

A Frank Boreham Treasury, compiled by Peter F Gunther (Moody Press, Chicago) 1984. (21 Quotes selected by Doug Nichols)

1. FW Boreham -- Never Idle

Dr. John Henry Jowett, said, “I would advise you, to read all the books of F.W. Boreham!

One of his closest friends wrote of F. W. Boreham, “Nobody saw him in a hurry, and nobody saw him idle.” He was punctually at his desk each morning at 8:30 and at lunch each afternoon at 1:00. For one hour after lunch he went to bed and slept soundly; then he set out for his afternoon of visitation. He set aside each Thursday afternoon and evening for “an outing” with his wife, and in the midst of pastoral duties he managed to read at least one book a week and publish at least a book a year. [Page VIII — Foreword by Warren W. Wiersbe]

Martin Luther

2. Luther Made History with a Vengeance

It goes without saying that the text that made Martin Luther made history with a vengeance. His text. “The just shall live by his faith” (Habakkuk 2:4).

When, through its mystical but mighty ministry, Martin Luther entered into newness of life, the face of the world was changed. It was as though all the windows of Europe had been suddenly thrown open, and the sunshine came streaming in everywhere. The destinies of empires were turned that day into a new channel. Carlyle has a stirring and dramatic chapter in which he shows that every nation under heaven stood or fell according to the attitude that it assumed towards Martin Luther. “I call this Luther a true Great Man,” he exclaims. “He is great in intellect, great in courage, great in affection and integrity; one of our most lovable and gracious men.

He is great, not as a hewn obelisk is great, but as an Alpine mountain is great; so simple, honest, spontaneous; not setting himself up to be great, but there for quite another purpose than the purpose of being great!” “A mighty man,” he says again; “what were all emperors, popes and potentates in comparison? His light was to flame as a beacon over long centuries and epochs of the world; the whole world and its history was waiting for this man!” And elsewhere he declares that the moment in which Luther defied the wrath of the Diet of Worms was the greatest moment in the modern history of men. [Pages 1-2]

3. “The Just Shall Live by Faith”

Bishop Lightfoot as good as says that the words represent the concentration and epitome of all revealed religion. “The whole law,” he says, “was given to Moses in six hundred and thirteen precepts. David, in the fifteenth Psalm, brings them all within the compass of eleven. Isaiah reduces them to six; Micah to three; and Isaiah, in a later passage, to two. But Habakkuk condenses them all into one: “The just shall live by faith!” [Page 3]

4. What is Faith?

And what is faith? The theologians may find difficulty in defining it, yet every little child knows what it is. In all the days of my own ministry I have found only one definition that has satisfied me, and whenever I have had occasion to speak of faith, I have recited it. It is Bishop O’Brien’s:

“They who know what is meant by faith in a promise, know what is meant by faith in the gospel; they who know what is meant by faith in a remedy, know what is meant by faith in the blood of the Redeemer; they who know what is meant by faith in a physician, faith in an advocate, faith in a friend know, too, what is meant by faith in the Lord Jesus Christ.” [Page 6]

John Bunyan

5. About John Bunyan (at 60)

“His end,” says Froude, “was characteristic. It was brought on by exposure when he was engaged in an act of charity. A quarrel had broken out in a family at Reading with which Bunyan had some acquaintance. A father had taken some offence at his son, and threatened to disinherit him. Bunyan undertook a journey on horseback from Bedford to Reading in the hope of reconciling them. He succeeded, but at the cost of his life. Returning by way of London, he was overtaken on the road by a storm of rain, and was drenched before he could find shelter. The chill, falling on a constitution already weakened by illness, brought on fever. In ten days he was dead. His last words were: “Take me, for I come to Thee!” [Page 53]

John Wesley

6. Susannah Wesley

Susanna Wesley was a marvel of nature and a miracle of grace. To begin with, she was the twenty-fifth child of her father; and, to go on with, she had nineteen children of her own! And she found time for each of them. In one of her letters, she tells how deeply impressed she was on reading the story of the evangelistic efforts of the Danish missionaries in India. “It came into my mind,” she says, “that I might do more than I

do. I resolved to begin with my own children. I take such proportion of time as I can best spare to discourse every night with each child by itself.” Later on, people began to marvel at her remarkable influence over her children. “There is no mystery about the matter,” she writes again, “I just took Molly alone with me into my own room every Monday night, Hetty every Tuesday night, Nancy every Wednesday, Jacky every Thursday, and so on; that was all!” Yes, that was all, but see how it turned out! “I cannot remember,” says John Wesley, “I cannot remember ever having kept back a doubt from my mother; she was the one heart to whom I went in absolute confidence, from my babyhood until the day of her death.” Such an influence could only tend to bring him near to the kingdom of God. [Pages 57-58]

7. Our Own Sins Are Forgiven

“Dost thou believe,” asks Staupitz, the wise old monk, “dost thou believe in the forgiveness of sins?”

“I believe,” replied Luther, reciting a clause from his familiar credo, “I believe in the forgiveness of sins!”

“Ah,” exclaimed the elder monk, “but you must not only believe in the forgiveness of David’s sins and Peter’s sins, for this even the devils believe. It is God’s command that we believe our own sins are forgiven us!”

“From that moment,” says D’Aubigne, “light sprung up in the heart of the young monk at Erfurt.”

“I believed,” says Luther, “that my sins, even mine, were forgiven me!” [Page 60]

8. Wesley Was Older When Believed

The pity of it is that John Wesley was thirty-five when he entered the kingdom. The zest and vigor of his early manhood had passed. He was late in finding mercy. Thirty-five! Before they reached that age, men like Murray McCheyne, Henry Martyn, and David Brainerd had finished, their life—work and fallen into honored graves. [Page 60]

9. Ministers Did Not Preach the Gospel

Why was Wesley’s great day so long in coming? He always felt that the fault was not altogether his own. He groped in the dark for many years and nobody helped him—not even his ministers. William Law was one of those ministers, and Wesley afterwards wrote him on the subject. “How will you answer to our common Lord,” he asks, “that you sir, never led me into the light? Why did I scarcely hear you name the name of Christ? Why did you never urge me to faith in His blood? Is not Christ the First and the Last? If you say that you thought I had faith already, verily, you know nothing of me. I beseech you, sir, by the mercies of God, to consider whether the true reason of your

never pressing this salvation upon me was not this — that you never had it yourself!”
[Page 62]

10. Reprimand from Wesley

Here is a letter for a man like Wesley to write to a man like Law! Many a minister has since read that letter on his knees and has prayed that he may never deserve to receive so terrible a reprimand. [Page 62]

11. Wesley Hungry for Salvation of Men

David Garrick used to say that he would gladly give a hundred guineas to be able to pronounce the word “Oh!” as movingly as Whitefield did. The secret was that all Whitefield’s soul was in that yearning monosyllable. He was hungry for the salvation of men. [Page 68]

George Whitefield

12. A New Man

“O Lord,” muttered Alexander Pope one day, “make me a better man!”

“It would be easier,” replied his spiritually-enlightened page, “to make you a new man!”
[Page 67]

13. Ben Franklin, Pay Attention to Mystery of New Birth

Here he is, bending over his desk. He is writing to Benjamin Franklin—“the man who wrenched the scepter from tyrants and the lightning from heaven.” “I find,” he says, “that you grow more and more famous in the learned world. As you have made such progress in investigating the mysteries of electricity, I now humbly urge you to give diligent heed to the mystery of the new birth. It is a most important and interesting study, and, when mastered, will richly repay you for your pains.”

“Why, Mr. Whitefield,” inquired a friend one day, “why do you so often preach on Ye must be born again?”

“Because,” replied Mr. Whitefield, solemnly, looking full into the face of his questioner, “because ye must be born again. [Page 70]

John Newton

14. Broken Hearted Began to Preach

Thomas Goodwin. “When,” says that sturdy Puritan, in a letter to his son, “when I was threatening to become cold in my ministry, and when I felt Sabbath morning coming and my heart not filled with amazement at the grace of God, or when I was making ready to dispense the Lord’s Supper, do you know what I used to do? I used to take a turn up and down among the sins of my past life, and I always came down again with a broken and contrite heart, ready to preach, as it was preached in the beginning, the forgiveness of sins.” “I do not think,” he says again, “I ever went up the pulpit stair that I did not stop for a moment at the foot of it and take a turn up and down among the sins of my past years. I do not think that I ever planned a sermon that I did not take a turn round my study-table and look back at the sins of my youth and of all my life down to the present; and many a Sabbath morning, when my soul had been cold and dry for the lack of prayer during the week, a turn up and down in my past life before I went into the pulpit always broke my hard heart and made me close with the gospel for my own soul before I began to preach.” [Page 72]

15. Newton Remembered He Was a Sinner and Christ Was His Savior

When he was an old, old man, very near the close of his pilgrimage, William Jay, of Bath, one day met John Newton in the Street. Newton complained that his powers were failing fast. “My memory,” he said, “is nearly gone; but I remember two things, that I am a great sinner and that Christ is a great Savior!” [Page 78]

William Carey

16. We Must Go into All the World

“Perhaps,” he says to himself, “perhaps God means what He says!” The World! The World! The World! God so loved the world! Go ye into all the world! The kingdoms of the world shall become the kingdoms of our God and of His Christ! It is always the world, the world, the world.

That thought haunted the mind of Carey night and day. The map of the world hung in his room, but it only hung in his room because it already hung in his heart.

... on May 31, 1792, Carey preached his great sermon, the sermon that gave rise to our modern missionary movement, the sermon that made history. It was at Nottingham. “Lengthen thy cords” - so ran the text - “lengthen thy cords and strengthen thy stakes, for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited.”

“Lengthen thy cords!” said the text.

“Strengthen thy stakes!” said the text.

“Expect great things from God!” said the preacher.

“Attempt great things for God!” said the preacher.

“If all the people had lifted up their voices and wept,” says Dr. Ryland, “as the children of Israel did at Bochim, I should not have wondered at the effect; it would only have seemed proportionate to the cause; so clearly did Mr. Carey prove the criminality of our supineness in the cause of God!”~ But the people did not weep! They did not even wait! They rose to leave as usual. When Carey, stepping down from the pulpit, saw the people quietly dispersing, he seized Andrew Fuller’s hand and wrung it in an agony of distress. “Are we not going to do anything?” he demanded. “Oh, Fuller, call them back, call them back! We dare not separate without doing anything!” As a result of that passionate entreaty, a missionary society was formed, and William Carey offered himself as the Society’s first missionary. [Page 83 and 84]

17. The Lord’s Revelation – A Limitless Landscape

Now the life of William Carey is both the outcome and the exemplification of a stupendous principle. That principle was never better stated than by the prophet from whose flaming lips Carey borrowed his text. “Thine eyes,” said Isaiah, “Thine eyes shall see the king in His beauty: they shall behold the land that stretches very far off.” The vision kingly stands related to the vision continental; the **revelation of the Lord leads to the revelation of the limitless landscape.** [Page 85]

David Livingstone

18. A Poor Imitation of Christ

David Livingstone will be remembered as an explorer because of his famous statement made in 1853, “I shall open up a path into the interior or perish.” However, in a letter to his father he wrote, “I am a missionary, heart and soul. God has an only Son, and He was a missionary and a physician. A poor, poor imitation of Him I am, or wish to be. In this service I hope to live; in it I wish to die.” [Page 105]

19. Evangelization! Exploration! Emancipation!

“...Relying on “the word of a gentleman of the most strict and sacred honor,” he sets himself

1. To evangelize the native races
2. To explore the undiscovered secrets
3. To abolish the desolating slave trade

Some men set themselves to evangelize; some make it their business to explore; others feel called to emancipate; but Livingstone, with a golden secret locked up in his heart, undertakes all three!

Evangelization!
Exploration!
Emancipation!

Those were his watchwords. No man ever set himself a more tremendous task; no man ever confronted his lifework with a more serene and joyous confidence! [Page 110]

Catherine Booth

18. My Grace is Sufficient for Thee

Mr. Spurgeon “Gentlemen,” he said, one Friday afternoon, in an address to his students, “Gentlemen, there are many passages of Scripture which you will never understand until some trying or singular experience shall interpret them to you. The other evening I was riding home after a heavy day’s work; I was very wearied and sore depressed; and, swiftly and suddenly as a lightning flash, that text laid hold on me: My grace is sufficient for thee! On reaching home, I looked it up in the original, and at last it came to me in this way. MY grace is sufficient for THEE! “Why,” I said to myself, “I should think it is!” and I burst out laughing. I never fully understood what the holy laughter of Abraham was like until then. It seemed to make unbelief so absurd. It was as though some little fish, being very thirsty, was troubled about drinking the river dry; and Father Thames said: “Drink away, little fish, my stream is sufficient for thee!” Or as if a little mouse in the granaries of Egypt, after seven years of plenty, feared lest it should die of famine, and Joseph said: “Cheer up, little mouse, my granaries are sufficient for thee!” [Pages 119,120]

19. The Lowliest Need the Loftiest

In a fine essay on *Great Principles and Small Duties*, Dr. James Martineau has shown that it is the lowliest who most need the loftiest; it is the tiny thorn that calls for the most tremendous grace. The gravest mistake ever made by educationalists is, he says, the mistake of supposing that those who know little are good enough to teach those who know less. It is a tragedy, he declares, when the master is only one stage ahead of his pupil. “The ripest scholarship,” he maintains, “is alone qualified to instruct the most complete ignorance.” Mr. Martineau goes on to show that a soul occupied with great ideas best performs trivial duties. And, coming to the supreme example of his subject, he points out that “it was the peculiarity of the Savior’s greatness, not that He stooped to the lowliest, but that, without stooping, He penetrated to the humblest wants. He not simply stepped aside to look at the most ignominious sorrows, but went directly to them, and lived wholly in them; scattered glorious miracles and sacred truths along the hidden by-paths and in the mean recesses of existence; serving the mendicant and the

widow, blessing the child, healing the leprosy of body and of soul, and kneeling to wash even the traitor's feet." Here is a strange and marvelous and beautiful law! The loftiest for the lowliest! The greatest grace for the tiniest thorn! [Page 121]

James Hudson Taylor

20. Salvation Is Finished by Christ

Many years ago, Ebenezer Wooton, an earnest but eccentric evangelist, was conducting a series of summer evening services on the village green at Lidford Brook. The last meeting had been held; the crowd was melting slowly away; and the evangelist was engaged in taking down the marquee. All at once a young fellow approached him and asked, casually rather than earnestly, "Mr. Wooton, what must I do to be saved?" The preacher took the measure of his man.

"Too late!" he said, in a matter-of-fact kind of way, glancing up from a somewhat obstinate tent-peg with which he was struggling. "Too late, my friend, too late!" The young fellow was startled.

"Oh, don't say that, Mr. Wooton!" he pleaded, a new note coming into his voice. "Surely it isn't too late just because the meetings are over?"

"Yes, my friend," exclaimed the evangelist, dropping the cord in his hand, straightening himself up, and looking right into the face of his questioner, "it's too late! You want to know what you must do to be saved, and I tell you that you're hundreds of years too late! The work of salvation is done, completed, finished! It was finished on the Cross; Jesus said so with the last breath that He drew! What more do you want?"

And, then and there, it dawned upon the now earnest inquirer on the village green as, at about the same time, it dawned upon young Hudson Taylor in the hay-loft, that "since the whole work was finished and the whole debt paid upon the Cross, there was nothing for him to do but to fall upon his knees and accept the Savior." [Page 137]

Charles Spurgeon

21. Spurgeon, the Bookman

While known as a Baptist preacher, Spurgeon was also a bookman. "He knew books, he wrote books, he read books, he distributed books, he received books." [Page 139]