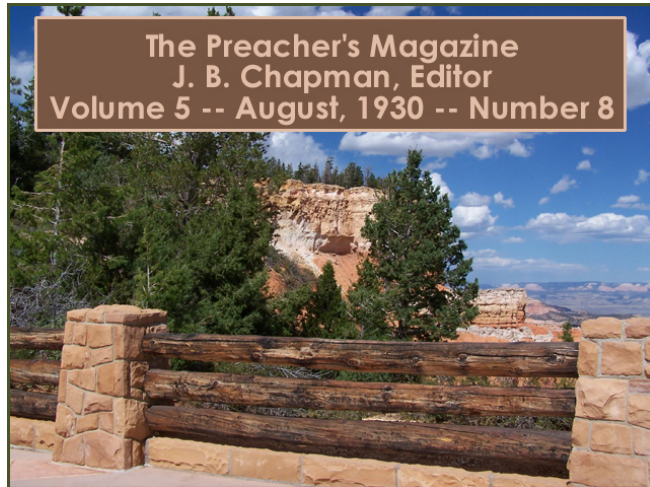


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J. B. Chapman, Editor

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01 -- GOOD PREACHING IS PLAIN PREACHING -- By J. B. Chapman

Those of us who have toured across country on unmarked highways know how difficult it is for one to give intelligent directions, even though he may have been over the road himself. Frequently our inquiry has met with a "Go straight ahead, you can't miss it." But when we have gone ahead for a mile or two we have come to the place where "two ways meet" and we have not been able to tell which road it is that we could not miss. One woman said, "Go right on down this road until just before you come in sight of a red barn, then turn to the left." But one day we stopped in front of a little shop and inquired the way. The smith turned from his work and said, "Go straight ahead for a block and a half until you cross the railroad tracks, then turn to the left. Follow the tracks for two miles and a half. You will pass a little grove on your right, the only grove on that road. Just beyond the grove is the cross roads where you turn to your right. Go north on that road a mile and a quarter until you come to a little store and filling station on the left of the road. Just beyond the store the road angles slightly to the left out over the hill. It is a little dim just there, but becomes clearer at the top of the hill and you follow it on north for a mile and three-quarters to the section line. Turn to the left there and go straight west for a mile where you strike the highway. Turn to the right on the highway and go straight north into the town where you are going." It was utterly unnecessary to inquire again. The directions were detailed and complete.*

[*Well, Chapman's statement that the above related, detailed directions made it "utterly unnecessary to inquire again," would certainly not be so for people like me -- who are poor at remembering and following directions that are given orally! If others are as poor at remembering orally given directions as I am, they would have to "inquire again" and "again" with pen or pencil and paper in hand and write down every one of those succeeding directions! The above related, detailed directions, if only listened to orally, would have had me completely confused by the time he said, "Just beyond the store the road angles slightly," etc. Orally related, detailed directions can make it as impossible for some to reach their desired destination as directions that are too simplistic which fail to mention important things like a fork in the road. When directions to a place require turning this way or that at numerous landmarks, often a map needs to be drawn, and the one giving the directions should trace over the mapped route, pointing out those important landmarks and turning places. Not everyone is as gifted as perhaps J. B. Chapman was at following detailed directions from memory -- after but one oral recitation of them! The prophet Isaiah related how, like new-born infants, Israel needed to be taught "precept.. upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" (Isa. 28:9-10). Even so, newly born-again Christians need such, over and over again, repeated instructions -- and when one is literally traveling through

places where he or she has never traveled before, MAPPED OUT, AND REPEATED TRACINGS OF THE COURSE ARE OFTEN THE ONLY WAY TO MAKE THE WAY CLEAR TO SUCH FIRST TIME TRAVELERS THROUGH AN UNFAMILIAR AREA. Not to denigrate the great J. B. Chapman, but spiritually speaking it is a foolish presumption for a preacher to assume that because he preached in detail on a line of truth once, therefore everyone in his congregation "got it" and it is therefore unnecessary for him to repeat it again! Selah. -- Duane]

And this reminds us that there are some Christians and some preachers who seem to be utterly unable to give directions which a penitent soul or an earnest believer can follow. They simply say, "Go straight ahead, you can't miss it." They have not observed markings which will enable them to describe the way. They may be able to save themselves by taking heed, but they cannot do much toward saving others, for they have not taken heed to the doctrine.*

[But, very much likewise, a preacher who spells things out in detail, and does so only once -- expecting everyone to "catch on" from that one, detailed recitation of a certain truth -- is also erring, and often failing to "give directions which a penitent soul... can follow" after having heard those directions only once! -- Duane]

And all this illustrates the necessity of clear thinking and plain speaking. Muddy thinking is the most common cause of indefinite speaking among preachers. But at best it is difficult to make plain the way to God -- so many things besides bid for place -- and those who would take the way need all the help we can give them.

[But again, no preacher or Christian soulwinner should assume that orally, setting forth a line of truth plainly, and in detail, one time will eliminate the "muddy thinking" in all of those to whom they have related that truth! More often than not, the clear, and detailed setting forth of a line of truth must be, "precept.. upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" (Isa. 28:9-10) -- and that, repeatedly -- Duane.]

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

John M. Veersteeg in "perpetuating Pentecost" says, "For the sort of preaching that is to beget the pentecostal, nothing is more needed just now than the ancient challenge to the instantly heroic. Most of us are so afraid to make fools of ourselves. We have fewer compunctions about making fools of others."

The dread of being considered "unscientific" amounts to an obsession with many preachers. But "the fact is that psychology, despite all it knows now, is not competent to pass on Pentecost."

The question of the "morality of the preacher's vacation" is up again about this time of the year, and we recently discovered that there are really two sides to it. A strong church which pays its pastor a comfortable salary found that he was in the habit of using his vacation to fill strenuous preaching engagements and it objected, saying, "You are our pastor while on vacation, and we want you to rest so that when you return to us you will be stronger and better for the work at home." And for the grace of the preacher it is only fair to say that he cancelled his preaching engagements and will spend his vacation resting.

Old-time pastors used to estimate their success by the number converted and joining the church and by the number "declaring for the ministry." Now there are many who presume that "there are plenty of preachers." But this is only because they presume that the church is on the defensive and should provide preachers only when they are demanded (it is said that Constantine decreed that candidates for the ministry should be accepted only to fill the places of ministers who had died). But if Pentecost is to be in any manner perpetuated, we must have more preachers and better preachers and must push out to an aggressive claiming of the field for God. And so it is still in place to rejoice over the candidates for the ministry who have come out under your leadership, as well as to rejoice over conversions. And despite the sage sayings of worldly wise-acres, "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his" harvest."

There are indications of the swinging of the pendulum back toward aggressive evangelism. In fact the movements that show growth these days are the movements that lay stress upon evangelism. Education and institutionalism no doubt have their place, but souls are won to Christ and to membership in the church by the forceful, unctuous preaching of the gospel accompanied by sincere, urgent, persevering exhortation and thoughtful personal evangelism. It is well if the preacher is a financier and administrator, but it is better if he is also an exhorter and soul winner.

If you find profit in reading the Preacher's Magazine will you not call the attention of some brother preacher to it and ask for his subscription? Upon request, subscriptions can be made to begin With January, back numbers being sent upon receipt of the order. We receive many commendations which make us to feel that the Magazine is appreciated and that it is filling a mission. If it causes a preacher here and there to preach our glorious gospel better or to direct his church more wisely we are repaid.

Just now I saw a unique advertising plan. The church is entering into a revival campaign, so on one side of a card which is about eight by twelve inches in size are pictures of the evangelists and announcements of the special services. On the other side is a small picture of the church with the pastor's name and phone number, and below these are spaces for such names and phone numbers as the

recipient of the card may want to insert. A hole at the top of the card suggests that it may be hung in a convenient place and used as a matter of reference.

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

XVIII. The Sabbath Under Grace

"Under grace" is a term used by the apostle Paul to designate the position of the Christian, in contrast with "under the law," or "under sin," showing thereby the superiority of the new life of faith in Christ over the old, legal life of the Jew, or the unbelief and disobedience of the sinner. "By grace are ye saved through faith," said Paul to the Ephesians; "and that [grace of salvation through faith] not of yourselves: it is the gift of God." Salvation is not received by obedience to the law, nor by "works of righteousness which we have done," but by the grace, favor or kindness of God as a free gift, accepted by faith.

Grace is defined by W. J. Hickie, M. A., in the Greek-English Lexicon at the end of Westcott and Hort's Greek Testament, under charis and charisma, as "that which is bestowed as a free gift," and "that spiritual condition which God has bestowed, as a perfectly free gift, on those that are His, to enable them to do His will and to keep His commandments, which free gift, or charisma, Ernest Naville has well defined as 'The power of a holy life,' i. e., the implanted power to lead such a life." Therefore grace, the source of which is the love of God, is progressive in the Christian life, a stream whose flow brings power for worthy achievements. As Dr. Philip Doddridge said, "Grace first contrived a way to save rebellious man," which is fitly expressed by St. Paul, "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." And after this, having been "saved by grace through faith," as Dr. Doddridge further says:

"Grace taught my roving leer
To tread the heavenly road;
And new supplies each hour I meet,
While pressing on to God."

And this is in harmony with the experience of Paul, who said, "By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."

Therefore whatever concerns and enters into the Christian life, whether growth, or service, the giving of time and means, or trials and testings, must be consonant with and yielding to grace. The sacraments and institutions of the Church are no exception; baptism and the Lord's Supper show forth the grace of

God if rightly apprehended, and the Lord's day or Christian Sabbath memorializes the grace of our Lord Jesus Christ by which we are saved, which culminated in His resurrection from the dead, "who was delivered for our offences, and was raised again for our justification."

The budding years of the primitive Church, in which also it began to send forth its branches to other peoples than the Jews, following the resurrection and Pentecost, were years of shifting scenes and the loosing from old ideals on the part of the followers of Christ. Perhaps the first faint breakup began with the disciples when their Master showed an uncompromising attitude toward the traditions of the elders, and denounced the scribes and Pharisees as hypocrites and blind leaders of the blind, teaching, as He did, with the authority of Divinity and not as those who followed the traditions of men. Certain it is that the pentecostal experience swept away prejudices and opened the door of faith to the Gentiles, when men of fifteen nations heard the gospel in their "own tongue, wherein they were born," and afterward "they that were scattered abroad went everywhere preaching the word."

But two events stand out as pivotal in the separation of the Christians from the Jews. The one was the preaching of Christ to Cornelius at Cæsarea, after Peter's vision of the great sheet let down from heaven, "wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air," which Peter was commanded to kill and eat; but he at first refused, because those things were "common or unclean," being included in the list of beasts and birds it was forbidden the Jews to eat by the law of Moses. But a voice from heaven said to Peter, "What God hath cleansed, that call not thou common;" and when the message from Cornelius was delivered, asking Peter to go to Cæsarea, he went without hesitation, "nothing doubting," for he saw that it was of God. When afterward men of Jerusalem challenged him, saying, "Thou wentest in with men uncircumcised, and didst eat with them," he showed them that in God's plan of redemption through Christ there was no respect of persons, and "What was I," said he, "that I could withstand God?"

The "other pivotal event was the preaching of the gospel to the Greeks at Antioch, and the sending of Paul and Barnabas to evangelize the heathen. Under the Holy Spirit their work was successful, but not without opposition on the part of the Jews. Judaizing proselytizers followed them, and taught the Gentile converts, "Except ye be circumcised after the manner of Moses, ye cannot be saved." This led to the council at Jerusalem, where the proposed subservience of the Gentile Christians to the Mosaic law was rejected, and the decision of the council, one of the most important and far reaching acts affecting the welfare of the early Church, placed the Christians as a separate community and with a religion distinct from both Jews and pagans.

The Sabbath was not a source of contention at the council, as the pronouncement of James left that day to the keeping of the Jews: "Moses of old time hath in every city them that preach him, being read in the synagogues every

sabbath day." But that day was not imposed upon the Gentile Christians, who were free from the law not only as regarded circumcision, but in whatever was included in the term "to keep the law of Moses," which certainly covered the Sabbath. And this decision was reached not only by the collective wisdom and ballot of the assembled apostles and elders, but "It seemed good to the Holy Ghost, and to us," as the letter of the apostles, elders and brethren declared. The decision of the council came through divine inspiration, and it was God's plan that the yoke of the law should not be imposed upon the neck of the Christians.

That a change was made for and on behalf of the followers of Christ, in the keeping of holy days, after the resurrection, has been the belief of the Church through the centuries; that such change took shape in the abandonment of the seventh day of the week and the observance of the first day, has been shown in the early and universal custom of the Church in keeping the Lord's day; and that this change was made through the coming of the Holy Spirit upon the apostles is the conclusion to which the words of our Lord lead us. Jesus said, before His passion, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will show you things to come. He shall glorify me: for he shall receive of mine and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you" (John 16:12-15').

Was this promise or prophecy of Jesus fulfilled? That it was is the belief of all Christians who accept the deity of the Holy Spirit, and who recognize the guiding hand of God in the planting and development of the Church. The following is a noteworthy opinion on the subject:

"But the venerable author of 'The Saint's Rest,' I mean Richard Baxter, is perhaps the clearest expositor of the main points of this view. 'I believe (says he), (1) That Christ did commission His apostles to teach us all things which He commanded, and to settle orders in His Church. (2) And that He gave them His Spirit to enable them to do all this infallibly by bringing all His words to their remembrance, and by leading them into all truth. (3) And that His apostles by this Spirit did de facto separate the Lord's day for holy worship, especially in Church assemblies, and declared the cessation of the Jewish Sabbaths. (4) And that this change had the very same author as the Holy Scriptures [the Holy Ghost in the apostles], so that fact hath the same kind of proof that we have of the canon, and of the integrity and uncorruptness of the particular Scripture books and texts: and that, as so much scripture as mentioneth the keeping of the Lord's day, expounded by the consent and practice of the universal Church from the days of the apostles (all keeping this day as holy, without the dissent of any one sect, or single person, that I remember to have read of), I say, if all this history will not fully prove the point of fact, that this day was kept in the apostles' times, and consequently by their appointment, then the same proof will not serve to evince that any text of Scripture is canonical and uncorrupted: nor can we think that anything in the world, that is

past, can have historical proof." -- Sunday: Its Origin, History, And Present Obligation, By James Augustus Hesse.

Moreover, the writings of the apostles show that the observance of the seventh day or the Jewish Sabbath, was not binding upon the followers of Christ, who "are not under the law, but under grace." Paul says, "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it" (Rom. 14:5, 6). This text has been perverted by those who do not wish to keep a Sabbath day, in order that they may "esteem every day alike," and equally to labor or seek recreation on all the seven days of the week; but this was not the teaching of Paul, whose admonition concerned the keeping of the Jewish Sabbath by Christians. The Jewish disciples might keep the seventh day, if they chose to do so as Jews, and it would be a matter of indifference to the Gentile Christians, who were not under any obligation to observe that day, but who esteemed the first day because of the resurrection of Christ. As Weymouth says, "He who regards the day as sacred, so regards it for the Master's sake." There was entire liberty of opinion and action among the early disciples of Christ concerning the keeping of holy days, the eating, of meats or of herbs, and other nonessentials, according to the apostle Paul. And he has not left in doubt the purpose of the Mosaic law and its relation to the believers in Christ. "It was added because of transgressions [for the sake of defining sin -- Weymouth], till the seed should come to whom the promise was made. . . Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus" (Gal. 3:19, 24-26). The law of the Sabbath with its death penalty for violation, its double sacrifices, its showbread on the table in the holy place, and its sabbatic years and jubilees is not in force for those who are the children of God by faith in Christ Jesus. Paul said to the Galatian Christians, whose faith had been disturbed by Judaizing teachers, "When ye knew not God [when they were idolaters], ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years" (Gal. 4:8-10). The converted heathens of Galatia had been approached by Jewish proselytizers who taught them that except they kept the law of Moses they could not be saved; they should, therefore, be circumcised, observe the Sabbath days and new moons, and other times of feasts and sacred years, and the influence of the Judaizing teachers was so potent that the Galatians were in danger of being drawn away from Christ to Moses, -or from the liberty of the gospel to the bondage of the law.

The apostle illustrated his teaching by the allegorical method. First, the child having come to legal age, or to the completion of his studies, is "no longer under a schoolmaster," and for "the children of God by faith in Christ Jesus. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor

female [in the sense that these races or classes have any peculiar advantage before God]: for ye are all one [on an equality as to position] in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:26-29). The promise of salvation through Christ, the seed of Abraham, was given before the law, and its fulfillment in Christ made void the law, the work of the schoolmaster ceased. Second, being an heir the child is exactly like a servant, under obedience to those who are over him, "until the time appointed by the father," when the heir becomes a son, and enjoys rights and powers which were not before his. By the coming and the redeeming work of Christ those who were servants under the law have now received the adoption of sons under grace, and the apostle's conclusion is, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4:6, 7). Third, the two sons of Abraham. Ishmael, by Hagar, a bondwoman, and Isaac, by Sarah, a freewoman, were typical of the two covenants, the law given at Mt. Sinai, but which afterward had its seat at Jerusalem, and the gospel of the grace of God from the heavenly Jerusalem. Upon the principle that "like produces like," the bondwoman, or the law could only bring forth bondservants, and the freewoman, or the gospel is the mother of the free sons and daughters of God. "So then, brethren, we are not children of the bondwoman, but of the free. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 4:31 -- 5:11).

Christian liberty in nonessentials is the lesson the apostle would impart to the Galatians and Romans; and the same truth he found it necessary to impress upon the Colossians, as he found similar conditions prevailing at Colosse, where Jewish proselytizers had agitated the minds of the Christians over meats and drinks and Sabbath days. Paul therefore said to the Colossians, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ" (Col. 2:16, 17). He gave this exhortation on the basis of the finished work of Christ on the cross, where law observance concerning the eating or not eating of meats, drink offerings, feast days, and the observance of the first day of the month and of the Sabbaths was blotted out and made noneffective.

But is the Sabbath nonessential to Christians? May not the texts quoted from Romans, Galatians and Colossians be used against keeping the Lord's day or Christian Sabbath? There does not seem to be any good reason why they should be so used. On these texts Dr. Hessey says, "No testimony can be more decisive than this to the fact that the Sabbath was of obligation no longer In the Galatians and Colossians he (Paul) is treating entirely of the Jewish law. Not days simply are before his thoughts, but Sabbath days, festal seasons or times (as the seven days of the Passover), new moons, sabbatical months, sabbatical years, all of them distinctive features of Judaism, are aimed at. He is not thinking, so far as we can gather his thoughts from the context, of anything Christian, but simply protesting

against the retention of anything Jewish. The very terms he uses, will not include Christian days, they are essentially Jewish."

Paul says, moreover, that the meat and drink offerings, the feast days, the new moons and Sabbaths were "a shadow of things to come; but the body is of Christ." A shadow faintly represents or exhibits imperfectly a body upon which the light shines; the shadow is an evidence of the reality of the body, and that it is not far distant. The feasts, the offerings and the Sabbaths of the Jewish law were shadows of that which, more substantial and enduring, was to come later; they foreshadowed or typified beforehand the perfect body which is Christ. "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). The law provided rest for the body, Christ gives rest for the soul.

But did not Christ keep the Sabbath during His earthly ministry? and should not we follow His example? His custom was to go to the synagogue and take part in the services on the Sabbath day; but He broke the Sabbath, according to Jewish tradition, by healing the sick and afflicted on that day, and He proclaimed Himself as the Lord of the Sabbath day, and greater than the temple, in which the Sabbath was profaned by the sacrificial work of the priests, who were blameless. And if the Lord who made all things, and in the beginning made the Sabbath for men, and not man for the Sabbath, could divinely thrust aside the traditions of the elders concerning the keeping of the sacred day, and as divinely abrogate the law which would put a man to death who would pick up sticks to build a fire on that day, with other burdensome laws, could He not also through the Holy Spirit say to His apostles, after His resurrection and ascension and the gift of the Holy Spirit to His followers, (he having sent the Spirit to guide them into all truth, because they could not bear the many things which he had yet to say to them before His passion), that another day was to be given them for His worship, even the day upon which He arose from the tomb as the conqueror of death and hell?

After His resurrection Jesus never went to the synagogue on the Sabbath; His mission was not now to the lost sheep of the house of Israel, but His disciples, with whom He met on the first day of the week in the garden where there was an empty tomb, and in the supper room in Jerusalem where they were gathered together, or went with them and talked with them as they walked by the way, and one day walked with them "as far as to Bethany," where He ascended to the Father, now had a commission to "go into all the world, and preach the gospel to every creature." And on the day of Pentecost, also the first day of the week, the Holy Spirit came upon the disciples, and the Church of Christ was born that day, when three thousand souls turned from the vain observance of the law which could not make them righteous, to find salvation through the grace of Him who bore their sins upon the tree.

But did not the apostle Paul go to the synagogue on the Sabbath, and take part in its services? Yes, to preach the gospel and to prove to both Jews and Gentiles that Jesus is the Christ, the Savior of men; but he also found other places

of worship, and on the first day of the week -- he met with the disciples at Troas and preached unto them; and he also gave instructions to the churches of Galatia and Corinth, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:2). Seventh-day writers have asserted that this could not mean an assembling and collection on the Lord's day or Sunday, by the Christians of Corinth and Galatia, but a private reckoning at home by each one of his weekly prosperity, and the laying aside by him of the offering he would make to the cause presented by Paul. But on this subject the learned Dr. MacKnight, as quoted by Dr. Hesse, has presented some illuminating comments. "MacKnight thus translates the passage: 'On the first day of the week, let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury, that when I come there may be no collection.' And he observes, 'The common translation, "lay by him in store," is inconsistent with the last part of the verse-for according to that translation, the Collection would still have been to make at the apostle's coming.' Thesaurizoon (translated 'to lay by in store') he thinks refers to the church's box or treasury. Finally, he says, 'From this passage it is evident, that the Corinthian brethren were in use to assemble on the first day of the week for the purpose of worshipping God. And as the apostle gave the same order to the Galatians, they likewise must have held their religious assemblies on the first day of the week.'"

There remain two other texts to be considered. In Hebrews 3:7-19, 4:1-11, a salutary warning is given to Christians to profit by the fate of the children of Israel who failed of entrance into the promised land, because of unbelief. Canaan was an antitype of the Sabbath, a rest to the people of God after their long and toilsome journey through the wilderness; but "they to whom it was first preached entered not in because of unbelief," and their "carcasses fell in the wilderness." The lesson for the Christian is that "another day" has been spoken of by God; the rest of God on the seventh day, and its antitype, Canaan, failed to prove a rest to those who believed not; "Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts. For if Jesus [Joshua] had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest [sabbatismos, keeping of a sabbath] to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his." This passage is not usually quoted as a proof text for the Christian Sabbath, or first day of the week, but is held up as a hope of a heavenly rest. It should, however, be understood that what remains is here now, and not something to be received later. The rest that remains for the people of God is a present possession, received and entered into by faith: "For we which have believed do enter into rest."

God rested or ceased from the work of creation, the Jew rested or ceased from his labor at sunset of the sixth day and rested the seventh, and the Christian ceases from sin to find a Sabbath in his soul through faith in Christ. He also ceases

from his labor on Saturday night, and enjoys a Sabbath on Sunday. Why not? But is it "the" Sabbath? "The Sabbath" is a term much made use of to indicate the seventh day of the week, in imitation of the institution of the Sabbath among the Jews. It is interesting to notice in this connection that at the first naming of the Sabbath, in the sixteenth chapter of Exodus, as given in our common English Bible, both in the King James and the Revised Versions, there is some discrepancy in the references to that name; in verse 23, King James version, the reading is, "the rest of the holy sabbath," and in the Revised Version, "a solemn rest, a holy sabbath;" verse 25 reads, "a sabbath," and verse 26, "the sabbath," in both versions, and again verse 29, "the sabbath." The following comment on these verses is believed to be correct: "In the Hebrew phrase here translated 'the rest of the holy sabbath,' and that in that translation 'a sabbath' in verse 25, and 'the sabbath' in verse 26, the article is wanting; and consequently instead of using the definite English article in the first and third instances, our translators ought to have used the indefinite, as they have done in the second instance. The words in verse 23 mean literally, 'A resting of a holy sabbath to Jehovah is tomorrow.' In verse 29, where the article is prefixed in the original, we have a correct translation in the phrase 'the sabbath,' the institution thus now being spoken of as known to the hearers. This distinction between the 29th and the previous verses in regard to the article, is preserved in the Septuagint, and in De Wette's translation The true rendering of these verses ought to be kept in mind while judging whether or not the sabbath is in this chapter spoken of as an institution previously known to the Israelites." -- Literature of the Sabbath Question, by Robert Cox.

"The Sabbath" refers, therefore, primarily to the Jewish institution, under the law, with penalties attached for its violation; "sabbath," on the other hand, applies both to the original day of rest at the creation, and the Lord's day of the Christian dispensation, a day which betokens ceasing from sin, as well as providing for bodily rest.

The last word in the New Testament on the Christian day of rest and worship is, "I was in the Spirit on the Lord's day" (Rev. 1:10). The following comment is instructive: "The phrase Lord's day occurs but once in the Scriptures. This phrase is short, apt, complete. It expressed conveniently and accurately the familiar thought of the Church. The peculiar relation of this institution to the risen Savior, as a celebration of His assumption of a majesty, including His subjugation of nature as well as of nature's destroyer -- answered to a peculiar homage and allegiance assured to Him by this unique day. Thus, the two words of this short Scripture phrase imply a comparison of his day with the Mosaic Sabbath, and of his Lordship with that of him who ordained the seventh day as a sign to Israel. The comparison is with these alone. No deity of the heathen, no leader of men, has ever been honored with such a day. But the Church on her Lord's day has always worshipped her Lord Jesus Christ." -- Eight Studies of the Lord's Day.

In the ages of darkness and superstition, from the sixth to the twelfth century, the term Sabbath was applied to the Lord's day, and its observance in harmony with

Old Testament laws and precedents began. Under the Puritan regime in England and the New England colonies the name became irrevocably attached to it. The Puritans discarded the name Sunday, as savoring of a heathen origin, and while they loved the term Lord's day, yet the Sabbath was the favorite title with them for the first day of the week; and today the name Sabbath is an inheritance from the Puritan age which the Church will not surrender. And truly it is the Christian Sabbath, the day of rest for body, mind and soul of all who live by faith in Him who on that day rose again from the dead.

But the major question with many is, How should it be kept? The testimony of the fathers is that in the early days of the Church it was a day of joy and gladness because of the resurrection, and to those who have risen from the death of sin to the life of righteousness in Christ there is rejoicing on this day. But the attitude of the Church today on the Sabbath is largely Puritanical, and our thought and observance of the day are derived from the thought and customs of our Puritan and Covenanter ancestors in England, Scotland and the New England colonies. Not that these were necessarily evil and should be repudiated, for however our Scotch and Puritan forefathers may have erred on the side of strictness against many things which are now regarded as indifferent or matters of course, we owe whatever of peace, order and quietness, and the habitual attendance at church on Sunday, which we now possess to the regard for the Sabbath held and bequeathed to us by those who sought "freedom to worship God" according to the dictates of their conscience, in England, Scotland, Holland, and "on the wild New England shore."

That there should be the suspension of labor, business, court proceedings, legislative sessions and schools on the day of rest is generally recognized and provided for by statute, and the police powers of the state may be invoked against the irruptions of the gods of business and pleasure within the peaceful hours of the Sabbath. That Christians should assemble for worship in the Lord's house on the Lord's day, "not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:25), a custom dating back to Pentecost, at least, and honored by the Lord's presence in Spirit, is beyond dispute. That works of necessity and mercy should be engaged in, is shown by the example and teaching of Christ.

Many questions of Sabbath observance arise which may be settled only by the individual conscience; "We have no such custom, neither the churches of God" (1 Cor. 11:16). The following are taken from actual discourse: "It is a sin to shave on Sunday;" yet many good men shave every day, while some who perform that task but once a week may not have the leisure for it on Saturday. "I have not ridden on the street cars on Sunday for twenty years," said one Christian; but another, "I could not go to church on Sunday, if it were not for the street cars." "I will not mail a letter which cannot reach its destination between Sundays," said a preacher, but many church members write letters, post them and get their mail on Sunday without conscientious objections. A minister had an engagement to preach for a brother minister on a Sunday evening, six miles from his residence; he ordinarily rode a bicycle, but owing to the popular use of the wheel in pleasure seeking on Sunday,

he walked the six miles; another minister took the train to reach his 'Sunday morning appointment, and returned by the same route in the evening.

The making of many rules to govern the conduct of men and women on the Sabbath was essayed by the Rabbinical Jews, and by the Puritans and Scotch Presbyterians, but the one met with the condemnation of our Lord, and the other yielded to more liberal and enlightened thought. We "are not under the law, but under grace," "the power of a holy life," and on Sunday and all days such life will show forth the praise of God.

"In holy duties let the day,
In holy pleasures pass away;
How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end."

* * * * *

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

15. John Henry Jowett (Continued)

On March 13, 1895, Dr. R. W. Dale of Birmingham, England, died -- one of England's greatest nonconformist leaders, leaving the famous Carr's Lane church without a pastor. The officers and members hastened in a formal and dignified, but very tender way, to urge St. James church to give up their much-loved pastor, and to urge young Jowett to come to Birmingham. He was torn with conflicting emotions, and begged his people for their sympathy, forbearance and prayers. After two weeks of prayerful reflection he decided to go, and they sorrowfully granted his request. In his farewell sermon he said:

"In my ministry in Newcastle I have learned this lesson -- that sin is mighty, but that God is mightier. I have learned that man is impotent to redeem himself, but that no man need be regarded as beyond redemption. I have learned that for the ruined life there is a power and a peace and a joy unspeakable. I have learned that the care and the misery of this church are in the homes where Christ is absent. I have learned that the happiest and most beautiful homes connected with this congregation are the homes of the redeemed. These are the lessons of my ministry, and I declare with a glad and confident heart that Jesus has power and willingness to redeem everybody."

Carr's Lane Chapel for three-quarters of a century had been a stronghold of Evangelicalism and a center of missionary zeal. Dr. Dale's historic ministry confirmed and broadened this influence and authority. When he began his ministry there he was told that the people would not stand his doctrinal sermons. "They will have to stand it," he answered, and he persisted and made his people listen.

The responsibility of succeeding Dr. Dale braced Jowett to the exercise of his fullest powers. There is a sense in which it made him. He confessed to a friend that he had been in peril of mere pettiness in preaching (the peril of all preachers of great literary style), but carrying on Dr. Dale's work, and reading everything his mighty predecessor had written, he assimilated Dale's profound evangelicalism and began to preach on the great texts and themes.

In his opening sermon at Carr's Lane, Jowett said, "I have to take up the work of a man who moved with rare and reverent intimacy among the greatest truths of the Christian religion. This pulpit has never been belittled by the petty treatment of small and vulgar themes. The familiarities of this pulpit have been sublime. If the stones of this building could be made to speak, I think all their utterances would gather round about the redemption wrought for us in Christ. The secret and the hidden things of God have here been opened and revealed. But a man who is to know the secrets of the Lord must live in the secret place; and in that secret place my sainted predecessor made his home. It is the thought of his spiritual intimacy that humbles me as I now assume to sustain his work But then, it is my joy and encouragement to know that I serve the same King. The same resources of grace are open to me. The same Holy Spirit is pledged to sanctify me and to lead me into the truth."

Dr. Dale's greatest legacy to Jowett was the personnel of Cart's Lane church - the body of strong, consecrated men and devoted women who served the church with single-minded loyalty and efficiency. The financial affairs of the church were in the hands of capable men of business who were no less concerned about spiritual interests. This emancipated Jowett from a thousand cares and left him free for the work of preaching to which he wished to devote all his strength. To such a fellowship of saints and such an efficient helpfulness and co-operation of godly souls did young Jowett come when he became Dr. Dale's successor. In this congenial atmosphere he mellowed and broadened and deepened. As a preacher he reached his zenith of pulpit power in the sixteen years of his second pastorate. In his later years in New York and London he figured more prominently before the world. But it was at Birmingham that he came to be known as "the greatest living master of the homiletic art."

In 1910, as this pastorate was nearing its close, Sir William Robertson Nicoll, writing upon a visit to Cart's Lane, said in *The British Weekly*, "The great simplicity, reality, sympathy and tenderness of the prayers moved one strangely Of the startling wealth and beauty of Dr. Jowett's diction, the incisiveness of his contrasts, the overwhelming power of his appeals it is impossible for me to write adequately. Excellent and inspiring as are his published sermons, one has to hear him in order to understand the greatness, and I had almost said, the uniqueness, of his influence. In Dr. Jowett everything preaches. The voice preaches, and it is a voice of great range and compass, always sweet and clear through every variety of intonation. The eyes preach, for though Dr. Jowett writes every word of his sermons, he is extraordinarily independent of his manuscript. The body preaches,

for Dr. Jowett has many gestures, and not one ungraceful. But, above all, the heart preaches• I have heard many great sermons, but never one at any time which so completely seized and held from start to finish a great audience.

Above all preachers I have heard, Dr. Jowett has the power of appeal. That the appeal very deeply moved many who were listening was obvious, and no doubt it moved many who gave no sign. At times the tension of listening, the silence, and the eagerness of the crowd were almost oppressive. It was all very wonderful and very uplifting."

During the later years of this pastorate he was thronged with urgent invitations to preach during the week in other towns and cities far and near, sometimes thirty such invitations coming in a single day. He filled as many such invitations as his health and time would permit. It was the joy of his heart and the chosen business of his life to preach the gospel. He might have said truly what we once heard Beecher say, "I know I have a call to preach because so many people have a call to hear me!"

It was on Monday noons that we heard Dr. Jowett preach in Manchester, 1909 and 1910. We had heard the great preachers of America and thought them superior in a general way to any preachers we heard abroad. We noted of course the noble voice, the finished diction, the literary style, the manly bearing, and careful, faultless gestures and elocution of Dr. Jowett. We felt the force of the truth he proclaimed and noted his faultless homiletical method. But it did not dawn upon us that we were listening to the man that was soon to be called to New York, Fifth Avenue church, and be heralded as "the greatest living preacher!" He was indeed great, but we think the estimate of his greatness was exaggerated.

One of the achievements of Jowett in his Birmingham pastorate was the building of Digbeth Institute. It has been called "Jowett's Monument in Birmingham." He put his heart into it and dreamed it into existence and had his dream take shape in wood and stone. Almost within a stone's throw of his church in Birmingham there were slums so grimy and unsavory that they were a standing reproach to the Midland City. In this section the death rate was twenty-four to the thousand, and there was a saloon to every 250 people. Squalor, vice, disease and crime rioted. Into this noisome region Jowett asked his church to plunge. They put 25,000 pounds into it to give the people a chance to live healthy and decent lives, to bring them a distinctively human ministry and carry to them sympathy and help to their minds, their bodies and their souls. "Digbeth stood," he declared, "for pure living, for clean hearts, clean lips, clean ears, clean hands, clean reading, clean lectures, clean amusements, clean recreation and clean billiards."

Dear Dr. Alexander Maclaren, by way of kindly warning, told Jowett that "It would take a lot of billiards to make a Christian!" But these institutional churches were the fad of the hour, and Jowett went on. Digbeth was designed to serve as a church for worship, as a hall for concerts and movie theaters, and as a palace of

recreation. Jowett's aim was to erect the finest equipped 'mission in England, and he succeeded. "Perhaps the proudest moment in Jowett's life was when, January 16, 1908, Mrs. Jowett turned with a golden key the lock of Digbeth Institute and declared it open."

In 1906 Jowett was elected to the chair of the Congregational Union. In 1909 he was elected to the Presidency of the National Council of the Evangelical Free churches. In his address from the chair of the Union he said, "The multitude is not sick of Jesus; it is only sick of His feeble and bloodless representatives! When once again a great Church appears, a Church with the Lord's name in her forehead, a Church with fine, muscular limbs and face seamed with the marks of sacrifice, the multitude will turn their feet to the way of God's commandments."

In his "Free Church Presidency" address he said, "Everything is not right among us (preachers). We may be busy, but we are not impressive. We may interest, but we do not constrain. We may tickle men's palates, but we do not make them feel the bitterness of sin. We may offer them entertainment, but we do not amaze them with the overwhelming glory of God.

"In all great preaching from the apostolic age down to Spurgeon or Newman, Binney or Dale, there was a range, vastness, radiance and color which seems to have been lost. We are not going to enrich our action by the impoverishment of our thought. A skinned theology will not produce a more intimate philanthropy. You cannot drop the big themes and create great saints. The note of vastness had to be recovered in modern preaching. All practical duties have their rootage in the eternal. We must preach more from the great texts of the Scriptures, the tremendous passages whose vastnesses almost terrify us as we approach them. Yes, we must grapple with the big things, the deep, the abiding things about which our people will hear nowhere else.

"But there are certain things we preachers must avoid. First, we must avoid a fierce sensationalism, startling advertisements, profane words and irreverent prayers. There is no need to be vulgar in the attempt to be familiar. We never reach the innermost room in any man's soul by the expediences of the showman or the buffoon. The way of irreverence will never lead to the holy place."

In 1910, twenty-three years after graduation, Jowett was given the degree of Doctor of Divinity. It was then said, "No name in English Nonconformity was held in higher honor than his."

In 1908 Mr. and Mrs. Jowett spent their vacation in America. He spoke in Plymouth church in Brooklyn, at Montclair church, N. J., and twice at Fifth Avenue Presbyterian church, New York. Then he went to Northfield to fill his engagement, which profoundly impressed him, preaching to 3,000 people and four hundred preachers. Then they visited Yellowstone Park and returned home. But it was enough to prove a turning point in Jowett's career. Fifth Avenue began to court him

and, after gentle hints and proposals and three definite calls, making in all two years of persistent wooing, they succeeded. His noble congregation in Birmingham begged him to remain. But there was that great church in the center of that vast city doing work in the slums far greater than that at Digbeth, and supporting eighteen missionaries in the foreign field. It would be the opportunity of his life, furnishing a greater auditorium from which the preacher's voice would go to the ends of the earth, and the greatest opportunity in the whole non episcopal Protestant world. He told the Fifth Avenue church he would accept their call, but not the munificent salary they offered him. It was larger than his needs. If money came his way in New York he would give it away. "He was not preaching for money, but for souls."

The people of England looked upon Dr. Jowett's going as a public loss. The king and queen commanded his presence at a state dinner at Buckingham Palace, March 3, 1911. They told him in private that he went with the good will of his king and queen. He beautifully interpreted it as "the gracious act of a gracious monarch towards the American people whom he was going to try to serve."

Jowett began his ministry in New York, April 2, 1911. The church was packed by a greater audience than it had ever held before. The theme of his sermon was "The Compassion of Christ." It was "a cloudless sense of right, a blazing resistance against wrong, a sensitive perception of human infirmity, and a glorious purpose to ransom and redeem. That is the gospel I have come to preach, the gospel that has saved me, and blessed and holds me -- the gospel that is more than sufficient for the infinite pathos and suffering of human life."

A reporter said, "It held the congregation in a spell for forty-five minutes, but many of those most pleased could not tell just how the effect was produced. They would have had difficulty in picking out a single passage which critics would rank as eloquence."

Dr. Jowett wrote back to England, "The crowds are enormous, but that counts for nothing. The real test will come when the preliminary sensations are over and I get into the ordinary stride of my ministry." He wrote to another friend, "The people are hungry for the Bread of Life. The bishop of New York called on me. He told me that people are starving on merely social topics and essays on remote themes. He believes that there is a tremendous opening for evangelical preaching.

"The greatest surprise I have had has been in reference to the character of Fifth Avenue church itself, There is the same wonderful body of praying women here, and devoted Christian men that I had at Carr's Lane. The services are reverent and orderly and I do not know that there is an item that I care to change.

"I am learning to resist the outside pressure to go here and there. I do not know what time ministers spend in their studies. I shall allow nothing to interfere with my morning in the study. If the pulpit is to be occupied by men with a message worth hearing, we must have time to prepare it."

Of course Jowett had crowds. A foreigner coming to the city with so great a reputation as an orator would draw crowds. There are enough church tramps in a city of four or five million people to pack any audience room and keep it full. His second Sabbath service gave ministers a chance to come as it was held in the afternoon at four. A description by Dr. Palmer will fairly describe his New York ministry:

"The power and influence of Dr. Jowett's preaching in New York can never be estimated. To be in the pulpit and see the response of the great congregation was an experience never to be forgotten. The assembling of that congregation was wonderful to behold. Multitudes pressed in as if the crisis of their life were at hand. They were eager for the service. The earnestness of the whole assembly made an atmosphere of awe. The people felt that they were coming into the presence of God! . . . They drank in Dr. Jowett's words. The message itself, his wonderful voice so marvelously modulated in its use, the perfection of his mastery of himself in every gesture and expression -- all served to reveal how he was possessed by the truth he had to utter. He made his hearers feel how near and how real Jesus Christ is. He never failed to do that.

"And what a congregation he had! I have counted four bishops of the Episcopal church at one service. It was not uncommon to see as many as three hundred ministers present on a Sunday afternoon. Priests of the Roman Catholic church and rabbis of the Hebrew people. The President, members of his Cabinet and prominent statesmen attended the service from time to time and frequently desired Dr. Jowett's views on national affairs. The representative men of wealth and the leaders of industry were there. Men of letters and professional men and women were among his admirers. And then a wonderful company of missionaries and travelers sought the opportunity to hear him. And the poor were there. All who could get in were welcome. And while the sermons were in progress great decisions were made . . . people were moved to tears. Many came forward and said they had quietly accepted Christ."

This went on and on. But the World War came on and England was a great sufferer. Jowett's heart was torn with anguish, and he longed to comfort and help his people. His officials in the church and the prime minister of England and noble statesmen begged him to return. Meantime President Woodrow Wilson and other eminent Americans begged him to remain in New York. The Westminster church of London pressed their case, and won. Probably Dr. Jowett's sympathy and heart overruled his head. He bade farewell to Fifth Avenue church April 14, 1918, and the greatest throne of pulpit influence the world had for him was vacated needlessly by his own choice.

In his farewell Jowett spoke with tender affection of America and its people. "There will," he said, "be no public man in all Britain who will be able to speak with

such intimacy as I shall command of the heart of the American people. I return as an ambassador of your affections."

On Sunday morning when he assumed the pastorate of Westminster Chapel the congregation filled every nook and corner of the building. Mr. and Mrs. Lloyd George were there, and the prime minister went into the vestry to give Jowett a cordial greeting. President Woodrow Wilson sent his regret at America's loss, and her blessing. The multitude of messages of welcome from all England overwhelmed him.

He described his seven years in America as a period of continual enlargement, and "ten thousand new points of view." The English people noticed that his voice had a fuller note and a wider range; his manner was more confident, and his style of speech was more vigorous and direct. The Christian World said, "It is a robust, profounder Dr. Jowett that Fifth Avenue has sent back to Westminster Chapel." The most noteworthy gathering held in his honor was a dinner at the House of Commons attended by over sixty members of Parliament. The prime minister in a brilliant speech said, "The loss of a great preacher was an irreparable loss No country in the world owed so much to great preachers as Great Britain. And there had never been a time in our history when our future depended so much on the influence of the spiritual appeal that would be made to the multitude."

After the exhilarating climate of New York in winter and spring the atmosphere of London began to sap his nervous force. London has a strange way of exacting a heavy toll upon men who enter her gates after the age of fifty. Jowett made the discovery at once. He had to abandon the idea of a midweek service. The inherent defects of the building subjected him to a strain. "The very building," he said, seems to be possessed of a subtle kind of antagonism, drear and chilly, with a double tier of galleries. It has only one redeeming feature, its great capacity. It easily seats 2,500 and can crowd in 3,000."

November brought a sudden end to the World War. While all others were giving themselves over to indulgence and hilarity, Jowett arranged for a great Thanksgiving service at Albert Hall, holding many thousands. The royal family and the notables of the city and nation were there to worship God together "for the first time in history! Amid the hush of the great audience Jowett's voice, mellow and melodious, carried through the vast spaces of the Albert Hall the message of thanksgiving to God to the most distant listeners."

By the invitation of the bishop of Durham, Jowett preached in Durham Cathedral. Since the time of the commonwealth no nonconformist had preached in the English Cathedral. He later preached in several English state churches in the interest of Christian union.

He preached a sermon with a new "social" note in it that attracted attention. His theme was "Strongholds that ought to be pulled down. (1) The British Factory System. (2) Money Worship. (3) Carnality. (4) International jealousy and ill-will."

On Sunday, December 17, 1922, he preached his last sermon. He lingered a year afflicted with incurable weakness from exhausted vitality from which he could not rally. He passed quietly to his eternal rest December 19, 1923, at sixty years of age. His funeral occurred December 22, and his cremation followed. Tributes of affection poured in from the throne, the pulpit, the platform, the press of many lands, and from the ends of the earth.

What lessons shall we draw from this great life?

1. The value of a noble and well modulated voice, and perfect pulpit manners and elocution. And here is the wonder of it. To one who envied his marvelous elocution he said, "I have never studied elocution under anyone -- have never taken a lesson in the art in my life. I speak and gesture unconsciously. If I owe anything to anyone it is to my dear mother. She was one of the most beautiful speakers I ever met."

2. He was full of humor at home and in his letters, but abhorred it in a sermon. The people were not at church to be amused, but to be taught of God and brought to Him. He used to say it is always perilous when a crusade is led by a jester.

3. Again and again he declared that people were hungry for the Bread of Life. It was the mission of the preacher to herald salvation by the Son of God.

4. He put every power and faculty he possessed into his preaching. "He wrote his sermons out word for word with the strength of leisureliness, done without haste and at the cost of infinite labor." "Pay sacred heed," he said to the Yale students, "to the ministry of style." The graces of speech that made his sermons so famous cost him ceaseless travail of mind and spirit. With prayer and fasting he paid the price for those finished discourses which seemed so artlessly perfect. He then preached them from memory, with the manuscript always in the pulpit before him. When I heard him I supposed he was preaching extempore from an outline, so skilfully did he turn the leaves.

5. In later years his prayers were also thought out, and written out.

6. He continually preached on the great texts and themes, the infinite grace of God in Christ and Salvation from sin, the solemn wonders of the Cross, Divine Forgiveness.

7. The theology he preached embraced few doctrines: (1) The eternal love of God was the basal doctrine. (2) The reality and sinfulness of sin, guilt of sin, and

fear of death. (3) God seen in Christ the divine Son, reconciling the world unto Himself, "full of grace and truth."

But Jowett cannot be ranked as a great theologian. No school of theology can claim him. At Edinburgh he was trained in Calvinism, but he did not preach it. Jowett was profoundly influenced by Drummond. But Drummond was not a lucid thinker. He mistook analogy for identity in his famous book, "Natural Law in the Spiritual World." There is no such thing. The natural laws that develop a calf into an ox that weighs a ton cannot develop a sinner into a Saint Paul, or produce the spiritual character of an archangel. The two facts lie in entirely distinct and different realms. Only nebulous thinking can even attempt to make it seem otherwise. Dr. Jowett did not take sides between Old Theology and New, between Fundamentalism and Modernism, between the inspired, God-given Bible of the Christian centuries and the hodgepodge conglomeration of myths and fables bequeathed us by Higher Criticism! "He told an intimate friend," says his biographer, "that he agreed with and preached eleven-twelfths of what Rev. Reginald J. Campbell called the New Theology!" The truth is, Campbell derided the fall of man, miracles, inspiration, the deity of Christ, the atonement, the resurrection and the Trinity. He was such an infidel blatherskite that the leading infidel editor in London said in his paper, "I am as much of a Christian as R. J. Campbell, and he is as big an infidel as I am!" Campbell wrecked the greatest and most influential Congregational church in the British realm, and was cast off by his people. If dear Dr. Jowett said about his own preaching what is reported above, he misrepresented it. Again his biographer says, "Jowett spoke oftener of Readjustment than of Atonement." But the Bible must be rewritten to get rid of the doctrine of the atonement. Still further, when, by request of the holiness leaders of England I was writing a book pointing out the errors of the teaching at Keswick, Dr. Jowett was praising Keswick. His writings do not show that he knew the A. B. C's. of the great scriptural doctrine of holiness.

I have written thus reluctantly, simply in the interest of truth. Dr. Jowett was a very great preacher who filled the public eye of the two greatest nations of the world as perhaps no other preacher ever did. His biographer does not tell us at all how many of his converts joined his churches by profession of faith. We hope many. But we grieve that so mighty a preacher, in a time of such vast theological defection, preferred to be silent on the most transcendent issues, instead of "contending earnestly for the faith which was once for all delivered unto the saints."

I step, I mount where He has led;
Men count my haltings o'er--
I know them, yet, though self I dread,
I love His precept more.

-- John Henry Newman.

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

The Lord's Prayer -- Second Series Of Petitions (Matt. 5:11-15)

After the requests had been made for the great public interests of the kingdom in the Lord's Prayer, the trend of thought passes to personal needs. At once there is impressed upon us an outstanding lesson that the extension of the kingdom of our Lord and Master should be of greater concern to us than the supply of our personal wants. Yet how often is it otherwise with us?

In taking a close survey of these petitions which come in the second half of the prayer, we see that one relates to material needs and the other three to spiritual. Accordingly another lesson is at once pressed home on our minds and that is that the spiritual has far greater supremacy in our lives than the material when we have the proper and true valuation upon life. As in the first series of petitions so in the second, a very succinct translation is given by Olshausen:

**"To us give daily bread;
To us forgive sins;
Us lead not into temptation;
Us deliver from evil."**

Considering the petitions individually, we find some disagreement in the understanding of the first. Because it stands alone in the prayer as the only request for a material need, some would even spiritualize this, but that would seem to be a straining of the sense, and moreover the thought of the prayer would seem to be a natural one for as one has said it "denotes the dependence of the bodily life upon God as well as the spiritual." Then there arises a question as to the meaning of the word, "daily." There are two derivations for the Greek word. One would give the meaning bread for subsistence, that is, bread that is needed or bread sufficient, and the other, bread for the day or "daily bread"! There does not seem to be such a great disparity between the two. The first is a little more general and the latter a little more specific. Smith would seem to hold to the latter meaning. He pictures to us the custom that our Lord followed of rising "a great while before day" and going out to the hillside to pray. Moreover he calls to our attention the setting of this prayer as given by Luke which is connected with one of these morning seasons. Continuing the account, he says, "They had followed Him to His hillside oratory and witnessed His long devotions, and now, 'when he ceased,' the day was breaking. And so the prayer which He taught them is a morning prayer; and, understanding this, we recognize the significance of the petition, 'Give us our bread for the coming,' or more precisely, 'the oncoming day.' How suitable it was on the lips of the twelve! At His call they had left their boats and nets and every means of livelihood to share His homeless wanderings; and they seldom knew when they awoke in the morning what they would eat or drink that day or where at its close they would lay down their heads. But their Father knew what things they had need

of, and it sufficed them to commit themselves to His gracious providence and face 'the on-coming day' with trustful hearts, unfretting and unafraid. And truly in this mortal state, resembling at the best:

The uncertain glory of an April day,
Which now shows all the beauty of the sun,
And by and by a cloud takes all away,

who is so surely provided that he has no occasion for this petition? Health may fail, schemes miscarry and 'riches take to themselves wings and fly away.'"

In the second petition we pass to the first of the distinctly spiritual needs. We gave Olshausen's very terse rendering of the passage. In turning to the original, a close rendering gives us, "And forgive us [tense indicating a single occurrence rather than repeated action] our debts as we on our part also have forgiven our debtors." The first point of consideration will naturally be the significance of the word, "debt"! Luke in the parallel passage has the word, "sins," as Olshausen has translated even in this passage, but he continues, "For we also are forgiving everyone that is indebted to us." Thus it would seem that the fundamental meaning is found in the word "debt." This idea is enhanced by the fact that in the verse which follows the close of the prayer and which constitutes a comment upon this petition, we have the word trespass used as a synonym. Accordingly the word, "sins," cannot be the primary thought. Thereupon the question arises as to just what is implied in that word "debt"[Stier analyzes the thought thus: "Under this is included all that over which the saints have yet to mourn, down to the minutest shortcoming and intermission in doing good and the practice of mercy, down to the most secret defect of unholiness or imperfection in good works." The implication of the word "debt," then, would be that of fault rather than sin in its primary signification. Everyone recognizes that he is beset with faults and day by day he can rightfully pray a prayer of forgiveness for these, but on the other hand there is a feeling that man once established in a filial relationship with God should not repeatedly be praying, "Forgive us our sins." Yet when we note the tense of the verb used here in the petition for forgiveness, that it is the aorist which indicates action at a single point or the simple occurrence of the act, an instantaneous act set over against a repeated or continuous act we may feel to interpret with Wesley, "Give us, O Lord, redemption in thy blood, even the forgiveness of sins: as thou enablest us freely and fully to forgive every man, so do thou forgive all our trespasses." Herein the thought is not that we should continually pray, "forgive us our sins," but that measure of forgiveness might be established for us that we establish for others. The substantiation of the translation of the word "debt" by sin would be drawn from the parable of the two creditors. Either interpretation contributes to the fulness of the meaning of the petition, and possibly both ideas are included.

Following the petitions in sequence we come to the third, which reads, "And do not bring us into temptation." Here again the question centers for the most part

on the meaning of a word, that is temptation. Vincent states, "It is a mistake to define this word as only solicitation to evil. It means trial of any kind, without reference to its moral quality (Cf. Gen. 22:1; John 6:6; Acts 16:7; 2 Cor. 13:6). Here generally of all situations and circumstances which furnish an occasion for sin." Accordingly there would be expressed in this prayer humility rather than presumption, a proper estimation of the power of evil and the corresponding weakness of man. None will desire to be led into temptation, for they know the limitations of their own strength. "If we are following Christ fully," says Hastings, "we will not hesitate to go with Him into any experience, however perilous it may be. 'He that saveth his life shall lose it I Yet so much is involved in temptation, such possibilities of defeat and failure are dependent on the issue, that we dare not desire to enter into it. It is presumptuous to clamor to be led into the conflict. More than once Jesus warned His disciples to watch, that they might not enter into temptation. He knew how inadequate their courage and strength would prove in battle with the evil one, how their faith would fail in the moment of assault." Whatever may be the test, whether some severe trial, or some sore perplexity or yet again a tense temptation from the enemy, no one will gayly go to the conflict, but will desire that, if possible, they may be spared "the trying of their faith."

Concluding these four petitions comes the one, "But deliver us from the evil one." This relates itself in close connection with the preceding petition and in the 'Greek constitutes one sentence with the foregoing. Accordingly the thought would be that the desire is that, even though one must needs endure temptation, he may not come into the power of the evil one, that there may be a way of escape so that he shall not be. tempted above what he can bear. Thus may we all pray in the words of the hymn:

"In the hour of trial,
Jesus, pray for me,
Lest by base denial
I depart from thee;
When thou seest me waver,
With a look recall,
Not for fear or favor
Suffer me to fall.

"With forbidden pleasures,
Would this vain world charm,
Or its sordid treasures
Spread to work me harm,
Bring to my remembrance
Sad Gethsemane,
Or, in darker semblance,
Cross-crowned Calvary.

"Should thy mercy send me

Sorrow, toil and woe,
Or should pain attend me
On my path below,
Grant that I may never
Fail thy hand to see;
Grant that I may ever
Cast my care on thee."

The prayer closes with a doxology, "For thine is the kingdom, and the power, and the glory, for ever and ever. Amen." Viewing all the needs that have been expressed in the foregoing petitions, there might steal into the soul the question whether all could be fulfilled, but in this doxology all such fears are set at rest. Unto the Father above belongs the kingdom, as Wesley states it, "The sovereign right of all things that are or ever were created," and in Him is resident all power. The apostle Paul viewing this truth from another aspect exclaimed in another doxology, "Now unto him that is able to do exceeding abundantly above all that we ask or think." Not only to the Father belongs power but also the glory, that is, the praise that is rightly due unto the Sovereign and Ruler of all, and thus sings the hymn writer:

"The Lord is King! lift up thy voice
O earth; and all ye heavens rejoice
From world to world the joy shall ring,
'The Lord omnipotent is King!'

"The Lord is King! who then shall dare
Resist His will, distrust His dare,
Or murmur at His wise decrees,
Or doubt His royal promises?

"One Lord, one empire, all secures;
lie reigns, and life and death are yours;
Through earth and heaven one song shall ring,
'The Lord omnipotent is King!'"

Yea, not only now is the Lord King but forever and ever is His throne established, what need we fear? Surely not one good promise that He hath spoken shall fall to the ground nor shall one prayer that He has told us to pray be without an answer.

As in the first petitions of the prayer we found a very faithful field for homiletical material, so also is it true in the last petitions. Each one may be made a text for a sermon. Taking the first: "Give us this day our daily bread," we may use as a theme, The Dependence of Man upon God for the Material Things of Life. Then the following petition, "Forgive us our debts as we also forgive our debtors," might yield the theme, Forgiven and Forgiving. In sequence comes the prayer, "And lead

us not into temptation," which can be translated into a theme such as this, Dangers in Temptation. Finally in the petitions is the one, "Deliver us from the evil one." Forming a sermon from this one could consider the various ways in which the enemy of our souls appears unto us and how we need to pray that we may not be ignorant of his devices and delivered from his power. Then the doxology which forms the close of the prayer may be a text which in its development may fill the soul with joy and exultation as first the thought of God's kingdom is brought out, then His might and power, and finally the praise due unto Him as God forevermore.

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

The following interesting letter was received by the writer from The American Mission to Lepers, which we gladly share with the readers of the Preacher's Magazine:

My Dear Rev. Cornell:

In thanking you for your good gift of we are going to share with you a little incident described in one of our letters from the Danners, who as you know are traveling in the orient, visiting both government and mission leper hospitals. On a rainy day in December they arrived at a Japanese government hospital on a remote peninsula called Sotojima. Mr. Danner's daughter describes the meeting attended by a large number of the 397 patients of the hospital.

"Behind us were three shrines, one for pure Shinto worship, a second for Shinto and Buddhist religion, and the third distinctly Buddhist. And the little grinning idols had to sit there and listen to the Doxology, the Lord's Prayer uttered by scores of diseased-roughened throats, the tenth chapter of the Gospel according to St. John, read by Mr. Fukuda, the devoted Japanese evangelist who visits Sotojima weekly. More than this, the images had to witness a baptismal service of three leper men and one woman received on confession of faith. The baptismal hymn 'We are now among the Saints' was fervently sung, and then the lepers themselves offered up petitions.

"Following Father's talk and the presentation of the gift of fruit for each patient, a keen faced Japanese man came forward from among the patients and asked if he might say a few words. We were totally unprepared for the fluent little speech which followed. 'I have joy to tell you our thanks for coming to us in spite of the badness of the weather. There are a few of us who were here at the time of your visit eight years ago. We did not think to see you here again under the same sun and with the same organ which you gave us sounding the same note of joy and thanksgiving. It is a terrible thing to die cast out and alone. But you have had compassion on the leper. But for Jesus we should be hopeless. We have a desire

now to strive for the Lord's kingdom. Your visit will always be preserved in our memory. We shall remember you in our prayers."

* * *

A Genuine Transformation

Dick Lane of Chicago was, for many years of his life, a professional cracksman. He had been in jail in almost every city in the United States. According to his own estimate he had stolen more than \$500,000. He spent his money in gambling and high living. He came to Chicago to "pull off a job," the police learned of this and began to search for him. They found him in a gambling house, but he escaped out of their clutches. They surrounded the block where he was hiding. Dick was in an alley hiding when he saw the light of the Pacific Garden Mission. He slipped out of the alley and went boldly into the mission, took a back seat, heard men of his ilk testifying to the saving power of the Lord Jesus. He was gloriously converted that night and lived a Christian ever afterward. He died triumphantly at the age of 79 years. The power of Christ held him faithful. He was an earnest working Christian for eighteen years.

* * *

Self

The following by an unknown writer on self is worthy of perusal and consideration. May it prove a blessing to the reader.

The last enemy destroyed in the believer is self. It dies hard. It will make any concessions if allowed to live. Self will permit the believer to do anything, give anything, sacrifice anything, suffer anything, be anything, go anywhere, take any liberties, bear any crosses, afflict soul and body to any degree -- anything if it can only live. It will allow victory over pride, penuriousness and passion, if not destroyed itself. It will permit any number of rivals so long as it can be promised the first place. It will consent to live in a hovel, in a garret, in the slums, in far away heathendom, if only its life can be spared.

It will endure any garb, any fare, any menial service rather than die. But this concession must not be granted. Self is too great a foe to the child of God. It is the fly that spoils the ointment, the little fox that spoils the vine. It provokes God and man and its own possessor. It drives to insomnia, invalidism and insanity. It produces disorder and derangement in the whole physical, mental and spiritual constitution. It talks back, excuses and vindicates itself, and never apologizes. It must die.

Dying to self is a poetic expression. It sounds romantic, heroic, chivalrous, supernatural, saintlike. It is beautiful to read about, easy to talk about, fascinating to

write about, refreshing to dream about. But it is hard to do. There's the rub. But it must be done (Rom. 12:1, 2). There is no abiding peace, power or prosperity without it.

We must die to good deeds and to bad deeds, to success and to failure, to superiority and to inferiority, to leading and to following, to exaltation and to humiliation, to our life work, to our friends, to our foes, to every manifestation of self and to self itself. Jesus said, "The hour is come that the Son of man should be glorified."

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." "He that loveth his life shall lose it: and he that loseth his life for my sake [himself] shall find it." "He that will come after me, let him deny himself."

Christ could not be glorified till after death. Nor can He be glorified in His people till self dies. In close connection with this passage Jesus says, "I, if I be lifted up from the earth, will draw all men unto me." Self lifted up repels. Lifted up with Christ on the cross it draws. Happy those who can say with Paul from a real experience:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20).

"Higher than the highest heaven,
Deeper than the deepest sea,
Lord thy love at last has conquered,
None of self and all of Thee."

* * *

With One Accord

The word accord is very expressive; it signifies that all their minds, affections, desires and wishes, were concentrated in one object, every man having the same end in view; and, having but one desire, they had but one prayer to God, and every heart uttered it. There was' no person uninterested, none lukewarm, all were in earnest, and the Spirit of God came down to race their united faith and prayer. -- Adam Clarke.

* * *

The Temptation Of Jesus

The first temptation appealed to the animal appetites, and the second to the mental tastes so the third appealed to ambition. This is the very triple division referred to by St. John: "The lust of the flesh, the lust of the eye, the pride of life." It is the very triple temptation by which Eve fell. The fruit was good for food and so appealed to the appetite. It was pleasant to the eyes and so pleased the sense of beauty; it would make her as the gods, so it awakened her ambition. -- Whedon.

* * *

Some Appropriate Scripture On Divine Healing

Exodus 23:25
Psalm 34:7
Deut. 7:11-15
Psalm 105:37
Psalm 6:2
Matt. 11:4-6
Exodus 15:26
Psalm 30:2
Psalm 103:1-3
Phil. 4:19
Heb. 4:16
3 John 1, 2

* * *

"As Thy Days So Shall Thy Strength Be."

**"God hath not promised
Skies ever blue,
Flowers strewn pathways
Always for you.**

**"God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.**

**"But He hath promised
Strength from above,
Unfailing sympathy,
Undying love."**

* * *

Oh, For The Baptism! Fire!

"Suppose we saw an army sitting down before a granite fortress, and they told us that they intended to batter it down. We might ask them how? They point us to a cannon ball. Well, but there is no power in that! It is heavy, but not more than a hundred weight or half a hundred weight. If all the men in the army were to throw it, that would make no impression. They say, "No, but look at the cannon." Well, there is no power in that; it sits there a mass of inert metal. They say, "But look at the powder." Well, but there is no power in that; a child may spill it, a sparrow may pick it up. Yet this powerless powder, and this powerless ball, are put into this powerless cannon; one spark of fire enters it, and then, in the twinkling of an eye, that powder is a flash of lightning, and that cannon-ball is a thunderbolt which smites as if it had been sent from heaven. So it is with our church machinery of the present day. We have our instruments for pulling down the strongholds, but, oh for the baptism of fire!" -- William Arthur.

*** * ***

He Must Dig

**"He wanted a job, and like everyone else,
He wanted a good one, you know;
Where his clothes would not soil and his hands would keep clean,
And the salary mustn't be low.
He asked for a pen, but they gave him a spade,
And he half turned away with a shrug,
But he altered his mind, and seizing the spade -- he dug!**

**"He worked with a will that is bound to succeed,
And the months and the years went along.
The way it was rough and the labor was hard,
But his heart he kept filled with a song.
Some jeered him and sneered at the task, but he plugged
Just as hard as he ever could plug;
Their words never seemed to disturb him a bit -- as he dug.**

**"The day came at last when they called for the spade,
And gave him a pen in its place.
The joy of achievement was sweet to his taste,
And victory shone in his face.
We can't always get what we hope for at first--
Success cuts many strange jigs,
But one thing is sure -- a man will succeed if he digs."**

*** * ***

"We Know"

We know that we have passed from death unto life (1 John 3:14).

We know that He hath given us of His Spirit Tim. 1:12).

We know that He hath given us of His Spirit (1 John 4:13).

We know that all things work together for good (Rom. 8:28).

We know that we have the petitions that we desired of Him (1 John 5:15).

We know, that our labor is not in vain in the Lord (1 Cor. 15:58).

* * *

**"In Him all things consist;
Are held together by His power;
The weight of worlds; a wreath of mist;
The petals of a flower."**

* * *

The Children Know

Rev. S. A. Keen tells of an intelligent, active Christian woman who once said to him, "I am greatly humbled. My little daughter asked me yesterday, 'Mamma, are you a Christian?' I said to her, 'Why do you ask me that? Don't I go to church and classmeeting and prayermeeting, and read the Bible to you, and talk to you about your soul?' 'O yes, Mamma; but you speak so loud, and look so awful at me when I don't mean to be naughty. I thought maybe you were not a Christian.' That was a barbed arrow to my heart. I am so ashamed that, with all my show of religious effort, my own child suspects the reality of my piety. Do tell me what it is that robs my Christian life of its spiritual power over my own family."

* * *

The Plain Reason

John Wesley once made this entry in one of his journals: "I have found the plain reason why the work of God has gained no ground in this circuit in all the year. The preachers had given up the Methodist testimony. Either they did not speak of perfection at all (the peculiar doctrine committed to our trust) or they spoke only in general terms, without urging believers to go on unto perfection, and to expect it every moment. And wherever this is not done, the work of God does not prosper." Let the preachers of the Church of the Nazarene take notice.

* * *

Say So

"Let the redeemed of the Lord say so, whom he had redeemed from the hand of the enemy" (Psa. 107:2).

"I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust" (Psa. 91:2).

"Come and hear, all ye that fear God, and I will declare what he hath done for my soul" (Psa. 66:16).

* * *

The Great Unveiling

The veil of the temple was rent in twain from the top to the bottom. It was not that the most holy place had ceased to be holy: it was that every other place had become holy too. It was not the desecration of the temple: it was the consecration of the world. If I remove the mask from a dark lantern, I do not diminish the light in the lantern, but I dispel the darkness everywhere else. That is exactly what happened on the first Good Friday.

The Bible contains the evolution of two tremendous and companion truths. In the Old Testament men slowly learned that God can find man anywhere. Cain thought that he could escape from God by wandering a few miles over the hills into the land of Nod! Jacob fancied that, by crossing .the frontiers of his" native land, he could leave the Most High behind him! Jonah imagined that he could evade God by the simple expedient of crossing the seal But, little by little, God taught men that though they take the wings of the morning, and fly to the uttermost parts of the sea, even there shall His hand hold them! God can find man anywhere!

But the New Testament contains the evolution of a still lovelier truth. The New Testament reveals the fact that man may find God anywhere! The veil of the temple is rent! God is no longer confined to a particular place. Where'er we seek Him, He is found, and every place is hallowed ground. On the lonely hillside, on the open sea, in the busy market-place -- there stands the mercy seat with its rent veil.

**"Speak to Him, thou, for He hears, and Spirit with Spirit can meet--
Closer is He than breathing, and nearer than hands and feet."**

The veil of the temple is rent in twain from top to the bottom | When the world's Redeemer overcame the sharpness of death, He, by that very act, opened

the kingdom of heaven to all believers! Let us then pass boldly through the torn veil, and stand with faces unafraid in the holiest of all, that there we may obtain mercy and find grace to' help in every time of need. -- F. W. Boreham, In The Expositor.

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

Praying With Inspiration

A characteristic letter from Henry Ward Beecher is found in the archives of the Grand Army of the Republic. It was written in reply to a request for a copy of a prayer of his for publication:

Peekskill, July 11, 1878. -- Gen. H. A. Barnum, Grand Marshal. You request me to send you my prayer made on Decoration day evening. If you will send me the notes of the oriole that whistled from the top of my trees last June, or the iridescent globes that came in by millions on the last waves that rolled in on the beach yesterday, or a segment of the rainbow of last week, or the perfume of the first violet that blossomed last May, I will also send you the prayer that rose to my lips with the occasion and left me forever. I hope it went heavenward and was registered; in which case the only record of it will be found in heaven. -- Very truly yours, Henry Ward Beecher." -- Aquilla Webb.

* * *

I Can Do All Things Through Christ

At an agricultural school in one of our Eastern States one of the professors recently made some interesting experiments with a growing squash. He fitted a harness of strap iron over the squash in such a way that, as the vegetable grew, the expanding iron harness would register the strength that the squash exerted upon it. Thus harnessed the young squash lifted at different stages of its growth weights of sixty, five hundred, eleven hundred, and eventually of three thousand pounds. And all this marvelous power was made possible through just one thing -- the connection of the squash with the vine.

One of the most amazing things in life is the power for burden-bearing that apparently "weak and almost helpless men and women often manifest. In every path of life we find them, staggering on their way under heavy loads of business trouble, sickness, physical pain and misfortune. We marvel that they do not go down beneath their loads. Instead they accept them with patience and cheerfulness; day after day they fare courageously onward.

There is an explanation. If the secret of the " inner life of these people could be known, the explanation of their strength would be found in just one thing -- connection with the Vine. They are in constant contact with Him who said, "I am the true vine." "I can do all things," wrote the great apostle, "through Christ who strengtheneth me." -- The Youth's Companion.

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The Measure Of A Man

The famous Scottish professor, John Stuart Blackie, was noted for his hot temper and vehement candor, as well as for his profound scholarship. The Independent thus recalls a familiar incident in his life:

At the opening of a college term the boys observed that he was unusually irritable and harsh. The applicants for admission ranged themselves for examination in a line below his desk. "Show your papers," he ordered.

One lad held his paper up awkwardly in his left hand.

"Hold it up properly, sir, in your right hand!" commanded the master.

The new pupil muttered something, but kept his left hand raised.

"The right hand, ye loon!" thundered the professor.

The boy, growing very pale, lifted his right arm. It was a burned stump; the hand was gone.

The boys burst into indignant hisses; but the professor had leaped down from the platform, and had thrown his arm about the boy's shoulder.

"Eh, laddie, forgive me!" he cried, breaking into broad Scotch, as he always did when greatly excited. "I didna ken" ["I didn't know"]. But;" turning to the class with swimming eyes, "I thank God He has given me gentlemen to teach -- who can call me to account when I go astray."

"After that day," wrote one of the boys, years afterward, "every man there was his firm friend and liegeman. He had won us all by that one frank speech." -- Peter Zaleski.

* * *

Refuge At The Cross

Out in our western country, in the autumn, when there has not been rain for months, sometimes the prairie grass catches fire. Sometimes when the wind is strong the flames may be seen rolling along, twenty feet high, destroying man and beast in their onward rush. When the frontiersmen see what is coming, what do they do to escape? They know they cannot run fast as that fire can travel. Not the fleetest horse can escape it. They take a match and light the grass around them, and then take their stand in the burnt district, and are safe. They hear the flames roar as they come along; they see death bearing down upon them with resistless fury; but they do not fear. They do not even tremble as the ocean of flames surges around them, for over the place where they stand the fire has already passed, and there is no danger. There is nothing for the fire to burn. And there is one spot on earth that God has swept over -- Calvary. -- G. B. F. Hallock.

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The Undermining Decay

A gentleman at the head of a metropolitan wholesale establishment was taking a train in the New York subway not long since. Just ahead of him he noticed a man, a merchant in a small city up the state, who was one of the regular customers of his house. He was about to call to the man, when he saw the latter push himself into the midst of the crowd and deliberately slip past the gateman without paying.

When the wholesale merchant reached his place of business, he immediately called the credit man of the house into his private office.

"Mr. Dean," he said, "how much does Blank and Blank of Bayton owe the house?"

"I do not know just the amount," was the answer, "but it is quite a bill."

"Collect it, and do not extend more credit," said the merchant.

"But I've always thought them gilt-edged," suggested the credit man.

"So have I," replied the employer. "But I've changed my mind." He then recounted the incident he had witnessed in the subway, and added, "A man who is building that kind of character is not building to last."

And the merchant was right. One year later the firm of Blank and Blank went down with a crash, carrying a score of trusting creditors with them to ruin. -- Aquilla Webb.

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Without Money And Without Price

In Oriental cities, where water is often scarce, water carriers go through the streets selling water at so much a drink. And their cry is this: "The gift of God, who will buy? Who will buy?" And sometimes a man will buy the whole supply, and then allow the water carrier to give it away. And as he goes back down the street, he no longer says, "The gift of God, who will buy?" but "The gift of God, who will take? The gift of God, who will take?" That is my message to you, "The gift of God, who will take?" It is yours for the taking. May God help you to take it now. -- Clovis G. Chappell.

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Sowing And Reaping

Look over the life of queen Elizabeth, and the outstanding feature, in addition to her ability, was her selfishness. But follow it through to the end and find that she suffered keenest anguish. When her favorite, Essex, was about to be executed, Elizabeth said to herself and her courtiers, "I would save him, but I will not unless he humbles himself and asks me to." No message came to the queen and Essex died. Then was the queen overwhelmed with remorse and from that hour on her pain at heart told on her physical health. She never could forget Essex. Then there came the day when a lady of the court lay dying. She sent for the queen and confessed to her that Essex had sent by her a humble message and the ring, asking for life; but she wished him dead, so had not delivered it to her Majesty. Elizabeth was a tigress in a moment; but a tigress wounded unto death. From that hour she did little else but droop and moan the name of him she had let die. Poor, selfish queen Bess suffered and died.

God has made us capable of suffering: We are made capable of the highest happiness, or the most dire woe. But in either case we shall reap what we sow. -- Aquilla Webb.

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While It Is Called Today

After the battle of Chancellorsville General Hooker, instead of quickly following up his victory with another attack, delayed for a day. The golden moment was thus lost, and it never afterward appeared to the same extent again.

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**08 -- PREACHING UNDER THE ANOINTING OF THE SPIRIT -- By George L. Dech
(Excerpts From A Convention Paper)**

Joseph Parker says, "If I have not seen Him I cannot preach Him." Dr. Jeffries says, "There are two kinds of preachers -- men of thoughts and men of thought. The man of thoughts keeps all sorts of books of illustrations, drawers filled with clippings and envelopes stuffed with bright ideas. And when the time comes for making a sermon, he places the thoughts in a certain sequence, like so many beads on a string. He brings his heads before a congregation, counts them over, spending thirty minutes in doing it, and the people go home thinking they have listened to a sermon. But in the deep sense that performance is not a sermon at all. Reciting a string of thoughts is not, strictly speaking, preaching. Preaching is the unfolding of truth. One idea is sufficient to make a powerful sermon. The little dabbler in other men's thoughts, who fills up his time with second-hand anecdotes and stale stories and tales intended to make people cry never gets down to the place where the soul lives and does not know either the preacher's agony or his reward." There are, of course, but few original men, but we can never grip the hearts of men with words until they have become our own.

The sermon may be full of scripture and yet not be scriptural. And while it should be true to scripture history and verbiage, yet it must also be true to the fundamental teaching of the Word of God. People do not go to church to hear about science or philosophy, they go to hear the Word of God.

A great painter called his friend to see his picture of "The Last Supper." The friend said, "How beautiful the cup looks in the hand of Christ!" The artist drew his brush across the cup, saying, "Nothing must be so beautiful as to draw attention away from the face of Christ." And it must be thus with the sermon. It must serve principally to help men see Jesus.

Martin Luther said, "There is no more precious treasure or nobler thing upon earth and in this life than a true and faithful parson and preacher. The spiritual preacher increaseth the kingdom of God, filleth heaven with saints, plundereth hell, guardeth men against death, putting a stop to sin, instructeth the world, consoleth every man according to his condition -- in short he createth a new world, and buildeth a house that will not pass away."

It is only when the preacher enters into fellowship with his suffering Lord until his soul groans with agony until the object of his prayers is converted to God that he knows the greatest joy. One has said, "Life has never given me another hour when I felt I had found the chief privilege of existence as I felt when I forgot myself and pleaded with heaven for those miserable men." May we each and all, my preacher brethren, know this deepest and highest joy.

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THE END