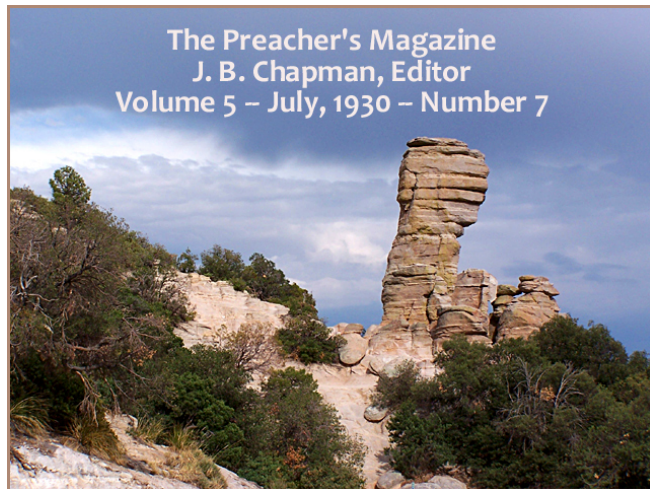


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**THE PREACHER'S MAGAZINE**  
**J. B. Chapman, Editor**

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**01 -- SECURING CHURCH ATTENDANCE -- J. B. Chapman**

Preachers everywhere complain that the matter of church attendance is one of their major problems. Of course many explanations are offered, such as the attraction of the moving pictures, the week-end vacation popularized by the automobile, etc. But no explanation can rob the fact of its seriousness. If church attendance falls off the preacher is doubly tempted to discouragement, financial support for the church program becomes more and more difficult, and far-seeing people know and acknowledge that the day will come when that church will have to close its doors.

Modernists claim that the falling off in church attendance is attributable to the fact that preachers in general are expounding age-old creeds instead of attacking present day problems and that the church is busy with a program unadapted to the present age. But the fact is that modernistic churches are the most poorly attended, as a whole, of any in the land, and up-to-date programs bore the people the second season and cease to hold the following gained during the first blush of victory.

Perhaps nothing is nearer the truth than the claim that as a whole Protestant churches are very far behind on the worship side of the life of the church and that they fail to make it clear to laymen and youth just why they should be regular attendants upon the services of the church any way. Of course we major on the sermon, but there are not very many eloquent preachers. In fact there are a great many very uninteresting preachers. Then if the sermon is the main thing, and it is as a rule poor and uninteresting, it is all but impossible to keep people coming regularly.

Extra good singing, special plans of advertising, spectacular methods and cheap vaudeville plans never do more than bring a passing interest. Is there not some way that the service of the church can make worship more prominent and some way get us all to thinking more of the importance of the silent worshipper? Sometimes it seems to me that the preacher manipulates so much by having the people to stand for this and that and to perform one way or another until many get the idea that this performance is the main thing, and finding that for them there is not much in it, they hold no scruples against being absent from the services as often as they will.

Of course there is no help in merely making provision for more choir performance. After all these years, there are many thoughtful people who wonder whether the choir is a help or a hindrance to church attendance. There is no help

from long-winded extemporaneousness either here or there. The services must be directed and order must be preserved. But isn't there some way to make us all feel that prayer, silent prayer, prayer of every form and kind and worship and personal "drawing nigh" is the real object of the services of the church? Can't church going be made to yield better returns to the average investor? Can't the sense of program and "put it over" idea be given a pew a little farther back, and the reality of the benefits of coming to the house of God be brought up closer to the front? Isn't there some way to make religious services more important to the man in the pew so that he will distinctly feel his loss when something compels him to miss a service? Isn't there some way to secure glad, volunteer attendance without the necessity of preaching "loyalty" too much?

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## 02 -- EDITORIAL NOTES -- J. B. Chapman

When a preacher finds he has gift or genius for some one sort of work he is wise if he makes the most of his ability along that line, but he is very unwise if he permits his special ability to become an alibi for failure at some other point. It is common for strong preachers to be poor pastors, simply because they insist on staking all on their preaching ability. When a preacher becomes a successful money raiser it is easy for him to make a sort of hobby of that. The really wise preacher makes the most of every, line, and supplements his strong points with great industry at the points where he does not excel.

"How can we know the will of God?" asked some members of the church board as they contemplated the nomination of a pastor for the ensuing year. Our reply was, "Trust God to show it to you in the usual way. In the olden days Jonah was found by the casting of lots, and the preacher who is located by the rightful use of the means in vogue in the church of which he is a member should be accepted as God's man and should himself assume the obligations as an appointee of heaven. Many a good man is defeated because he cannot discover the voice of God in the providences of God."

Illustrative material is the scarcest and most valuable, outside of the Bible itself, but it must be selected and used with great care. An illustration which cheapens the truth one is trying to present is out of place always. We have heard a man say he loved God better than he loved chicken pie and have seen and felt a wave of disgust come over the hearers. An illustration which compliments the speaker or makes his part seem too important is a crime against good taste. An illustration which is so shocking that it overshadows the truth intended to be enforced is not lawful. An illustration which needs to be explained is no good. An illustration which places a race or class or known individual in ludicrous light is not up to the best standard of Christian ethics. Illustrations drawn from one's own experience or observation are usually most effective. But circumstances must not

be overdrawn to make them fit. An illustration copied from some very well known person can often be made more forceful by giving full credit to the authorship.

Old-time instructors used to emphasize the necessity of the preacher's development of the "homiletical instinct." By this they meant that the preacher should look at everything through the eyes of a preacher and read with the thought of giving to others whatever he himself might learn. Our observation is that present day preachers have not done this thing as well as did their predecessors. The homiletics of the average pulpit is poor, and there is a certain appearance of "stock" in far too many sermons.

Every pastor knows that he must keep proper objective before his people. He must keep their eyes filled with visions of spiritual conquest and he must keep foreign missions, education, etc., before them at all times. If he does not, he will fail and his forces will become divided for want of purpose and they will perish for want of a reason to live.

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

#### XVII. The Puritan Sabbath

The Lord's day, or Sunday, which is now called the Sabbath and the Christian Sabbath, acquired the title of the Puritan Sabbath from the strict observance of the day by the Puritans in England in the sixteenth and seventeenth centuries. It was largely owing to the honor given the day by them that the title of Sabbath has clung to the Lord's day ever since, and because of their advocacy of the name and their peculiar observance of the day it is so ingrained in the Christian consciousness, and so habitual in Christian forms of speech and observance, that the elimination of the name Sabbath as applied to the first day of the week would be a hopeless task, if desired.

It seems to be generally assumed at present that the first day of the week was called the Sabbath from the resurrection of Christ, and that it takes the place among Christians of the seventh-day or Jewish Sabbath. The fourth commandment is quoted as authority for keeping Sunday sacredly, and the shocked expression from most people at the statement that it is not binding upon Christians for the keeping of the first day is not pleasant to contemplate. To what extent these preconceptions of Christians are justified by the facts of history will now be examined.

When was the Lord's day first called the Sabbath? There is no Biblical authority for it, unless it be the translation of certain texts by which "Sabbath" should be given as the correct rendering of sabbatoon, now invariably given as "the first day of the week" (Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20: 1, 19; Acts 20:7; 1 Cor. 16:2). In these passages the word "day" is supplied in italics, showing that it

is not in the Greek. Moreover, sabbatoon is not the Greek word for week; in the Septuagint, or Greek Old Testament, the Hebrew word Shabua, translated week in the English versions, is invariably rendered by its Greek equivalent, hebdomas, that is, seven, or week. Therefore, the proper rendering of the Greek phrase translated in the English New Testament, "the first day of the week," would appear to be, "the first of the Sabbaths." This is the view of Gamble, Briggs, Turney and other well-known Greek scholars, among whom may be justly classed Dr. A. M. Hills, of Pasadena College, and Dr. Olive M. Winchester, of Northwest Nazarene College, to whom the question was submitted. When, therefore, "the sabbaths were past," "early in the morning the first of the sabbaths," came Mary Magdalene and the other women to the sepulcher, and found it empty, for the Lord had risen from the dead, the Jewish Sabbath had ended, the Christian Sabbath had begun.

In support of this translation, however, and the application of Sabbath to the first day of the week, no early Christian father can be quoted; it does not appear that any of the fathers ever used the term in connection with the Lord's day, or that the seventh-day Sabbath of the Jews was ever confused with the first-day Sunday or Lord's day, in the patristic writings. The great scholar Origen is sometimes quoted as having used the term, "Christian Sabbath," but Hessey shows that he had no reference to the Lord's day, but concerning the Jewish Sabbath, said, "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," concerning which Dr. Hessey says, "It is perfectly evident that Origen is here drawing a transcendental picture of the life of a Christian, which he sets forth under the allegory of the keeping of the Jewish Sabbath. He who lives in the manner which is described realizes the Sabbatismus mentioned in the Hebrews (Heb. 4:9), and, by thus embracing the exemplary meaning of the Jewish Sabbath, Christianizes it, or draws a Christian moral from it. So Sabbati Christiani does not mean "Christian Sabbath," or Lord's day, a phrase not in use until the twelfth century, but the Jewish Sabbath with a Christian moral or meaning deduced from it." From the sixth to the fifteenth century changes appeared and increased by which the identification of the Sabbath with the Lord's day became complete. "We find civil rulers and councils and ecclesiastical writers by degrees altering their tone. Holy days are multiplied more and more. Then, as the Church has established so many that it is impossible to observe them all, and thus her authority, from being exercised so often and in a manner so difficult to be complied with, begins to be thought lightly of, holy days must be distinguished, and some sanction which shall vividly reach the conscience must be found for days of special obligation. The Old Testament has been already referred to for the analogy of many of her festivals. The step from analogy to identification is not a startling or a violent one. Thus a gradual identification of the Lord's day with the Sabbath sets in. This naturally leads to the fourth commandment. The fourth commandment once thought of, vexatious restrictions follow, thwarting men in their necessary employments or enjoyments by an application of its terms either strictly literal or most ingeniously refined. Councils condescend to notice whether 'oxen may or may not be yoked on the Lord's day,' and the second council of Macon, A. D. 585, enjoins, 'that no one

should allow himself on the Lord's day, under plea of necessity, to put a yoke on the necks of his cattle; but all be occupied with mind and body in the hymns and praise of God" (Sunday Its Origin, History, and Present Obligations, by James Augustus Hesse).

Thus the councils of the Church and the civil rulers of France, England and the Byzantine, or Eastern Roman empire prohibited all labor on the Lord's day, and enforced their decrees and edicts by severe penalties, until at the close of the twelfth century Alcuin could say that "the observance of the former Sabbath had been transferred very fitly to the Lord's day, by the custom and consent of Christian people." -- HESSEY. In this century the expression, "Christian Sabbath," as applied to the Lord's day, seems to have first been used 'by Petrus Alphonsus, in his works, as quoted by Dr. Peter Heylin, in the seventeenth century, "The Lord's day, namely, the day on which our salvation arose, is the Christians' Sabbath."

In those days the church of Rome was growing in power, wealth and superstition, and multiplied the observance of saints' days, making them equal or greater in sacredness to the Lord's day, and enforcing its decrees by anathemas and excommunications. There were, however, those in the church who made earnest protest against the corruptions which prevailed, both among the ecclesiastics and the laity, and sought to create a purer life through the teaching of purer doctrine. "It was in the ninth century that Charlemagne called five councils for remedying the prevailing disregard of the Lord's day, with other evils of the church, and said, in his edict, 'We do ordain, as it is required in the law of God, that no man do any servile work on the Lord's day,' but that 'all come to the church to magnify the Lord their God for those good things which on this day He bestowed upon them'" (The Sabbath Viewed in the Light of Reason, Revelation, and History, by James Gilfillan).

Among those who at this period raised their voices and used their pens for the better observance of the Sabbath day was John Wycliff, "the morning star of the Reformation," and an early harbinger of the Puritans, by his preaching a pure religion and his translation of the Bible into the speech of the English people. In his Exposition of the Decalogue he said that the day should be kept by "three manners of occupations, first, In thinking on the nature and works of God, and especially on the resurrection of Christ and the descent of the Holy Spirit on that day; second, In speaking -- in confession of sin to God, in crying heartily to God, for grace and power to leave all sin, and ever after to live in virtue, and in urging neighbors to better living; third, In carefully attending public worship. "And so men should not be idle, but busy on the Sabbath day about the soul, as men are on the week day about the body." -- Gilfillan.

Wycliff and the Lollards, or those preachers sent out by him to preach a religion that saves from sin and to circulate the Scriptures in the language of the people, though their work met with fierce opposition from the Roman hierarchy, and apparently sank into oblivion in the moral and spiritual darkness which covered the

land under Rome's rule, were yet the forerunners and inspirers of the Puritans of later days. Wycliff's translation of the Bible was followed by those of Tyndale, Coverdale, Rogers, Cranmer and the king James version of 1611, and the break with Rome of king Henry VIII over those matters of state policy in which he denied the jurisdiction of the pope, was made secure and permanent by the fact that the English people had the Word of God in their own tongue, and that a host of preachers was raised up which preached that there is "one mediator between God and men, the man Christ Jesus," and that the idolatry of doing homage to images, the mass and the virgin Mary should be abolished. The Puritans were at first that party in the Church of England which desired and contended for a thorough reformation in life, morals, doctrine and usages, whereby the corruptions of the Roman supremacy should be done away with, along with papal jurisdiction, and which later came in conflict with the royal authority when Elizabeth, James I and Charles I claimed the right to govern the church in accordance with what they believed to be their divine right as sovereigns. This led to the punishment of nonconforming preachers by exclusion from their pulpits, imprisonment, and even death, and separation from the state church and the formation of Separatist churches which carried out the Puritan ideals; and, further, to the crystallization of Puritan sentiment into a political party whose efforts to secure the supremacy of parliament over the king precipitated a civil war that divided England into two hostile camps, the final outcome of which was the dethronement and execution of king Charles I, the establishment of the commonwealth Under Cromwell, and the restoration of royalty and the established church under king Charles II.

This article is concerned, however, only with the history of Sabbath laws and observance, and the political and ecclesiastical movements of Puritanism are noticed only as a background for the relation of the growth and establishment of the Puritan Sabbath. The belief that the Sabbath had been transferred to the Lord's day had been growing through the centuries, and at the Reformation had been accepted by the Bible-reading Christian people of England, from which arose the Puritan element in that country. The day was observed by them in rest and worship, and as the fourth commandment was regarded as the rule for Sabbath observance, it was kept with a strictness required, as they believed, by the Bible. That portion of the population not influenced by Puritan teachings, whether among the lower and more ignorant classes, the nobility or the royal house, did not pay that regard to the Sabbath which agreed with Puritan notions, for such sports and pastimes as they had been accustomed to were indulged in on the Sabbath, such as dancing, football, street fairs, tournaments, and various other games and amusements which were considered proper on fair days and market days were also indulged on Sunday, to the scandal of the church-attending and Bible-reading Puritans.

In 1595 Dr. Nicolas Bownd, a Church of England clergyman, issued a work on the Sabbath which had a most profound influence over the people of England, especially the Puritan portion thereof, which was enlarged and reissued in 1606, entitled, in part, The True Doctrine of the Sabbath, held and practiced of the Church of God, both before and under the Law, and in the time of the Gospel. This author

held that "the Sabbath existed from the beginning, was reenacted and regulated 'by Moses, and has never since been abolished or superseded. The day, indeed, has been changed, but as 'the seventh day' and 'one day in seven' obviously mean the same thing, we may fairly transfer to the first day whatever Scripture says Of the seventh day. Thus our Sat) bath, for so we prefer to designate it, must be observed as strictly as was that of the Jews, in the wilderness under Moses, or in Jerusalem under Nehemiah." -- Hessey. Thomas Fuller, who published at London, in 1655, The Church History of Britain, from the Birth of Jesus Christ until the year 1648, said of this book of Dr. Bownd. "It is almost incredible how taking this doctrine was, partly because of its own purity, and partly for the eminent piety of such persons as maintained it; so that the Lord's day, especially in corporations (cities), began to be precisely kept, people becoming a law to themselves, forbearing such sports as yet by statute permitted; yea, many rejoicing at their own restraint therein. On this day the stoutest fencer laid down the buckler; the most skillful archer unbent his bow, counting all shooting beside the mark; May-games and morris-dances grew out of request; and good reason that bells should be silenced from jingling about men's legs, if their very ringing in steeples were judged unlawful. Some of them were ashamed of their former pleasures, like children, which, grown bigger, blush themselves out of their rattles and whistles. Others forbore them for fear of their superiors; and many left them off out of a politic compliance, lest otherwise they should be accounted licentious" (The Literature of the Sabbath Question, by Robert Cox).

The Puritan Sabbath did not, however, gain the day without a struggle; opposition to Bownd's book speedily developed. The Archbishop of Canterbury and the Lord Chief Justice of England took steps to call in and suppress the first edition of the book, but without success, and when the second edition appeared, in 1606, it seems to have been circulated without restriction. In 1618, however, a formidable opponent to Bownd and the Puritans appeared in print in the person of king James I, of England, who issued in that year what is generally called the "Book o,f Sports," but which was entitled, The King's Majesty's Declaration to his Subjects (in Lancashire) concerning lawful sports to be used (Cox), which was called out by complaints which had reached the king from some of his subjects, that restraint had been placed upon them from enjoying the pastimes to which they had long been accustomed on Sunday. "This is popularly called the Book of Sports, and is often represented as enjoining indulgence in certain amusements on Sundays. But in fact it is only a proclamation that people who wished to enjoy their long-accustomed Sunday pastimes, and some of whom had complained of the arbitrary interference of Puritan magistrates and ministers, 'should not, after the end of divine service, be disturbed, letted, or discouraged from any lawful recreations.'" -- Cox.

A similar declaration was issued by Charles I, in 1633, and the clergy having been directed by Archbishop Laud, who was particularly odious to the Puritans, to read the same in their churches, many refused to do so, and were punished by being deprived of their churches, or in other ways treated as offenders against the



law. Thus the controversy over the Sabbath increased in intensity, and became involved in a bitter political struggle. Dr. Peter Heylin, Chaplain to Charles I, entered the lists in 1636, by publishing a book, entitled, *The History of the Sabbath*, which was dedicated to the king, and was intended to be an answer to the various Puritan writers that had hitherto appeared. Dr. Heylin's book was an able review of Sabbath history from the point of view of those who argue that there was no Sabbath known before Moses; that the Jewish Sabbath was abrogated along with other ceremonies, and that there is nothing in the Scriptures touching the keeping of the Lord's day, business and recreation not being prohibited thereon. He thought that "dangerous consequences" might follow the teaching of the "new Sabbath speculations," which he considered required more than a Jewish rigor in keeping the Sabbath, and urged a loyal support of the king in his efforts to promote the welfare of his subjects.

The Puritans made no answer to Heylin's book as a whole, though portions of his argument were refuted by various writers; but the Puritan answer to Heylin was given in the onward march and success of their movement. The civil war between the king and the parliament resulted in the overthrow of the monarchy and the established Church, and the substitution therefor of the Commonwealth and Presbyterianism, which in turn succumbed some years later to the restoration of the older in both state and church, when Charles II came to the throne. But during the period of the revolution a work was accomplished which has left an indelible impression upon the English-speaking peoples of the world in spiritual things; Cromwell and the commonwealth have faded into historical subjects, and do not today influence the government of Great Britain; the Presbyterian system of church government is now accepted by but a minority of the Nonconformist denominations of England; but the Westminster Assembly of Divines still speaks to and through millions in every English speaking country by the Westminster Catechism and Confession of Faith, and its doctrine of the Sabbath is the guiding beacon of millions more who do not accept its full testimony of Calvinistic faith.

This assembly was held at Westminster, England, from 1643 to 1647, and submitted to parliament in the latter year the "Catechism and Confession of Faith" which have since been the accepted standards of the Presbyterian churches everywhere. Its deliverance on the Sabbath is as follows "Q. 58. What is required in the fourth commandment? A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his Word; expressly one whole day in seven, to be a holy Sabbath to himself. Q. 59. Which day of the seven hath God appointed to be the weekly Sabbath? A. From the beginning of the Word to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath. Q. 60. How is the Sabbath to be sanctified? A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy." -- Shorter Catechism.

But few people in Great Britain, Ireland, the United States, Canada, Australia, New Zealand, South Africa, or any other colony or dependency of Great Britain, who have been brought up in Protestant churches, or in any mission field of said churches, who have come under the influence of Protestant teaching, will fail to recognize the generally accepted doctrine of the Sabbath in the foregoing catechetical answers. Many fail to accept the full import of this teaching, to the extent of carrying it out in" conduct on the Sabbath day, but in the subconscious mind of most church members, and many others, there is an acceptance of the teaching above stated as of a doctrine that is of divine origin. Men do not go farther than this, and examine the deliverances of the Westminster Catechism by the Bible; in fact, multitudes do not know that there is or ever has been a "Westminster Catechism," but through nearly three centuries of teaching by those who have known and accepted it, the English speaking parts of the earth's population today are so imbued with the Puritan doctrine of the Sabbath that anything short of it would seem to them to be unscriptural, or the ravings of an extreme worldly mind.

I have given the history of the Puritan Sabbath as I have found it, and the reader may draw his deductions. It is not my purpose to try to upset the generally received Sabbath sentiment of the world, which is remarkable for the orderly, peaceful and devout observance of the Lord's day in all Christian communities where the Bible is received as the rule of faith and conduct by the people; but as a matter of opinion, it may be noticed that this sentiment had its origin in a gradual approach of the Lord's day to the Sabbath on the part of devout souls in the Dark Ages, and was crystallized into a mighty faith on the part of the Puritans about three hundred years ago.

The pursuance of the further history of the Puritan Sabbath in England, Scotland, New England and other parts of the United States would be an interesting study, but must be deferred for lack of space; and the conclusion Of this series will be reached in the next chapter, when the reasonable and scriptural position of the weekly day of rest will be considered under the head of "The Sabbath Under Grace." -- Berkeley, Calif.

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#### 04 -- GREAT PREACHERS I HAVE KNOWN -- By A. M. Hills

##### 15. John Henry Jowett

On the 25th of August, 1863, there was born to Josiah and Hannah Jowett at Halifax, England, their fourth child and third son. The birth of a first child is of course a great event! But the coming into the home of a fourth child and third son is a commonplace incident that scarcely occasions congratulations. But if that humble tailor and draper on that upper floor, and his godly wife had been told on the day of little John Henry's birth, that sixty years later the news of his death, would be cabled to the ends of the earth, and carry a note of sorrow and regret to

princes and presidents and kings, and to the thoughtful followers of Christ over the entire world, they would probably have opened their eyes with astonishment and wondered what manner of person this child was to be!

Well, God knows where to go for his great souls, and it is wonderful where he finds them! It is almost a pet theory of mine that, however much is due to heredity and environment, the great men of history are stamped for greatness by the prenatal influence and brooding love in the early years of great mothers. Olive Schreiner went so far as to claim that there never was a great man who had not a great mother!

At all events John Henry Jowett went through his life chanting the praises of his mother. To the end of her life she was the object of his solicitous care. He never wearied of acknowledging the immensity of his indebtedness to her. "At my mother's knee," he said once, "I gained my sweetest inspirations!! It was she who taught me to see spiritual things." "From my earliest day," he said at his ordination, "everything around me was made to point heavenward. Every material structure seemed to be completed by a spire pointing heavenward and indicating the spiritual aspiration to which it ought to be allied."

Josiah Jowett, immersed in his growing business, entrusted the care of his family to his capable and godly wife. In some senses she was the stronger individuality. He belonged to a gentle type, rare in Yorkshire -- a quiet, unassuming man with delicately cut features. A slight though rather tall physique and a manner that was courteous and gracious without a shade of obsequiousness. "Whenever I wish to think of a Christian man," said Jowett once at New Castle, "I think of my father. In all our home life I never heard him speak an impatient or an unkind word. I was blessed with the priceless privilege of a Christian home." What a priceless heritage!

And it was in Yorkshire, England, in a city of some importance, and in the Victorian era of schools and literature and amid the stimulating ferment of great political and moral issues that were everywhere stirring the minds of men! What an age and place for a gifted John Henry Jowett to come on the stage of action to play his part! "Every man's life a plan of God!"

Jowett left his first school when ten years old because of the harshness and injustice of the master. He then went to a "grammar school with classical traditions, where he was perfectly happy, and made rapid progress." He earned the "Excellent" grant from the board of education on the completion of his pupil-teacher course, and his English composition was adjudged to be by far the best in the country that year. While devoid of egotism, he was a youth of considerable self-esteem, conscious of purposeful power and uplifting ambition.

He learned to be an early riser by the sound of the iron clogs of the factory operatives ringing through the streets, on the way to work in the mills which began

at six o'clock in the morning. Until the last year of his life he began his own working day at six o'clock.

The lad in his early teens spent his evenings in the library of Mechanics' Institute, reading poetry, history, English literature and politics. Later in life he sometimes commented in tones of dismay on the sloppy literature read by boys of that age now. One night he was poring over some ennobling and instructing book, when an elderly gentleman whom he had never seen before and never saw again, paused and looked over Jowett's shoulder to see what the boy was reading so earnestly. Then touching him on the back gently he said, "My boy, you must make your way to the university." He passed out of the room and out of Jowett's life; but the words rang in the boy's ears and thrilled his soul. He had from that hour a new hope and vision. When he got home, Jowett told his mother of the little episode. "Oh," she said, "but I do not think we could ever afford to send you to the university."

But the ambition was awakened by the stranger's stimulating words, and Jowett won his own way at last to Edinburgh, and to Oxford University.

Josiah and Hannah Jowett were both members of Square church, Halifax, but not prominent. Their family pew in the front gallery was always occupied, and they held their pastor, Dr. Mellor, in a reverence amounting to awe. Dr. Mellor was a man of outstanding power. He was a great natural orator. John Henry Jowett always said he was the finest platform orator it was ever his privilege to hear; and he had heard nearly all of the great political and pulpit orators of his day. He exercised a great influence over all English Congregationalism, one of the giants of those days. Jowett described him as imposing in presence, possessed of a magnificent voice, with almost magnetic influence, great force of character, and of utter fearlessness in expression, combined with a charm of graceful delivery and one who delighted to proclaim "Christ, the same yesterday, today and forever."

This great pastor lived till Jowett was eighteen years of age. Thirty-five years after his death Jowett confided to a fellow-voyager on an Atlantic liner that he had always modeled himself as a preacher upon Dr. Enoch Mellor. "The church of which he was pastor was to me a very fountain of life, and I owe to its spiritual training more than I can ever express," he said.

In those years a political career attracted young Jowett, and law as a profession, with Parliament as a distant goal, captured his imagination. In this ambition his father was ready to encourage him. Whenever a renowned politician came within fifty miles of Halifax his father always arranged for Jowett to go and hear him. Thus he journeyed to hear Gladstone, Disraeli and John Bright. Thus his first visit to London was to hear a debate in the House of Commons. It was a wonderful night!

A few weeks later, his father had virtually completed all the arrangements for him to enter a Halifax firm of solicitors as an articled clerk. On the day before the articles were to be signed he met by accident in the street his Sunday school teacher, whom he dearly loved, and told him what he was about to do. Mr. Dewhirst looked grieved. "I had always hoped," he said, "that you would go into the ministry!"

Jowett was astonished and gripped, going home he stood alone in his room and considered his whole future. He was drawn to the ministry, but was he divinely called? "A gracious constraint came upon him, an inclination born of love, a decision shaped by the worship of Jesus Christ." From that moment he had no hesitation. His course was clear. He began to study at Airdale College as the candidate for the Congregational ministry.

How blessed are these Bible class teachers of young men who have spiritual vision; who know what to say to their pupils, and when to say it. About six words from such a teacher won Dwight L. Moody and through him perhaps a quarter of a million souls! Eleven words from the beloved teacher drew John Henry Jowett into the ministry. A two minutes' conversation from such a Bible class teacher inclined the writer of these lines to become "an ambassador for Christ!" Who is wise enough to estimate the fruit of such lives? What line is long enough to measure the extent of their influence?

At Airdale College, humble as it was, he met that master mind, Dr. Andrew M. Fairbairn, "an erudite scholar and a profound thinker! .... Great," said Jowett, "in the pulpit, on the platform, and in the classroom."

And Dr. Fairbairn's mind was too keen not to detect the promise of rising greatness in Jowett. One day it was the duty of this young pupil to preach before the student body. The students as usual offered their cheap, superficial criticisms of their schoolmate. Dr. Fairbairn listened to him. Then closing the discussion, he said, "I will tell you, gentlemen, what I have observed this morning. Behind that sermon there is a man!"

Another professor who made a profound and lasting impression on the mind of Jowett was Dr. Archibald Duff. He was an enthusiastic Hebrew and Old Testament scholar. There was a tradition among his students that he chanted the Psalms in the original Hebrew in his sleep! A strong affection grew up between this able instructor and his brilliant pupil. It greatly aided Jowett to acquire that remarkable Old Testament style for which he afterward became so famous. Dr. Duff's loving description of Jowett was, "My beloved pupil!" And a year before his death, Jowett referred to Dr. Duff as "My beloved professor!"

Jowett was an earnest and diligent student of literature from his early teens. Before the end of the first year at Airdale College he was awarded a sixty pounds

scholarship to be spent in the university of his choice. By the advice of Dr. Fairbairn he chose Edinburgh.

Dr. Fairbairn said, "You want polishing up, if you go to Glasgow you will come back just a raw Yorkshire lad. You must go to Edinburgh." To those who knew the later Jowett, the perfectly polished Christian gentleman, Dr. Fairbairn's description seems almost incredible.

Edinburgh in those days was a veritable university of preaching, as well as of arts and sciences. Jowett drank deep of these Pievian springs. Bent on fashioning his preaching on the best models, Jowett made use of the privilege of wandering around amongst the churches, taking free lessons in homiletics from the masters of pulpit eloquence. Dr. Matheson, the gifted blind preacher, who saw truth with such unerring spiritual vision, was there. Dr. Walter Smith, the poet preacher, was at Free High church. Dr. John Pulsford, mystic and author of "Quiet Hours," was at Congregational Chapel. Dr. Landels was drawing crowds at Dublin Street Baptist church. But, beyond all others, Dr. Alexander Whyte, then in his majestic prime, preaching at Free St. George's, moved and fascinated Jowett's spirit, and commanded his lifelong reverence.

"Few preachers," said Jowett, "brought home to their audiences the sense of sin so deeply as Dr. Whyte. One could not listen to him without feeling the pressing need of a gospel."

Jowett intended to specialize on philosophy at the university. But Professor David Masson's lectures on literature were a continuous feast to his receptive mind, and fed the flame of his literary ambition, which afterward developed those sermons which are so deservedly famous for their literary style.

There was still another gracious influence that played upon Jowett's spirit and set an indelible imprint upon his soul. It was the personal influence of the famous Henry Drummond. In 1884 that remarkably brilliant young man began a series of lectures to students in Edinburgh "that were at once the passion of his life and the crowning glory of his all too short career." He must have been a remarkable and precocious character. When he was but twenty-two years old Moody had selected him to follow up the Moody and Sankey evangelistic campaigns in Great Britain. At thirty he had written, "Natural Law in the Spiritual World," which has been a sensation on two continents, and has given him international fame. He was pressed to enter Parliament and was offered posts of honor and distinction. But Drummond's paramount interest was the spiritual welfare of students. There was his calling -- and he knew it. "He sought to win the reason of men for religion. Tall, handsome, athletic, well dressed, an all-round sportsman, a lover of the open air, there was about Drummond, 'a distinction and a radiance,' that won for him the name of the 'Prince.' To the wizardry of Drummond students made quick response. There was a dulcet [melodious] note in his evangelism and a strange magnetism in his personality, and the two combined were well-nigh irresistible."

Jowett, aiming to be a preacher of a life giving gospel and a winner of men, was just the kind of person to be profoundly impressed by such an evangelist. He capitulated to Drummond at once, and soon became one of his assistants in the meetings.

Many years afterward Jowett made this comment on Drummond: "Drummond manifestly sweetened the atmosphere of the university and introduced a deeper and more spiritual tone. I was deeply interested in his simple, unaffected, manly addresses. He rarely dealt with intellectual difficulties, but he fearlessly handled the bald, practical problems and temptations of a young man's life. Many and many a time Drummond sent me home to my knees. . . . His influence remains in my life as a bright impulse to purity and truth. . . . I thank God that I ever met and communed with Henry Drummond."

Young Jowett afterward studied some five or six months in Mansfield College, Oxford. But it made comparatively little impression on him. Edinburgh University had won his heart and was his cherished alma mater.

In November, 1887, he filled the pulpit of the Congregational church of New Castle-on-Tyne for a single Sunday. By their invitation he filled that pulpit again the following March, when the early favorable impression was deepened. But the church was very dignified and conservative and would not be hurried. On the first Sunday in May he paid a third visit to St. James. The people became eager. But the calm officials only invited him to preach five Sundays in June and July. So it was after eight hearings that the church ventured to give him a call, which was "enthusiastic." But Jowett was as dignified and deliberate as the church had been. His letter of acceptance was sent August 7, 1888, and he seems not to have begun his ministry until October 1, 1889.

His opening sermon seems to have been a sample of his entire ministry. His text was, "I am determined not to know anything among you, save Jesus Christ, and him crucified." He said, "I want to make that the keynote of my ministry." Even the abbreviated report in the Newcastle Chronicle showed young Jowett's literary style and facility for illustration and imagery. "Aestheticism and the love of the beautiful might be a magnificent endowment," he said, "but it might be a snare and a very power of darkness. The sculptor might chisel out an angel and yet be a fiend. The painter might exquisitely paint the Lord's Supper, and be a very Judas himself. The poet might sing of love and heaven and yet be the victim of appetite and passion. They must turn from the crucifix to the cross, and against the aestheticism which made the cross a mere decoration they must lift up the stern reality and build up the gospel of the Son of man, of the Son of God, Christ Jesus and Him crucified. Let them live to Him, and He would impart to them His own love and enable them to conquer sin." That was the gospel that he wished to preach, and his prayer was that all members of that congregation might not merely be saved from hell, but that they might have the love of God shed abroad in their hearts. Thus in his first message

from his first pulpit Jowett struck the note of evangelical assurance which ran all through his ministry.

The young minister's congregations steadily grew from the beginning of his public career to the very end of his life. When he was ordained, he made the striking remark, "May I confess that my greatest difficulty in college has been to combine the study of theology with the maintenance of a spiritual life." He declined to attempt to express his creed in a few words, and would put no bounds to his future faith. "God is love," he said. "When we have measured a mother's love, when we have laid our fingers oil its outermost limits, then we may begin to build a creed in which to enclose the whole love of God. And so I regard God's truth as progressive revelation, as an ever expanding and ever brightening light."

A little while after his ordination Jowett went to London to preach for Dr. R. F. Horton. The Christian World said of him, "Mr. Jowett is a very young man, but there is "in his utterances a marvelous ripeness of thought, set off by unusual felicity of language. The preacher made it felt that a new force had entered the circle of church leaders."

Another religious paper spoke of "his unaffected, manly hearing, a clear, outspoken, unconventional style, and a powerful, resonant voice that adds greatly to the effect of his utterances, and we predict for him a useful and honored place in the Congregational ministry." From the very outset success attended his ministry. His preaching attracted the young, and his influence over young men was almost phenomenal. He championed the cause of Temperance. He took interest in the life of the city and the nation. John Morley represented Newcastle in Parliament. Jowett said, "No member of Parliament ever had a more devoted, loyal and enthusiastic constituent than I was to Mr. Morley."

Here Jowett was-blessedly married to a Miss Lizzie A. Winpenny, who proved to be an ideal minister's wife. "The married life of Dr. and Mrs. Jowett was from their wedding day an idyl." He and his devoted wife commanded the esteem of all classes, old and young, and they used their influence to win others and build up the church and spread the kingdom. Mission branches, Sunday schools and new channels of activity were opened which grew" in numerical strength under their inspiring leadership. He worked for the children. He never despised the old fashioned word "conversion." Avowedly he preached for conversions, and his boundless faith in the transforming power of Christ and His grace winged his words.

"In all our preaching," he declared, "we must preach for verdicts. We must present our case, we must seek a verdict, and we must ask for an immediate execution of the verdict. We are not in the pulpit to please the fancy. We are not there even to inform the mind, or to disturb the emotions, or to sway the judgment.



**Our ultimate object is to move the will, to set it in another course, to increase its pace, and to make it swing in the ways of God's commandments." Jowett evidently did not look upon his pastorate and his ministry merely as a place to draw his salary and draw his breath!**

**Thus Jowett went on for six years, always climbing higher in influence and reputation, though "always in peril of break-down from a very slender margin of physical and nervous strength," and a small capital of reserve vitality. He had planned to stay in that first pastorate ten years, but an event occurred two hundred miles away that changed everything. (To be continued)**

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## **05 -- STUDIES IN THE SERMON ON THE MOUNT -- By Olive M. Winchester**

### **The Lord's Prayer -- First Series Of Petitions (Matt. 6:9-10)**

**One of the outstanding features in the teaching of Jesus is its constructive character. With every exposition of the errors of the time, there was given a positive command; with every "Ye have heard that it was said," there follows, "But I say unto you." To tear away forms and customs is not so difficult a task, neither is the height of intellectual power reached when errors are exposed, though these often demand mental acumen for their detection. If on the other hand, after old forms and customs have been abrogated and their errors set forth, upon the shattered ruins of their teachings new and more sublime forms are constructed, then we have the acme of intellectual and religious instruction. After the critique of the customary modes of prayer, Jesus gave unto His listeners an example of a model prayer.**

**In seeking for an outline of the Lord's Prayer, we may note that first we have the address, then there follow three petitions expressing the great public interests of the kingdom, the more general requisites that righteousness might triumph, which in turn are succeeded by four petitions which relate to personal needs. Then in conclusion we have the doxology. Merely a simple outline of the prayer impresses one with its comprehensiveness.**

**Passing from the general survey of the prayer to the consideration of its several parts, we turn to the address, "Our Father who art in heaven!" Very distinctly there stands out an awakening of the consciousness to the reality of the divine Fatherhood. In the Old Testament there had been special instances wherein God was regarded as Father; He was the Father of the nation as a whole (Ex. 4:22; Hos. 11:10), and of the king as representative of the nation (Psa. 89:27); moreover the Messiah was spoken of as the son of Jehovah (Psa. 2:7); but beyond this there was no recognition of God as Father. The individual might claim a filial relationship only in that he was a member of the nation, not because it was inherent in any union between himself and God. Accordingly one of the distinct contributions of the New Testament was the divine Fatherhood of God, the possibility of each and every**

individual's entering into personal relationships with the Eternal. "Father! It is the greatest word on mortal tongue, and the truth of the universal Fatherhood of God is the greatest which ever dawned on the intelligence of man," says Aked. Not only do we have the truth that God is "Our Father" given us in this address but further we are told that He is "Our Father who art in heaven." "Herein is implied," says Olshausen, "an elevation above what is earthly and transitory to what is eternal and enduring." This we feel is the true thought rather than any necessary reference to the transcendence of God in opposition to His immanence.

In coming to the three petitions which form the first half of the prayer, we read: "Thy name be hallowed; The kingdom come to us; Thy will be done" (translation by Olshausen). The very nature of these petitions should impress themselves upon us. They represent the broad interests of the kingdom: So often in our praying we bring first our requests for personal or local needs, then we follow with supplication for the larger and more removed interests of the work of God. Sometimes, too, these are omitted altogether and we are entirely absorbed in our own desires. Speaking of these first requests in the Lord's prayer, Hastings says, "To begin with, a man is bidden to postpone the outpouring of his private needs till he has related himself aright to the needs of the world: the first three petitions of the Lord's Prayer are 'missionary' intercessions, which, when a man begins to use, at once narrowness and possible selfishness of outlook are checked, and the sympathies spread out to take in the wants that lie deepest in the life of universal man."

Taking each petition by itself, we find in the first, "Thy name be hallowed," the prayer that God's name may be held in reverence. Since there is no limiting phrase accompanying, the conclusion naturally would be that none is intended. Augustine read, "sanctificatur nomen tuum in nobis" (thy name be sanctified in us). No doubt this is included but more than this is also implied. Not only are we praying that God's name be held in reverence by us through trial and through test, through joy and through sorrow, through prosperity and through adversity, yea through all the vicissitudes of life, but that likewise His name may be revered by all mankind. Whenever we utter this petition we are praying that knowledge of that name may spread to the uttermost parts of the earth, that not only knowledge, but the saving efficacy of that name may find its way into every human heart, and that all mankind may come to bring tribute and do homage unto God, the everlasting Father who is plenteous in grace and rich in mercy.

In natural sequence the second petition follows upon the first. "Thy kingdom come." How often had this prayer been prayed, by the Jewish rabbi, by the humble peasant, by the shepherd on the hills, by the elders in the synagogues, all looking for the Messiah who would come and reign over their adversaries and establish the Jewish supremacy in the earth. But much depends upon how the kingdom is conceived. "The kingdom is as the King," says Bruce. "It is the kingdom of the universal, benignant Father who knows the wants of His children and cares for their interest, lower and higher, that Jesus desires to come. It will come with the

spread of the worship of the one true divine Name; the paternal God ruling in grace over believing, grateful men." Thus the Church still prays:

"Father, let Thy kingdom come,--  
Let it come with living power:  
Speak at length the final word,  
Usher in the triumph hour.

"As it came in days of old,  
In the deepest hearts of men,  
When Thy martyrs died for Thee,  
Let it come, O God, again.

"Tyrant thrones and idol shrines,  
Let them from their place be hurled;  
Enter on Thy better reign,  
Wear the crown of this poor world."

-- Hastings.

Climaxing the other two petitions of this first half of the prayer, stands the last, "Thy will be done, as in heaven so in earth." For what end do we pray when we ask that God's name be hallowed? For what end do we pray when we say, "Thy kingdom come"? Is it not that the will of God may be done? "It is not enough," says Hastings, "that the kingdom be established, that its boundaries be enlarged, and its glory delighted in; there is an end for which all this is brought about, and that end is that the will of the Ruler may be done. We desire that God may assert His dominion over us and all men, and may give us to know that He is living and near by the force of His will upon us. From the 'name' we pass to the work as displayed in His kingdom, and from the work to the will. From the outskirts of His personality we pass to its heart." Not only is this petition the climax of the foregoing petitions, but it is the foundation and heart of all prayer. Every request that we bring to our Father in heaven should ever have as its protasis, "If it be thy will." In every pouring out of the heart in the burden of grief or disappointment, there should be the humble submission which brings the utterance, "Thy will be done." Moreover not only do we desire that will to be done in our lives, and in the lives of those around about us, but we wish that its reign shall extend over the hearts of men everywhere, that "the knowledge of the Lord may cover the earth as waters cover the sea." Finally the measure wherein that will is to be carried out is "as in heaven so in earth." As the angels and archangels eagerly wait to do His bidding, as the heavenly host sings forth a paean of praise that a Savior is born, as the angels come to minister to a tempted Savior, as they even now minister to those that he heirs of salvation, all at the command of the one Sovereign and Lord of us all, so here upon this earth is His will to be done. "When Hooker was lying on his deathbed," cites Milligan, "a friend visiting him found him in deep contemplation, and asking what his thoughts were, received the reply that he was 'meditating the nature and number' of angels, and

their blessed obedience and order, without which peace could not be in heaven; and oh; that it might be so on earth."

How manifold would be the blessings if there were wrought out in the hearts of all men the transforming power of these three simple petitions! Simple they are yet profound in their workings. How manifold would be the blessings if in our own hearts their fulness of power were felt. Have we always held God's name in reverence? Have we never charged God foolishly? Have we never fretted against the ruling of His providence in our lives? Has he been the one and only sovereign of our souls? Have we said at all times, "Thy will be done"? Faber sang joyously of "The Will of God," and its beatific effect upon the human heart. The whole poem breathes the spirit of devotion and submission and is worthy of thoughtful reading. We quote the concluding verses:

"Man's weakness waiting upon God  
Its end can never miss,  
For men on earth no work can do  
More angel-like than this.

"Ride on, ride on triumphantly,  
Thou glorious will! ride on:  
Faith's pilgrim sons behind thee take  
The road that thou hast gone.

"He always wins who sides with God,  
To him no chance is lost;  
God's will is sweetest to him when  
It triumphs at his cost.

"Ill that He blesses is our good,  
And unblest good is ill;  
And all is right that seems most wrong,  
If it be His sweet will!"

When we come to the consideration of homiletical material from this passage, every line brings a fruitful text. Moreover we might take the introductory phrase, "After this manner, pray ye," and deduct the theme, "The name of true prayer;" then for subdivisions, the following might be suggestive, True prayer lies not in form but in content; True prayer is comprehensive in its scope; True prayer seeks for divine direction in the personal needs of life. Following this, the opening sentence of the Lord's prayer, the address, may be a text, "Our Father who art in heaven." The theme may be merely a simplification of this address, and be encompassed in the words, "Our heavenly Father." Then a division into three parts may be made thus, The significance of the designation, "Father"; The comprehensiveness of the word, "Our." The implication of "Who art in heaven."

All three of the petitions may serve as texts.

"Hallowed be thy name," may be divided as follows: What it means to hallow? How may God's name be hallowed? In whom is His name to be hallowed? "Thy kingdom come," in turn may be divided thus: What do we mean by the kingdom? When is it to come? What will be the transformations? Finally the last petition, "Thy will be done," might give these divisions: What it means to pray thus? Where is God's will to be done? How is God's will to be done? Thus it can readily be seen that a series of sermons may be preached from the Lord's Prayer, each separate portion forming a text. Accordingly the congregation would receive an enlarged vision of this oft-repeated prayer, their spiritual vision be expanded and their devotional life be enriched.

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

Is Your Church Known?

The editor of Presbyterian Publicity stated recently that while attending the General Assembly at Baltimore last summer he was told by two newspaper workers that a certain historic church in that city was closed and had been abandoned for want of worshipers. He found, as a matter of fact, that the church was running as usual, and he remarks rather pointedly that either the newspaper people or the church people were not sufficiently alert -- or both.

In view of these facts, which could be duplicated in the experience of various visitors to various cities, Dr. Clarke's remarks are very pointed and worthy of note by churches in every community which are all too ready to assume that their organization, life, and activity in the community are sufficiently known to those outside of their own circle. "It is up to the churches in every city," said Dr. Clarke, "to keep the whole town posted on their whereabouts and their activities." And he says further, "Every church ought to keep every one of its local newspapers alive to the fact that it is doing the Master's business at the old stand. No church can afford to sit back and depend on its pride in its antiquity to keep the modern generation following its light."

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Character Pots

"Well done, thou good and faithful servant" (Matt. 25:21).

I had sometimes caught a glimpse of the small scullery maid at my boarding house; but one day, slipping to the kitchen for a cup of hot water, I had a queer bit of a chat with her. She was scouring granite pots with a vim and vigor which were

bound to bring results, and all the while her face was as shinings as her finished work. "Do you like them, Alice?" I asked. "No, I hate them," she replied emphatically. "What makes you smile so over them, then?" I asked, curiously. "Because they're 'character pots,'" the child replied at once. "What?" I inquired, thinking I had misunderstood. "'Character pots,' miss. You see, I used to only half clean them. I often cried over them, but Miss Mary told me as how, if I made them real shiny, they'd help to build my character. And ever since then I've tried hard, miss; and oh, it's been so much easier since I've known they were 'character pots.'" I said a word or two of encouragement, and went on my way, knowing that I had been rubbing up against a real heroine. Everyday life is brimful of disagreeable duties. Why not turn them every one into "character pots"? -- The Christian Endeavor World.

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### Paul's Earthly Life Ends

In the last chapter of Paul's second letter to Timothy, his worthy son in the gospel, Paul gives him some beautiful admonitory and timely advice. Here is a.,brief paragraph: "I charge thee in the sight of God and of Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching . . . . Accomplish your ministry fully. For I am now ready to be offered, etc. Do your diligence to come to me shortly. Demas has forsaken me, Crescens and Titus I have sent on missions. Only Luke remains with me now. Bring Mark with you. Bring with you my cloak which I left with Carpus at Troas and the books, especially the parchments. Do your diligence to come to me before winter. The Lord be with thy spirit. Grace be with you" (part of 2 Tim. 4th chapter, paraphrased).

"That is our last glimpse of Paul," says J. Patterson Smyth in his excellent book *The Story of St. Paul's Life and Letters*. "Whether he ever got that old cloak and parchments, whether Timothy ever got to him in time or not we cannot tell. We hope for Paul's sake that it was so. They would have but a short time together anyway. For the end was now very close.

"What a picture it would make, that final trial. The best man and the worst man in the world at the time facing each other. The Right and the Wrong meeting. And the Right was in the fetters and the Wrong was on the throne. It is often so in this topsy-turvy world. So often that, even apart from Revelation, men are constrained to believe in a great Setting-Right some day.

"But even in this world things are not so topsy-turvy as they seem. For even here, in the long run Right wins. Nay, even in the moment of seeming defeat Right wins. Who doubts which was happier that day -- the brave old fighter who had lived his life for God and who, at its close possessed of earthly goods just an old cloak and a few parchments, or the proud, wicked emperor who had lived his life for self,

who had exhausted life's enjoyments and dissipations and had boundless wealth and power at his disposal?

"The trial was soon over. There was no advocate, no defender, no man stood by him. It mattered little. If Christians were accused of destroying Rome and if Paul was accused of being the Christian leader, what defense would avail in the state of public feeling at the time? The vote was for death. The prisoner was to be beheaded. Probably it was only his Roman citizenship that saved him from worse.

"We have no details. There is a persistent tradition that, like his Master, he 'suffered without the gate' at the Pyramid of Cestius on the Harbor Road.

"We can easily picture the scene. The hot, white road, the yelling mob, the small, quiet old man walking silently amid the guards with the fight of another world in his eyes.

"One hopes that they were men of the old Praetorian Guard who knew him and would shield him from the insults of that howling mob. Then the halt -- the headsman's block -- a broad sword flashing in the sunlight -- and an old white head lying dishonored on the ground. Not even the band of Christians, as in Stephen's day, 'to make much lamentation over him.'

"The further scene it is not for us to paint when those eyes that closed thus in the darkness of death opened on 'a light that never was on sea or land,' and the poor humble soul who felt himself 'the chief of sinners' was again with the Jesus of the Damascus road to give up the commission which he had received that day.

"Doubtless, there were more glorious commissions for him now. 'We doubt not that for one so true God will have other nobler work to do,' in the great adventure of the Hereafter. One day we shall know of that new adventure too. But not now. The curtain has fallen on Paul's earthly life. Suffice it that he has won his heart's desire 'to depart and be with Christ which is far better.'" -- Selected.

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### The Old-Time Religion

The gospel is unchangeable! it will remain after the day of the Lord has come as a thief in the night, after the heavens have been rolled together as a scroll, after the elements have been dissolved with fervent heat. The gospel will be unchanged when we sing the praises of Him who hath redeemed us sing His praises with unsullied voices in a sinless heaven! Men are as changeable as the waves of the sea; the gospel is as unchangeable as the Maker of the sea!

New "ologies" and "isms" spring up, in number as the sands of the seashore. Do not religious pharmacists take a minimum of truth and a maximum of error, and

then mix with the pestle of a keen mind in the mortar of a perverted education? Then they say: "Here is a more healthful dose than the old gospel. It is adapted to twentieth century needs," as if men's needs had changed since the days when Zacchaeus climbed a tree to see Jesus, or the days when Saul the persecutor fell to the ground and Paul the apostle rose! No, men's needs have not changed since the jailer fell down at the feet of Paul and Silas in the old Philippian dungeon, and said, "What must I do to be saved?" How glibly the words, "twentieth century needs," fall from the lips of some of the silver-tongued folks who forget that Christ is "the way, the truth and the life." "There is life for a look at the crucified One, There is life at this moment for thee." Men try to dodge sin, they try to sidetrack the atonement -- many a modern Jonah tries to run away from God in the present day! "If I say, Surely the darkness shall cover me; even the night shall be light about me." Works may be emphasized above saving faith in the Son of God. The good Lord forgive us if works are not an irresistible magnet to us, but we are faithful in good works, not in order to be saved, but because we are saved, "Not of works, lest any man should boast." Is not the converse true, works are of salvation?

Pleasure has never beckoned more insistently than today. Her resources have increased and her votaries have multiplied. Pleasure is fine for desert, but a full meal of pleasure tends to hunger of soul and a stunted life. If pleasure is allowed to trespass on duty the spiritual life soon becomes a Sahara. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." This statement is more unchangeable than the hills. Our faith must be centered and fixed on God alone. "For other foundation can no man lay than that is laid, which is Jesus Christ." -- G. W. Tuttle.

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### **Emblems Of The Holy Spirit**

**The Dove -- Speaks of the beauty and gentleness of the Spirit's character (Matt. 3:16; 10:16).**

**The Seal -- Indicates the security of the Spirit's grace, the proprietorship of His love (S. of S. 4:12; John. 6:27; 2 Cor. 1:22; Eph. 1:13, 4:30; 2 Tim. 2:19; Rev. 2:19; Rev. 7:3-8).**

**The Holy Anointing Oil is emblematic of the Holy Spirit's character and claims as the Holy One (Exod. 30:25-28; Lev. 21:10).**

**The Act of Anointing -- Is suggestive of the Spirit's consecrating grace and guidance in qualifying and ministering in divine things Lev. 21:10; 2 Cor. 1:21; Heb. 1:9).**

**The Oil -- Is typical of the Spirit's grace, and the illuminating of His teaching: Luke 4:18; Acts 10:38; 2 Cor. 1:21; 1 John 2:27).**



**The Fire -- Is an emblem of the purification and penetration of the Spirit's operations (Exod. 3:2, 19:18; Mal. 3:2; Matt. 3:2; Acts 2:3; Heb. 12:29; Rev. 4:5).**

**The Rain -- Designates the abundance and grace of the Spirit's supply (Deut. 32:2; Psa. 62:6, 84:6; Hos. 6:3; Jer. 5:24; Zech. 10:1).**

**The Atmosphere -- Portrays the element and use of the Spirit's exclusiveness (Gal. 5:16, 25; Eph. 5:18, R. V.; Phil. 3:2; Rev. 1:10).**

**The Wind -- Proclaims the winnowing and searchingness of the Spirit's power (Isa. 4:7; Ezek. 37:9; John 3:8; Acts 2:2).**

**Rivers -- Indicate the matchless abundance of the Spirit's supply; the plentitude of His grace (Psa. 1:3; 46:6; John 7:38).**

**The Dew -- Shadows forth the refreshing and fertilization of the Spirit's presence (Gen. 27:28; Deut. 32:2, 33:13, 28; Psa. 133:3; Job 29:19; Isa. 18:4; Hos. 14:5).**

**The Water -- Symbolizes the effectiveness and sufficiency of the Spirit's ministry (Psa. 55:9; Isa. 44:3; John 3:5, 4:14, 7:37, 38).**

**The Clothing -- Depicts the equipment and strength of the Spirit's endowment (Judg. 6:34, R. V.; Luke 24:49, R. V.).**

**The Earnest -- Delineates the promise and sample of the Spirit's promise of glory (2 Cor. 1:22; 5: 5; Eph. 1:4) . -- Marsh.**

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## **The Brevity Of Human Life**

**"What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14).**

**Human life is painfully brief. The pathway which leads from the dawn of birth to that western horizon whereon "the dusk is waiting for the night" is passed over with disquieting rapidity. The fact of life's brevity is one of those inescapable truths which has ever haunted the mind and heart of man. St. James raises this important question, "What is your life?"**

**1. Literature and life's answer: A weaver's shuttle, a postman's knock, a falling leaf, the dissolving cloud, a broken sleep, the guest of a day, a passing ship, the flight of an arrow, the fading flower, a sentinel of the night, or a tale told by the fireside.**

**2. Brief as compared with the life beyond! The initial truth which flowers forth in every faithful heart is the fact that we are Christians and our trust is in a Christlike God. We are immortal, and therefore, our soul's existence is in no fatal manner related to time. Our faith is centered upon a risen Lord.**

**3. Lord Byron is not untruthful about our ephemeral human careers when he sings:**

**"Between two worlds life hovers like a star,  
Twixt night and morn upon the horizon's verge:  
How little do we know that which we are!  
How less what we may be!  
The eternal surge of time and tide rolls on, and bears afar  
Our bubbles; as the old burst, new emerge,  
Lash'd from the foam of ages; while the graves  
Of empires heave but like some passing waves."**

**O men and women: what is your life? Is it brief and very indefinite? Yes, it is more! It is a vital part of the life of God himself. Behind the loom of human history and experience the infinite Weaver is at work. And our lives are necessary in the conception of his eternal kingdom. Therefore, fulfill your contract with "the noble dead, the living and the unborn." Be earnest, but not fretful. Be diligent, but also patient. "Seek first the kingdom. Search for goodly pearls. Learn to put first things first. Live and love as though prepared to die, and then die prepared to live!" -- Hobart D. McKeehan.**

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### **Advertising The Church**

**Charles Stelzle, a minister who grew up in New York's East Side, now a prominent worker, says the church ought to advertise more. He says:**

**"The church must let a sorrowing world know that it offers comfort to the desolate; that it heals the broken-hearted; that it gives strength to the weak and the Weary. I can advertise no greater facts than these, for herein it offers what the world craves most earnestly."**

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### **The Value Of Advertising**

**At the late Presbyterian general assembly held at San Francisco during the month of May, emphasis was laid upon paid church advertising in the newspapers.**

**Dr. Lewis Saymore Mudge, stated clerk, presenting the annual report of the publicity department said:**

**"Ministers who wisely use display ads in home papers find that advertising is an investment that yields results. By prudent advertising religion extends its fields and multiplies its usefulness to the community, its helpfulness to mankind. Printer's ink is a great auxiliary to the pulpit, a powerful medium for the gospel. Advertising has persuaded millions into smoking, motoring, golfing, stock market and motion picture habits. Wise in its generation will be the united church which, through advertising, fully persuades the people to devote more thought, time, talent, to the Christian religion."**

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### **Lost Colors**

**Be not deceived: evil communications corrupt good manners (1 Cor. 15: 33).**

**Herbert Adams Gibbons quotes the following as one of the terse, forceful examples of the writings of John Wanamaker:**

**"At Geneva, in sight of Mont Blanc, forty miles distant -- we have often stood and watched the two rivers, the Arve and the Rhone, uniting in one stream and for a long distance preserving its distinct color, one gray and the other blue, until far off they became so blended that each was lost in the other or the green ocean.**

**So it is in human character. Each individual will keep his or her distinctiveness until muddy books and muddy companions and careless habits destroy the beautiful gifts of life with which they sparkled when they started out.**

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### **Stirring Up the Fire**

**That thou stir up the gift of God, which is in thee (2 Tim. 1:6).**

**In the Solomon Islands we have what we call the "island blanket." Often one has been glad of it at night. You will find it by every bedside in every house. On the ground at each sleeper's side are four small logs, their ends together like an "X," smoldering as a slow fire at the center of the "X," just hot enough to keep the sleeper warm, yet set to burn for a good long time. Almost devoid of clothes as they are in the Islands, every sleeper has his "blanket" burning quietly at his side. After a time he wakes in the dark, cold and shivering, and instinctively sits up, pushes the burnt ends together, and blows the dying embers into a blaze. Then, warmed and content, he lies down for another sleep. On the mountains he may have to "stir into flame" his primitive "island blanket" half a dozen times before daylight comes.**

**But why? Why does he continually trouble to wake and stir the fire by his side? Because he has learned the law of the body. Every old bushman has learned it! And the law of the body is that of itself, the body tends to become cold. No sickness is needed; the cooling off is automatic and inevitable at night. And does the native become resigned to this law? Is he content to lie and shiver the long night through? Of course not! Without a second thought he makes it his business to "stir up" the embers into flame, that he become warm again.**

**And the soul? Does it, too, tend to become chilled and cold? Ah, yes! And even more quickly, more surely than the body. The cooling off of the soul is automatic and quite inevitable, unless it is continually counteracted. -- Northcote Deck, in "Stirring Up the Fire."**

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## **07 -- ILLUSTRATIVE MATERIAL -- Compiled By J. Glenn Gould**

### **The Soul That Sinneth**

**Two little Italian lads of New York City were returning from a swim. They were about fifteen years old. Pietro had-picked up a piece of copper wire and thought he would have a little fun with the third rail of the New York Central track along which they were walking. He poked away around the wooden covering of the rail but nothing happened. "That's funny," he said, -"I guess I didn't touch the right spot." Then he pushed the point of his wire down underneath the covering. There was a flash of blue flame and a shriek of pain as 11,000 volts of electricity shot through the wire. In a moment and less his clothing was on fire and his hair and eyebrows were burned off. He tried to drop the wire as it hissed and sputtered at white heat but it wouldn't let go. He tried to pull it away but it stuck to the rail as if it were soldered there. His little friend tried to pull him away but he was hurled to the ground with a terrific shock. The brave little fellow threw his rubber coat around Pietro and pulled him loose. Pietro started to run but fainted and fell. They took him to the hospital and the doctor said, "One chance in a thousand to recover."**

**The two boys said they knew there was something dangerous about that rail. They had heard older people say so but they didn't think it would hurt any to play with it a little. And so sin scorches and burns and kills like a live third rail, and people know it and yet they will trifle with sin. And here are men and women right here in this meeting tonight who have played with your passion and played with sin so long it looks to you as if your case is hopeless.**

**But thanks be to God, sin never took anyone so low that Jesus Christ, the God-man, couldn't reach down a little lower and snap the fetters and set him free. That's why He was manifested -- to destroy the works of the devil. -- W. E. Biederwolf.**

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## Who Was That Prodigal?

It is enough to make every preacher to cushioned critics and listless fashionables turn his back on these gospel-hardened, and "trek" for the wilds, to read of Nelson, that jewel in "Black Rock," whom it was Craig's joy to set in the Master's crown, and to hear of the gospel hungry gathered round him. You remember how Nelson came to Craig after the Christmas Eve supper and sermon in the camp, "Mr. Craig, are you dead sure of this? Will it work?" He quoted the precious texts, "The Son of man is come." "Him that cometh." Then came the terse utterance, "If it's no good, it's hell for me," and the preacher's counter, "If it is no good, it is hell for all of us." By and by old man Nelson was seen on his knees in the snow, with his hands spread upward to the stars.

One night Graeme noticed a light in the stable. He heard the voice of one reading. In a vacant stall, on straw, a number of men were grouped. Sandy was reading. Nelson was kneeling in front of him and gazing into the gloom beyond; Baptiste lay upon his stomach, his chin in his hands and his upturned eyes fastened upon Sandy's face; Lachlan Campbell sat with his hands clasped about his knees, and two other men sat near him. Sandy was reading the undying story of the prodigal, Nelson now and then stopping him to make a remark. "Dat young feller," said Baptiste, "wha's hees nem, heh?" "He has no name. It is just a parable," explained Sandy. "He's got no hem? He's just a parable? Das mean nothing?" Nelson explained. "Dat young feller, his name Baptiste, heh? And de old Fadder, he's le bon Dieu? Bon, das good story for me. How you go back? You go to de pries'?" Nelson said the book mentioned no priest. "You go back in yourself, see?" "Non; das so, sure nuff. Ah" -- as if a light broke in upon him -- "you go in your own self! You make one leetle prayer. You say: 'Le bon Fadder, oh, I want come back! I so tire, so hungree, so sorree!' He says: 'Come right 'long:' Ah, das fuss-rate! Nelson, you make one leetle prayer for Sandy and me." And Nelson lifted up his face and said, "Father, we're all gone far away; we have spent all, we are poor, we are tired of it all; we want to come back. Jesus came to save us and he said if we came he wouldn't cast us out, no matter how bad we were. Oh, Jesus Christ, we are a poor lot, and I'm the worst of the lot, and we're trying to find the way. Show us how to get back. Amen." -- Aquilla Webb.

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## Conscience And Truth

It is exceedingly important that conscience be frequently checked by reference to revealed truth if it is to remain a safe guide. An illustration of this is given by Dr. Henry Howard. "In a disputed boundary case between the Australian states of Victoria and South Australia, the hearing of which was recently concluded,

a striking illustration was brought to light of the necessity for an infallible standard. It appeared from the arguments of counsel that all the trouble with regard to the determination of the 141st meridian had arisen from the fact that the surveyor, Mr. Tyers, in 1839, used a nautical almanac which was subsequently discovered to be erroneous. The errors in this almanac had not been allowed for in the determination for the Sydney meridian, which was thus wrongly fixed. Instead, therefore, of starting with the Greenwich meridian, which was known to be correct, as the base-line of his calculations, Mr. Tyers accepted as correct the erroneous Sydney meridian and worked from it as his starting point. In addition to this, he failed to take a sufficient number of stars for his observations. The result was the inevitable one, which is giving so much interstate trouble in the Commonwealth today. Starting with a defective standard, the whole of his work was vitiated, and his reputation for accuracy impugned, while for seventy-two years two sister states have been in perpetual dispute.

"It thus appears that in the settlement of merely terrestrial boundaries reference has to be made to celestial and incorruptible standards. But if earth has to appeal to the heavens in the matter of frontier lines, where merely material interests are involved, what shall be said in regard to moral boundaries involving questions of conscience and conduct, the issues of which demand the eternities for their field?"

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### Privilege And Responsibility

Speaking of the Cuban War, and his Rough Riders, Roosevelt declared, "The men I cared most for in the regiment were the men who did the best work; and therefore my liking for them was obliged to take the shape of exposing them to most fatigue and hardship, of demanding from them the greatest service and of making them incur the greatest risk. Once I kept Greenway and Goodrich at work for forty-eight hours without sleep and with very little food, fighting and digging trenches. I freely sent the men for whom I cared most, where death might smite them, as it did the two best officers in my regiment, Allyn Capron and Bucky O'Neil. My men would not have respected me had I acted otherwise. Their creed was my creed. The life, even of the most useful men, of the best citizens, is not to be hoarded if there be need to spend it. I felt and feel this about others; and of course about myself."

And does not the Captain of our salvation demand the same thing of us? Are we thinking of soft places and fat salaries? He who, to save us, gave himself up to the death of the cross will likewise demand of us strenuous and difficult service, service that costs something, and involves risks. God has had such men, like Joseph, Daniel, Paul and others. He has such men today calling us to hard and perilous tasks, a sign of the Father's appreciation of us. -- Aquilla Webb.

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## **I Will Lift Up Mine Eyes**

The man who lives only for today will lose sight of tomorrow. He who shuts himself up in a mean and impoverished present, bending his vision on that which is near, and never permitting it to range the purple distances which stretch away in ever-deepening perspective, will lose his sense of distance. His horizon will contract, and to all the splendid reaches of the future he will become hopelessly blind. This is scientifically true. It is a well-known fact that during the Boer War the British troops were clearly seen and picked off by the enemy, while the latter were still invisible to our men, not because they were under cover, but because they were beyond the range of British vision. The explanation offered by medical experts is that our men, who were for the most part city dwellers, were unaccustomed to the accommodation of their vision to great distances, and that consequently the unused power had been lost. "The god of the city," to paraphrase the text, "had blinded their eyes to the distances of the far-stretching plains." As a penalty for never looking beyond the street, the range of their vision was reduced and they perished. The moral analogue of this is found in the fact that the exclusive occupation of the mind and heart in secular pursuits renders them incapable of appreciating that which is above and beyond. -- Henry Howard.

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## **08 -- THE ALTAR SERVICE -- By Mrs. Carrie M. Felmlee**

Preach as Baxter did, a dying man to dying men. Preach for results, expect them, go after them and get them. God uses the preaching of Bible truth to convict, convince and reprove those who hear it. After the preaching comes the altar call. This is always an important juncture of the meeting. The call should be definite, well defined, and reasonable (avoid confusing calls). Never show discouragement, never be in a hurry. Often an altar call has fallen flat because the preacher did not hold on long enough. Many a hard fought battle has been won at this critical time by persistent and continued effort.

There are many successful ways to make a call. Change your method if one way fails. Try again and again and again. Use any legitimate means to get souls to act. Never use a trick or anything that looks deceptive. Be open and sincere. Always keep your word to the congregation.

Now comes the altar service. Souls have come if haply they may find God. They have come to a place where they feel that something must be done and they must have heart relief. This is the time and place for the people of God to gather about them and by their earnest prayers, faith and love help those who are struggling for deliverance from sin. This is no time to look around and talk and visit. The usual altar service has too much talking and too little prayer. This fact needs to

be emphasized more and more. Many times the seekers are confused by several talking at the same time. If instruction is needed it should be given earnestly, but briefly. Sometimes a good chorus or verse of song helps.

After prayer for direction the next thing for the intelligent worker to do is to ascertain clearly what the individual is seeking. This is essential if he is to obtain a definite experience.

One of the most important points to be considered is thoroughness. Some people are mortified at the tears, sobs and groans of the repenting sinners but the man or woman heartsick of sin will usually groan to get rid of it. Never tell a seeker that he is saved, that is God's business. Never ask a seeker how he feels. Keep feeling out of the question. Keep well to the faith line. Lead a soul to trust God and He will take care of the evidence and give feeling that will satisfy that soul. The successful altar worker must have the Holy Spirit, a knowledge of God's Word, heavenly wisdom, real tact, and plenty of stick-to-itiveness. No altar work is easy. It is real labor, nevertheless those who are willing to wait, pray, sing, exhort and be patient will be used of God in helping souls and will have a share in the rewards.

**Some Don'ts:**

Don't talk too much.

Don't offer human sympathy. Human sympathy has spoiled much of the Spirit's work.

Don't tell seekers to believe, believe, believe, until they have truly yielded to God.

Don't let two or three persons talk to a seeker at once.

Don't be in a hurry. We have seen many an altar service rushed through mechanically where seekers got nothing and went away worse off than they were before they came. Give them time to break up, count the cost, settle the question of their eternal destiny, and pray through till the answer comes.

Don't let the altar service become a place of conversation. Rather let it be a place of mighty wrestling with God in prayer.

Don't sing too soon. Let the battle get fairly on the way before you sing songs of faith.

"He that winneth souls is wise." "They that be wise shall shine as-the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."



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**THE END**