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THE PREACHER'S MAGAZINE
J. B. Chapman, Editor

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CONTENTS

- 01 -- I Glorify My Ministry -- J. B. Chapman
- 02 -- The Revival Of Preaching -- J. B. Chapman
- 03 -- Editorial Notes -- J. B. Chapman
- 04 -- The Sabbath In Scripture And History -- By Horace G. Cowan
- 05 -- Great Preachers I Have Known -- By A. M. Hills

- 06 -- Studies In The Sermon On The Mount -- By Olive M. Winchester
- 07 -- Hints To Fishermen -- By C. E. Cornell
- 08 -- Illustrative Material -- Compiled By J. Glenn Gould
- 09 -- Long Sermons -- By W. W. Clay
- 10 -- God's Unfilled Program

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01 -- I GLORIFY MY MINISTRY -- J. B. Chapman

The words of our caption come from the Revised Version of Romans 11:13, and constitute part of one of many passages in which Paul indicated his very great joy in the fact that he was not only a Christian but a preacher. We nearly all enjoy being "conservative," so it is fashionable to speak often of the sacrifices of the preacher's calling, and to dwell much upon the irksomeness of his duties, and to magnify the insufficiency of his stipend as compared with others. Perhaps all this serves a good purpose in tending to keep persons of unworthy motive out of the sacred calling. But there are compensations which outmatch the drawbacks in the preacher's work.

I speak to you who have known the joy of helping a soul to Christ, and who have seen a discouraged soul revive under the inspiration of your own words: how would you like to turn today to a calling in which your service for the souls of men would have to be indirect? How would you like to come again into the place where you would not be sure you were in the highest calling simply because there are other callings at least on a level with yours?

I seek thus to stir you up because your calling, more than any other in the world, demands that you appreciate it and that you not be ashamed of it and that you magnify it in the spirit of true and holy optimism. Your duties and privileges require you to lift and encourage others in their times of trial and test, and you will be sorry in such service unless you yourself can live in the spirit and temper of the "more than conqueror."

It is all well and good that the preacher should hold in the background of his thinking the "woe is me if I preach not the gospel," but it is disastrous for him to bring this to the front and make it "woe is me because I preach the gospel." In the way of full, glad obedience the preacher keeps ahead of the woe and does his work because he loves it. There may be a place for the whining, grumbling, dispirited preacher, but I do not know just where that place is. The places I know all want courageous, triumphant men who are glad for the chance to live and die as preachers.

Some have supposed that this glory in the preacher's calling is an emotion of early days only, and that by and by the preacher will become humdrum; and sad to say this is very often the case. But there are multitudes of men who make their

glorying intellectual and spiritual as well as emotional and even when the disillusionments of the first years pass they still count themselves honored and happy to be in the business of leading men directly to Christ for salvation and comfort. And many an old preacher has looked back from his dying couch and rejoiced that he "fought a good fight" and remained in the harness as a minister as long as he was able to do so. Like S. A. Keene, who surveyed his incessant labors which were believed to have brought him to an untimely death, and said, "I have now no regrets, bless the Lamb that was slain. If I could I would do it all over again."

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02 -- THE REVIVAL OF PREACHING -- J. B. Chapman

We have mentioned in these pages once before that there are indications of a revival of preaching. For a number of years there has been a decided trend toward "management" as the work of the preacher. Men were sought who could head an organization and raise the finances and keep the "institution" going. But under such conditions preachers had little time to prepare to preach and the people lost much of their inclination to hear preaching -- naturally this would be the case. Under these conditions, times were evil for producing strong preachers, theological schools practically dropped homiletics out of their courses and effective preaching became exceedingly scarce.

But the little cloud indicating a change which we thought we saw some time ago is increasing in size until we now have no doubt that a better day for preaching is at hand. This is going to make it difficult for men who have not been trained to preach to hold their places; for when the churches begin to want preachers, they are going to insist on having them. Men in all movements who have slighted sermon making and careful preparation will do well to mend their ways. Men who have worked and planned until they are on the verge of nervous prostration and who on that account are shallow, powerless preachers will do well to give themselves to the Word of God and prayer. It is going to take better preaching during the next ten years than has been demanded during the past ten and the period is going to develop some outstanding men.

Then there are young men who are just entering the ministry or who will enter it within the next few years. These will do well to fear that the little smattering of "religious education" which has become the synonym of preparation for the ministry is not sufficient. Men who preach must have content for their sermons, and this requires theology, philosophy, history and ability to expound the Bible. Men who preach must be able to organize their discourses and this makes it essential to master homiletical construction. Men who preach effectively must master the art of delivery -- the day of pure diction and correct expression is coming back. Men who preach effectively must be earnest men of prayer and devotion; for there is a peculiar unction which distinguishes preaching from every other form of public

discourse which comes only to those who pray much, feel deeply and wait patiently.

Of late there has been a shallow modesty which has made it popular for preachers to deny any intention of preaching "great sermons," and the worst of it is this has affected their efforts until in the majority of cases the modesty is well founded and the denial is sustained. The fact is that every preacher should preach the best sermon he possibly can and do it every time he preaches. He should preach on great themes, he should use the great texts, he should make the fullest preparation possible, and put his whole soul and strength into the delivery of what God has given him to say.

A young man had been but a few months in his new pastorate. I met him one day and remarked, "The brethren tell me you are doing well. They say you are showing splendid judgment in the conduct of the work and that you are preaching effectively." His answer came quickly and with unmistakable sincerity, "Well, if you have opportunity to speak to them, tell them I am doing the very best I can." To me this was the highest recommendation. There was no intimation that he could do better if he tried -- no appearance of holding himself in reserve. He succeeded and he deserved to succeed.

Let all our young men and also those of us who are not so young set in now to help bring on the day of better preaching and at the same time let us prepare ourselves to serve acceptably in this day of better preaching which is dawning.

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03 -- EDITORIAL NOTES -- J. B. Chapman

A pastor in Canada writes, "I like the new style of The Preacher's Magazine without the cover. It makes it more convenient for binding at the end of the year. I have every copy of the Magazine from the first until now."

Many preachers fail in the financing of their churches because they constantly "feel sorry" for their people and console them in their poverty. But the truth is that it is not kind to assume this paternal attitude -- it is not fair to the people. Rather the preacher should continually show how one may turn his money and goods into a more enduring substance by giving to the work of the Lord. And why should a preacher seek to protect his people against the Lord anyway? Has not the preacher given most by giving his life? Then why not encourage others to give all they will? This is not "begging for money," but it is teaching Christian duty and privilege.

Are you keeping up with your reading? Are you always engaged with a good book so that at spare moments your mind turns readily to it? I know you must make definite preparations for next Sunday's sermons, but you should also at all times be

preparing for the sermon you will preach next month and next year. I am not sure but that general preparation is more important in the long run than specific preparation. Of course both are indispensable, but unless there is general as well as specific preparation you will be no better preacher a year from now or ten years from now than you are now, for you will be forced to use up all your resources as you go along.

Don't be discouraged if a book does not especially appeal to you. Some of the best things are hidden away amidst many unfruitful pages and they are rarer and fresher on this account. Some good things are too well known to be of great advantage to the preacher, so the book that has not had a popular appeal may have special value to you. And that building up of a store in the heart and mind is worth more than the obtainment of certain quotable material which is valuable only while you can recall the exact words.

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

XIV. Lord's Day, Sabbath And Sunday In The Early Christian Centuries

The Christian centuries are those which have elapsed from the birth of Christ, or from A. D. 1. The Lord's Day is the weekly recurrence of the day of the resurrection of Christ, the first day of the week. It is the earliest designation in general use among the Christians of their day of assembly and worship; it was known by this name in A. D. 96 (Rev. 1:10), its observance by the followers of Christ since the beginning of the Church having won for it this distinctive title. "The Lord's Day is a name essentially Christian. It comes from the New Testament. It is very seldom used by any who are not believers on the Lord Jesus Christ. Even believers do not use it constantly or very frequently. Yet it is well known both to literature and to common speech. The speaker or writer is understood as intending to imply some relation between this day and the claim of Christians for the supremacy of their Lord." Eight Studies of the Lords' Day.

After the death of St. John, the last of the apostles, and the close of the New Testament canon, the evidences for the observance of the Lord's Day are found in the writings of the fathers, the acts of councils, and the historical remains of the Roman empire. In the last named records one of the earliest references to the observance of a special day of worship by the Christians is found. Pliny the Younger, who was governor of Bithynia, in Asia Minor, early in the first century, wrote to the emperor Trajan, of Rome, A. D. 107, concerning the Christians, many of whom had been accused and brought before him for trial because of their religion. Pliny said in his letter to the emperor, "They affirmed the whole of their guilt, or their error, was, that they met on a certain stated day before it was light, and addressed themselves in a form of prayer to Christ, as to some god, binding themselves by a solemn oath, not for the purposes of any wicked design, but never

to commit any fraud, theft or adultery; never to falsify their word, nor deny a trust When they should be called upon to deliver it up; after which it was their custom to separate and then reassemble, to eat in common a harmless meal." -- Literature of the Sabbath Question, by Robert Cox.

This letter of Pliny is notable for two reasons, first, the reference to the "stated day" on which the Christians were accustomed to meet for worship; and second, the high ethical standard of the followers of Christ of that age; holiness of heart and righteousness of life were evidently highly esteemed by the Christians of Pliny's jurisdiction, which is not to be considered a marvel in view of the recent preaching of the gospel of Christ among them by the apostles and their immediate successors, and the circulation among them of Paul's epistles and other scriptural books.

There has been much discussion of the meaning of the term, "stated day," in this letter. It is generally held by Christians that the Lord's Day, the first day of the week, is meant. Following are some opinions: "That this was Sunday is evident: (1) They came together to worship Christ. (2) They assembled to eat a meal together, the Lord's Supper. The 'stated day' for this was Sunday. 'Upon the first day of the week when the disciples came together to break bread' (Acts 20:7). This is exactly parallel to Pliny's statement." -- The Lord's Day From Neither Catholic Nor Pagan, by D. M. Canright. "These Gentile Christians of Bithynia evidently had but one 'stated day' of public worship in each week. If that day had been the Jewish Sabbath it would have been so named, says Professor Scott, for Pliny, like Horace, knew it well, and would not have called it a status dies. The meeting 'before it was light' was surely in imitation of the early visit to the tomb. The Jewish Sabbath service began in the evening." -- The Sabbath For Man, by Wilbur F. Crafts.

"Thus Pliny, the heathen governor, in his well-known letter to Trajan, reported that the Christians confessed to meeting on a stated day to praise Christ However it may have varied in other respects, the Lord's Day has, therefore, come down through the Christian ages unchanged in this one feature of the general assembly for the worship of the Lord Jesus Christ." -- (Eight Studies of the Lord's Day.) The following does not dispute the meetings of the Christians of Pliny's day "before light," but suggests a reason for it: "No hint is found on the subject in the earliest fathers; and though (which I am inclined to do) we allow that the Sacramentum (oath) of Pliny, which was taken at the Christian assemblies, ante lucem, was the Holy Eucharist, this point has to be explained. Was the early meeting, or early Communion, a matter of religion at all? Was it not rather a matter of necessity? May not the same necessity which obliged Christians to choose as places of celebration the most secluded spots, and sometimes even cemeteries, have obliged them to choose a time also when persecution should be asleep?" -- Sunday: Its Origin, History and Present Obligation, by James Augustus Hessey. "Pliny's stated day, hymns to Christ, sacramentum, and a meal together, are so similar to Luke's 'first day of the week, when the disciples came together to break bread,' and 'Paul preached to them' (Acts 20:7), that the two days will be regarded

by nearly all as identical, especially in connection with other testimony now to be given. The Christians had no other such day besides the first." -- Sabbath and Sunday, by William DeLoss Love.

Some writers have opposed the application of Pliny's stated day to Sunday, or the Lord's Day, as follows: "The claim which is made concerning this extract is that the certain 'stated day' was Sunday. But when it is remembered that the Bithynia churches were probably organized by Peter at a time when the observance of the Sabbath was a common practice of the apostles, it is practically certain that the 'stated day' was the seventh day." A Critical History of the Sabbath and the Sunday in the Christian Church, by A. H. Lewis. "Because the first day is not mentioned by Pliny, he 'furnishes no support for Sunday observance.' " -- History of the Sabbath, by J. N. Andrews, quoted by William DeLoss Love. The first of the above named writers, Dr. A. H. Lewis, was a Seventh Day Baptist, and the second, Rev. J. N. Andrews, a Seventh-Day Adventist. Appeal for the support of their views is made to Bohmer and Gesner, two German scholars, who seek to prove that Pliny's "stated day" was the Jewish Sabbath, which is sufficiently answered above by Canright, Crafts, Hessey and Love. In this connection, Dr. A. H. Lewis' practical certainty that Pliny's stated day was the seventh day, or Jewish Sabbath, is reduced to an uncertainty of large proportions. He asks us to "remember" what is not even a matter of record, "that the Bithynian churches were probably organized by Peter at a time when the observance of the Sabbath was a common practice of the apostles" (italics ours). There is no historical evidence that Peter was ever in Bithynia, other than that his first epistle is addressed to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1 Peter 1:1). Dr. Lewis' probability is founded on that statement alone. If Peter founded the churches in Bithynia, why not also in the other provinces named in the same verse? But we know that Paul preached and founded churches in Asia and Galatia. Likewise, "when the observance of the Sabbath was a common practice of the apostles," cannot be proved either by Scripture or history. As Jewish disciples they kept the Sabbath with their Master, but after the resurrection and Pentecost there is no record of any of the apostles of Christ, Paul alone excepted, having anything to do with the Sabbath, and he went into the synagogue on the Sabbath, in the various places where he labored, to preach the gospel to the Jews, not to worship with them as a Jew. It is a matter of history that Jewish Christians observed both the Sabbath and the Lord's Day during the early years of the Church, but that this was of apostolic example and sanction may not be proved by either biblical or church history. And when the Gentiles became predominant in the Church, through the expansion thereof in the Roman empire and beyond, the observance of the Sabbath by Christians ceased, and the Lord's Day became the universal day of Christian assembly and worship. That this was established on the basis of the resurrection of the Lord from the dead on that day, is the testimony of the fathers from about the beginning of the second century.

The earliest of the fathers to be quoted is Barnabas, evidently not the companion of the apostle Paul of that name in his earliest missionary journeys, but

a later writer and the author of the Epistle of Barnabas, "a venerable document of Christian antiquity" (Cox), which "was in existence in the early part of the second century" (Hessey), about A. D. 120, and "was highly prized in the earliest churches, read in some of them as part of Scripture, and is found in the oldest manuscript of the Scriptures, namely the Sinaitic" (Canright). Of the Sabbath and the Lord's Day this epistle says, "Incense is a vain abomination unto me, and your new moons and Sabbaths I cannot endure. He has, therefore, abolished these things. Wherefore, also, we keep the eighth day with joyfulness; the day, also, on which Jesus again rose from the dead." Rev. J. N. Andrews, the Seventh-Day Adventist historian, commenting on the Epistle of Barnabas, admits that it "asserts the abolition of the Sabbath of the Lord" (the Jewish Sabbath), and that Sunday was observed by the Church in the beginning of the second century. -- Canright.

The Teaching of the Apostles is a book that was discovered at Constantinople, in 1884, by the Greek Bishop Bryennios, and whose origin and contents have been carefully and thoroughly studied by the best Greek scholars in Europe and America, and all agree that it was written "not later than forty years after the death of the last of the apostles, and during the lifetime of many who had heard John's teaching. Chapter 14 is (in part) as follows: 'But every Lord's Day do ye gather yourselves together and break bread, and give thanksgiving, after having confessed your transgressions, that your sacrifice may be pure.'" -- The Sabbath for Man, by Wilbur F. Crafts.

About A. D. 140, Justin Martyr presented his Apology for the Christians to the emperor Antoninus Pius, in which he says, "On the day which is called Sunday, there is an assembly in one place of all who dwell either in towns or in the country; and the memoirs of the apostles or the writings of the prophets are read, as long as the time permits. Then, when the reader hath ceased, the president delivers a discourse, in which he reminds and exhorts them to the imitation of all these good things. We then all stand up together, and put forth prayers. Then, as we have already said, when we cease from prayer, bread is brought, and wine, and water; and the president in like manner offers up prayers and praises with his utmost power; and the people express their assent by saying, Amen. The consecrated elements are then distributed and received by everyone; and a portion is sent by the deacons to those who are absent We all of us assemble together on Sunday, because it is the first day in which God changed the darkness and matter, and made the world. On the same day also Jesus Christ our Savior rose from the dead. For He was crucified the day before that of Saturn; and on the day after that of Saturn, which is the day of the Sun, HE appeared to HIS apostles and disciples and taught them what we now submit to your consideration." -- Literature of the Sabbath Question, by Robert Cox.

Dionysius, Bishop of Corinth, about A. D. 170, wrote a letter to Soter, Bishop of Rome, in which he says, "We passed this holy Lord's Day, in which we read your letter, from the constant reading of which we shall be able to draw admonition." And Robert Cox, in his Literature of the Sabbath Question, says, "The expression,

'the Lord's holy day' is met with (for the first time out of Scripture) in" this letter. "From these circumstances it has been inferred, that the title now universally given by Christians to the first day of the week, was, by the year 170, in use both at Corinth and Rome, and in all likelihood had come to be thus applied habitually throughout Christendom."

Tertullian, A. D. 200, was one of the most notable of the early Christian fathers, and a native of Carthage, in North Africa. "He was highly educated, bred to the law, and very talented. Brought up a pagan, he was converted to Christ and vehemently opposed paganism ever after. .Radically severe in his principles, opposed to all conformity to the world, the laxity of the Roman church drove him to withdraw from it, which he ever after hotly opposed. So he was not a Romanist, nor did Rome have a particle of influence over him only to drive him the other way. He was strictly orthodox in faith and a lover of the Scriptures. Hence if it were true that Sunday keeping, as a heathen institution, was being introduced into the Church by Rome, Tertullian is just the man who would have opposed and fearlessly condemned it.

He joined the Puritanic sect of the Montanists. They were orthodox in doctrine, but stern in spirit and discipline' . . . Tertullian says, 'We solemnize the day after Saturday in contradistinction to those who call this day their Sabbath, and devote it to ease and eating, deviating from the old Jewish custom, which they are now very ignorant of. . . . We, however (just as we have received), only on the day of the Lord's resurrection ought to guard not only against kneeling, but every posture and office of solicitude; deferring even our business, lest we give place to the devil." -- The Lord's Day from Neither Catholic Nor Pagan, by D. M. Canright. The Lord's Day, or Sunday, was thus observed as the day of meeting and worship by the Christians of North Africa and other parts of the East, at the beginning of the third century.

One of the ablest and most learned of the early Church fathers was Origen, of Alexandria, Egypt, A. D. 225. "This writer speaks very strongly of the duty of honoring the Lord's Day, which he says had its superiority to the Sabbath indicated by manna having been given on it to the Israelites, while it was withheld on the Sabbath. It is one of the marks of "the perfect Christian to keep the Lord's Day.' As for the Sabbath, it has passed away, as a matter of obligation (as everything else purely Jewish has passed away), though its exemplary and typical lessons are evident still." -- Sunday: Its Origin, History, and Present Obligation, by James Augustus Hesse.

The Apostolical Constitutions, like The Teaching of the Apostles, were not the work of the apostles, but were written by men who were conversant with their teaching. This book was in existence about A. D. 250. One of its sections reads, "And on the day of our Lord's resurrection, which is the Lord's Day, meet more diligently, sending praise to God that made the universe by Jesus and sent Him to us."

The usual practice of Seventh-Dayists is to call those books and authors which teach the early observance of Sunday by the Christians, forgeries; nothing is admitted as genuine which gives countenance to the claim of Sunday keepers to the apostolic and patristic observance of the Lord's Day. But the genuineness and authenticity of the books quoted above are abundantly sustained by evidences which have borne the keenest scrutiny by the ablest scholars of the ages since they were written. The authors and works named are vouched for by undisputed scholarship. And time and space would fail me to speak of Clement of Alexandria, Cyprian, Eusebius, Athanasius, Augustine and others, men of high position, learning and influence in the early Church, and who, being dead, yet speak in the creeds and doctrinal formulas of present day Christianity, and whose testimony is invariably given in behalf of the Lord's Day, or Sunday, as the day observed by the Christians of their age for assembly and worship.

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

13. Rev. Newell Dwight Hillis

The Biography and every volume of the sermons of this noble preacher were out of the city library. That is a good sign. He is still in demand, still studied, and still honored and loved. The reason is plain to everyone who gets a taste of his eloquence. They all want more.

From the cyclopaedias I was able to glean these bare facts: He was born in Magnolia, Iowa, in 1858. He graduated at Lake Forest University in 1884, and from McCormick Theological Seminary in Chicago in 1887. The same year he was ordained to the Presbyterian ministry. He was at Peoria and Evanston, Illinois, until 1895. He was pastor of Central Independent Church, Chicago, from 1895 to 1899. He was then called to be pastor of Plymouth Congregational church, Brooklyn, New York, where he preached for a quarter of a century in that pulpit made forever famous by the long ministry of the immortal Henry Ward Beecher. Dr. Lyman Abbott succeeded him and then came Dr. Newell Dwight Hillis to be pastor and pastor emeritus till his death February 25, 1929 in his seventy-first year.

These data are so disappointingly meager! One longs to know the parental springs from which flowed such a mighty river of moral and spiritual influence!

Great men are born of great mothers. One is curious to learn the family ancestry of that wonderful Hannah that asked this mighty Samuel of God, and brooded over his infant spirit, and put the stamp of God upon him before he was born. One would like to know of her who taught him to pray, and filled his young mind with reverence for his heavenly Father and introduced him to Jesus, and inspired him to love and trust and adore. Ah, the great mothers, the Monicas and

Susannah Wesleys and Catherine Booths have more to do with the making of the great preachers and spiritual leaders than they can ever know.

Then we should be glad to know the qualifications and characteristics, intellectual and physical, of the father of so potential and aggressive a son, so robust and virile as to endure the strain of such mighty public service for nearly two score years. Might comes from somewhere and ancestry tells.

Moreover, some of us are a little curious to know what is back of the fact that this giant who was trained in a Presbyterian school and Calvinistic theology just as his great predecessor Beecher was, should grow and mature and graduate into Congregational polity and Arminian theology just as the illustrious Henry Ward Beecher did. Such striking facts do not just happen, without a cause. Men of giant mold and potentiality are not accidents. There must be some adequate cause to produce such stupendous effects. Biographies usually disclose such vital secrets in the making of great men. But unfortunately for my readers the biography I wanted was out of the library. We are left to conjecture what we authoritatively wished to know.

I am certain that my personal estimate of this man's greatness is correct. It comforts an author to know that other thinkers agree with him. It gives him confidence in his own judgment. Here is one ground of my confidence. A few years ago the editor of a religious undenominational paper sent to 90,000 Protestant preachers of America a request to vote for the preacher that seemed to him to most vitally interpret the mind of Christ in his preaching. Twenty-one thousand and forty-three responded: 1,146 preachers were voted for and the names of the twenty-five preachers receiving the highest number of votes were published. Six were Congregationalists. Six were Methodists, five were Presbyterians, four were Baptists. The name of Newell Dwight Hillis was near the top of the list!

This busy man, with one of the greatest and most exacting congregations in the world to minister to, was in ceaseless demand to address great assemblies on all manner of occasions from ocean to ocean and from the lakes to the gulf. He had something to say that people wanted to hear, and he addressed them in such gripping, sinewy English that their attention was arrested, their minds were instructed and their consciences aroused to a sense of duty in view of the truth revealed. What an ambassador for Christ such a man becomes! What a moral power in a vast Protestant republic of a hundred and twenty millions of people!

Such a man feels a divine urge in him to write. The multitudes cannot all journey to New York City to hear him preach. He has a God-given message which the world is pleading for, and so he writes; and the printing press multiplies him a thousandfold. Here is a list of some of his books published in 1911, by Fleming H. Revell Company: "The Contagion of Character," "The Fortune of the Republic," "Great Books as Life Teachers," "The Investment of Influence," "A Man's Value to Society," "Faith and Character," "Foretokens of Immortality," "David the Poet and

King," "How the Inner Light Failed," "Right Living As a Fine Art," "The Master of the Science of Right Living," "Across the Continent of the Years." He has published other books since. They have had a circulation of a million copies!

As Henry Ward Beecher rose to the summit of usefulness and renown during our Civil War, defending the cause of union and liberty, both in this country and in England; so, with kindred spirit and genius, did Newell Dwight Hillis support our nation and our allies in the great World War. His burning arraignment of the wickedness of the kaiser and his war-mad military leaders, plunging the nations into that war, and his awful denunciations of the moral atrocities of the German armies will live while the world stands.

Men of genius seem to be peculiarly fitted for their day. Their birth is timed by an all-wise Providence. They appear on the stage of action just when they are the most needed and can be at their best for humanity and God. Think of Washington or Grant or Lincoln born in some other age! As they sang in their teens, "One gave us independence on continent and sea; one saved the glorious Union; one set the people free." What could they have done two centuries before their time? So with Wesley, Finney, Booth, Beecher and Hillis. What if they had appeared in the fifteenth century? No wonder the keen minded Bushnell preached, "Every Man's Life a Plan of God!" Let us all thank God that we are living now in this greatest of all ages, and live so grandly and nobly that God shall not be disappointed in us, and Christ shall not be "ashamed to call us brethren."

The best I can now do is to give some specimens of this man's thought and eloquence. These gems are scattered in handfuls anywhere in his writings. Here is one for the young: "The soul is a palace where reason is a noble hall, memory is a spacious library, imagination is a picture gallery; while hope is an observatory where the watchers of the night are always looking toward the stars. Thought also is an artist and slowly the walls of 'The House of Dreams' are decorated. What is the youth dreaming about? What is this girl thinking in the hour of reverie? Young Cecil Rhodes is dreaming about South Africa, and a railroad from Egypt to the Cape of Good Hope. Young Edison is dreaming about the dark alleys of the tenement house regions, and an arc light that will make the city shine like day. Horace Mann is dreaming a dream of a schoolhouse in each rural neighborhood, where the boys and girls can assemble for several golden hours every day under the guidance of a wise teacher. Young Tennyson is dreaming his dreams of Arthur Hallam and what goes on after death, and what art or songs or forms of learning the noble youth is pursuing as he wanders through the Elysian fields. Slowly deeds and the will built the house of character; slowly also the imagination decorates the rooms.

"The artists who wrought the mosaic in the dome of St. Peter's had before their eyes the painting by Michael Angelo, which they set up and reproduced in brilliant bits of marble.

"Raphael also made a cartoon sketch, and charcoal outline, and afterward filled it in with brilliant colors. The first strokes are the important strokes in the picture, and first thoughts and early dreams are the ones that represents a double process -- the imagination giving the ideal and pattern, and the reason and will setting it up in deeds.

"Pope's verses tell the story. The youth at first beholds the enchantress with revulsion. Returning in thought a second time, he perceives evil as an angel of light. Later he pities the temptress; but pity is akin to love. At last the youth embraces that from which once he fled in terror. The one safe rule is, 'Flee with instant resolution from the very thought of evil.'

"Many a youth has familiarized himself with temptation and, dallying, has fallen. Every crime is rehearsed in advance on the stage of the imagination. The central figure in the awful drama enacts his deed in advance. Judas doubtless made plans just what he would do with his thirty pieces of silver. His dream lured him on. His thoughts dug a channel for his will. His imaginations were apples of Sodom, hanging before his eyes and alluring him forward. The forbidden fruit was picked in his dream, before his hand of flesh was stretched forth.

"The Roman poet was right -- our dreams stain our actions through and through. Life's rule, therefore, is, guard the early hours of the morning, and the wakeful hours of the night. The youth who thinks whatsoever is true, whatsoever is pure, whatsoever is lovely, whatsoever is of good report, is dipping his brush in colors of eternal beauty, whose brilliant hues will never fade.

"O all ye young hearts, beware of the very thought of evil! Keep your thoughts as sweet as new-blown roses. Let your soul be as white as clouds drifting across the sky. Guard against the very beginnings of evil. If the torch of light and beauty goes out when you stumble and fail, snatch up that torch and relight it at the altar of prayer.

"Draw back from the very thought of injuring womanhood, as you would draw back from hurling a weapon at an angel of God. Lead a sweet, wholesome, clean, manly life.

"When the great day of revelation comes, see to it that nothing of the fox or serpent, nothing of the worm or wolf has reported itself in your own hidden portrait that shall be unveiled. The youth who goes through life gathering evil like thick clay to himself, shall awake to shame and everlasting contempt and be cast out into the rubbish heap of Creation."

The Contagion Of Character

"It was a favorite saying of one of the brilliant orators of the last generation (Robert Ingersoll's blasphemy) that he could have built a better world than this one

by simply making good health catching rather than disease. With all the force of his unrivalled eloquence the orator indicted nature and God because the thistle spreads faster than roses, the plague outruns all the cures of doctors; while slavery, that landed at Jamestown the same year that liberty landed at Plymouth, so far outgrew freedom, that at length the demon threatened to choke to death the most beautiful spirit that ever blessed our earth. And yet, all the time that audience was vociferously cheering the orator's sentiment, they were surrounded by a thousand proofs that good health is catching rather than disease. While truth, liberty and love are a contagion that spread from soul to soul and city to city, and state to state. Ours is a world where disease, ugliness, and slavery must needs perish out of society, because they are not catching: while health, beauty and goodness spread like a beautiful civilization, being contagious for all the earth.

"If we go back three centuries we shall come to the city of London, to a palace named Whitehall and to a scholar John Milton who seeks an audience with Charles the First. Milton was a poet, listening to the sevenfold hallelujah chorus of almighty God. He was an author whose sentences were flights of golden arrows. He was a patriot Who thought it ignoble to enjoy his leisure for culture, in Italy, while his fellows were struggling against tyranny and seeking to right England's wrongs. Above all else Milton was a believer in the omnipotence of truth, holding that the last fact in the case will always prevail.

"Now Milton's errand at Whitehall palace was to leave With his majesty a pamphlet entitled, 'A Plea for the Liberty of the Printing Press.' The poet-patriot held that that commonwealth was most surely founded that was based upon the liberty of the citizens to discuss all matters, political, financial, social and religious.

"This doctrine, however, was revolutionary. Tyrants then, as now, believed that while liberty of thought was quite safe for a king, the liberty of speech was full of peril for serfs and the common people. Tradition says that an official from the palace warned Milton not to spread a doctrine so seditious and hurtful to the throne, and finally remarked to the poet that it was quite possible for the king to house him in the tower, or chop off his head. So Milton decided to pursue his reflections in solitude and went into hiding.

"But all great ideas of liberty are catching. "God has so built the world that intellectual freedom is more contagious than the thistle or the pestilence, because the universe is built for beauty and health, for happiness and morals.

"One day Milton's 'Plea for the Liberty of the Printing Press' fell into the hands of Sir Henry Vane and inflamed the imagination of the noble youth. He became an advocate and exponent of free speech, and freedom of the press, and sailed for Boston. Soon all the thirteen colonies were leavened with the idea of freedom. One day a French traveler visiting London found Milton's pamphlet and he carried it to Paris. Soon the great truth spread like a contagion over France, and peasants and serfs were talking 'Liberty, Equality and Fraternity,' and the whisper

deepened into a thunder. The multitudes shouted so loudly that tyrants began to tremble and thrones to totter all over Europe.

"It was useless for autocrats and tyrants to oppose John Milton's idea of 'Liberty.' Nothing can stay the progress of this divine truth. The principle is catching, and the contagion will yet touch all nations of men that dwell in the earth.

"So it is health and beauty that are contagious. Smallpox, diphtheria, the black death, and all the other filth diseases that once cursed Europe will soon die out. Soon with new discoveries our physicians will drive cancer and tuberculosis up into a corner and choke them to death. Beauty and health in our women, and strength and beauty in our men are forms of contagion that are more and more prevalent.

"All inventions and tools are contagious. Any device that lightens man's burden, that increases the stroke of his hand or lengthens the stride of his foot or multiplies his speech, is eagerly sought after. Let James Watt achieve an engine that will hoist coal out of the mines, and his place among benefactors is secure. Once George Stephenson has a locomotive that will run on a track, and that tool will journey into the uttermost regions that pilgrims, weary of walking, may ride and rest. The scholar who wants to see things spread on concentric circles must needs stand by Gutenberg with his movable type and see printed pages spread over the earth. Then he will know that God has built the world so that telephones, pianos, sewing machines, engines, looms, reapers, ships and automobiles, spread like a beneficent contagion.

"An American woman, a missionary's wife, found in South America that 'sport' called the seedless orange. Sending the grafts to California the orange spread over the world as luscious food for man's hunger. So goodness is contagious. Once Wilberforce in a speech in the English parliament, opposed slavery, in the sugar plantations Of the West Indies, and that night he went out from the house of commons an outcast in disgrace. But that Christlike protest against human oppression was caught up by others and carried to New England and New York, and over great Britain until the sin of slavery has been banished from the civilized world.

"The time was when there was one man of light and leading in the Dark Continent -- that missionary hero, David Livingstone. But Livingstone's spirit became contagious. His black servant Susa caught the spirit of Christian heroism. Then it spread to Stanley and Baker and others, until the whole Dark Continent is becoming aflame with light. Here also is Japan, with once only Commodore Perry, and a handful of teachers; and China, with once only Morrison; and Burma with once only Judson and a new ideals of religion; and India with once only William Carey and now millions of children and youth in the schools of that tropic land. For goodness, like a beautiful civilization, is a contagion that is sweeping over all the earth.

"Yet, notable as has been the atmosphere of power in which the sons of greatness have walked, there is nothing in history for majesty comparable to the invisible, indescribable effluence that exhaled from Christ, and was the secret of His personal influence. In what a blaze of light He lived! What sweet allurements had He for the common people! With what wonder of enthusiasm did the multitude crowd and press upon Him! The speech of this youth of three and thirty abounded with sayings that the ripest scholars of centuries have never been able to fathom. What an atmosphere of hope did He diffuse, when wrecked and ruined sinners felt their dead and dormant powers stirring and coming to life before His sacred look. The righteousness of others, though white, was often as cold as a snowflake. But His spotless heart was stained through and through with sympathy for human sin and suffering. If the centurion, the ruler and the priest approached Him with mingled awe and hesitancy, and the captain and soldiers that came to arrest Him quaked in His presence and fell to the ground before His piercing look, yet little children found in Him an instant and familiar friend, clambered upon His knee and were thrilled by his words of love. The prosperous and the unfortunate, men high and low, men bond and free, with all their hopes and dreams and prayers and penitence, pressed unto Christ, and poured their secret longings into His heart.

"Never was opposition so bitter nor hate so intense as was heaped upon Him. Piteous was the tragedy of His execution, but dying, His love overflowed upon His lips in the prayer, 'Father, forgive them; for they know not what they do.' That matchless love spread from Jesus to the twelve disciples, then to three thousand; then to seven thousand; at the end of the first century to a million, and so the contagion of Christ's character, His spirit of pity, good will and love spreads in ever widening circles of blessings. Today the very statesmen are working on no other problem than this, how to translate the Spirit and teachings of Christ into the laws of the republic's life. And when the contagion of His goodness has completed its blessed work, all codes will be just, all institutions ethical, all governments humane. The world will be struck through and through with the spirit and mind of Christ, and His righteousness shall cover the earth as the waters cover the sea."

Here are some of Hillis' thoughts on "Individual Excellence, the Secret of National Progress." "The genius of the republic is individual excellence. The aim of our institutions is self-sufficing manhood. Every youth is to bear his own burden, practice self-reliance, independence and courage. Every worker is to eat his own bread in the sweat of his own brow. Let the scholar distill his wise thoughts in the alembic of his own brain. Let the martyr fill the cup of sacrifice with the crimson of his own broken heart. There is no easy road to greatness. There is a royal road to character and self-sufficient manhood; make the most possible of yourself. Would you have a great nation? Let each individual make himself wise, strong and self-sufficient. Would you have a weak state? Let the people cling to the garments of their legislators as little children cling to the skirts of their mothers. Then for giants you will soon have feeblings. So the test of every institution is, Does it promote the

greatness of the individual? One who has carried his thought and life up to the likeness of Christ, and become one of the sons of God.

"What is the Church? A group of these great individuals, unique in their personal excellence. What is the secret of strength? Let every man bear his own burden, and by exercise gain strength to bear the burdens of others.

"Of course this insistence upon individual excellence rebukes the self-indulgent. Our soft and luxurious age wishes to escape personal responsibility. It traces all troubles back to institutions on the outside, instead of to individuals on the inside. Is the youth a truant hating his books? Blame the teacher and the school administration, blame everything and everybody but the youth himself. Is a man a drunkard, a tramp, a vagabond? Blame competition, corporations, anybody except the individual who loves idleness and hates work. Are there multitudes today in concert rooms, in dance halls, at their sports, instead of in the churches? Blame the Church -- some because the sermons are too long or too short, too deep or too shallow; blame anybody, anything except the individual who has no noble discontent for a higher life.

"Is one youth industrious, thrifty and economical, so that he begins to climb up the golden ladder of success, while another is fickle and changeable? Blame the wage system or the tariff, anything; only do not reform the individual! Meanwhile here is this Book that stands for individual excellence, saying, "To every man his work; every man shall give an account of himself; let every man bear his own burden."

"If we go back and seek out the beginning of this evangel of good will to man we come at last to a great Teacher upon His cross, with arms flung wide to lift the earth back to His Father's side. Religion itself, in its final universal adaptation, sets forth from a great Savior. And how shall we account for this universe, with its suns and stars, and procession of the seasons, save as we trace it back to the mind of the great God, from whose right hand of omnipotence suns and stars fly forth like sparks from a blacksmith's hammer.

"No other teacher puts such emphasis on the importance of the individual man as did Christ. Other moralists talked man down. Christ talked him up. Others have despised common men because of their external circumstances. Christ ignored external conditions. He stripped away the rags from the beggar and the purple from the prince and laid His hand on the soul of each and whispered, 'Made in the image of God!' it was impossible for Him to paint in colors too rich the destinies of one in God's image, who carried two eternities in his heart. Nor was any man so humble in his talent or obscure in his calling as to escape Christ's notice. 'To every man his work,' said Christ. Thus he who does the humblest thing well as for God, makes the task easy and the duty sublime.

"Now for some reason multitudes do not believe in this emphasis of the individual. It is the golden mean between two widely separated extremes. The philosophy of the selfish egoist is, 'Every fellow for himself, and the devil take the hindmost.' The philosophy of Socialism is, 'Society is everything, and the individual is nothing.' Egoism is the Dead Sea into which all streams run. Always getting and never giving it finally becomes a putrid pool. At the other extreme stands Socialism, making the individual a mere drop in a river, a leaf in the forest, a mere grain of sand lost on an infinite shore. Between these two evil, extremes, lies the golden mean of individual excellence which God is always trying to develop and call out. What a tribute to individualism is this, that God should endow a soul with full power to say, 'I think, I pray, I sing, I repent. I resolve to be noble and good.' There is but one great thing in our world -- man; and there is but one great thing in man -- his individual will.

"Now and then some man arises to say that labor creates all wealth; that all the property in American society was created by labor. Capital has wrested away labor's all. Strong men and corporations have despoiled labor of her own. In one of the new books on political economy one reads these words: 'Every dollar of the ten billions of the product of this country last year was created by labor and four dollars out of every five that labor created was stolen from it.'

"Now let us test the statement. Years ago the men in the gas plant of New York City from the coal extracted the vapor for light. The residuum was tar -- of no known value, and they carried it out to the Jersey City flats and threw it away as waste. One day a poor young man, looking eagerly for work and position, chanced to see the teamsters carting away this tar. He lingered for weeks about this black flood. At last he worked out a plan for using this waste tar in conjunction with pebbles for roofing. He also found there a large number of idle men who had no work and no wage whatever. They were impotent to find work for themselves. Organizing his idea, he led these men out to this waste material, transformed it into roofing, gave these laborers, who had nothing to do, work, out of this waste making a wage for them, while he himself made a fortune. Now, take away that man's intelligence. You have the tar on the Jersey flats. You also have the idle workmen with no wage whatever. Who created the industry? That thinking man! Who gave work to idleness? That inventor! Who gave them plenty instead of starvation? The employer! And what is his reward? This, that he is now told that his fortune represents theft; that his workmen created all his property as well as theirs; that he is a vampire, a parasite, who wrested his savings from the men who produced it. Is this fair? Is it honest? Is this the reward we give to our inventors and benefactors, whose organizing ability and saving represent the very life of this great nation? Say what you will, God raises up one great law giver or statesman in a century and lifts the others to his level the next century. He raises up a great inventor, a great merchant, a great railway builder, and these men are our benefactors. Take them away and we should be helpless for guidance and progress. It is cruelly unfair and unrighteous to pour upon them all manner of scorn.

"And yet, of late, the very skies have seemed to rain lies and slander upon some of the noblest merchants and inventors and manufacturers that this country has ever produced -- men who have furnished work to innumerable multitudes who otherwise would have been impotent for guidance. This is important to know in these days when communistic papers are stirring up class hatred and enmity, and planning strikes that might produce a panic, and close our factories, and turn our plenty into want, our abundance into a desert.

"There is in the long run no way to increase the wage fund save to increase our intelligence and character as men, and so increase the quantity and quality of our work. Misguided leaders and ignorant followers want 'equality.' But there are only two ways of securing equality. One is to run a mowing machine along and cut off the heads of the stronger, taller men and reduce them to the level of the lowest. Another way is to lift up the lowest to the level of the strongest, wisest and best man in the community. This is the divine way. The free school and the free press, the church and God level men up. They lift the lowest to the side of the best. Moreover this is the test of all theories of human advancement. Do they strengthen the individual? Do they tend to make each man truer, nobler, better, more useful and more Christlike? If they do not, whether communism, socialism or what-not, they are not of God. In his beautiful phrase the apostle John tells us that the purpose of God in history is to so exalt manhood that everyone shall be called, and really become a 'son of God, a king and a prince on the earth.'"

But I must close. What conclusion shall we come to about this princely orator, who could stand on four feet square of his platform, graceful as Apollo, and pour out a stream of golden thought in chaste speech and noble diction? Here are two volumes before me of his platform addresses and articles for the secular press. I have not noticed a line in them that would even suggest a smile. He was not on the secular platform addressing from two thousand to ten thousand people, just to act like a painted clown or play the buffoon! He was still on his Master's business, discussing great truths and vital themes that men needed to know.

What then must have been his solemnity and spiritual earnestness when he was in his pulpit holding up Christ as the only hope of sinners and beseeching men to be reconciled to God! Let all preachers learn the lesson and catch the ideal. The pulpit masters do not fill the noblest and high salaried pulpits in the world for a quarter of a century by preaching nonsense and infidel drivel. The pure gospel of salvation is the only power that can win and satisfy and permanently hold hungry hearts.

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

Current Religious Practices -- Almsgiving (Matt. 6:1-4)

In the foregoing chapter the discussion had centered about certain current teachings of the day that had found credence because they were upheld by the rabbis. Contrasting with these new principles had been set forth as fundamental in the kingdom. After these had been considered one by one, Jesus turned to certain religious practices.

At the time of Christ religious duties found their paramount expression in three main forms, almsgiving, prayer and fasting. As in the analysis of the religious teachings, Jesus directed His reconstruction of the ideas contained mainly against the dogma of the scribes and Pharisees, so in connection with the practices, He brings a searching criticism against the chief objective and method in which these practices were carried on by these religious leaders.

Opening the dialectic on the subject of the performance of religious duties, Jesus gives the general warning, "Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven." Here the thought content of the word, righteousness, would seem to be righteous acts, that is, religious practices, and accordingly this passage stands as introductory to all three considerations which follow. In this general statement there are two fundamental principles enunciated, namely, righteous acts are not to be done to be seen of men, and second, if so done, there is no reward from the Father above.

Passing from the introductory admonition, Jesus takes up the subject of giving alms. The duty of remembering the poor was clearly laid down in the early legislation and was ever considered binding. In the Mosaic injunction we read commands wherein exhortations were given that in harvest time the corners of the field were not to be reaped or the gleanings gathered. Moreover the vineyards also were not to be gleaned, and fallen fruit was not to be gathered. All these were to be left for the poor and the sojourner (Lev. 19:9-10). At the end of every seven years there was to be a release from debts to aid the poor. This also extended to the poor brother who perchance was so burdened with debt that he must needs sell himself into slavery. He also was to be liberated. Furthermore in order that there might not be any attempt to escape the obligation of releasing from debt by refusing to lend to a needy brother when the year of release was near at hand, the warning was given, "Beware that there be not a base thought in thy heart, saying, The seventh year of release is at hand and thine eye be evil against thy poor brother, and thou give him nought, and he cry unto Jehovah against thee, and it be sin unto thee" (Deut. 15:9). Moreover to prevent oppression in the form of land monopoly another provision was made. In the year of jubilee, that is every fiftieth year, each man should return unto his own possession. If circumstances had compelled him to sell his land in the interim the price to be stipulated was that which would value the land until the fiftieth year, then at that time it was to return to its original owner. With such provisions as these the poor were cared for in every respect among the Israelites.

Passing from the early legislation the same thought of the championship of the poor runs through the prophetic literature, where an outcry goes forth against oppression by the rich of their poorer brothers and appears in other literature. In Psalms, we read:

"Blessed is he that considereth the poor:
Jehovah will deliver him in the day of evil.
Jehovah will preserve him, and keep him alive,
And he shall be blessed upon the earth;
And deliver not thou him unto the will of his enemies.
Jehovah will support him upon the couch of languishing:
Thou makest all his bed in his sickness." -- (Psa. 41:1-3.)

Again in Proverbs comes the warning:

"Whoso stoppeth his ears at the cry of the poor,
He also shall cry, but shall not be heard" (Prov. 21:13).

Such was the Old Testament teaching regarding the poor. When we turn to the books which were written in between the Old and New Testaments, books which, while not inspired, have much of religious admonition in them and reflect the trend and development of thought of the day, we find a very definite set of theories gathering around the practice of almsgiving. One of these carries out an idea expressed in the forty-first Psalm which we just quoted, that alms will constitute a "divine protection from calamity." Then the thought herein contained is carried further and the giving of alms was regarded as a means of making an atonement for sin. Thus we read:

"Benevolence to a father shall not be blotted out,
And as a substitute for sins it shall be firmly planted.
In the day of affliction it shall be remembered 'to thy credit';
It shall obliterate thine inquiries as heat (disperseth) hoar-frost" (Sirach 3:14, 15).

"A flaming fire doth water quench,
So doth almsgiving atone for sin" (Sirach 3:30).

From such passages as these it would seem that the Catholic church has drawn some of its conclusions, the more so when we remember that these books are accepted as inspired by that church. The same thought is reiterated in Tobit 12:9:

"For alms doth deliver from death and shall purge away all sin.
Those that exercise alms and righteousness shall be filled with life."

Furthermore the abiding and enduring quality of such expressions of the religious life is brought out:

**"A branch sprung from violence hath no tender twig,
For an impious root is on the point of a crag:
Like reed-stalks on the bank of a torrent,
Which are consumed before any other plant.
But kindness shall never be moved.
And righteousness is established for aye"
(Sirach 40:15-17).**

Finally, along with other inducements held out as an incentive to give alms, was the fact that thereby would a religious reputation be gained. Turning again to the book of Sirach we read about the rich man who was found blameless, who had made riches redound to his glory, and in conclusion it is stated:

**"Therefore shall his good fortune be steadfast,
And the congregation shall declare his praise."**

Another translation is:

"His good shall be established and the congregation shall declare his alms."

In any case the thought intended by the first is expressed in the latter. Accordingly it would seem that the scribes and Pharisees of Christ's day with their love for the praise of men had caught this feature in connection with giving of alms and felt that it was predominant.

In dealing with the question Jesus as was ever His wont went straightway to the heart of the subject and gave the injunction, "When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward." The significance of the phrase, "sound the trumpet," has been variously interpreted. Some have thought that there was an actual sounding of the trumpet by the proud almsgiver in public places that the needy might draw near, but this thought is rejected by others. Again some have suggested that the reference is to the trumpet-like receptacles which were in the temple treasury, but in answer to this it has been stated that there was no evidence that these were found in the streets and in the synagogues. Consequently it would seem that the phrase is no more than a figure of speech which may be compared to one among us, for we often speak of doing anything "with a flourish of trumpets!" Thus the thought would be the doing of anything in such a way that everyone would be made aware of it.

In this passage in no way is there any thought of the inhibition of giving alms. This is a duty clearly enjoined by Jesus. At one time He said to His disciples, "Sell that which ye have, and give alms" (Luke 12:33), and He told the rich young ruler to go, sell all that he had and give to the poor. Moreover there is a promise which is relative: "Give and it shall be given unto you; good measure, pressed down, shaken

together, running over, shall they give into your bosom" (Luke 6:38). Finally we are commanded to make to ourselves friends of the mammon of unrighteousness. It was not the giving of alms that Jesus condemned but the method employed, and the objective sought. The givers were seeking primarily glory of men, not to help the needy. It would be a question whether there was any real concern in their hearts over the needy. This did not characterize them at other times. Their thought was centered on the religious reputation that would accrue to them.

Therefore to remove all ostentation in giving, Jesus continued with the command, "But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee." The expression, "let not thy left hand know what thy right hand doeth," would seem to have been a proverbial expression to indicate the thought of secrecy in connection with the performance of any act, that is, the act was to be done in as secret a manner as possible. From this injunction an inference has been drawn which is in most decided contrast with the custom of the Pharisees, namely, that there is to be no public giving at all. This would seem to be another extreme viewpoint. Wesley in commenting on this verse says, "When you are fully persuaded in your own mind, that by your not concealing the good which is done, either you will yourself be enabled, or others excited, to do more good, then you may not conceal it: then let your light appear and 'shine to all that are in the house! But, unless where the glory of God and the good of mankind oblige you to the contrary, act in as private and unobserved manner as the nature of the thing will admit."

In both instances, in the ostentatious giving and in the unobtrusive giving there is a reward. The proud, praise loving Pharisee has his reward. He sought to be seen of men. He gained what he sought. No further reward awaits him. The one who makes no display of his giving but does it simply to meet the needs which are presented, his reward comes from above. "The Father who seeth in secret shall recompense thee." What the nature of the recompense is, we are not told, but sufficient is it to know that the Father himself will recompense. If people fail to recompense or to recognize, our heavenly Father sees and knows, He will reward.

In considering homiletical possibilities in this passage, we might take verse one as a text and state as a theme, Religious observances are never to be accomplished with the thought of praise from men, and then also verses two and three, might constitute a text with the theme, How to give. Subdivisions under this could be, not with ostentation, nor for glory of men, but unobtrusively, with the thought upon the reward from the Father in heaven.

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

Effective Preaching

1. It should have definite aim -- shoot to kill, bring down the game.
2. It should be illuminating -- enlightening the mind.
3. It should be unctious -- penetrating the will.
4. It should be persuasive -- influencing the heart.
5. It should be fresh, juicy -- tickling the sensibilities.

* * *

The Meaning Of Life

Mr. James Reid, in his book "The Key to the Kingdom" has this illuminating thought on the "Meaning of Life":

"The fact is, that till we see God, there is no real and intelligible meaning to life. One thing is to be said about the theory of the love of God -- even if it be only a theory -- it is the only credible and intelligible explanation of the world. But it becomes convincing only when we really find that love working through everything. Life for many people is a thing which is good only in shreds and patches: and for many others a thing of sound and fury, signifying nothing. But when you see God in it, and find Him there, the world becomes the Father's house. It is heaven begun: we have entered, even here on earth, the spiritual country."

* * *

Regeneration More Essential Than Reconstruction

That distinguished Christian layman, Dr. John R. Mott, world traveler and world thinker, addressing a representative audience in Manila, P. I., January 21, gave his opinion on the needs of the modern world. He said in part:

"What the world needs today is not chiefly additional external arrangements such as the League of Nations, Family of Nations, World Court, arbitration treaties or peace congresses, or what is tantamount to these important means or agencies. Important as these institutions and means are, far more fundamental and necessary is it to get inside of men and change their outlook, their disposition, their motives, their ambitions, their spirit, for out of these are the issues of international life. In a word, the need is not so much reconstruction as a regeneration. The process of filling the world with good will is a superhuman work."

* * *

Pandora's Box

Dr. H. E. Luccock, contributing editor of The Christian Advocate, New York, has recently written this concerning the proverbial Pandora's Box:

"Throughout the centuries no occupation has had a greater fascination for men than that of trying to lift the lid of Pandora's box of the future and discover whatever evil or good is laid up for the days to come.

"Dr. E. Griffith Jones, the well-known English preacher, has recently been lecturing at Leeds University on the six great problems of the next few centuries. He says that these six problems must in some way or other find a settlement in the next few hundred years. There are six:

- 1. 'Moralizing' man's power over nature.**
- 2. The just distribution of wealth.**
- 3. International and racial relations.**
- 4. Birth control and problems of population.**
- 5. The conflicts of religion.**
- 6. The religion of the future.**

"When we think of the complexity of any one of these issues, we are tempted to do what Pandora tried to do -- shut the lid of the box again. But it will not shut!"

It is clearly evident that this distinguished preacher is not expecting the soon coming of our adorable Lord. As for the six intricate problems, they are now at our very doors; we do not have to wait several hundreds years to face their solution. We have this gigantic task on hand now.

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Sermons That Missed The Mark

Henry Ward Beecher once said, "The churches of this land are sprinkled all over with bald-headed old sinners whose hair has worn off by friction of countless sermons that have been aimed at them and have glanced off and hit the man in the pew behind."

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About Two Hundred Sermons

How many new sermons does the average Nazarene pastor produce in a year? Does he preach his old sermons over and over again in the new places that he may serve? Can he get through life quite comfortably with about 200 sermons? Quite a number, we suspect, are getting along with many less than 200. It is no wonder that such men never rise above Hard Scrabble circuit. For the sake of the preacher's own mind, he ought to make a new sermon at least once a week.

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Obscene Literature On The Increase

For a time last year there was quite an agitation against the salacious books and magazines that fill the news-stands of the country. But for some unknown reason it has about petered out. The news-stands now offer more obscene reading than ever. The Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal church claims to have samples of over thirty popular magazines with an aggregate circulation of nearly 50,000,000 copies which "are more than usually foul in dialogue and erotic in description." R. J. Bateman, pastor of the First Baptist church, Asheville, N. C., says that sixty indecent magazines are sold in his city. The sad feature is that one-third of these foul magazines are sold to high school boys and girls. Here is a menace to the youth of the land that is serious to contemplate. Every American preacher should enter a protest and go on a warfare to improve conditions. As a nation, we are fast drifting on the rocks.

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Cleanliness Is Next To Godliness

The familiar expression so often quoted, and supposed to be in the Bible, is not to be found there; neither is it the original saying of John Wesley, who many think is its author. The Pathfinder gives a bit of interesting information:

"The authorship of this quotation is not known. In one of his sermons, speaking of dress, John Wesley says, 'Slovenliness is no part of religion; neither this (referring to the Bible) nor any text of scripture, condemns neatness of apparel. Certainly this is a duty, not a sin; "cleanliness is next to godliness.'" The founder of Methodism indicated by the quotation marks that he was not the author of the last part. Rowland Hill quotes the same words as a saying of George Whitefield. It may originally have been suggested by the following translation of a sentence in the Jewish Talmud: 'The doctrines of religion are resolved into carefulness, carefulness into vigorousness; vigorousness into guiltlessness; guiltlessness into abstemiousness, abstemiousness into cleanliness; cleanliness into godliness.' 'Cleanliness is next to godliness' is often erroneously quoted as coming from the Bible."

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A Preacher Opening His Heart To His Congregation

"Whenever a preacher talks frankly from his heart to his congregation he is worth listening to," says The Christian Advocate, New York. It then says, that Richard Roberts, pastor of the American Presbyterian church of Montreal, has spoken frankly of some things which a congregation does often unwittingly to its pastor. His words are well worth thinking over. Dr. Roberts said:

"We ministers are to blame for our conventionality, our professionalism, our poor sense of proportion, our fussiness about secondary things -- and most of all, for our failure to live habitually among the deep things of God. But believe me, while we shall have to answer for our failures, the rest of you will have something to answer for, too. You will have to answer us. 'Like priest, like people' -- that is true; but 'like people, like priest' is no less true. We become what you expect us to be. Many a preacher has to fight for his soul against his congregation, sometimes against the very kindness of his people. Sometimes he is afraid of them, afraid to be wholly true to himself in his utterances -- remembering the wife and the bairns at home. Sometimes he is wearing out shoe-leather on the streets, having a congregation that insists on being hand-fed, when he ought to be in his study alone with God, searching and waiting for the Word. And so we become formal and conventional, respectable and timid and dull, God help us! And religion becomes a lame and nerveless thing in our hearts and on our lips."

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The Why Of Failure

Not a few preachers are failures because of shallowness. They offer nothing original or deep. They are surface skimmers, Bible "thinkers" with but little conviction as to truth. The sheep are often at the church to be fed and must take sawdust instead of alfalfa. The preacher has practically wasted his week by allowing multiplied duties to interfere with his study, prayer, meditation and sermon formula. In the pulpit with an empty head and, sadder still, an empty heart, the poor fellow flounders in shallow water, stirring up a little mud, when all the time there are "waters to swim in." You can never fool the people by pounding the Bible for expounding it, or substituting noise for spiritual power. Pile your basket full of spiritual bread that you have gotten during the week, and you will have something to offer the hungry multitude. It may be a Samaritan woman or five thousand in the wilderness, or a lone neighbor at midnight. You will have the bread for any occasion. An empty bread-basket means pulpit failure. No one desires that.

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Encouragement

"And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to day; for the Egyptians whom ye have seen to day, ye shall see them again no more forever" (Exod. 14:13).

"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isa. 41:13).

"And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee" (Matt. 9:2).

"And Jesus came and touched them, and said, Arise, and be not afraid" (Matt. 17:7).

"And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (Acts 23:11).

"And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship" (Acts 27:22).

* * *

Good Old Campmeeting Days

The campmeeting season will soon be here. Possibly a thousand holiness camp or tent meetings will be held in this country this year. D. Rand Pierce has given us some refreshing verses on campmeeting days. They are worth passing along.

Ho, for the joy of the campmeeting season!
Brightest and best of the feast of the year!
All of the cares and the labors forgotten,--
Hail! for the time of campmeeting is here.

Ho, for the beautiful open-air freedom,
Far from the din of the city and town,
Walking the aisles of God's primitive temple,
Under the trees and the stars looking down!

Ho, for the showers of heavenly blessings,
Down from the skies that are bending above,
Slaking the soul with the waters refreshing,
Bathing the spirit in oceans of love!

**Ho, for the joys of the campmeeting season,
Flooding the land with its jubilant praise,
Bringing to earth a bright foretaste of heaven,--
Thanks be to God, for sweet campmeeting days!**

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The Ark Of Safety

God has prepared an ark -- a way of salvation -- large enough for everyone who will come. This way of salvation is the only way.

Jesus Christ is the door; only those who enter by Him can find a home of safety.

By faith we enter -- a faith that obeys implicitly and endures to the end.

God does His part, and we must do ours. Many refuse to enter, like those in the day of Noah, thinking some other way will do as well.

Many ridicule the workers on the ark and despise all warnings, till the evil day comes when it is too late to enter.

The ark of safety leads to the establishment of a new world with the kingdom of God in it.

Men may help build the ark, and yet not themselves enter into it and be saved. -- Peloubet.

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

Living Near to God

The rat is a great source of danger to the airship and the aeroplane; the mechanism is so delicate that one rat on board can do serious mischief. If it bites through woodwork, or tears the fabric of the wings, it may cause the vessel to collapse.

There is a remarkable story of a large aeroplane that during the war was flying over mountainous country on the western front. Pilot and observer were much disturbed at discovering traces of a rat on board, but they had no means of capturing it. They thought of landing, but they knew that their hidden foe might bring them to disaster before they could reach the earth. Suddenly a bright idea

came to the pilot, and he began to mount higher and higher in the already rarefied air. Still higher he went until he had almost reached an altitude higher than any that man has attained. Both men found breathing extremely difficult; their ears felt as if bursting, their breath came in tearing gasps; but they were waiting for something they knew must happen. They knew that their enemy must succumb before they succumbed themselves. Presently with a feeble scamper a large rat emerged from some secret nook of the aeroplane and fell panting and dying on the floor. It was the work of a moment to fling it overboard.

The story carries a moral with it. Many a secret foe of the purity and safety of the soul would perish if we more often would seek the noble altitudes of the "hills of God." -- Youth's Companion.

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The Wages Of Sin

Harry Phillips tells of being in a hospital where an old man was dying from an injury. He was evidently a man of culture, had been reared a gentleman; but in his delirium, with a look of unutterable anguish on his face, he would cry out:

"I am going down to hell, and I can't find the brake," his right foot moving restlessly under the bedclothes, trying to find the pedal of a brake.

"Has it been drink? Mostly that. What an awful waste my life has been! Well-born, public school boy, Rugby -- Oxford -- honors. Magnificent fortune at twenty-one -- all gone -- dying alone, uncared for, in a London hospital at sixty.

Do you know what ruined me? Driving four-in-hand. I tried to drive drink, gambling, extravagance, and idleness. Costs a lot to keep up that team; and then they bolted one day, and the brake broke, and I couldn't hold them. You have seen at the top of some hills: 'Cyclists, beware! This hill is dangerous.' That notice should be placed over every gin-palace and every gambling club. Over strong drink altogether."

Then the delirium returned, and the look of agony in his eyes, and the restless moving of the right foot, and the cry, "I can't find the brake! Some one hold the leaders!" -- Aquilla Webb.

* * *

Theory Versus Fact

A famous English scientist of the nineteenth century defined a tragedy as "a group of splendid theories murdered by a gang of brutal facts." There have been many tragedies of this sort in the realm of religion and Christian experience. A

recent writer has published a book entitled "The Twilight of Christianity." He is proclaiming, as so many before him have done, that there is nothing in the Christian faith, and that all the hopes of Christian men are the merest delusion. But the fact of one genuine soul transformation through Christ will controvert effectively all such argumentative rubbish.

Years ago Senator Fry, of Maine, announced that he had caught an eight-pound speckled trout in one of the Maine trout streams. Whereupon, Professor Agassiz, of Harvard, replied there was no such thing as an eight-pound speckled trout, that speckled trout never attained such a size-it was scientifically impossible. The senator had eaten his trout, so he had no evidence by which to prove his contention. His only hope was that he could catch another trout as large or larger. Back to the trout stream he went, sought out the most likely spot, and with practiced hand he hooked a trout that weighed nine pounds. He carefully packed his prize in ice and sent it to the professor. In a few days he received from Professor Agassiz this reply: "The theory of a lifetime kicked to death by a fact."

* * *

Be Sure Your Sin Will Find You Out

Thinking that he would escape detection, a senior in Harvard University who was due for graduation during the week, in the class of 1029, concealed some derogatory words in a hymn. This hymn was adjudged the best submitted in competition to the senior class day committee, and its four verses were sung in Appleton Chapel by those present at the baccalaureate services. "Read as written, the hymn was considered one of the best ever submitted by an undergraduate, the sentiment high flown, sacred, much in keeping with the importance and solemnity of the occasion."

Seniors, graduates, and faculty members, however, detected that "the hymn was written in the form of an acrostic, which, if the first four letters of the sixteen lines were read downward, spelled out four words . . . which slurred the high sentiments expressed in the hymn."

The author was the editor of the Harvard Advocate, the oldest college publication in the country. Drastic punishment was meted out, however, and he was dismissed from the university, and at once left Cambridge. His scheme was, it was said, "too well worked out to permit of anything but being constructed as deliberate and With forethought."

Pressed for a statement by reporters, the young man said, "The hymn was a silly, boyish prank. I guess I haven't grown up yet." Rather a poor excuse from a brilliant youth. -- Expositor.

* * *

Footholds For Faith

Byron makes the illustrious Boinvard dig footholds in the walls of his dungeon, by which he climbs to the lofty window of his cell to get a look at the impressive mountains of his native Switzerland. For weary years he had been confined in the prison of Chillon, below the level of the waters of Lake Geneva. One day a bird sang at the prison window the sweetest song he had ever heard. It created a yearning for a look over the land which was free to the bird. So the prisoner dug footholds in the plaster of the wall and climbed to the window above. He looked out and he saw the mountains unchanged. He saw the snow of a thousand years, and learned patience. That look put new life into him and gave him a vision that lasted to the end. From that sight he obtained rest, strength, solace. I mean to climb up to God that I may get God's vision of life and be forever consoled by the sight of something grand and inviting beyond this life, in which I am now as in a prison. I mean to catch a glimpse of the towering peaks of immortality. I am cutting footholds for my faith in the promises of God. -- Davis Gregg.

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I Will Sup With Him And He With Me

A poor lad named Yeddie, who was "not quite all there" and was supported by his parish in Scotland, had little power to converse with his fellow-men, but seemed often in loving communion with Him who condescends to men of low estate.

One day Yeddie presented himself in his coarse suit and hobnailed shoes before the minister, and said, "Please, minister, let poor Yeddie eat supper on the coming day with the Lord Jesus." The good man was busy preparing for the observance of the Lord's Supper which came quarterly in that thinly settled region, and strove to put him off as gently as possible. But Yeddie pleaded, "O minister, if ye but kenned how I loved Him, ye would let me go where He's to sit at the table!" This so touched his heart that permission was given for Yeddie to take his seat with the rest.

After partaking of the hallowed elements, he raised his head, wiped away the traces of his tears, and, looking in the minister's face, nodded and smiled. He then rose, and with a face lighted with joy, and yet marked with solemnity, he followed the rest.

One and another spoke to him, but he made no reply until pressed by some of the boys. Then he said, "Ah, lads, don't bid Yeddie talk today! He's seen the face of the Lord Jesus among His own ones. He got a smile from His eye, and a word from His tongue; and he's afraid to speak lest he lose memory of it; for it's but a bad memory he has at the best."

When Yeddie reached the poor cot he called "home" he dared not talk with the "grannie" who sheltered him, lest he might, as he said, "lose the bonnie face." He left his porridge untasted, and climbed the ladder to the loft where his straw pallet was. Grannie called to him to eat his supper, but he answered, "No food for me, Grannie; I had had a feast which I will feel within me while I live; I supped with the Lord Jesus, and now I must even go up the loft and sleep with Him."

When the morrow's sun arose, Grannie remembering that he went supperless to bed, called to Yeddie from the foot of the stairs. But no answer came. With difficulty the old woman climbed the rickety stairs and stood in the garret which had long sheltered the half idiot boy. Kneeling before a stool with his head resting on his folded arms, she found Yeddie. The heavy cloud had been lifted from his brow and had been replaced with the crown of the ransomed which fadeth not away. Yeddie had caught a glimpse of Jesus and could not live apart from Him. As he had supped, so he had slept -- with Him. -- E. E. Helms.

* * *

The Empty Tomb

Most tombs are dear to our humanity because of what they contain. I go to Grant's tomb on Riverside Drive. Why do I stand uncovered? Because I remember that the body of a patriot rests there. I stand by the slab marking Livingstone's grave in Westminster Abbey. Why the beating heart and the moistened eye? I remember that here lies as heroic dust as was ever organized into a human body. And so it is with the graves of father, mother, sister, brother, husband, wife, lover, friend, throughout the wide world. Their entombed dust hallows the place of their entombment. We prize it for what it contains. But one tomb has imperishable glory because of its emptiness. It is the tomb visited by the Easter Marys. Christendom believes the empty tomb to be a miraculous act of Almighty God. -- F. F. Shannon.

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The Broadcast Seed

An English scientist recently declared that the soil of England is thickly sown with tropical seeds of every sort, carried there by birds, by the Gulf Stream, and blown from the decks and cargoes of incoming ships. But they do not spring up and bear fruit because the climate of England is so inhospitable for tropical plants. If the British Isles could for one year have a tropical climate, England would be covered with tropical verdure. How like the soul of men today. Their heart and conscience are thickly strewn with the seed of truth, hut the atmosphere of their lives is so worldly and selfish and godless that it can never spring up and bear fruit. If men could only shake off the cares of life and the deceitfulness of riches and the

lusts of other things, and come under the genial influence of the Holy Ghost, a mighty transformation would he quickly wrought.

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What Am I Doing For God?

I heard Dr. George Eliot, editor of Methodist Review, say one time that when a young minister he was sent to a church in Baltimore, Md., where a company of the older people in the church met regularly each week in a service which was entirely devoted to telling what God had done for them. He felt that there was something lacking in their loyalty and devotion, so resolved to try an experiment. One day when the service had convened, he announced that today, instead of mentioning what God had done for them, each person who testified was to tell what he had done for God. And the meeting was strangely speechless. I often wonder ff many of our services would not be similarly tongue tied in the face of such a test.

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09 -- LONG SERMONS -- By W. W. Clay

One of the things for which preachers are constantly being criticized is the length of their sermons. In fact, it is hard to escape criticism either one way or the other. In every congregation there are found a few to whom even a half hour is a tedious length of time to listen seriously, and who will praise without stint the man who quits in shorter time regardless of whether he says anything worth while or not. Then there are others who think that unless a sermon stretches out for an hour that it was incomplete and unsatisfactory. Even those who discuss homiletical values are divided. One man who stood in the very front rank of holiness preachers once said that for a preacher not to be able to present his subject completely and bring it to a successful application in a half hour marked him as deficient in thought power. Others equally gifted have said that no man can completely discuss his subject in less than an hour. And so it goes.

The confusion arises over the fact that in measuring the length of a sermon nothing but the time element is considered. The poorest standard of measurement is the clock. There are other determining factors far more important than time that must be reckoned with.

One of these is the personal equation -- the speaker's individuality, his peculiarities of thought and expression. Some speak very slowly, like that prince of preachers, Will Huff. Others, no less able in thought power and ability to hold interest, are rapid-fire speakers. Some are able by their personality and peculiar emphasis to fasten a truth with one utterance. Others -- and in this list are some of our best Nazarene preachers -- repeat a thought several times, using a different phrasing; and when this becomes a habit may unduly lengthen the time of delivery

by its use with relatively unimportant thought. Then, too, among the lengthy preachers are to be found too many who include in their sermon irrelevant material. There are too many preachers who weary their audiences with long introductions that do not introduce. One such preacher on one occasion used nearly fifty minutes after he had read his text in items of church news, witticisms, sarcasms, pious ejaculations till at last in sheer weariness a goodly part of the unsaved went home. Then he proceeded to use about twenty-five minutes in a splendid presentation of his text. Judged by the clock, it was a long sermon. Judged by thought, it was short. Judged by effectiveness, it was a failure for he had lost his audience. Another, a holiness evangelist widely known and brilliant in his thinking, used twenty-five minutes to tell incidents of his boyhood, and personal mention of the big meetings he had held in this place and that place, and when some of the saints yawned told them that they were not right spiritually or they would appreciate the spiritual truth he was handing out. Then he brought a fine message, long by the clock but short in thought power and influence. Perhaps more ministers err in tediousness in illustration than anywhere else. Striking incidents are robbed of their effectiveness by a long drawn out recital of unimportant details, and pathetic stories are deprived of their pathos by dwelling too long and too tearfully on the harrowing parts. One of the blessings of childhood is the ability to fill out details with our imagination; children always appreciate those things that call this faculty into use rather than that which supplies every detail and leaves nothing for the imagination. Fortunately, this is one of the treasures of childhood that we take with us all through adult life, and blessed is the preacher who senses it and acts accordingly. Jesus, the Master Illustrator, was very brief in his illustrations, yet how they go home to the heart.

Again, the occasion which calls forth the sermon must be reckoned with. There are times when a short sermon is a necessity -- for example, at a funeral, or a children's service. A revival sermon ought not to be too long. The people you want to reach are the unsaved, and if they are held too long night after night they will cease to come. If the purpose of the revival is to warm over the church folks, get them to the altar for a big count, draw the Christians from other holiness churches, and mission halls so as to fill up the seats, then you may be able to get by with an hour's sermon. But if we are after the unsaved either in revival or our regular services, we must make our messages to the point, and let working people go home in time to get their night's rest. On the other hand, there are times when people come purposely to be fed intellectually and spiritually, when they have laid aside all temporal interests to spend much time in listening to the opening up of divine truth. Here an hour's sermon is not long, and even a two or three hours' sermon may have its fitting time and place. At campmeetings, church dedications, district gatherings and the like, a half-hour's sermon would be a disappointment to the majority of the audience. A splendid instance of a speaker adapting himself to an occasion was at the conclusion of a certain preachers' gathering that was held in connection with a revival at one of the churches. The discussion during the day had taken up at length the long and short of the sermon, the long-winded preachers having the advantage from the point of numbers, and the endorsement of the visiting lecturer. The

evangelist who was to preach at night was a man whose sermons were short and to the point, splendidly adapted for revival work; but it was evident that a long sermon was demanded for the occasion, and the evangelist rose grandly to it. He took his text, used a fine introduction, gave a splendid exposition and then followed with an arousing climax. An altar call at that point would have had back of it the entire force of the sermon. But he had used scarcely a half hour of time. So with the same text but another line of thought he began with another introduction, preached another sermon and closed with another climax. It was a masterpiece. Seekers came to the altar, the exponents of the lengthy sermon were satisfied, and the preacher's reputation was safe, while probably not a half dozen in the audience saw through the strategy of the speaker. Someday I want that man to hold a revival for me. Any man who has the skill to splice two short sermons to make a long one without letting the splice show, and who can discern the kind of sermon needed as that man did is safe to trust with a revival campaign. Paul used short sermons when he spoke to the unsaved, yet he preached all night to the church at one place.

Another thing that may affect the length of the sermon is the subject. Yet this after all is controlled by the occasion and the purpose of the sermon. A sermon on repentance in a revival is not for the purpose of explaining all there is about the subject; it is to get people to repent, and only as much of the thought need be opened as can be applied to the hearts of the hearers. A sermon on holiness likewise is dependent on the purpose: a short presentation of some vital truth that brings out the need of the experience is better when trying to lead people into it, while on the other hand people will be dwarfed and stunted if they are not permitted to hear some large and deep expositions of Bible truth on holiness. It is a mistake, however, for any man to say that a preacher must have an hour or any other time in which to completely develop his theme. After all no theme can be exhausted or even more than opened up by any sermon, however long. It is simply a question of how far one chooses to enter into the theme, or how restricted one may make his proposition. A proposition may be just as fully presented in twenty minutes as in three hours, if it be restricted enough, and if enough thought be given to its preparation. Many of our efforts to expound truth are lengthy because we have not thought the subject through.

Perhaps the one factor that more than any other should determine the length of a sermon, and which takes into consideration all other, is the audience. Your message is for their sakes, not to satisfy your own desire to bring a completely rounded sermon, nor to give you the reputation of being a great preacher. If you are seeking to bring people to Christ, it is better to stop in the middle of a sermon when some telling point has been made and call seekers to the altar, than to round it out to your own satisfaction and fail to reach men. Far better is it to close with only a few points made and fastened upon the minds of the saints, though your sermon is far from completed, than to keep on till through fatigue they lost their relish for the mental riches you were trying to bring. In a small city in one of our Midwest states lived two surgeons, so skillful that their reputation went out far beyond their city and state. One, and perhaps the better of the two, prided himself on doing a perfect

job. No patient ever came back because the operation was imperfectly done, or because something was left undone that needed operating upon. True, some of his patients died in the process, but the operation was a success, nevertheless. The other not only cared for his reputation, but cared more for the lives of his patients. Many a time was he known to have stopped an operation, sew up the incision when he knew that the patient must return again to have the operation completed -- but it saved the patient's life. In time the latter surgeon got most of the business -- and no wonder. Many a preacher has insisted on finishing his sermon-but the patient died. The sermon that is finished at the cost of results is too long.

The true solution of the problem is to try to lengthen the sermon yet to shorten the time of its delivery. A little more thought in the preparation, a little more carefulness as to our method of utterance, perhaps a little more study on shortening the service by eliminating the unnecessary announcements to give more time for the message, may enable us to preach half or three-quarter hour sermons that more clearly and fully present our God-given message than the hour we now use. Shorten your message by the clock if possible: lengthen it in depth and power and fulness and blessing.

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10 -- GOD'S UNFILLED PROGRAM

(Acts 2:17-21)

Your sons and your daughters shall prophesy.

Your young men shall see visions.

Your old men shall dream dreams.

I will pour out my Spirit on servants and handmaidens.

They shall prophesy.

There will be wonders in heaven above.

There shall be signs in the earth beneath.

Blood and fire and vapor of smoke.

The sun shall be turned into darkness.

The moon shall be turned into blood.

Whosoever shall call on the name of the Lord shall be saved.

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THE END