenthly' would still find them fresh. But what was a necessity then is a superfluity now. Congregations are full of knowledge from books, newspapers, magazines, from rapid and continuous intercommunication; and long disquisitions of what they know already will not be endured.

"Napoleon, in an address of seven minutes, thrilled his army and thrilled all Europe. Christ's Sermon on the Mount, the model sermon, was less than eighteen minutes long at ordinary rate of delivery. It is not electricity gathered into a thunderbolt and hurled; and it is not religious truth scattered over a vast reach of time, but truth projected in compact form that flashes light upon the soul and arouses indifference. When the coming sermon arrives, the sermon which is to arouse the world and startle the nations and usher in the kingdom, it will be a brief sermon.

"The coming sermon will be a popular sermon. There are those who in these times speak of a popular sermon as if there must be something wrong about it. As these critics are full themselves, the world gets the impression that a sermon is good in proportion as it is stupid. Christ was the most popular preacher the world ever saw. He never preached anywhere without making a sensation. People rushed out into the wilderness to hear Him, reckless of their physical necessities. So great was their anxiety to hear Christ that, taking no food with them, they would have fainted and starved had not Christ performed a miracle and fed them. Why did so many people take the truth at Christ's hands. Because they understood it. He illustrated His sermons by a hen and chickens, by a bushel measure, by an handful of salt, by a bird's flight, and by a lily's aroma. All the people knew what he meant and flocked to hear Him. The coming sermon will be

made on the divine model -- plain, practical, unique, earnest, comprehensive of all the woes, wants, sins, sorrows and necessities of the audience.

"When the coming sermon arrives all the churches of Christ in our great cities will be thronged. The world wants spiritual help. All who have buried their dead want comfort. All know themselves to be mortal and want to be immortal, and they want to hear about the great future. We hear a great deal of discussion now all over the land why people do not go to church. The reason is because the sermons are not practical and sympathetic and helpful.

"The sermon of the future will be an awakening sermon. From altar-rail to the front doorstep, that sermon an audience will get up and start for heaven. There will be in it a staccato passage. It will not be a lullaby; it will be a battle charge. Men will drop their sins, for they will feel the hot breath of pursuing retribution on their necks. It will be a sermon sympathetic with all the physical distresses of the world. It will be an everyday sermon going right down into every man's life, and it will teach him how to vote, how to bargain, how to do any work he is called to do; how to wield a trowel and pen and pencil and yardstick and plane. And it will teach women how to preside over their households and how to educate their children and how to imitate Miriam and Esther and Vashti and Eunice and Mary, the mother of Christ.

The coming sermon will be delivered in the fresh and spirited language then in use. Why should we put our thoughts for pulpit addresses in modes of expression belonging to other times? As well adopt for our day the cocked hat and the knee-breeches and hair queue, common in 1776. What right have we to shut up ourselves to a few hundred words of utterance, when out of the one hundred and fourteen thousand words of Our language we might make an entertaining and arousing selection? What we, the preachers of the gospel, need most today is first more Holy Ghost power, and next an enlarged and enriched and regenerated vocabulary. But there will be no lack of the sermon of which I speak. It will not be in the vocabulary of the eighteenth or nineteenth century, but of the time in which it will be delivered."

It is interesting to hear so great a master of assemblies discuss so frankly the imperfections of present day sermons. Let those who are beginning their ministry make full use of his hints and suggestions; for there is much truth in what he said. And notice carefully that the first need of modern preachers that he named was "more Holy Ghost power." That was what Finney always said to the very end of his life.

I have read that toward the end of Phoebe Palmer's life, Dr. Talmage attended one of her famous holiness meetings and went forward and sought the baptism with the Holy Spirit, and publicly confessed at the time that he was conscious of that need in his life. He never professed to have obtained the blessing, and when his lifework was closing, I am told he said he once read that a lecture bureau,

offered him \$500 a night for a year of his time, which offer he declined. At that very time his income from preaching, lectures, books and newspaper work was \$200,000. a year. Oh, if he and Spurgeon and Beecher had only had the Holy Spirit power which rested upon John Wesley and Finney how different might have been the condition of the Christian world!

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06 -- STUDIES IN THE SERMON ON THE MOUNT -- By Olive M. Winchester

New Standards Of Righteousness

New Interpretation Of The Law Of Murder (Matt. 5:21-26)

In concluding the discussion of the permanence of the law, Jesus had exhorted His hearers, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." This was a general observation and did not dwell upon any particular phases of righteousness. In the remaining part of the chapter, we have some of the outstanding points brought out wherein the new righteousness exceeds the old, and first among these is a new interpretation of the law of murder.

In analyzing the points of distinction between murder as conceived under the Old Testament dispensation and as specified in the New, we have the commandment as originally given quoted. In this case it is the first one in the second half of the decalogue which, as a whole, deals with man's relation to man. Pre-eminent in human relations stands the exhortation, "Thou shalt not kill." The legislation of the Old Testament along this line is one of the outstanding features of its legal system and has laid down fundamental differentiations still observed. Herein we have a distinction drawn between murder and manslaughter. Moreover another distinction was brought out and that was between these two crimes already mentioned and the accidental murder. For the one who had slain his neighbor unwittingly, without any hatred in his heart aforesaid or rising of passion at the time, but by some pure accident, there was provided protection in the cities of refuge. But, on the other hand, whoever was guilty of murder in other forms, was, in the early days, given over into the hands of the avenger of blood, and in later days, when a judicial system had been instituted, to the jurisdiction of the local court.

In setting forth the new standards, Jesus lays stress upon the fact that not only the outward act was to be considered reprehensible and liable to punishment, but the inner condition of the heart out of which often such acts spring was likewise subject to penalty. "But I say unto you," Jesus gives the exhortation, "That whosoever is angry with his brother . . . shall be in danger of the judgment." The Revised Version omits the words, "without a cause," stating in the margin, however, that many ancient authorities insert it, but the fact that the Revised Version omits the words, would indicate that the major part of the manuscript

evidence is against them. In this first exhortation, then, we have the warning against anger, even-though unexpressed. The rising wrath within the heart, that is, "The admission of the murderous spirit within," through restrained from open manifestation, renders the individual guilty before God. There may be latent in this angry mood the intent of an overt act, but through fear of loss of reputation or social prestige, there is no open expression, yet before God this man stands guilty for the thoughts and intents of his heart.

Following this condemnation of the angry mood, Jesus adds, "Whosoever shall say to his brother, Raca, shall be in danger of the council." The meaning of the word, "Raca," has caused quite a little difficulty. Geike give two definitions, one by Buxtorf which states, "Raca often occurs in the Talmud. It is equivalent to a worthless person in a light and frivolous sense." The other is by Lightfoot and asserts, "It is a word used by one that despises another with the utmost scorn." Confirming these definitions, we have a statement made by St. Augustine that he had conferred with a certain Hebrew of his own day regarding the meaning of the word and found that it was an expression of contempt. Thus we see in the warnings given here by Jesus a rising scale of turpitude. First, anger without words is condemned, and then anger venting itself in words is not only denounced, but marked as liable to a more severe penalty than the former. Here a fellow-man is treated with disdain and contempt."

Moving still in an ascending scale, Jesus continues, "And whosoever shall say, Thou fool, shall be in danger of the hell of fire." Again the meaning of a word is to be considered. What is the thought couched in the designation, fool? Jesus himself used this term in relation to the man who stored up great gain for himself and was not rich toward God. Then again He upbraided the disciples as "Fools and slow of heart to believe." It would seem that here there is a more sinister sense to be assigned to the term. It is not the use of the term with the thought" of the lack of understanding, whether prudential or spiritual, a lack which may, however, be fraught with great dangers to the eternal welfare of the soul, and thus making it a very fitting term, but it has further content than that. Buxtorf says, "It is an expression of contempt for one as wicked and lost. It was equivalent to imprecating damnation on one." We would conceive of it then in this sense as comparable to oaths such as used by angry individuals in their condemnation of others. Thus we have an ascending scale in the warning note that is sounded: in the first place there is the feeling of anger but without words, then there is anger bursting forth in words of disdain and contempt and finally anger venting itself in vituperation.

Along with the rising tide of wrath comes also a gradation of punishment. We have mentioned in the first case, "the judgment," which would seem to have reference to the local court in Jewish procedure, and in the second case the Sanhedrin, the highest Jewish court; finally in the third, the condemnation is to Gehenna Or the "hell of fire," the symbol of the spiritual slough, where all that is estranged from God is gathered together," says Olshausen. The thought here would seem to be the deeper the sin goes, the greater the judgment. Sin in any form is

sentenced with death, it comes before the bar of and condemnation, then as it becomes the more aggravated its resultant effects are the more disastrous.

Passing from the interpretation of what anger and wrath may be in their essence we have instructions given as to what an individual should do in case he has been guilty of any wrathful manifestation. "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." Perhaps no passage has suffered more from misapplication than this one. Any brother who has a grievance is apt to find refuge in these words, and not only find refuge in them, but often he is inclined to use them as a scourge to extort some confession from another that he has been guilty of injuring him. He may have been entirely in the wrong himself, but if he feels grieved at his brother, then it is that brother's place to make the matter right according to this scripture. Moreover, some reproof has been administered at which umbrage is taken, and then again retreat is made to this passage and a like attitude is assumed. But all this is irrelevant to the passage. One word marks the reference of these words, and that is the illative conjunction, therefore. This acts always like an index finger pointing to the preceding context, from which it draws a conclusion. So then the meaning is clear; if there is a brother toward whom you have had angry feelings, a brother whom you have treated with contempt, and possibly with vituperation, then when this comes to your attention, having been brought in some act of worship, you are to go and be reconciled to your brother; after that you are to come back and offer your gift at the altar. To Jewish hearers this would have a strong implication because according to their customs of worship, "No interruption of an offering was permitted, especially before the libation after the sacrifice" (Schottingen). Thus it is that Jesus places such stress and importance upon proper relations between brother and brother that He gives these precedence to an act of worship.

Not only did Jesus give this direct exhortation to be reconciled to an offended brother, but He uses an illustration to bring out the same truth. The word of admonition continues, "Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing." The picture here has its setting in court life. The adversary is one who has a legal claim, and the purport of the passage would seem to be that it is wiser to come to an understanding with one who has a claim against us, outside, the courts, rather than to allow the matter to come into the courts. If once a legal procedure is entered upon, then there will be no escape from paying the full penalty. Making an application from the figure, the inference would be that it would be better for us to become reconciled to an offended brother while life lasts and opportunity is given, than to wait and let the judgment of God overtake us, for then there will be no respite.

While this section of scripture may not be as fruitful in yielding texts as some other passages, yet there are some outstanding thoughts to be emphasized. Verse 22 might be used as a text, and a theme could be, Anger and its consequences. Then verses 23, 24 also might form a text, and a theme in keeping might be, Worship or reconciliation with an offended brother, which should have preference? For subdivisions of this text the following might be suggestive, 1. What is meant by an offended brother? 2. The importance of reconciliation, and 3. Relation of acceptable worship to reconciliation.

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07 -- HINTS TO FISHERMEN -- By C. E. Cornell

The "Moonlight Sonata"

Beethoven loved solitary walks in the country where he could forget the world. He received the inspiration for many wonderful works in this way. One fine night when he walked in the environs of Bonn on the Rhine he heard suddenly some piano music which came from a country home. He stopped in surprise. Played by an excellent musician, the sound of one of his compositions came to him. Following an irresistible attraction, he entered the villa, went up the stairs and opened the door of the room from which the music came. Beethoven stopped as though nailed to the floor.

A poetic scene was in front of him. In the room which was flooded by the moonlight, a young girl of about sixteen sat at the piano. "Is that you, Father?" the girl asked, but did not turn around, continuing to play. When she had finished the piece of music, she arose and did a few hesitating steps: "Come, Father and let me kiss you. Oh, I can't go up to you." Beethoven approached and stopped, deeply sorrowful. A pair of wide-open, dead eyes stared at him from the delicate and beautiful face of the girl. Now he knew that he stood in front of a blind girl.

Deep compassion filled the heart of the master and made him utter an exclamation of grief which the blind girl heard. She knew now that a stranger stood in front of her. Her childlike voice trembled when she asked anxiously, "Who are you? Are you not my father?"

"No," Beethoven replied, "but don't be frightened my child, for I am a friend who came in because I was attracted by your beautiful playing. I want to thank you for the beautiful way in which you played my composition."

"Oh, are you Beethoven?" said the girl with joy while tears came into her blind eyes. "Oh, I am unfortunate that I come so near to you whose works I admire so much, and yet cannot see you. Music is the only thing that consoles me since two years ago an illness deprived me of my sight. Without music I would have died

of despair. And your compositions especially make me forget my sorrow and transport me to higher spheres."

Beethoven replied, "Poor child, if you cannot see me, you shall at least hear me." And he sat down at the piano, and the very melancholy feelings which filled his heart were turned into the beautiful melodies of the "Moonlight Sonata" which grew up from his creative mind in that solemn hour. -- The Pathfinder.

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Parable Of A Prodigal Father

A certain man had two sons, and the younger of them said to his father, "Father, give me the portion of thy time, and thy attention and thy companionship and thy counsel which falleth to me." And he divided unto them his living in that he paid the boy's bills and sent him to a select preparatory school, and to dancing school, and to college, and tried to believe that he was doing his full duty by the boy.

And not many days after the father gathered all his interests and aspirations and ambitions and took his journey into a far country into a land of stocks and bonds and securities and other things that do not interest a boy; and there he wasted his precious opportunity of being a chum to his own son.

And when he had spent the very best of his life and had gained money but had failed to find satisfaction, there arose a mighty famine in his heart and he began to be in want of sympathy and real companionship. And he went and joined himself to one of the clubs of that country; and they elected him chairman of the house committee and president of the club and sent him to Congress. And he would fain have satisfied himself with the husks that other men did eat, and no man gave unto him any real friendship.

But when he came to himself, he said, "How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and associate with their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger! I will arise and go to my son, and will say unto him, 'Son, I have sinned against heaven and in thy sight; I am no more worthy to be called thy father; make me as one of thy acquaintances.'" And he arose and came to his son.

But while he was yet afar off, his son saw him, and was moved with astonishment, and instead of running and falling on his neck, he drew back and was ill at ease. And the father said unto him, "Son, I have sinned against heaven, and in thy sight; and I am no more worthy to be called thy father. Forgive me now and let me be your friend."

But the son said, "Not so. I wish it were possible, but it is too late. There was a time when I wanted companionship and counsel and to know things, but you were too busy. I got companionship and I got the information, but I got the wrong kind, and now, alas, I am wrecked in soul and in body, there is no more heart left in me, and there is nothing you can do for me. It is too late, too late." -- E. W. Godfrey, in Men of New York.

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Live Prayermeeting Topics

Peter, The Man of Impulse.

James, The Man of Silence.

John, The Man of Temper

Andrew, The Man of Decision.

Philip, The Matter-of-Fact Man.

Matthew, The Man of Business.

Thomas, the Man of Moods.

Simon Zelotes, The Man Who Was a Flame of Fire.

Judas, The Man Who Might Have Been.

Barnabas, The Man of Broad Sympathies.

Paul, The Man Who Made Good.

Jesus, The Son of Man, The Perfect Type.

-- Charles R. Brown.

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Luther Burbank

Fredrick W. Clampett, a life-long friend, has written an account of Burbank's religion, published by the MacMillan Company. The Expositor says of the book, "It is unfortunate that Burbank, who was the world's foremost plant breeder and most lovable personality, should have been induced, shortly before his death, to talk about what he called 'My religion' in a way that shocked the Christian world. He

made the mistake of many other eminent scientists in attempting to speak with authority on religion, in which he was an amateur. It is reassuring, however, to learn from Dr. Clampett, that he was not a materialist, and that he cherished high hopes for the spiritual growth of humanity. Burbank's religion, so far as this book describes it, seems to have been a vague form of pantheism." -- Selected By C. E. Cornell.

* * *

The Preacher And His Family Altar

I was entertained once in the parsonage of a church, where the preacher had considerable prominence. I stopped with the preacher several days and discovered that he and his family had no family prayers. The only semblance of prayer was at the breakfast table when a very short prayer was offered. When approached concerning the matter, the preacher said, "It's a waste of time," therefore, it was omitted altogether.

We like to think that the majority of preachers, active and otherwise of the Church of the Nazarene, have their family altar. If any do not, there scarce can be a justifiable excuse. The loss is serious both to the preacher and his family, if he has a family.

For the sake of himself, his family, and his church he ought to assiduously have family prayers at least once a day; morning and night is better. The psalmist says, "Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice." Let nothing interfere with this important devotion; visiting friends, social or religious engagements, church services, or anything else. If you do, your spiritual loss is irrecoverable. -- C. E. C.

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Some Suggestive Sermon Subjects

Some things a Christian should know.

Christ's greatest message to man.

The Jekyll and Hyde Christian.

Standing on the promises of God.

Making the iron swim.

Jonah aboard and overboard.

The challenge of the cross.

The Christian and his service.

The sign of the linen girdle.

The Christian and his faith.

The tenth leper.

The Christian and his prayer.

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Sermon Material

Dr. W. L. Watkinson, that unsurpassed English preacher, classed among the few great preachers of the world, wrote a book just before he died and called it by the euphonious title, "The Shepherd of the Sea." I give a number of sublime and brilliant paragraphs from that admirable book.

"Not a cell in our brain but was fashioned in the furnace; not a fiber of our being but was wrought on the anvil; not a trembling cord of our moral sense but was strung and turned by the discipline of pain. The stair by which we have ascended, sloping through darkness up to God, is no royal road, but a steep spiral that must be climbed with bleeding feet."

"God is greater than man. How strange that it was ever necessary to say so! How astonishing our effrontery! Seeing the marvel is that we understand anything, how can we pressure to understand everything? The truest sign of our greatness is that we stand dumb before the mysteries of the majestic universe."

"Nothing shoddy is turned out in nature's workshop. Even organs which will not be used but for an hour are finished with the utmost care. The May-fly, the winged life of which endures not a whole day, could not be more accurately constructed were it intended to last for a thousand years. The mollusk, that spends its whole life buried in the mud at the bottom of the ocean, secretes for itself a most beautiful shell."

"Truth is self-evident; you do not need great names to substantiate it."

"The supreme Teacher of the ages opens His lips and the obstinate problems are set in a confident and rejoicing light."

"A while ago the object-glass of one of America's largest telescopes was stolen. A tremendous theft, it was like making off with the sky and stars! But who shall measure the catastrophe were one to filch away the Bible, the grandest glass of all that reveals the glory of the firmament of the soul? The eternal truths abide, our faculty of vision in some degree remains; but how many of the great lights would be lost, how many more wax dim, and how nebulous and uncertain would become all knowledge of the highest things!"

"In the personal life it will prove a happier choice to imitate the plodding plowman rather than to emulate the soldier of fortune. The swift, glittering, strategic career is, of course, far more alluring; but the modest, lawful method in the end brings, most gain and glory. The fact is that violence -- that is, force without reason, self-will without justice, subtlety without truth -- never really succeeds in any pursuit."

"The type of true success, of the felicity that will bear thinking about, is the wholesome, diligent, orderly, useful life of the peasant who makes of the earth a garden and keeps it blooming through the ages."

"Violence is not vigor. Violence betrays the consciousness of weakness, the defect of vigor, not in art only, but in regard to all callings, aspirations and efforts."

"The strength of the mild and passive virtues is as the strength of ten, for such virtues were the special glory of the strong Son of God. 'The kingdom and patience of Jesus' (Rev. 1:9) describe the true and eternal ideal."

"Personal bias may hinder appreciation of great truths."

"If the heat of the body will derange the mechanism of science, what will not the heat of mind and temper do when allowed to disturb the more delicately poised scales of intellectual and spiritual judgment?"

"Living as we do in a world where there is so much outside us to mar our spiritual vision, the first and essential thing is nevertheless that we free ourselves from the disturbing currents within the moods, tempers, and sympathies which vex and falsely bias the soul."

"To behold with open vision the glory, and to feel the solemn obligation, of spiritual truth, we must ascend Mount Zion, beautiful for situation; in other words frequent the sanctuary, improve Sabbath hours, ponder the sacred page, cultivate saintly friendship and fellowship, indulge in serious thought, and give a sympathetic hearing to devout literature. In requiring a corresponding environment for its contemplation, religion asks no more than all serious pursuits demand."

"We may confidently affirm that it is possible so to live that it is easy to believe grand truths, natural to believe them, inevitable and delightful to believe them."

"Evil associations work insidiously, deceivingly, yet in the end they stultify the soul, put out its eyes, destroy its sensibilities, lure it to the abyss; none are clever enough, strong enough, to withstand their seductive power."

"We cannot acquire or retain a great faith whilst living in unrighteousness."

"When men are willing to live like animals they soon adopt an animal's catechism."

"The sky may sometimes be reflected in a puddle, but woe to him who attempts to reach the stars that way! 'Let us never forget that the highest is only attained through the high.' Great beliefs are not reached through pleasant bouts of dialectical skirmishing, but through expensive experience in practical renunciation, endeavor, and sacrifice."

"The lust of the flesh always dims the spiritual vision, and sometimes blinds the eyes of the heart. Indulgent living is the foe of high thinking, especially the highest; turbid atmospheres quench the heavenly light; a pampered body denies the resurrection body; a putrid air stifles the divine life of the soul."

"In response to the divine impulse, the folded powers of the soul open to the sun."

"All terrestrial conditions being right for His advent, our Lord appeared full of truth and grace; and with His ascension into heaven the world was prepared for the dispensation of the Spirit of illumination, holiness and power. Such is the dispensation in which it is our privilege and joy to live. Our Lord has opened up to the race new springs of spiritual life, new sources of divine power, new fountains of light, purity and blessedness."

"We remind ourselves of our absolute dependence upon the Spirit of God for the inspirations and influences which secure man's highest welfare."

"As recorded by St. Paul in his First Epistle to the Corinthians, a rich variety of gifts was freely distributed amongst the members of the Church, until it seemed as though each one bore the likeness of a king, as if at length all God's people had become prophets. How truly great those primitive saints were is seen in the fact that their letters have survived the ages, and that their work endures and grows whilst empires perish."

"Our salvation is a question of the reality and depth of our life in Christ; all is precarious that does not hang on this." -- C. E. C.

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The Christian, A New Man In A New World

"Wherefore if any man is in Christ, he is new creature: the old things are passed away; behold, they are become new" (2 Corinthians 5:17, R. V.).

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08 -- ILLUSTRATIVE MATERIAL -- Compiled By J. Glenn Gould

The Passion For The Lost

A pastor, famous for the revivals which swept his churches and moved the communities where he labored, was sent to a big church in New York City. As he walked into a gathering of ministers, he heard them whispering among themselves, "He will find New York different. It is the graveyard of revival reputations." And right there he resolved and publicly declared that there should be a revival in his church or there would be a funeral in his parsonage.

That New York pastor had a revival in the church. There was no funeral in the parsonage. Day and night he cried to God for souls. Every afternoon he was out visiting the people in their homes, their offices, their shops. He climbed so many stairways that he said if they had been piled one on the other they would have taken him well up toward the moon. For a month or more he devoted his mornings to study of the Bible, to reading the biographies of soul-winners, books on revivals, revival lectures and sermons, revival songs, and revival stories and anecdotes. He saturated his mind and heart with the very spirit of revivals. He looked into the grave, into hell, into heaven. He studied Calvary. He meditated on eternity. He stirred up his pity and compassion for the people. He cried to God for the Holy Ghost, for power, for faith, for wisdom, for fervor and joy and love. He waked up in the night and prayed and planned for his campaign. He enlisted such members of his church as were spiritual to help him. When he won a man for Christ he enlisted him as a helper in the fight, and God swept the church with revival fire, and hundreds were won to Christ. Hallelujah! Oh, how unfailing is God! How ever present and ready to help is the Holy Ghost! How surely is Jesus present where men gather in His name! -- S. L. Brengle.

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What Is Your Life?

Maybe some who read this have seen that cryptic picture of Watts, the painter, which bears the title, "Sic transit gloria mundi" -- so passes the glory of the world. It is a very strange picture. It represents simply a bier with a shroud thrown

over the silent form lying on it. You cannot see the man's face except the outlines of it under the white shroud. All around the picture are the little emblems that tell the story of his life. He was fond of art. He was a man of wealth. He had the best culture of his day. All that the world speaks of as riches had entered into his life, and this is all there is of it at the last. To tell his story the painter has painted around the three sides of the picture these inscriptions: "What I spent I had; what I kept I lost; what I gave I have." Some day we shall realize that and know that all we put into unselfishness is all that we shall have to count as our own in the day of judgment. -- Robert E. Speer.

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He That Hath Seen Me Hath Seen The Father

It is said that one day John Ruskin was entertaining a company of friends in his home. He was chatting with them in his library, pointing out some of the pictures on the walls of his study. He had been describing the well-nigh hidden splendor and wonder of some of Turner's great paintings, whose works he adored. In the midst of this description he was called out of the room for a moment, and when he left his aged father turned to the guests and said, "I think John sees more in Turner than Turner meant to portray." Then one of the guests replied, "Not at all, we never understood Turner till John Ruskin was born." Somehow that is true of the manger beneath the Syrian skies. It brought God out of the reaches of the unknown and useless speculation into the realm of our daily work and life. We never understood God until Jesus came. Bethlehem illumines our way to the love of God." -- Expositor.

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Despise Not The Day Of Small Things

Says Commissioner Brengle in his recent book, "Ancient Prophets," "It is better to speak to a small company and win a half-dozen of them to the Savior, than to speak to a thousand and have no one saved or sanctified, though they all go away lauding the leader and exclaiming, 'Wasn't the meeting grand!' Some years ago I went to a large city, where we owned a hall seating nearly a thousand people, and where I thought we had a flourishing corps. The officer and his wife had unusual ability, but had become stale and spiritually lifeless. Where hundreds should have greeted me, fifty tired listless people were present, twenty of whom were unkempt children. When I rose to give out the first song, there were three song books among us, one of which was mine. The officer ran off downstairs to pick up a few more books, and while we waited I was fiercely tempted to walk off the platform and leave the place, telling him I would not spend my strength helping a man with no more spirit and interest than he manifested. Then I looked at the people before me--tired miners, poor and wearied wives, and little, unsheltered children -- peering at me with dull, quizzical eyes as though wondering whether I would club

them or feed them, give them stones or bread for their hunger. And my heart was swept with a great wave of pity for them -- 'sheep without a shepherd.' And I set myself with full purpose of heart to bless and feed them, to save them, and in the next six days the big hall was crowded and we rejoiced over ninety souls seeking the Savior."

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On "Being Faithful"

A converted cowboy once gave this very sensible idea of what "being faithful" consisted in:

"Lots of folks think that being faithful to the Lord means shoutin' themselves hoarse praisin' His name.

"I'll tell you how I look at that. I'm working here for Jim. Now, if I'd sit around the house, talkin' what a good fellow Jim is, and singin' songs to him, and gettin' up in the night to serenade him, I'd be doing just what some Christians do. But I wouldn't suit Jim, and I'd get my discharge. But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right, and not sufferin' for water and feed, or bein' branded by cattle thieves, then I'm servin' Jim as he wants to be served. That's what I call bein' faithful to Jim." -- Expositor.

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Final Estimates

One of the outstanding ironies of history is the utter disregard of ranks and titles in the final judgments men pass upon each other. And if this be so of men, how much more must it be so of the judgments of God.

Washington and Napoleon were two great statesmen and military leaders. But what a difference! One a ruthless conqueror, building a glittering and evanescent empire on an ocean of blood, dying an exile on a lonely isle, with a character for heartless selfishness which sinks lower and yet lower every year in the estimation of right-thinking men. The other refusing a crown, but laying the firm foundations of a state destined to be infinitely greater than Napoleon's empire, and dying at last honored by his former foes, with a character above reproach, revered and beloved of all men.

John and Judas were two apostles. But what a difference! One was a devil betraying his Master with a kiss for a paltry handful of silver, and getting to himself a name that is a synonym for all infamy and treachery. The other pillowed his head on the Master's bosom, and with wide open eyes, was permitted to look deep into heaven, behold the great white throne and Him that sat upon it, the worshipping

angel hosts the innumerable multitude of the redeemed, the glory of the Lamb that was slain, and the face of the everlasting Father; while his name became a synonym for reverence and adoring love.

This summing up and final estimate of men shows that history cares not an iota for the rank and title a man has borne or the offices he has held, but only for the quality of his deeds and the character of his mind and heart. -- S. L. Brengle.

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The Abundance Of The Heart

There is an island in the North Sea called Keldive, which contains perhaps the most curious lake in the world. The surface of its waters is quite fresh, and supports fresh water creatures and fresh-water vegetation; but deep down it is as salt as the bluest depths of the sea, and sponges and salt-water fish live and have their being there, to the despair of scientists. Nansen found much the same thing on his expedition while drifting across the Polar Sea. He would often be able to get entirely fresh water on the surface of the sea, but down a few feet it would be brine. There are many people that are a good deal like that -- men and women who have been reared in the midst of Christian civilization, and whose conduct has been so largely influenced by Christian standards that they seem to the casual observer to be as good as Christians. Such people often congratulate themselves that they are as righteous as their genuine, whole-hearted Christian neighbors, but it is only the surface water that is fresh and sweet with Christianity. If some sudden emergency arises or there comes some heart-probing test that stirs them to the profound depths, the salt brine of enmity against God and rejection of Christ's rule comes to the top. What a man is in the depths of his heart he will some time come to be throughout. The whole heart must be sweet with the Christly spirit or else all will some day be mastered by the brine of sin. -- Louis Albert Banks.

Surely "the carnal mind is enmity against God."

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Self-Deception

There was on one occasion a greatly disappointed young man at West Point. He came all the way from Wisconsin to enter the Military Academy, and when he found that several documents with large seals were necessary for that purpose, he felt very badly indeed. He was born and reared in a little town in Wisconsin. He had dreamed of being a soldier and determined to come to West Point for a military education. He had a long, hard trip from Wisconsin to the Hudson. He was two months walking and riding on freight trains in making the journey. A sentinel stopped him when he tried to enter the barracks, and explained the necessary requirements to get there. The boy was heartbroken and cried like a child. The

Savior says there will be some deceived like that at the last judgment. People who imagined they were going to get into heaven, and yet, having made no preparation for it, will be turned away at last. Heaven is a prepared place for a prepared people. -
- Selected.

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09 -- PREACHER'S VOICE AND DELIVERY -- By W. W. Myers

VIII

Having dealt thus far with voice building and interpretation, we shall now change the subject to that of action. Teachers of speech differ considerably upon this subject. Some seem to think that gesture tends to make the body stiff and mechanical, and, therefore, they do not teach it to their students. Some still cling to the old school where every movement of the hand has a definite meaning. It is the writer's opinion that neither of these is correct.

When we consider the first type of teachers, we are brought face to face with the fact that action is one of the important methods of communication. How much do you gesture in animated conversation? If you will note how people act when conversing with one another, you will see how much the body responds to and emphasizes the thought. Note all the various movements of the head and hands. More can be learned by watching people in conversation than it is possible to write on many pages. If gesture is an important factor in public speaking? If it helps to emphasize and interpret thought in the one, why will it not do so in the other? The best type of public speaking is the conversational mode; the only essential difference between them is one of magnitude.

The method of the old school where every movement of the hand and head has a definite meaning seems so obviously wrong as to need no discussion here. All one has to do in order to be convinced of the fallacy of this method is to observe the gestures of conversation. While gestures do follow certain general laws, yet there are many different movements one might use in emphasizing an idea.

One of the first things to be considered with regard to action is a good standing position. A slouchy position, a purposeless position, a stiff position, or an awkward position will at once suggest themselves as bad. By contrast one will see that there are certain qualities that a good standing position should possess.

In the first place it should have stability. If the feet are placed close together there will not be much stability. They should be far enough apart to give one a sense of stability, and yet they should not be so far as to remind one of a derrick and attract attention. One foot should also be placed a little ahead of the other. In this position the speaker has both lateral and forward-and-back stability. The toes should be slightly turned out. No exact angle could be given as it may vary

considerably with different individuals. Let the mirror be used to check up on the standing position.

A good standing position should also have symmetry and balance. The speaker should stand straight, not lopsided. One shoulder should not sag while the other is high. Keep the shoulders even, and the head poised in an upright position. Here the mirror will come to the aid of the student, and he can be his own judge as to whether or not his body is well balanced.

A good standing position should also have directness. By this is meant the speaker should bend slightly toward the audience. This gives a sense of direct communication between the speaker and the audience. As the speaker gets more and more enthusiastic he is likely to bend more toward the audience. When addressing a part of the audience turn the body in that direction, and look them in the eye.

Lastly, a good standing position will have ease and poise. This will perhaps be somewhat difficult for the beginner, but by constant practice it may be attained. Too much emphasis cannot be laid on the use of the mirror for testing one's bodily actions. Here as elsewhere it will be a great asset in helping the student to attain ease and poise.

The next thing to be considered with regard to action is facial expression. The two requisites here are friendliness and expressiveness. People always like friendliness, and it can be made a great asset to the public speaker. A pleasant smile will do more than a cold look. Of course we are not advocating an artificial smile; one must be genuine.

The face must also be expressive of the speaker's feeling for the thing he is saying. If you will watch the facial expression of people in animated conversation, you will get a clearer idea how the face expresses the inward emotions of the speaker. The eyes kindle and sparkle. The whole face lights up with feeling. People like faces that are responsive. Do not try to put on facial expression, but let it be genuine. Nothing is more disgusting to an audience than artificiality and affectation.

The third thing to consider with regard to action is movement. Do not stand in one place too long. Move about on the platform. Do not move about so much as to attract the attention of the audience. The writer once saw a preacher pace back and forth on the platform like a lion in a cage. Of course he might say he was enthused over his message, but he must remember, that, while his actions are still vivid, not a word of his message can be recalled. Any action which calls attention to itself is far from being good action. That art is best which conceals itself, conceals its method.

The last thing to consider with regard to action is gesture. Gestures are of two kinds, head gestures and hand gestures. In conversation people use head gestures a great deal. Especially is this true if the conversation becomes animated.

The head nods and shakes and makes various movements to emphasize the thought. Beginners in public speaking often hold their head as if it were in a vise. If one will get free from this unnatural rigidity by getting interested in the thought and by cultivating a desire to be understood, he will likely get along fairly well with head gestures.

Beginners usually find their greatest difficulty with their hands. What shall they do with them? If they let them hang by the side they get heavy as lead. If they attempt to use them in gesture the movement is awkward and clumsy. The best advice the writer can give is, let the hands take care of themselves as they do in conversation. A little study here will reveal three general types, index, open hand, and fist. In trying to explain something the index finger is often used. In trying to get people to believe or to do something the open hand gesture is often used. In trying to drive home an argument with very strong conviction the fist gesture is used. All of these movements are a very natural and spontaneous expression in conversation. They are a universal language.

In public speaking these natural expressions of conversation are just as expressive. Why should they be neglected? Of course there is some difference in the gestures that should be used on the platform and those used in conversation. This difference however is mainly one of magnitude and dignity. "Just as we use more dignified and better language on the platform, just as we wear better and more formal clothes, just so we try to use better gestures than in common speech."

Never watch the gesture you are making before an audience. To do so is to call attention to it. If you are striking at a baseball you do not look at the bat, but you must keep your eye upon the ball. If you want to shoot a squirrel, you must keep your eye upon the squirrel. Just so in making gestures; keep your eye upon the audience.

Having laid down these principles of gesture, the next step is the question of attaining them. Here as stated before emphasis is placed upon the use of the mirror. Be the judge of your own gestures. The following exercises are given for those who desire to increase their efficiency in this form of expression. The exercises are very simple, but they are effective in getting results.

I

Stand before a mirror and make the three kinds of gestures that have been discussed in this article. Count 1, 2, 3, 4; 1, 2, 3, 4,; as in music with an interval of about one and one-half seconds between each count. As" each number is spoken execute a gesture. Vary the gestures among index, open hand, and fist.

II

After having practiced for a few days on exercise one, begin to use these gestures in simple sentences. The following are suggestive. Let the gesture be executed on the words which are in caps.

1. YOU are to blame.
2. The solution is This.
3. ISN'T it true.
4. I APPEAL to your intelligence.
5. It IS true.
6. I DEFY him.

The first and second are index gestures; the third and fourth, open hand; and the fifth and sixth, fist.

III

After a few more days, practice using these gestures in short speeches. Do not be too much concerned with the speech, as your primary object in this case is the making of gestures. Remember that you can learn but one thing at a time.

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10 -- THE BOOK OF HEBREWS -- By W. W. Clay

The Key To The Book

The divine inspiration of the Bible is nowhere more apparent than in the interrelation of its several books. How incomplete the Bible would be without having as its beginning the book of Genesis with its backward look into the ageless past and its revelation of that which science can never discover, the very beginning of things. How unfinished it would be not to have as its final word the book of Revelation, God's telescope through which we may look into the ages to come and see at close range the things which shall be hereafter, a fitting climax and ending for a God-breathed, divinely inerrant Book. What an inestimable loss it would be not to have the book of Acts with its clear-cut delineation of the pentecostal church in the fulness and purity of the baptism of the Holy Ghost. There is no book of the Bible that is superfluous, or that does not bear a definite relation to the rest, or that does not carry its special peculiar message not only for the time and place for which it was first indited, but for all succeeding generations.

There is no book of which this is more true than of the book of Hebrews. How rich it is in divine utterance. What a wealth of spiritual treasure it has yielded to those that have explored its depths. How many sparkling gems of holy truth are scattered through its pages. How sublime are the words that tell of the exalted deity of the Son of God. What a wonderful message on faith that has been a blessing and inspiration to the saints of every age and generation is found in the eleventh chapter. What illuminating statements about every phase of Christian life and doctrine are found everywhere in the book.

Yet to many readers the book lacks interest because it seems difficult to understand. Its plan is not readily apparent, and the purpose for which it was originally written seems obscure. Few, if any, are the connecting links of biography or history or concrete relationship between the writer and those to whom it was addressed. It refers very little to concrete acts of wrong-doing, but deals largely with abstract truth, with the spiritual rather than the personal phases of salvation. So the mind feels instinctively for a unity of plan and purpose as indispensable to a proper comprehension of the book, and because this is not readily apparent, fails to appreciate fully its wonderful message.

Nor is it alone by the ordinary reader that the book has been pronounced difficult. The analyses of this book made by great Bible students differ more widely than those of any other part of the Bible with the possible exception of the book of Revelation. Some analyze it by the use of the word "Better." Some take it to be a systematic comparison between the Aaronic priesthood to which the Jews were clinging at the time the book was written, and Christ's priesthood. Yet very few even profess to find any unity of plan and purpose in it. The analysis of Dr. C. I. Scofield in his edition of the Bible is a fair sample. He divides it as follows:

I. The great salvation. Chapters 1 and 2, except the first four verses of chapter 2, which are regarded as parenthetical.

II. The rest of God. Chapters 3 and 4. The whole of this division is regarded as parenthetical.

III. Our great High Priest. Chapters 5, 6, 7 and the first six verses of chapter 8. Of this, from chapter 5:11 to 6:12 are called parenthetical.

IV. The new covenant better than the old. Chapter 8:6 to close of chapter 10 -- last fourteen verses parenthetical.

V. The superiority of the faith way. Chapter 2. VI. The worship and walk of the believer-priest. Chapters 12 and 13, with the last eight verses rightfully regarded as a conclusion.

Notice how these themes fail to connect up into any semblance of unity, while exactly one-fourth of the book is called parenthetical, a digression of the writer to side issues.

Now some books of the Bible do thus digress, but they are letters written to churches and individuals and find their unity in the interests of the church or individual to whom they are addressed. Yet it is a remarkable thing that if this book is not a unified treatise having a distinctive purpose and developing its theme by constructive argument, that its individual paragraphs are the most logical of any book of the Bible, and so systematically arranged as to make them sermons in embryo. The preacher who delights in textual sermons will find the book of Hebrews a mine of sermon outlines.

It will help us to a better understanding of the book if we determine the class of Bible books to which it belongs. Surely it is not history or biography or poetry or prophecy. It is usually classed as an epistle, yet the ordinary distinguishing marks of an epistle are conspicuously absent; it is not addressed to anyone; it begins with no personal greeting, nor salutation to any church or individual. Nor can it be supposed that there was such a beginning that has since been lost: and had this happened the loss would be conspicuous, just as it would had the beginning of any of the other epistles been lost. The opening words of all other epistles are not only a salutation and address, but an introduction to what follows and intimately connected with it, and their loss would leave them markedly incomplete. But none of them has a more sublime and complete introduction than Hebrews -- not another word is needed to make its introduction a perfect door to the beautiful structure beyond it. Then again this book lacks those constantly recurring personal touches that characterize other epistles. There is no mention of the problems of any particular church. There is no mention of individuals either in censure or praise. The request for prayer for himself, the mention of Timothy's release and the announcement of his coming to visit the ones for whom the book was written are the only personal touches, but even these are at the very close after the sermon is over and the benediction ready to be pronounced.

Indeed the book closes just as if the writer might previously have written them a letter in which he had talked fully of all their personal matters. In support of this supposition, some have conjectured that this book was an enclosure sent with the epistle to the Galatians to that church. There is in favor of this view the fact that the epistle to the Galatians has at its beginning the formal salutation of an epistle, but lacks the usual greetings at the end. Furthermore the purpose that seems most prominent in Hebrews is one that might be applicable to such a church as the book of Galatians portrays. Yet it is hardly probable that such a wonderful piece of news as the release of Paul's young protegee, Timothy, who was beloved not only by Paul, but by the church to which the letter was sent (Hebrews 13:23) would be forgotten by Paul. Rather than in the main letter, if there was one, would it be probable that whether written to the Galatians or to some other church or individual, another letter had previously been written to them, and that in the brief time that had

elapsed since the sending of that letter, Timothy had been freed; and although he was not writing now an epistle he added to it this bit of news so important and joyful both to him and them.

Moreover there is in the book of Hebrews itself a sentence that lends strong probability to this view. In Hebrews 13:22 we read, "And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. This last expression, "a letter in few words," cannot refer to the book of Hebrews, for if we call it a letter, it is one of the longest in the Bible. Surely 'they refer to another, a true letter, written before this; and call attention to the fact that this present writing is not a letter, but "a word of exhortation." And this inspired characterization of the epistle gives us the clue to its real nature; it is not a discussion of personal matters, wordy exhortation, but a sermon, divinely inspired, a marvelous exposition of part of the Word of God; a sermon that more truly than any other part of the Bible deserves the name, with a text that is one of the outstanding texts of the Bible, and a homiletical treatment of this text that is unsurpassed in sermonic literature. There is an outstanding purpose, a theme that is kept prominent, a definite outline, a climactic progression of thought, and a frequent application ending with a mighty climax of appealing persuasion. Here then is a sermon that is a model in every way, so that it is not irreverent to say that to give us an inspired example of the way God would have His ministers preach may be one reason why He inspired its utterance and transcription.

Recognizing then that it is a sermon, let us reverently look into it to discover its text, its theme, and its purpose; and as we do so, the things that seem to be divergent and unrelated will gradually appear in their true light as component parts of one great whole.

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THE END