Preacher's Magazine

The Preacher's Magazine

A monthly journal devoted to the interests of those who preach the full gospel. J. B. Chapman, Editor

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THE VALUE OF EXPERIENCE

BY THE EDITOR

SOMETIMES we hear the words, "He is a man of experience," used in such a manner as to seem to indicate that experience is valuable to everyone. But a little discriminating thought on the matter will convince anyone that this is not the case.

Without venturing out into the wide field of life in general, we have observed that some preachers were more useful in the days of their inexperience than they were later on. They started with a romantic optimism that literally carried everything before it and made them succeed anyhow. But they met with difficulties and with disappointments which they were not expecting, and in the readjustment they became overcautious and pessimistic and now they are defeated before the fight even starts—experience has proved them.

We must object to this for those who seem to learn nothing by the things they suffer. If a plan or method of theirs fails, they charge it all up to the circumstances under which they had to work and to the people with whom they were compelled to labor, and under new circumstances they will make the same blunders they made before. If their personal mannerisms are found to be a hindrance to their usefulness, they assert their "independence" and announce to their critics, "You can love me or you cannot get to heaven!"—experience has failed to do them any good.

But there are other preachers who have worn off a lot of their own roughness on the grindstone of experience and they are proof against the faults under which they suffered in the days of their "beginnings." They are wiser and safer than they used to be—experience has improved them. But since experience is detrimental to some, indifferent to others and beneficial to others, yet besides, more years in the ministry do not of themselves mean anything—the value of experience must certainly depend upon something beside and beyond experience itself. What is this something beside and beyond which determines the value of experience?

We think there is no exception to the rule that, "Nothing from without can enter and do you either good or harm without your consent." And we think there is no greater word in the preacher's vocabulary than the word "application." If experience is to make us more useful in our great task, there are three things we must do without fail: We must keep a good state of grace on us by means of proper personal attention to the "means of grace," we must be close students of cause and effect in our own work and in that of others, and we must keep so free from egotism that we accept lessons from any and every teacher and strive earnestly and quickly to incorporate every good thing into our own plans and system of operation.

The preacher's devotional life is of utmost importance, as we all confess, but perhaps we had not considered how all the elements of experience are modified by the spiritual state in which they find us. Discrimination of a more or less serious type is the pill of the preacher after he awakes to the difficulties under which he must do his life's work. If discouragement is acute, it may cause the awakened preacher to turn aside to secular pursuits. If it is chronic, it will leave him in the ministry, but will haggle and hamper and hamstring him all the rest of his days. And there is no assurance against discouragement except a good, victorious, personal spiritual state. Of course there is a light optimism which refuses to acknowledge the difficulties and which exaggerates the limits of success, but the same man cannot and sound for such. Sickness, poverty,
isolation and want of co-operation may make a cycle of the preacher who is short on grace, but they will make the man of prayer and faith a tender, more determined Christian.

And to be a close and sympathetic student of men and methods is to be forever "in school." Especially we should study the men who are succeeding. Perhaps it would be too much to ask us to study the men who fail, and then this might not always help us, for if we study them too sympathetically we may unconsciously imitate them. But there is a reason why some preachers succeed and if we study these men, we shall unconsciously take on something of their grace and wisdom and that will help us to do what they have done and are doing.

But personal egotism makes many a preacher a poor "absorber." He glorifies in his singularly and is too slow to put his lessons into practice. It is a humble man who stands ready always to exchange tackles with anyone who can show a better string of fish than he can. Of course we cannot all do "take on" the personality of another, but sincerity and purity will save us from attempting to do that anyway. The greater danger is that we shall contend for "being ourselves" and will succeed only in being our poorest selves.

Scholarship in the school of experience varies just as much as in any other school, and the biggest faculty is the willingness to learn. Someone has said, "You cannot teach an old dog new tricks," but the answer is, "That depends largely upon whether or not the old dog is willing to learn." Another proverb is, "Experience is a dear school, but fools will not learn in any other." But we are thinking of the dear possibility that some of us will not learn even in this school where the tuition is so high. As long as we can plead that we are novices it is not so serious, but as soon as the saying becomes current, "He ought to know better by this time," the indications are that we are falling behind on our credits for life's highest priced university, the school of experience.

EDITORIAL NOTES

Somewhere there is a book that will do you a lot of good as a preacher, but you will have to find it for yourself. It is well to read what others say about any book you have not read, and it is well to ask others for suggestions, but books, like friends, have to be individually selected. And one of the biggest advantages in building a library is the fact that you must know your books before you can tell whether you need them or not.

A few days ago I read somewhere of a bishop who had not read a book in a year and of another preacher who read eight hours every day. And the suggestion was that there is a place in between these two extremes which the average preacher will find it wise to take.

The preacher should, I think, make a special rule of reading the sermons of others. This is not for the purpose of copying, either the style or the matter, but for the purpose of the "unconscious" effect upon himself. This is a good way to keep alive and fresh and at the same time gain personal profit in spiritual things. If the advice to the preacher to write one sermon each week is good, then we believe the advice to read at least one new sermon by another is good also.

Seeing the number is not comparatively large, we could well afford to make it a rule to read every new orthodox book on any phase of full salvation as soon as it makes its appearance. Nothing is more important than that we should obtain every possible help to variety and effectiveness in the presenting of this central thesis of our glorious faith.

I know one preacher who has picked up some splendid books, one of them printed over a hundred years ago, at the second-hand book store. He has discovered a few real gems in this manner and this has stirred him to continue the search. Some very fine books are now so old that they are new again.

HISTORICAL STUDIES IN CHRISTIAN DOGMA

By Basil W. Miller

Chapter Two. The Development of Christian Apologetics—Continued

2. French Atheism and Encyclopaedia. The atheism of France is the direct offspring of English deism; for it passed rapidly to the French and found lodgment among her Philosophers and literary men. It immediately assumed a more inquisitive type, as clothed in a brilliant form. Chief among such leaders were Helvetius, Coudiac, Voltaire and Rousseau. Holbach's Système de la Nature exhibits materialism in its most gross form. He said, "As the liver secretes bile so the brain secretes thought." God becomes only a name for nature, and nature is but a gathering of material atoms. The Encyclopédie of France, as led by Diderot, prepared the Encyclopédie ou Dictionnaire Universel, published in 1751 and on, wherein all universal knowledge was systematized and brought under the influence of naturalism and atheism. Bishop Horshe replied to French atheism in his celebrated "Bible of the Holy Scriptures." Such rationalists accepted what pleased their supernaturalist theories and rejected what did not. In its origins, the French were Catholic and thus conservative. After the deluge had been greedily absorbed by France it was carried into Germany. Delain in England posed as a philosopher more clear-eyed, more complete and more reasonable than Christianity. When the French had added their impetus to atheism and unbelief it was left for the Germans to make this popular with reference to a critical study of the Bible ac-
c. Recent English and American Criticism. Critics arose in America and England with great rapidity. Samuel Davidson, Robertson Smith and George Adam Smith forged along with much fervor in the advocacy of criticism. "Drere of Oxford prepared his and made
troduced to the literature of the Old Testament. In this he elaborated with great skill and detailed analysis the theories in vogue in critical schools concerning the Old Testament. Briggs of the Union Theological Seminary was an earnest advocate of German theories in his Higher Criticism of the Hexateuch. Bade, of the Pufaff School of Religion, became one of America's outstanding critics through the publication of his work, The Old Testament in the Light of Today. Thus the work goes on in the critical destruction of the basis of Christianity. Critics deny the very foundations of Christian origin of the Bible, the validity of miracles and prophecies, and the veritable inspiration of the Scriptures. They question the historicity of the Bible and even refer to its supposed erroneous statements. Religion in the hands of critics becomes a patchwork of credibility, magic, and superstitions.

5. Literature on apologetics. The literature on apologetics in refutation of rationalism, atheism and criticism has been as extensive as that pronouncing such dogmas. While skeptics were doubting, the sturdy defenders of the faith were making more sure of the supernatural origin of Christianity: in this manner they were laying a foundation for their work on dogmatics.

a. Works in English:

Joseph Butler, The Analogy of Religion, Natural and Revealed, has exerted a tremendous influence on the trend of evidences.


William Paley, Evidences of Christianity, Natural Theology, and the Pauline.


Alexander Bruce, Apologetics. An outstanding work, and one never to be forgotten.

McGavin, Evidences of Christianity.

Leander Kyley, Christian Evidences.

b. German Works:


6. Literature refuting higher criticism. When higher criticism appeared as the outcropping of rationalism and delusion, the attention of apologists was turned to this new phase of attack. This literature is likewise very extensive. But several works of great import must be mentioned. Briel in "Der Pentateuch," his Origins and Structure, shows that the very structure of the Pentateuch proves the assertions of criticism to be false concerning it. Seye in Monumental Facts and Higher Criticism has the spade of the archaeologist in corroboration of the old Testament and in defense of the inspiration and accuracy of the Bible. This is a small book, but it is one written by the world's greatest Assyriologist and its conclusions are such that the critic must respect them. Orr in "The Problem of the Old Testament" meets criticism on its own ground and by the very structure of the Old Testament and specially of the Pentateuch refutes every claim of criticism and proves the veracity of the history of the Scriptures. Bartlett in "The Veracity of the Hexateuch" deals with this problem with great skill and scholarship in defending the inspiration and historicity of the first six books of the Bible. In "The New Biblical Guide," the greatest storehouse of archaeological corroboration of the Bible in existence, Urquhart speaks as an archiologist of note upon the claims of critics and reaches the conclusion that the spade of archaeology and the story of the Bible are telling the same narrative. Dr. Robert W. Wilson, in "The Hexateuch," shows that critical evidence and images related to the Bible, in "Studies in Daniel" refutes the claims of the critics with reference to the fab-
rational of this book. In his *A Scientific Investigation of the Old Testament* he speaks as a world renowned Semitic linguist and philologist and shows that the structure of the language of the Old Testament is such as could only have been written as the Bible asserts. Other valuable works in this field are daily coming from the press to establish the genuineness and authenticity of the Bible.

7. The doctrine of Evolution. In this study of apologistics in the twentieth century, or in the close of the Modern Period, we cannot pass over the materialistic conception which has appeared under the cogmen of evolution. It has arisen during the last half of the nineteenth century and at present, its hypothesis is that there has been a gradual development of life from the lower organisms, on until man is reached. Today in the field of apologistical defense of the Bible and of Christianity evolution in its materialistic form is an outstanding opponent to be fought. Evolution is cutting its spelt over the entire field of science; is reaching to religion and denying the supernatural; and is forcing its devotees in the field of religion and theology to revamp their dogmas in the eliminationist thrust.

Similarly as was the case when other errors appeared in the history of the defense of the Bible, so today are the scholars of the Church busy in refuting this error. Numerous works could be mentioned which deal with this heresy. One can refer to only a few in passing. Possibly the writings of Prince, Geology, Q. E. D., *The Phantom of Evolution, Geology and the New Catastrophism*, have exerted as great an influence against evolution as those of any other man. Fairhurst will be remembered by his *Organic Evolution, and Theistic Evolution*. Price is a geologist of note, and Fairhurst was professor of science in a state university. Allen's *Evolution In the Balances* states a clear refutation of this erroneous theory. This literature is daily increasing, and some of the greatest scholars of the age are denying the statement that evolution is an established fact.

8. Systematic theologues as apologists. In our discussion of apologistics through the Christian centuries we cannot overlook the systematic theologian. For oftentimes it has been the theologian who has first stated the defenses of the doctrines of the Church so that he might thus lay a foundation for his dogmatic theology. For as stated in the opening section there can be no sound theology unless there is first a systematic treatment of the credibility and genuineness, as well as the inspiration of the Bible. The following works in dogmatic theology have not only given the dogmatic statement of the tenets of theology but they have also furnished apologies for the Christian religion.

a. The Lutheran Church:
   - Schmid, *The Dogmatic Theology of the Evangelical Lutheran Church*. (Translated from the German).
   - Luthardt, *System der christlichen Geisteskunde*.
   - Sprecher, *Groundwork of a System of Evangelical Lutheran Theology*.
   - Reformed and Calvinistic Churches:
     - Calvin, *Institutio Christianae Religionis*.
     - Ebrard, *Christliche Dogmatik*.

b. Systematic Theology:
   - Hodge (Charles), *Systematic Theology*.
   - Hodge (Archibald), *Outlines of Theology*.
   - Shedd, *Dogmatic Theology*.
   - Strong, *Systematic Theology*.
   - Various Anglican Churches:
     - Pearson, *An Exposition of the Creed*. "One of the most valuable works on theology in the English Language." (Schaff, *op. cit. 346*).
     - Brown, *An Exposition of the Thirty-nine Articles*.
   - The two great systems of Christian non-Catholic theologies are represented; and these works furnish the background of the world's most famous defenses of the supernatral origin of the Christian religion. Most of these authors in systematic theology base their discussions upon apologies for the Christian belief, or upon their works in Christian Evidences.

In conclusion: We have thus trod the way from the fountain source of Christianity through the weary maze of the defense of the religion of Christ against the enemies without the Church and the heretics within it. For every antagonistic there has arisen a scholarly defender. For every heresy there has been called into action the keenest minds of all Christendom to refute it. Even in this modern age of infidelity which is dressed in the garb of religious teachers, the Church is not without her apologists. We have thus laid the foundation for a systematic treatment of the historical development of the dogmas of Christendom, without which our beliefs might falter. Unless the inspiration of the Bible can be defended in an age of science, there can be no true treatment of systematic theology. Before passing into the realm of theology proper there remains one other consideration, that of the forces, the factors which have influenced Christian dogmatics. These forces are the philosophical tendencies, the theological writers, the rise of denominations and creeds.

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**Bibliography**

It is not our purpose in this connection to furnish a complete bibliography of the literature on the subject, but to furnish sources of such bibliographies. For in the body of the work the most important information has been mentioned.

Crooks and Hurst, *Theological Encyclopedia and Methodology*, pp. 411, 412.


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**The Sabbath in Scripture and History**

*By Horace G. Cowan*

The Chronology of the Sabbath

Among those to whom a Sabbath from the creation to the exodus is a matter of faith, differences of opinion have arisen in regard to the day of the week on which it was observed.

The Bible says, "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made" (Gen. 2:1-3). And many readers have hastily concluded that the reference here was to Saturday, because Saturday is now the seventh day of the week. But there is no hint in the scriptural account of the creation of names being given to the days of the week, and whether any day of the primal week corresponds in the records of time with any day of more recent occurrence, it is the work of chronology to show.

That the primeval and patriarchal Sabbath was on Sunday, or the first day of the week as now known, and that it was changed to Saturday at the exodus, is the belief of many Christian writers, whose opinions are given below.

"When the seventh day from the creation is carried forward without change it corresponds with the day on which Jesus rose from the grave, thus uniting the sacredness of the resurrection with the day which God sanctioned." — *The Christian Sabbath*, by Rev. H. T. Bevan.

In support of the position that the original Sabbath was on Sunday several learned writers from about the middle of the seventeenth century have presented arguments substantially as follows:

1. The day on which God rested from the work of creation, the seventh from the beginning, was the first whole day of man's life on earth, he having been created the last of all of God's creatures on the sixth day, and evidently near its close.

The seventh day could not have been a Sabbath for man, he not having labored prior to that day, and his first Sabbath would have been one after the remainder of the days from the fourteenth day from the beginning, or his own eighth day of existence. The Sabbath was then continued on the seventh day in succession from man's first whole day.

2. After the lapse of the nations into idolatry the worship of the sun was instituted on the Sabbath, and the day was called Sunday. At the exodus, in order to separate the children of Israel from sun worship, the day of rest was changed to Saturday.

3. The claim is made by some of these writers that this change was made to be sustained by an appeal to chronology. Chronology is defined by Webster as "the science which treats of measuring time by regular divisions or periods, and which assigns to events or transactions their proper date.

That this is a very difficult process, and is attended with much uncertainty as to the data upon which an affirmative decision should rest, because of the obscurity of the subject and the lack of complete records of past ages, may be admitted.

*Persons who are only familiar with recording...*
events from the Christian era and by the Gregorian calendar have no conception of the difficulties which chronology presented. It is a marvel how modern chronologists have triumphed over some of these difficulties."—Biblical Chronology, by Rev. H. T. Basse.

Chronology is a science, therefore it is governed by laws which may be demonstrated. The application of those laws has been made possible by the discoveries of Joseph Justus Scaliger in 1583. Scaliger was a Frenchman who has been styled "the greatest scholar of modern times," and the most richly stored intellect which ever spent itself in acquiring knowledge.—Encyclopaedia Britannica.

A knowledge of the systems of measuring time at various periods of the world's history is essential to an understanding of Scaliger's invention. The main stream of time from the creation is called Anno Mundi, or, "in the Year of the World," abbreviated as A. M. Different nations have started this era at different dates, that of Alexandria, Egypt, which was used by early Christian writers, having been placed at 5777 years before Christ. The Mosaic or Hebrew calendar, which had its origin in the Exodus by counting what had formerly been the seventh month (Ex. 12:2) was a variation of the A. M. period. Other calendars similar in general features to the Hebrew came into use in adjacent countries in early times, but none of them have come down to the present day, having been succeeded by the Roman system when the various nations were conquered by and became incorporated with the Roman empire.

The ancient Roman calendar began with the founding of the city of Rome in B. C. 753, and dates all its periods designated as Anno Romano, or, "in the Year of the Building of the City," abbreviated as A. U. C. During the prevalence of this system at Rome, on January 1, A. U. C. 710, or, B. C. 45, a new calendar was introduced by Julius Caesar, which has been called for him the Julian calendar. The occasion for this was the confusion which had prevailed under the old calendar, the details of which need not be entered into here. Under the old system the years had prevailed, which Julianly provided for a year of 365 days, with an intercalary month every two or three years, in order to harmonize the lunar and the civil years. But by the Julian calendar a solar year of 365 days was provided for, in a common year, and every fourth year a leap year of 366 days.

Camar's investigations of the calendar had convinced him that the true year must be measured by that of the fixed stars through the ecliptic, or the apparent, path of the sun in the heavens, or a period of 365 days and 6 hours, hence the extra day in leap year to consume the additional hours.

This Julian year became and continued to be the measure of time in the Roman empire, and later throughout Europe and America for many centuries; but it was afterward found that some correction of the calendar was needed, in that Camar's estimate of the length of the year at 365 1/4 days was an error of about 11 minutes and 14 seconds too much, owing to the precession of the equinoxes, the occurrence some days ahead of their proper dates. By the 16th century the error amounted to ten days, and Pope Gregory XIII ordered that ten days be dropped from the month of October, 1582, whereby the 8th of the month should be counted as the 15th. This corrected calendar has since been known as the Gregorian calendar, and is the one now in use in all civilized nations.

The Julian years had begun to count from a new beginning in A. D. 557, when Dionysius Exiguus, a Roman monk, introduced the reckoning of years from the Christian era, or the birth of Christ, as he thought. But Dionysius' estimate placed the birth of Christ some years later than the date afterward agreed upon for the Savior's advent, making the beginning of the system called Anno Domini, or, "in the Year of Our Lord," commonly designated as A. D., to occur some years after the event it was designed to celebrate. The years "before Christ," or, B. C., number time backward from the Christian era to the creation, and are practically the same as the years A. M., except that their numbers are reversed.

The Mosaic or ancient Hebrew calendar was lost when the Jewish nation was conquered and dispersed, and Jerusalem destroyed, by the Romans, in A. D. 70, and no other system of time measurement peculiar to that people took its place until about A. D. 360 when Rabbi Hillel introduced a calendar based upon the Metonic cycle of 19 lunar years, which has been in use among the Jews for some centuries for the regulation of their feasts and holy days. It contains 12 months of 29 and 30 days alternately, or a year of 354 days, with an intercalary month at suitable intervals to make it harmonize with solar time. It is thus called a lunisolar year, and the system is that referred to as the modern Jewish calendar, or Rabbinic A. M. The years of the periods A. M., A. D. and B. C., including the era before the flood, and afterward to the exodus, the ancient Hebrew or Biblical year, and the Julian and Gregorian calendars, were all solar years, that is, years arranged according to the annual revolution of the earth around the sun. This is a basic point in chronology, as those years must be distinguished from the modern Jewish or Rabbinic A. M. and other years included in lunar cycles. This will avoid the error into which some modern commentators and chronologists have fallen of reckoning biblical years according to the modern Jewish calendar, and thereby interpreting the scriptural periods of time by a system unknown to the Bible.

(Continued in next issue)

SOME GREAT PREACHERS I HAVE KNOWN

By A. M. Hiller

III. The third man that entered into the making of this life was Beethoven himself. He decided whether he would be moral or immoral; whether he would husband his physical resources or waste his substance in riotous living; whether he would be a college dig and grind, and master mathematics and develop his logical faculties, or give himself industriously to omnivorous reading and literature; whether he would be a horticulturist or a doctor, or a preacher; whether he would be a Calvinist or an Arminian, a believer or an infidel! Oh, how much, after all, depends upon the man himself, who he will become.

He was once requested by his conference to address them on "Spiritual Barbarism." I give the merest outline of what he said, as follows:

1. The first element of spiritual barbarism which I shall mention is derived from the Greeks. It may be called the doctrine of divine impossi- bility, or the notion that a perfect being cannot suffer. It was impossible that anyone who reads the Bible could so misconceive its teaching. The whole Bible is like a magnificent chant of divine emotions. He sorrowers, pities, loves, longs, strives, joys, abhors, laments, God's nature is full and deep as the ocean, and pulsates on every shore around the world and through all time, in every inflection of feeling which springs from purity, rectitude and benevolence. It is the suffering of sympathy with His creatures, for their, and not His, sins. A father's and mother's emotion in behalf of those loved.

2. Right over against this unworthy conception, is the nature of a being clothed with passions the most tempestuous—anger, hatred, jealousy, rage, blood-loving, proud and revengeful. It is a conception borrowed from the animal passions of rude warrior heroes. These are Scripture figures of poetry to awaken rude men to the sense of divine indignation against all righteousness.

3. The next form of spiritual barbarism is metaphorical and represents God as self-contemplative, self-enclosed and self-centered. It cannot be tolerated that God should make that a sovereign virtue in Himself, which is denounced as the essence of sin in His creatures. The worship of one's self is not made amiable because one is a king. The noble the being the less does he revolve around his own center. God lives for His universe and not for Himself. It is only in the self-recapitulation of supreme love that He can be said to glorify Himself. His glory is a mother's glory in her children. He is the most glorious of beings because He does not live for Himself, but uses every conceivable power for the benefit of others.

4. The chapters of the Westminster Confession concerning decrees, election, reprobation, are extraordinary specimens of spiritual barbarism. The views these given of God are wholly irreconcilable with the manifestation of God in Christ Jesus. They stand over against the conception of God as shining from the face of Christ as the Gorgon head...
against, an Apollo, in the Grecian mythology. I held it to be a monster, and not a master of love, that is there portrayed. I rejected it with an intensity of feeling that touches the very soul of honor and fidelity to God. Much of the violence sometimes manifested in my preaching springs from indigitation that I feel when the loveliness, the beauty, the glory of God in Christ is trampléd underfoot by such spiritual barbarism. It stands in the way of thousands. It has turned more feet into the way of infidelity than any other single cause to that end.

"A fifth spiritual barbarism is the widely held and taught dogma, that man has no power, either natural or moral, to obey the commands of God. Could despotism the most stupid and tyrannous invent anything worse to defile the justice and honor of God than to create an endless procession of myriad subjects who cannot understand spiritual truth, and yet were to be punished for it; who had, neither natural nor moral ability to fulfill commands laid upon them, and yet were to be eternally damned for not doing it? Faced with no eyes, yet guided in its march with no feet walking! With no will, yet damned for not choosing! Such a scandalous caricature of a God of justice and love, can only be described as atrocious spiritual barbarism.

"And so also must be the teaching that Adam stood for the whole human family, in such a sense that the race was revolutionized on account of his guilt and that God has continued creating uncounted millions of beings, through thousands of years, whose inevitable destiny was eternal damnation! This is spiritual barbarism run mad!

It is the more remarkable because the Old Testament is silent about it. Neither Moses, Samuel, David nor Isaiah has uttered a word of this blasphemy. He that brought life and immortality to light utters not a syllable of it. The whole theory is built on the fifth chapter of Romans, and is a falsifier of that chapter.

"Finally, the medieval representation of hell and the hellishness of the wicked is a spiritual barbarism. That there will be pain and penalty in another world for those who have perverted their moral natures in this I fully believe. But those gross representations, those exquisite and infernal descriptions of the material torments of the lost, rolling in waves of fire, wretting in the folds of serpents, gnawed by demons, pierced by fiery forks, clawed, dragged, tossed, rooted by an infinity of disguising devils in an eternity of torments, increasing with every age, the capacity to suffer increasing likewise, till the whole infinite round of imaginable space is filled with the smoke of little eternal fires, for all the grief that heaven can endure, is an insult to reason, to the moral sense of mankind. Compared to the solemn simplicity of Christ's warnings of future doom they are as a thousandfold midnight compared with the blaze of the all-revealing sun.

"The same is true of the theory he then proceeded to tell what he did believe, and had taught through forty-five years of ministry. I must abridge this even more. He tells how he was a member of the church without salvation. Even his father's modified Calvinism darkened the sky of his life and covered the earth with the pall of death: "If you are elected you will be saved, and if you are not elected you will be damned, and there is no hope for you. I wanted to be a Christian. I went about longing for God as a bleeding lamb longs for its mother's udder and I stood imprisoned before the law. He is not saved, He is all fixed. If you are elected you will be saved anyhow and if you are not elected you will perish.' And one day [when he was a theological student under his father in Cincinnati] there arose before me as if an angel had descended, a revelation of Christ as being God, because He knew how to love a sinner; but that He would love me when I was true and perfect, but because I was so wicked that I should perish if He did not give Himself to me, and so inconstant that I never should be steadfast, as If He were saying to me, 'Because you are sinful I am yours.' To that thought of God, I bowed down in my soul, and from that hour to this it has been my very life to love and serve the all helping and pitiful God.

"Well, that determined me to preach, for before that I had about made up my mind to go into some other profession, and when I began to preach it was said of me, 'Why does he hear him? He is a smart young man, but he plays that one chord all the time. All he has got to say is about Christ.' That was pretty much all I had when I went into the ministry. First, I saw about a quarter of the horizon filled with His light, and then about one-half; and then after two or three revivals of religion, He was all to all in all. And whatever after that saved men was godly for me.

"And first, I believe in God, and never for a moment have I faltered in believing in a personal God as distinguished from a pantheistic God, whether it is the coarser pantheism, believing that the material universe is God, or from the more subtle view of Matthew Arnold, who holds that God is not the universal reality of the universe, but something that is not me that tends toward righteousness! Well, He may love such a God, but I cannot. I would rather chew thistledown all summer long, than to work with any such idea as that. He is more than man in the operation of the intellect, larger in all the moral relations, infinitely deeper and aweter in the affections. He is a personal Being, and accessible, like other persons, to the thoughts, the feelings, the wants, the cares of men. So I have believed and so I do believe, He so transcends anything we know of Him that God is unknowable.

**The Trinity**

"I accept without analysis the tri-personality of God. Whatever difficulties there may be in it, I hold the three persons of the Trinity. I hold them the Father, the Son and the Holy Ghost. The statements in the New Testament in unity and in diversity, I hold that, and yet in tefold personality I accept. A man says, do you believe there can be three in One? Yes, I do, it is not contrary either to reason or to the analogies of nature.

**Faith in Christ**

"There have been doubts among denominations about the divinity of Christ, but not in my mind. I believe fully, enthusiastically, without break, pause or aberration, in the divinity of Christ. I believe that Christ is God manifest in the flesh. But the substance of His Being was divine. He was God manifest in the flesh, and I cannot divorce from it. The way the Spirit of God works with me makes it necessary. Though I say, 'Father,' I am thinking of Christ all the time. That is my feeling, that is my life, and so I have preached.

**The Holy Spirit**

"Then I believe, in the Holy Spirit as one of the persons of the Godhead. I believe that the divine influence, the quickening, stimulating influence of the mind of God proceeds from the Holy Ghost, and that it is universal, constant, immanent. Whatever in man that reaches toward holiness aspiration, love of truth, justice, purity, feeds upon the spiritual nature and is developed by the downshining of the Holy Ghost.
he was letting loose a deadly missive of impiety that would produce more atheism and make more barren preachers than any other teaching of modern times.

Moreover, his broad sympathy and unsuspecting charity for everybody led him to be too careless and too intimate socially with evil men, who, moved by Satan and jealousy, turned on him to destroy him. God did not let them prevail. The charges made against him by his foes were critically examined by his church and it pronounced him innocent. Then he was prosecuted in court for six months, the longest civil trial in history, and the prosecution failed. Then a church council of two hundred and forty-four members sat in judgment on his character and his purity was again sustained. "There was no proof at any time of any act of impiety and nothing that could even be called an indiscretion. His only indiscretion was allowing himself to be on terms of social intimacy with men wholly unworthy of his confidence." During those four awful years, 1872-1875, when devout Christians were filled with sorrow, and the sons of Belial rejoiced and clouds of suspicion were darkening his reputation, his noble church stood by him. Three hundred and eleven joined the church by letter, and four hundred and forty-four by profession and only two hundred and two withdrew. Discerning Christians felt that Beecher was never so deep and spiritual nor so fruitful in his preaching nor so uplifting in his prayers as during those years of his deepest sorrow.

His wonderful fruitfulness and mental fertility continued unabated to the last. His sermons and his prayers and his lectures were reported in full. His city gave him a great meeting in the Academy of Music, on his seventieth birthday. The judge who presided over the court that tried him presided at this meeting in his honor.

Twenty-three years after his death was addressed in England where they tried to kill him he went back and was welcomed with open arms. The great hall in London was packed and thousands in the streets could not get near the building. No man in all the world would have evoked more enthusiasm or received a heartier welcome.

But there is an end to all earthly things. February 27, 1887, Sunday evening, he preached his last sermon in Plymouth church on, "I am resolved what to do, and earnestly urged men to resolve to live a Christian life.

After the sermon he tarried for a few moments to listen to his noble choir practice a new setting of Faber's "Hark, Hark My Soul, Angelic Songs Are Swelling," and as he started to go out he remarked, "That will do to die on!" As he passed on he saw by the furnace register a girl about ten and her little brother, five years old. He stopped and kissed the little boy. "The little children walked out on either side of him, his hand on each, the old man of genius and fame led out into the night by little nameless waifs," a sitting close to his wonderful life.

"And two went out in the winter night, Their earth till last begun, The other, forth to eternal light, His work for the planet done."
HINTS TO FISHERMEN

By C. E. Connell

The Skill of Modern Surgery

A number of skilled and up-to-date surgeons are using the gastroscope and the bronchoscope for removing offending objects that have been swallowed and lodged in lungs or windpipe. The difference between the gastroscope and the bronchoscope is chiefly that of purpose. The former, as its name implies, is designed for removing objects from food passages, and the latter for removing objects from the air passages. Both are inserted through the mouth.

Some marvelous cures have been made. Had it not been for these two delicate instruments the patients would have died. But the skill of the surgeon defeated the grim monster.

The "old man" of sin is an offending object to the spiritual life. The Great Physician proposes to extract—crucify—the "old man" so that there may be normal spiritual breathing. The "old man" is very dangerous and often defies and slays its victim. Apply to the Chief Surgeon for a positive cure.

A Mother's Influence

John McNeel, the well-known English preacher and evangelist, tells the following story: "My sweetest memory is of lying awake at night on my bed in my little room, hearing the voice of my dear mother who for twenty years had never a night without pain and never a night with two hours' unbroken sleep, and through all that quarter of a century this light shone, till it brought in the everlasting day. My earliest memory is of lying awake and hearing her, not singing, but trying to forget her pain by reading in the silence of the night, with all her house, as she thought, sleeping around her, though I was awake. I can hear her in her woman's voice—the sweetest voice that can fall on man's ear—that of her mother—yes, though I walk through the valley of the shadow of death, I will fear no evil. Thy rod and thy staff they comfort me! Sweet mother! May your child rise up some day and give a like testimony for you."

Subjects and Texts from Philippians

The Fruits of Righteousness (Phil. 1:11).
Abounding Love (Phil. 1:7).

Discreet Conversation (Phil. 1:27).
The Saints of God (Phil. 1:1).
Sincerity, its Meaning (Phil. 1:10).
The More Excellent Way (Phil. 1:10).
The Secret of St. Paul's Life (Phil. 1:21).
The Christian Metamorphoses (Phil. 2:12).
The Peril of Controversy (Phil. 2:3-5).
The Mind of Christ (Phil. 2:5).
Beware of Dogs (Phil. 3:2).
His Exalted Name (Phil. 2:9).
Suffering With Christ (Phil. 3:10).
On a Stretch for the Goal (Phil. 3:14).
What to Think About (Phil. 4:8).
Anxious Care (Phil. 4:6).
Complete Victory (Phil. 4:13).
Heavenly Resources; an Abundant Supply (Phil. 4:19).

God's Illuminable Universe

With the largest world telescope, the Mt. Wilson, California, man looks trillions of miles into space. He is able to see stars separated from him by the distance light could travel (11,000,000,000 miles at a minute) in 7,000,000,000 years, on the basis that in one year light travels 5,800,000,000,000 miles. He sees that the "dust in the Milky Way consists of millions of suns, each with its family of planets rotating around it. Great is our God in His creative works.

Solomon—The Man of Wisdom and Folly

His wisdom keen—in his wise choice (1 Kings 3:5-9).
In judicial insight (1 Kings 3:10-28).
In surpassing other wise men (1 Kings 4:29-31).
In uttering proverbs and discourses (1 Kings 4:32-34).
In the erection of the temple (1 Kings Ch. 6, 7).
In his prayer of dedication (1 Kings 8:22-53).
His folly shown—in luxurious living (1 Kings 4:22, 23, 10, 21).
In marrying heathen women (1 Kings 11:1, 2; Neh. 13:21-26).

In executive sensuality (1 Kings 11:3).
In oppressing the people (1 Kings 12:4).
In sanctifying idolatry (1 Kings 11:1-47).

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In oppressing the people (1 Kings 12:4).
In sanctifying idolatry (1 Kings 11:1-47).

Short of the Mark

Not a little of the preaching nowadays seems to fail short of the mark. There is no power, no unction, no penetration to it. The charge is insufficient to send the message home. There is no conviction, no moving, no apparent results. What is wrong? Is it because the preacher has failed to sight his gospel gun on his knees? Is it because of the many duties of the modern pastor? Is it because of the lack of prayer on the part of the Church? Is it because of the levity of spirit prevalent everywhere? Is it because of hypocrisies in the Church? Something is wrong somewhere. The sight of the gospel gun must be raised, there must be better, steadier aim—aim to bring down the game. The preaching to be effective must have spiritual power behind it; if not, it will miserably fail short. More prayer, more preaching for results, is needed.

Little Windows for Preachers to Peep Through

Never announce your unpreparedness. Your congregation will find it out without a public announcement.

Never publicly display your busy life and lack of time; you have all the time there is. Improve it.

Never scold those who are present. They do not deserve it. A scolding preacher is like a cold draught on the back of the neck—unpleasant and chilly.

Never complain, even though there may be enough to complain about, it is much better to commend than to complain.

Never mix up with church fuses; it is much better to be a pacifier and ameliorator, pouring in the balm of reconciliation.

Never show discouragement, it is catching and weakening. A discouraged preacher is a defeated preacher.

Never preach so long that you must repel yourself to keep up steam. Quit when you get through, but quit.

Never show "favorites" because a man may have a bulging bank account. A rich man may not be worth as much to God as a poor man.

Never act "puppy" with the opposite sex. Softness and palaver should be eschewed, if moral character is to be unquestioned.

Never show the "white leather" on moral questions. Have some backbone, stand up straight.

Your uncompromising courage will inveigle others.
Never play with the fire of modern, destructive criticism, you are almost sure to get burned.

Never doubt—one scintilla—the authority and authenticity of the Holy Bible. Unbelief and doubt are twin brothers; they are to be avoided as you would a viper.

Never show your multiplied duties to drive you away from daily "knee drill," a praying preacher is an unctious preacher.

Never forget the dignity of your calling; you are God's ambassador, representing the kingdom of God on earth, a high and holy calling. Do not cheapen it.

The Religion of Mrs. Herbert Hoover

The Hoover residence is a place where high thoughts and tolerance are realities. I have been there with persons of Protestant denominations and also Catholic, Jew and unbeliever. All confess to feeling the benediction of its unostentatious faith. A kind of sure sanctity prevails by contrast with which the world seems full of noise and bluster. It has the same climatic peace as that splendid passage from 1 Kings, which says, "A great and strong wind rent the mountains, and brake in pieces the rocks . . . ; but the Lord was not in the wind: and after the wind an earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice."

Mrs. Hoover brings with her that "still small voice." Her serene simplicity of manner and understanding kindness of heart and speech fill the rooms she enters with the feeling of strength—a strength not so much of her own personality as somehow flowing from inexpressible spiritual sources she has within herself.

Perhaps this comes from her Quaker faith. As a child she had sometimes attended the Sunday school of her mother's Episcopal church or that of her father's Presbyterian faith. But for the most of her formative years she worshipped with Quakers in a Friends settlement in Southern California where she went to school. Furthermore, one of her grandmothers had been of that faith. So quite naturally she carried a member of the Friends Society, and in its contemplative Christianity, with quiet emphasis on listening for the voice of conscience, she and Mr. Hoover have brought up their two boys. All the family have always attended Quaker services when possible, and since living in Washington have been in regular attendance at the Little Meeting-House of the Friends Society.

Mrs. Hoover has a twining humor used sparingly, a vibrant searching mind dwelling into biography, philosophy, and place of all the world, but a reticence and discretion that could only arise from scholarly judgment and wide experience.

To watch her busy fingers and calm generalship of confusing things compels the thought that here is a woman whose religion is her life itself; who through it has built up inner resources of beauty and understanding and spiritual power, which only to her intimate household or to those who need flows forth in strength, uplift and inward service.

I do not know many Quakers. I suppose being a member of the Quaker church is of itself alone no positive guaranty of spiritual achievement; but I do know that Lou Henry and the Quaker faith have been somehow so intertwined as to make Mrs. Herbert Hoover of today the very symbol of all that is finest in intellectual and cultured Christian womanhood, and the creator of a home with spiritual foundations.—MABEL WALKER WILDEBART

—"No race is over till the last yard's run. No game is ever lost—until it's won. A fire is never dead. While the ashes are still red, Nor the sun set in the skies until The day is done."—

Christ Winning the Hindus

The Hindu people will yet accept Christ, though, paradoxically, they challenge Christianity, asserts a British writer and a religious teacher, Dr. J. N. Perquahar, who has spent a large part of his life in India and has observed a tremendous change in thought the Hindus are undergoing from their impact with the Western world.

"Great social reforms which have been introduced during the last one hundred years, partly by law, but chiefly by changes in public opinion, also are witness to the influence of the Christian gospel. Dr. Perquahar sets down the more notable of these reforms, thus: 1827-35. Female infanticide put down by Lord Bentinck. 1829. Widow-burning prohibited. 1852. The Thugs, organization of robber- stranglers, put down. 1840-55. Obscenities connected with Hinduism prohibited. 1856. The first widows' home organized by missionaries. 1856. Hindu widow remarriage legalized. 1860-70. Child-marriage, polygamy, enforced widowhood, caste, all repudiated by the Brahma Samaj. 1872. Brahma inter-caste marriage legalized. 1875. The founder of the Arya Samaj opposes child-marriage. 1887. The first widows' home organized by a Hindu. 1891. The minimum age of marriage for girls fixed at twelve. 1903. Hindu opinion routed on the subject of the castes. 1905. Mr. Gokhale organizes The Servants of India Society. 1906. The represent classes mission formed by Hindus to help outcasts. 1908. The Seva Sadan organized by Hindus to help out women. 1909. Hindu protest against the torture of Hindu widows. 1913. Act for the better protection of girls. Most of these changes, points, out the writer, are, on the one hand, inconsistent with the rules and customs of the national religion, but, on the other, are all in full accordance with the teaching and spirit of Jesus."

Franklin on Booze

Benjamin Franklin tells in the autobiography of his appointment as a member of a commission to make a treaty with the Indians. As the red men were extremely apt to get drunk, the selling of liquor was forbidden until the treaty was concluded. Accordingly, the evening after the close of negotiations the entire group of Indians indulged in a period of drunken debauchery.

"The next day," says Franklin, "they sent three of their old counselors to make their apology. The orator endeavored to excuse the rum by saying, 'The Great Spirit, when he made all things, made everything for some use. Now, when he made rum, he said, 'Let this be for the Indians to get drunk with,' and it must be so.' And, indeed, if it be the design of Providence to excite these savages in order to make room for cultivators of this earth, it seems not improbable that rum may be the appointed means."—Sel.
Recent Archological Revelations

The little skeleton of a prehistoric American child, still adorned with all its tiny bracelets and trinkets, is one of the outstanding discoveries of the archeological expedition to the Mimbres Valley in New Mexico, sent out by the Minneapolis Institute of Arts and the San Francisco Museum. Out of 157 burials found by the expedition, this grave contained the largest number of articles, it is announced by Dr. Alfred E. Jenks, anthropologist of the University of Minnesota, and leader of the expedition. Apparently, the child was much lamented and was laid away with great care. Following the custom of these aborigines, the child’s head was covered with a beautiful pottery bowl, decorated with sunfish. One arm still wore seven little shell bracelets, and near the knees were eight shell tinklers. A tiny copper bell, with the string still preserved after many centuries by contact with the copper, was one of the child’s possessions that is attracting especial interest of the archeologists, since no object of this sort has heretofore been found with an ancient tribe. Scattered in the grave, their string long since decayed, lay 1500 tiny red-and blue-black beads and a small shell pendant. A little bone ring was another toy or ornament. The Mimbres Valley people are among the least understood of the early inhabitants of North America. Dr. Jenks and his expedition have spent six weeks excavating fifty rooms among the ruins of their houses and unearthing old burials in order to find new clues to their place in American prehistory.—Selected.

God’s Illimitable Universe

It is proposed to build on Mount Wilson, near Pasadena, California, an immense telescope with a two-hundred-inch lens, the largest lens in the world, to cost seven million dollars. This huge telescope will bring into view a hundred million worlds yet undiscovered. It is calculated by scientists that light travels one hundred and eighty-six thousand miles a second or one million miles a minute. The new telescope will bring to view fixed stars so far away that it would require light to travel three thousand years to come from these stars to the earth. And this seems to be but the beginning of the kingdom of the King of kings. How astonishingly vast is the universe of God!

Where the Money Goes

At present there is a general shortage in missionary giving. All the great missionary boards are being pressed for finances. The money that belongs to God is going somewhere. Automobiles, movies, luxuries and all forms of pleasure. It is observed that more candy is being consumed by the American people than ever before. The average now is one pound a month for every man, woman, and child, in the population, according to a survey recently made by the Department of Commerce at Washington. The retail value of the products of American confectionery manufacturers is about $1,000,000,000 a year. New York leads all states in total consumption, eating about 132,000,000 pounds a year, but Nevada leads in per capita consumption with 17.44 pounds. Of the average dollar spent by the average consumer for food products, 3.6 cents goes for confectionery; half a cent for chewing gum; 1 cent for chocolate products; 2.7 cents for ice cream; 2.2 cents for cake and pie; 2.3 cents for beverages, and 87.7 cents for other food products.

Is Your Bible Interesting?

A recent story is told of Little Mary who wanted to learn her Sunday school lesson and had asked her older sister to help her. At length the sister finished her other duties and, taking her Bible from the bureau, called: “Come, Mary, I will help you now, and then you can go back to your play.”

Mary came running, all ready to begin, but on seeing the Bible her sister had brought, said, “Sister, let’s read the lesson out of Grandpa’s Bible.”

“Why, what difference will that make?”

“Grandpa’s Bible is so much more interesting than yours.”

“Oh, no, Mary, they are exactly alike.”

“Well,” replied the observant little girl, “I really think that Grandpa’s Bible must be more interesting than yours, he reads it so much more.”

The House at the End of the Road

(Dedicated to E. F. in Rural Pastor Who Makes Many a Trip to “the End of the Road”)

There’s a lonely house at the end of the road, Where the icy wind blows gently, Gaunt and bare, weathered and gray, It stands beneath the winter sky, And few e’er enter that lonely door.

The Glory of Soul Winning

By H. H. Hooker

Text: Mark 7:31-37.

I. They Bring unto Him

This man was unable to get to Jesus. All around us are people in the same condition. Our mission is to get people to the Savior. We may lift Jesus up to them, and we may lift them up to Jesus. Where would we have been if some one had not taken us to Jesus?

II. The Work Jesus Did

1. Led him out from the multitude.
2. He put His fingers into his ears: the first touch.
3. He spit and touched his tongue: the second touch.

III. The Effect Upon the People

1. They published it.
2. They brought others.
3. They wondered and were amazed.
4. They glorified God.

IV. The Effect Upon the Soul Winner

1. He is accounted wise (Prov. 11:30).
2. His tax will be paid—dine with pearl.
3. He shall shine as stars (Dan. 12:3).

The Absolute Good

Text: The blessing of the Lord, it maketh rich, and he addeth no sorrow thenceforth (Prov. 10:22).

The ancients believed that the pyramids were so constructed that they cast no shadow; but few things in this world are wholly free from shadows. Well-nigh all circumstances and events, however propitious some may be, entail disadvantages. Absolute perfection is rare in any direction. Yet it is now our privilege to offer an unqualified advantage, a gift without a drawback, a blessing that is unalloyed joy. In its most definite sense the blessing of the Lord is the fullness of the blessing of the gospel of Christ; and we hope to show that a truly Christian life can bring man good, only good; that it implies no abatements whatever, but is a rich and unadulterated blessing.

1. The influence of true religious character affords a proof of this. Here eminently the blessing of the Lord, it maketh rich.” On the banks of the Humber we have seen a vine growing in the open air. In the summer it put forth leaves, the fruit began to fashion, and one might have supposed that it was going to ripen into purple clusters; but it never came to perfection: the grapes remained paltry in the green, withering on the tree. A vine planted in the open air in the north of England is always a pathetic spectacle. How different with the vine as it is seen growing in Italy, its branches are hung alabaster white, and in carnations of bloom, every leaf upon it is a poem, and the clusters gleam like purple constellations set in a firmament like unto an emerald. Here is the rapture of the poet, the dream of the artist, the joy of the HOMILETICAL
vinster. Yet wide as is the distinction between the vine of the Humber and the vineyards of Italy, the root is the same, and yet individual greater between character as it struggles in the chill air of secularism and as it ripens in the sunshine of Jesus Christ. "I am the true vine, and my father is the husbandman. I am the vine, ye get the branches; he that abideth in me, and I in him, the same beareth much fruit." The true-Vine is incomparable in the wealth and beauty of moral fruition; and the branches, sharing in His fruitage, bear the fruits of holiness, that ever ripened beneath the sun.

"And he addeth no sorrow therewith." We are bold to maintain that the gain in Character in Christ is attended by no drawback. It implies no sacrifice of strength; the active elements of mind and will are in no wise sapped by the passive. Our Master is foremost in the line of heroes, and He inspires His followers with His own strength and courage. The Christian character implies no sacrifice of tenderness. The passive qualities essential to the completeness of human nature are not invalidated by the active; multitudes follow in Christ's track who combine the tenacity of steel with the softness of silk. No sacrifice of self-respect is exacted. Whilst the Christian abases us for our sins, it assumes our greatness at every step. No sacrifice of rationality involved in Christian discipline. No error is greater than to suppose that our faith puts any arbitrary limit to reason; the New Testament enlarges the human spirit without imposing upon it any narrowing or humiliating limitations. Nor are we called to make any sacrifice of practicability. Our aspirations are not mocked nor our strength wasted in the pursuit of unattainable standards. No sacrifice of individuality is implied. True piety destroys none of the charm of personality; on the contrary, it elicits, most fully, the special glory of the individual soul. And, finally, the moral ideal and discipline of the faith of Christ does not prejudice the humanism of its disciples. Whilst discarding a higher world it does not forget that we are citizens of this, and members one of another. Look to Jesus, and simply following Him, the integrity of our spirit can suffer in no respect or degree. In His own character is nothing defective or unbalanced; nor is there in the believer what is wanting in Him.

II. The influence of true religion on society and its material conditions is equally benign. "The blessing of the Lord" makes rich the commonwealth and its life. For generations the faith of Christ has purified public life; not a generation passes without some brightening thing passing with it.

III. The precious influence of the Christian faith on human experience is at this instance we will deduce the truth of our text. Here "the blessing of the Lord maketh rich." The New Testament has little to say about the world we figure on the map; the world around us in which astronomy is concerned; but it concerns itself largely with the world within us—the sphere of the spirit, the realm of thought, imagination, and feeling. As the ages progress this inner world, the world of self-consciousness, is ever seen more clearly to be the most important world with which we have to do. To enrich this world Christ came.

Nietzsche predicts that "the religion of the future will be the religion of golden laughter." The religion of the future, then, will be the religion of Jesus Christ. No better definition could be given of it. Laughter devoid of sorrow. That does not bespeak the vacant but the noble mind. That is without stain or folly. That is not like the cracking of thorns under a pot, but steady as a star. The laughter, that comes last, such are the peace and cheerfulness of the pure in heart.—Rev. W. E. Watkinson, D.D.

—Selected by C. E. C.

WORK, REST AND RELIGION
By C. E. C.


I. Introduction
1. What the Bethany home meant to Jesus.
2. Its element: work, rest and religion.

II. Discussion
1. Martha as the Symbol of Work.
   a. Her good qualities: Attention, industry, willingness, capability, a "hustler".
   b. Her faults: Worry, irritability, self-pity, envy, complaining, busyness over small matters.
   c. Main point: Work equals our attitude toward it.
2. Mary as the Symbol of Rest.
   a. Her good qualities: Time to be holy, heard Jesus, used a priceless opportunity, placed repose of heart, above activity of hand.
   b. Her faults: A dreamer shirked practical things, willing Martha should do the cumbrous service.
   c. Rest equals our use of it.
3. Christ as the Symbol of Religion.
   a. His material attitude toward the women.
   b. He throws the higher light on both work and rest.

THE SEED OF ETERNAL LIFE
By C. E. C.


I. The Seed Compared to Eternal Life
There is life in the seed. Dry and dead though it seems...

II. The Seed Composed of Eternal Life
There is life in the seed. Dry and dead though it seems...

III. The Propagation of the Seed
The power of a single grain of wheat or corn to reproduce itself.
THE COMFORT OF THE COMFORTER

By C. E. Connell

I. THE NEW TESTAMENT DESIGNATION

The meaning of "Comforter" Paradice, Teacher, Instructor, Guide, Monitor.

II. THE HOLY SPIRIT AS COMFORTER

1. To convict of sin.
2. To witness to salvation.
3. To guide into all truth.
4. To give assurance of salvation.

III. THE COMFORT OF THE HOLY SPIRIT

1. Warms and lifts the soul.
2. Prompts to activity.
4. The conservator of orthodoxy.

IV. THE COMFORT OF THE HOLY SPIRIT

1. God's equipment for successful service.
2. Prompts to the largest self-sacrifice, even to giving of our lives for the gospel.

Illustration: Dr. Arthur Jackson, a medical missionary to Mukden, Manchuria, went into a fever-ridden district to furnish medical, attention for the poor, sick Chinese. He sacrificed his own life.

V. THE COMFORT OF THE HOLY SPIRIT

As we take a look backward view of life. When the death-clouds hang lowly. Our final triumph—the Comforter abides.

THE JUDGMENT

By C. E. Connell

THE JUDGMENT FORETOLD

Ps. 96:13.
N. 98:1.
Ecc. 3:17.
Ecc. 12:14.
Rom. 2:16.

WHO ARE TO BE THERE?

2 Cor. 5:10.
Rev. 6:12-17.
Rev. 20:11.

Ahab—A Character Study

1. Ahab, king of Israel, son of Omri (1 Kings 16:29).
2. Established idolatry (1 Kings 16:30-33; 21:21).
3. Was weak-minded (1 Kings 21:8).
4. The tool of his wife Jezebel (1 Kings 21:17).
5. His death foretold by Elijah (1 Kings 21:21); by Micaiah (1 Kings 22:18).

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SOME PREACHED SERMON OUTLINES

By Basil W. Miller

THE DYNAMITE OF THE SPIRIT

Text: "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8)

INTRODUCTION: The manifestations of God's power in the past; God on Sinai, on Carmel's heights; God in working miracles, in moving men and nations; God's divine leading of Israel, His outstanding promises are manifestations of His power. When the Spirit in sanctifying the soul comes in, ye shall receive power:

1. PURIFYING POWER. Above all else, this power alone purifies. There is no other route to purity but this one, the sanctifying of the soul through the incoming of the Spirit, subsequent to regeneration. This power surpassing this, and no road to power except through purity. Sanctifying power is purity, sanctified purity, is power. The price of power is purity through sanctification.

2. SOUL SAVING POWER. The route to win men for the Master is through the baptism of the Holy Spirit. God's workers have thus been endowed with this power, and must be purified by this Spirit before he won men for Christ.—likewise Spurgeon and Finney. To win men, he won by the sanctifying Spirit of God.

3. MIRACLE WORKING POWER. The same Greek word is translated miracles, mighty works wrought by God and Christ—we are to receive this gift of miracle working power when we are sanctified. Christ's power or public manifestation opened by the symbolic baptism of the Spirit through the coming of the dove at Jordan, so must we be sanctified to receive miracle working power. This may mean power to heal the bodies, to achieve the impossible through prayer, to win men through the word spoken, and power to drain soul—through the cleansing of the heart by the cleansing of the power—purity of the Spirit.

CONCLUSION: This was the promise of the Father for which we are to tarry—that with power they may be made holy, thoroughly cleansed by the Spirit of God—that we may be baptized for service—and the power received to reach the lost work. This is the promise of our Church today—the cleansing baptism of the Holy Spirit.

THE DYNAMITE OF THE SPIRIT

Text: "Ye shall receive power, when the Holy Spirit is come upon you" (Acts 1:8)

INTRODUCTION: This source of divine power is available to the entire Church upon the condition of being regenerated, and of consecration and faith in God's Word and His power to perform His promise. It comes with the promise to the Church today—the cleansing baptism of the Holy Spirit.

1. COMES AS A VIOLENT GUST. First came as the original indicates as a violent gust of breath of wind, and holy fire. This indicates something of its dazzling, thorough-going coming. It is a gust, a violent event, a dynamic possibility for the soul. It is thoroughly in its action—it's cleansing is complete. It is sudden in its coming—its appearance in the soul is instantaneous, not a matter of progress or growth.

2. COMES AS A SOUL-ENDUIMENT. To be pure in our soul under every condition of life—with power for service. It came violently upon the apostles. In some of the meetings of Wesley and Whitefield when this Spirit suddenly came as an enduement, a word of sermon would shake a community or stir a nation, as it did under Finney. Under its spell of holy power, a Cartwright became a moral giant—men were unable to resist the stirring appeal of this rugged prophet. This too is for the soul who will dare seek for and attain this purity, soul-enduing experience.

3. COMES WITH VIOLENT RESULTS. The coming upon the apostles was sudden, thrilling, purifying in its effects. The outward demonstration was likewise violent—5,000 in one day were stirred to seek the Lord. The Church gained in favor with all men (Acts 2:47). And the Church was increased in membership: "The Lord added daily such as might be saved." Five hundred at a time would fall to the ground as dead men under Whitefield's preaching when this Spirit came. One old preacher prayed all night—the Spirit worked were stay'd in one service. A widow, an invalid, prayed for years for Moody to come—Moody without any indication—was transformed. Four hundred sermons were converted. In India a girl missionary prayed and worked—the Spirit came—in six weeks ten thousand converts were baptized. It is violent in its results.

CONCLUSION: Seek this experience, my friend, until violently the Spirit enters the soul to purify and to endure.

THE DYNAMITE OF THE SPIRIT

Text: Acts 1:8 and Acts 1:11

INTRODUCTION: The first text is the promise—the second is the actualizing of this promise. The second is the seal of the promise and the indication of the effects of this dynamite of the Spirit of God.

1. THE NATURE OF THE EXPERIENCE. It was possessed by the prophets. Apostles obtained it. The great soul winners of the ages have had it. It is the quickening of the Spirit into a converted soul to purify the heart and to endue it with divine power. When men preach with this experience, with this power, we feel it to be irresistible. It is divine unction for the pulpit, and holy fire for the soul of the layman at his duties. It is that for which the Church is longing, and the converted have blindly groped.

THE PREACHER'S MAGAZINE

SERMON SEED

By T. M. Anderson

"In all things approving ourselves, as the ministers of God, . . . by purity" (2 Cor. 6:4, 6).

We are to think of the quality of "purity" as a means to approve us as ministers of God, lest by a lack of it some may receive the grace of God in vain. Let us ever examine ourselves as to our fitness of our words and our in all things. Why do I sacrifice my strength, my time, my home, my health, my all? Would a fair question to ask our own selves. If it be for a less motive than Jesus Christ, and His glory, then we are not considering the fitness of our words and our in all things which we may expect to accuse us if we do serve God. But can the devil question our motive as not being pure. Satan said to God about Job, "Dost thou serve thee for naught?" In other words, the devil accused Job of having selfish motives. He said Job's religion was a religion of circumstances. That Job was well paid for his services in the abundance of riches. My readers know the final outcome of the test of Job. His motives are as pure as any sunlight. "Let love be pure." If pure love actuates all our motives we have reason for rejoicing in hope. Such as are pure in love will consider that all they get above nothing will be counted as a. They will not strike bargains with God that
I

Another good question to ask ourselves is whether we have a quality of purity in our thoughts and desires. I am persuaded that some have laid the foundation for their fall, and exposed themselves to the devil by their meditations. It is very easy to give place in the mind to an evil suggestion, and allow it to take abode in the thoughts. A desire may soon be expressed, and the soul plunged into confusion. The ministry exposes us to many dangers. The very type of its work causes one to approach the brink of ruin very easily, and to be reconciled to Him, the holy law, to hear Him pronounce the curse that we deserve, and to say amen to it; and then to lie at His feet, confessing that hell is our due, and, lying there, to make His own hand, Christ, instead of hell-Christ free, instead of hell deserved. That's just salvation, and no way but that will do for you or me. Try to get it fresh on your conscience every day, that hell is your desert, and that you take, Christ instead."

**Swords and Fleshwounds**

The United States Volunteers in the Spanish-American War, camped on the old battle field of Chickamauga, were waiting for the Memorial day exercises to begin.

The chaplain and two young officers stood under an old startled oak tree that bore the marks of many a bullet wound during that historic battle a third of a century before.

"Chaplain, my father was killed here on this battle field," said one of the young officers.

"My father was killed here, too," said the other officer.

"In which army was your father?" inquired the first speaker.

"In the Confederate army," came the reply.

"My father was in the Union army," said the other officer.

The chaplain was about to speak when the program began. He looked at the young man and was glad to see these sons of veterans singing from the same song book:

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing."

When they came to the line, "Land where my fathers died," they closed hands in a silent pledge of devotion to their country—F. H. Fox.

**A Mother's Prayers**

The influence of a mother's memory has never been revealed in a more remarkable way than in the life of John Newton, author of "How Sweet the Name of Jesus Sounds," and many other familiar hymns.

In the year 1746, on a small island lying off the western coast of Africa, there might have been seen a young man of English birth living in the most abject misery. Through his own folly he had become the servant of a slave dealer. This man, whose own life was wretched, had a ferocious neglect as wife, who ruled over her establishment with barbarous tyranny.

For some reason young Newton had incurred her displeasure, and her heart was set against him. She starved him and caused him to be beaten. Like Potiphar's wife, she also brought false accusations against him, so that her slave dealer husband reduced the young man to the plight of a virtual slave. When he was suffering from a burning fever, she brutally refused him all medicines, and for the aid given by some slaves, he would have suffered a miserable death.

What had brought this youth to this abject state? It was chiefly his own waywardness and disobedience. Though his father had given him every opportunity to make something out of his life, the influence of evil companions and the reading of infidel literature had led young Newton astray. God's ways, however, are mysterious. No one seeking on that barbarous island in all of his misery and wickedness would ever have believed that before the passing of many years he would become one of the most famous clergy-men in England and coauthor with the poet Cowper of the "Olney Hymns." Yet, that was the miracle that took place in the life of Newton.

And the cause? It was the memory of his sainted mother. She had died when he was only six years old, and had been spared the sorrow of witnessing his life of vice and shame. But before she left him, this godly mother had filled his mind with divine truths, and the memory of her prayers kept ever sounding in his ears. He could not forget them. At length his heart was softened. He turned to God, he found forgiveness, and a new chapter in the life of John began.

In one of England's old churches you may read the name of the chaplain enshrined on a tablet marking Newton's last resting place:

"JOHN NEWTON, clerk, once an infidel and a servant of slavers in Africa, was by the rich mercy of our Lord and Savior Jesus Christ, preserved, restored, pardoned, and appointed to preach the Faith, he had long labored to destroy."

Newton himself had written the inscription before his death. Such is the power of a mother's teaching, and such the miracle of God's grace.—*Lutheran Companion.*

**The Resurrection Hope**

Before his death Benjamin Franklin wrote the following epitaph for his own tomb, which for some reason was not used:

"The Body of

Benjamin Franklin, Printer
(Like the cover of an old book, Its contents torn out
And stripped of its lettering and gulding)
Lies here..."

Yet the work itself shall not be lost, For it will (as he believes) appear Once more

In the new

And more beautiful Edition
Corrected and Amended by The Author.

**True Greatness is Service**

During the American Revolution, it is said that an officer, not habituated in his military costume, was passing by when a small company of soldiers were at work making some repairs on a small redoubt. The commander of the little squad was giving orders to those who were under him, relative to the stick of timber which they were to give to men to raise to the top of the works. The voice went up hard, and on this account the voice of the little great man was the oftener heard, in his regular vociferations of "Heave away! There she goes! Heave ho!" The officer before spoken of stopped his horse when he came to the place, and seeing the timber sometimes scarcely move, asked the commander why he did not take hold and render a little aid. The latter appeared to be somewhat astonished, and turning to the officer the head of an emperor, said, "Sir, I am a corporal!" "You are not, though, are you?" said the officer; "I was not aware of that!" and taking off his hat and bowing, "I ask your pardon, Mr. Corporal!" Upon this he dismounted from his elegant steed, flung the battle over a post, and lifted still the sweat stood in drops upon his forehead. When..."
the timber was elevated to its proper station, turned to the man clothed in brief authority, 'Mr. Corporal commander,' said he, 'when you have neither such job, and have not men enough, send to your commander-in-chief, and I will come and help you a second time.' The corporal was thunderstruck: it was Washington—

Paxton Hood's "Duty of Biography."

Self-sacrifice

They tell us a beautiful story of Turner, one of the world's master painters. It was at an exhibition in 1836. Turner's picture of Cologne far outshone everything else in the great hall. On the morning of the opening of the exhibition, when a friend of the great artist led a group of expectant critics up to look upon it in all its glorious wonder, he was amazed to find that someone had tampered with the canvas. The golden skies that had given it much of its splendor had been covered with a dull, dead color, and the picture seemingly ruined. He ran in consternation to his friend and said, 'Turner, what in the world has happened to your picture?'

The painting had been hung between two portraits by Sir Thomas Lawrence, but with an injurious effect upon them by reason of the exceeding brightness of the sky as painted by Turner. Sir Thomas Lawrence was quite naturally complained, but for some reason it was impossible to make any change in the position, although the rules of the Academy gave the artists the privilege of making any finishing touches on their pictures before the exhibition opened. In reply to the excited question by his friend, Turner whispered, 'Oh, poor Lawrence was so unhappy. It's only lamp-black. It'll all wash off after the exposition.' The great artist had actually ruined his picture for the time of the exhibition by passing a wash of lamp-black over the splendor of the whole sky and thus made his competitor's painting to stand out in advantageous contrast with his own. 'There is,' said George Sands, 'but one sole virtue in all the world, the eternal sacrifice of self,' and the really great souls of the world are the unselsh ones.—Dr. W. E. Braxton.

Lift up the Cross

When the Scottish clergymen wanted to raise an army, they would make a wooden cross, set it on fire and carry it through the mountains and highlands among the people and wave the cross of flame, as the people would gather beneath the standard and fight for Scotland. I come put with the cross of the Son of God—it is a flaming cross, flaming with suffering, flaming with triumph, flaming with victory, flaming with salvation for a lost world.—BELLY SUNDAY.

Proceeding to Your Assistance

Far out on the Atlantic an Italian freighter was caught in a fog bank. Her steering gear was smashed, one of her booms broken off, her storage room flooded, her lifeboats lost, and, listing almost thirty degrees, every wave was breaking over her. She wirelessed a call for help, and one hundred and sixty miles away his SOS was heard by an American vessel, the President Harding. At once the young radio operator who picked up her cry of distress got into communication with his captain, and then, under his captain's direction he wirelessed back, at various intervals, such cheering messages as these: "Proceeding to your assistance;" "Making all possible speed;" "Hold on until daylight;" "Doing all possible to reach you;" "You are now in sight; dead ahead;" "At daybreak we will be ready to save you." And save her they did.—E. F. Tittix in "The Religion of the Spirit."

PROVERBS

(Chap. 1)

Ruskin writes: "Read this first of Proverbs with me, please. The Proverbs of Solomon, the son of David, king of Israel."

To know wisdom and instruction.

(Not to open the mouth before pondering.

To perceive the words of understanding.

(He that hath eyes, let him hear—He that hath ears, hear, and for the blind and the deaf—If patient and silent by the road-side—there may also be some one to say, "He is coming."

To receive the instruction of wisdom, justice, and judgment, and equity.

Four things, O friends, which you have not only to perceive but to receive.

—SELECTED by C. E. C.

"There's never a rose in all the world But makes some green spray sweeter: There's never a wind in all the sky But makes some bird wing pleeter: There's never a star but brings to heaven Some silver radiance gleeter: And never a rosy cloud but helps To crown the sunset spleneter: No robber but may thrill some heart, His dawn-light gladness volunter: And give us all some small, sweet way To set the world rejenter."

PULPIT PREPARATION

By Will O. Scott

PART ONE

THE first and only mention of the word pulpit in the Bible is in Nehemiah 8:4.

The word sermon does not occur at all. It must be assumed that the inspired men before Christ ever preached; they legislated, taught, sang, wrote proverbs and prophesied. Hence, preaching was instituted by Christ himself. He also instructed His disciples to preach wherever they went and closed His instruction to them, after His resurrection, by the Great Commission, "Go ye into all the world and preach the gospel to every creature."

The sermon, it might be said, had its origin in the brief discourses delivered in the Jewish synagogues. In these, at the end of each lesson, the golden opportunity was given for comment by him who had been invited to lead the services and were taken advantage of, at times, for fresh teaching, the development of some new idea, or the expansion of some old theory which, emanating from some newcomer, would fly from synagogue to synagogue throughout the land. Such was the case with one of Paul's first discourses, spoken in the synagogue at Antioch, with such power that the next Sabbath almost the whole city came together to hear the Word of God (Acts 13:14, 44). It will be remembered that on one occasion Christ, on His return to Nazareth, was invited to read and explain in the synagogue of His native town and made comments that not only shocked and alarmed the Jews but drew upon Himself the "hate of hate and scorn of scorn," by which He was followed ever afterward, even to His death (Luke 4:16-32).

And it might truthfully be said that the pulpit, while it has been a rock of offensiveness to multitudes ever since, it has also been the safety valve of the free and full expression of God's truth.

It was the eloquence of a minister of the gospel that touched the hidden springs of Patrick Henry's life and, at one bound, he sprang to the foremost place among American orators.

It was a sermon by Dr. Dio Lewis at Hillsboro, Ohio, in 1874, that started the Woman's Temperance Crusade the next morning after its delivery.

It was a sermon by Dr. Lyman Beecher that proved divine to be nothing short of murder and branded Asen Burrell with the mark of Cain.

It was a sermon by Dr. Parkhurst that awoke New York City to its corrupt miracle and led to the muzzling, for a time at least, of the Tammany tiger. Anthony of Padua preached so powerfully that men who had prepared the stiletto for an enemy hurried into his embrace, forgiving and giving friends, women and girls are said their ornaments or sold them for the benefit of the poor.

Since the pulpit is such a force for the overthrow of wrong and consequently a position of such great responsibility, what manner of persons ought we to be who occupy it? What manner of preparation should we make who enter it?

In the first place, it goes without saying, that the preparation for pulpit service presumes that the preacher is himself converted. There are members of the church by the hundreds among the laity who, both by confession and by action, declare to the world the sad fact that they have "never known Christ," though like Philip, they have been a long time with-Him (John 14:19).

Is it at all improbable that there are ministers in the sacred desk who are blind guides in a spiritual sense? (Matt. 15:14). This question is suggested by the experience of several noted divines: It was long before Luther found peace and pardon. John Wesley groped for thirteen long years in the dark before he gained assurance of sins pardoned. Charles, the sweet singer of Methodism, preached three years before his conversion, which then expressed itself, in "Jesus, Lover of My Soul," the essence of a thousand songs, sermons and prayers. No less a person than Thomas Chalmers was for a long time after receiving holy orders merely a Christian monial.
Convention brought the throne of his power down from his head to his heart.

Otterbein, founder of the United Brethren Church, was greatly surprised, after preaching a sermon, to have a woman come to him with streaming eyes and troubled heart, asking what she must do to be saved. He then, for the first time, realized his own spiritual condition and by self-examination and fervent prayer was led to a knowledge of the new birth.

What a dreadful position for a man to occupy who has no spiritual life and without divine commission! King Solomon excelled more through knowledge and science than through deeply rooted piety, the man of proverbs more than the builder of a temple, but nothing is more brilliant, can compensate for a divided heart. The moral nature must keep pace with the mental growth. To be otherwise minded is like a pyramid standing upon its apex instead of its base.

This necessary qualification must also include another, so near like it that they cannot be consistently separated. This is a call to the ministry. When one has been saved he has an irresistible, overwhelming desire, a craving and raging thirst to spread the good news. He has done it for himself, "Do not enter the ministry if you cannot help it," was the sage advice of a noted divine to one who sought his counsel. "If any student in this room," Mr. Spurgeon once said to a class of young men, "could be content to be a mechanic, a doctor, a lawyer, a senator or a king, in the name of high heaven let him go his way; he is not the man in whom dwells the Spirit of God in its fulness. We must feel that woe be it if I prevent the young man from being a minister. It must be unto us as a fire in our bones, otherwise we shall be unhappy and unable to bear the self-denials incident to such a life."

Need I mention that one of the most essential, really, the paramount preparation for the pulpit is the baptism with the Holy Ghost, without which the sermons will be powerless and the preacher as one who "benteth the air." It was this equipment, based on the day of Pentecost, that made the early disciples firebrands for God; their discourses, reformations, revivals that have crested every ocean and touched remotest shores. It has produced preachers like those in the Westminster Abbey of Faith (Hab. 11), of whom the world was not worthy. Fenelon, John Wesley, Charles Finney, Carus, Bresee and a host whose names and deeds of valor and sacrifice are more enduring than marble.

These witnesses all testified to the definite, quickening endowment of power that came into their lives through their Pentecost. It would be both interesting and illuminating to note the varied demonstrations produced by this inflilling of the Spirit upon a cloud of witnesses, but George Fox, founder of the Society of Friends, has left on record a testimony so unique and soul-inspiring that all who, in any manner have received the Holy Ghost, will readily understand and interpret, in a quiet Quaker way, his own personal experience: "I knew Jesus and He was with me through my soul. But there was something this would not be the kind, that would asked God to take it away and ye see that Heavenly will the Lord came into my heart and took all that would not be patient, all that would not be kind—and He shut the door."

With these prerequisites, already noticed, another form of preparation, another essential, must be mentioned, viz., personal piety; which includes a minister's self-watch, a character that is always and everywhere, "like Caesar's wife, that no man can say that thec is doing wrong."
The actual pulpit messages which all expect will be like the sermon of Jesus, a reflection of his own thought and principle of action.

We have heard of the preacher who preached so well and lived so badly that when he was in the pulpit everybody said he ought never to come out of it; and when he was out they all declared that he ought never to enter it again. Truly the voice of Jacob should not have the hands of Esau. The higher the tower the broader should be the foundation. If all the weight and width is at the top; it will come to the ground with a crash.

Verily, the pulpit is a high place and if modern day, scholastic learning is not to destroy its position the basis of perfect love and deep piety must be broadened. If the preaching is on purity of life the minister must-be that himself in heart in lip and shirt-front; even to have his finger-nails in mourning at a funeral is hardly permissible. True, though he might, in that violent way, enforce the truth that man is but dust and ashes (Gen. 18:27).

A minister may have all the above qualifications and besides them, a golden tongue, a silver tongue and an inestimable gift at expression equipped for his work. There seems to be a general impression among the laity, that all a preacher has to do is to open his mouth like a young robin, and the Lord will fill it, and so be satisfied with the pulpum furnished they forthwith proceed to go to sleep, shutting their eyes and opening their mouths to receive the precious morsels. So the preacher "giveth his beloved sleep."

Another solution to this vexed problem might be that the preacher sometimes becomes discouraged with his futile efforts to indoctrinate his flock. A famed minister once upon a time made elaborate preparation for preaching on the subject of total depravity and feeling that a compliment was within his reach in his intelligent audience, ventured, at the close of the services to ask out of the good sisters what she thought of the doctrine of total depravity. Imagine his astonishment when she replied, "I am just like you were in your sermon today. I think it is a very good doctrine if people would only live up to it."

To consider the subject seriously, special study is essentially necessary to qualify, the preacher for his life work. The miller can be constantly taking flour from his bin if he is constantly grinding wheat. "Search the scriptures, and study to show thyself approved of God, a workman that needeth not be ashamed, divinity the word of truth."

Quakerism, though rich in the fruit of the Spirit, failed at this point and their empty churches and decreasing birthriths are sad memorial of a mistaken theory that, as the apostles were supposed to be unassuming men and were specially qualified by divine appointment for the work, so plous men today called of God to the ministry may expect directly from God all the aid they need.

Mr. Solomon sought to find acceptable words (Eccle. 12:9-11). His habits were studious, for he spake 3,000 proverbs (1 Kings 4:12). This example might be consistently followed by some preachers in giving more attention to finding acceptable words and not "offer Christ another gospel." There are not wanting in every community those who never tire in ringing the changes upon the "unlettered fishermen of Galilee." They tell us that Peter and John were "unlettered and ignorant men." (Acts 4:13). But evidently this only means that they did not possess the vast stores of tradition held by the rabbis.

It is proved, without a doubt, however, that such men had the common education of their times; that they understood Hebrew and spoke Greek; that they took a years' course of instruction under the divine Teacher; that Paul sat at the feet of Gamaliel and spent three years in Arabia in preparation for his work.

It is true that John Wesley in his earlier days preached without much preparation. Sometimes he would walk from the text he had chosen and make another one the foundation of matter more suitable for the audience.

Most preachers, at times, with little preparation, have surprised themselves and others by the fertility of thought and easy flow of words, and then on other occasions, presuming too much upon success in a previous effort without study we "blew up a few soap-bubbles" before our audience and as our store of ideas began to vanish, we felt like the colored man who was cooking a fat possum in the open air and dropped asleep. Some mischievous boys, seeing the situation, fished the possum out of the kettle and substituted a ground-squirrel. When Sambo awoke and looked to see how his dinner was done, he threw him in boiling oil and exclaimed, "How dat possum hab shrunk!"

That is the way we have felt at times about our sermons, prepared on the spur of the moment. They shrunk and came out the "little end of the ham." If this be the case at a time, and times, as when we look down from the pulpit we might truthfully exclaim, "How dat congregation hab shrunk," and that part of the congregation that is left will wake up, rub their eyes and looking into the pulpit, exclaim, "How dat preacher hab shrunk!"

We must keep filling up from the fountain of living water or like a bolting pot, every time we holl over we will only be emptier than before. Might as well talk about "throwing down a foot of type and picking up the lid!" as preaching without preparation. I read of a young minister who to show his readiness in off-hand preaching was accustomed to have his congregations drop texts into a hat passed around by a young lady who wrote down the text she selected after the contents were well shaken. A wag put in the words, "Fools are not all dead yet," which happened to be the selection drawn. This is somewhat in keeping with the young theologian who announced his congregation drop texts into a hat passed around by a young lady who wrote down the text she selected after the contents were well shaken.
depend upon the Lord to "take him through," promising to be better prepared next time. The Lord delivers us from such juggling with sacred things and "handling the word of God deceitfully."

(To be concluded)

HERE AND THERE AMONG BOOKS

By P. H. LOSS

Considerable attention has been given of late to John Bunyan and his writings. This has been due to the fact that a great deal of publicity has marked the tercentenary celebration, in 1926, of the birth of Bunyan. Harold E. B. Speight, Professor of Biography at Dartmouth College, in his book "The Life and Writings of John Bunyan" (Harper, $2.00) presents new and interesting material on the life of Bunyan and at the same time gives a scholarly and inspired interpretation of Bunyan's writings. Dr. Speight pictures the dreamer of Bedford jail against the Puritan background of the seventeenth century and shows his influence in the movement which culminated in the exodus of America and later to the American Revolution. The book contains two hundred and twenty-four pages and five interesting illustrations. It would be difficult for anyone to tell the story of Bunyan and his writings in a more interesting and helpful manner.

For those who aspire to more than a superficial study of hymnology based on the more popular gospel hymns, a new book by Frank J. Metcalf, "Stories of Hymn Tunes" (Abingdon, $1.50) will be of interest. The author is not a novice in this field, having to his credit an earlier volume, "American Writers and Composers of Sacred Music." In this volume Mr. Metcalf has rather confined his research to the old standard hymns of which so little is known and around which cluster such interesting circumstances. In the word we are adjusted to sing "with the understanding" which doubts may be construed as alluding to a proper appreciation of the spiritual of what is sung but we are confident that acquaintance with the interesting and oftentimes providential circumstances connected with the writing of a hymn or a hymn tune will make for more intelligent participation in this important part of our public worship.

"African Jungle" (Gospel Trumpet, $1). No, not a book for youth of adventure on the Dark Continent, as the title might indicate but the human-interest phases of the life and experiences of the author, A. M. Anderson, during his seventeen years of intensive missionary work in Africa. The experiences and incidents related are personal; the impressions stated are results of actual contact with the savages and their customs. Rev. Anderson very wisely has avoided all geographical, statistical and otherwise technical matters and has confined his story to the jungle people, their superstitions, their needs, their aspirations, their reactions to the gospel, etc. The book would be excellent as collateral reading along with a study course text book. There are several illustrations.

A volume of sermons strikingly simple and direct; poignant with evangelistic fervor and backed with illustration has unfortunately been given the title, "Toward A Better World" (Doubleday-Doran, $2). These sermons by Commander Evangeline Booth of the Salvation Army will be of interest to every preacher who appreciates an old-fashioned, heart-stirring, decision-making gospel message. There is no strained effort at technique, yet the sermons are homiletically correct; they abound in anecdote and illustration and make a strong appeal to the emotional faculties. And God pity the day when we sever emotion from our gospel appeal. So long as emotion prompts the will and while men fall into sin prompted by their wayward emotions we should direct our appeal to the vulnerable spot. There is valuable material in this book for the preacher; it is practical, work-a-day, right-where-we-live stuff.

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THE TYPE OF MINISTRY THAT IS IN DEMAND

By The Editor

The church had been without a pastor for some months. During this time a number of ministers had been present to preach "trial sermons," but as yet no one had been invited to take the pastoral oversight of the church. A layman, casting back over the experience of those few months, said, "One preacher would not do because he stood too close to the pulpit desk while he preached. Another was not acceptable because he stood too far away from the desk. Another was rejected because he stirred about too much during the sermon. And the last one was eliminated because he said 'widow woman' during his sermon."

But as we thought of the matter afterward, we felt sure that there were objections of a more vital nature than those which were brought to the surface. At least, we think there were fears that the faults observed were but symptoms of more underlying vices.

But despite the fact that there are a few "top-sided" preachers who seem to make good in certain restricted spheres for a time, the sort of preacher that is really in demand is pretty well described by Dr. E. C. Morrison in "The Right Kind of Evangelist." Speaking of the choice of pastors, he says, "They want men who will make a respectable appearance in the pulpit—not over-dressed, not dudish, not slovish. They want men who are perfectly discreet, who will be wise in their conduct toward the brotherhood, who know how to strike straight, strong, manly blows at sin—masculine men who will draw and please men; courageous, but not outrageous; fearless, but not reckless; kind-hearted men, gentlemanly, affable, but not guddy and jolly; soldiers on duty, girded for battle. Serious, burdened men. Men of prayer, spiritually minded, devout and true.

"They want men who will bring things to pass. They must not be monotonous; they must not preach too loud or too hush, or too low, or too fast, or too slow. Men who will not be a long while getting into the service, and who will not let the service drag—who know how to close the service quickly and impressively. Who will send the people away with a good taste in their mouths. Men who are on their jobs, who know how to present the truths of the Bible, who love lost souls and can pray for their fellow-beings. Men who can attract the people, teach the people, hold the people, awaken and lead the people to Jesus."

Although written to describe "The right kind of evangelists," these words suit pretty well for describing pastors also. The fact is that some preachers who are worthily wanting in some of the qualities mentioned are yet so successful in the work of the ministry does not argue anything—they succeed in spite of their weaknesses and not because of them. And preachers that come up pretty well to the specifications enumerated here will usually be in demand, whether they are pastors or evangelists.

There is nothing much more embarrassing and pathetic than for a preacher to come to the time when his ministry is not in demand. This is especially the case if there was a time when he could by no means fill the demand which was made for his services. And advertising in the fields others does not bring very much returns. In fact, too much "boosting" is a hurtful thing. A preacher practically has to create the demand for his ministry and then he does well to remain always within the scope of that demand. As the demand grows the preacher should grow, and always he can do his life's work in fields which are ready and ripe for him. A preacher...
seeking a location" is in a delicate relation. Not long ago I remarked to the brother of a gifted preacher, that I was surprised to hear his brother had taken a church in which there was but a limited opportunity. The reply was, "My brother thinks it best to never be out of a job. At the close of his last engagement the church where he has now gone was the only one open, so he decided it must be God's place for him. And he said that if it is not God's place, God and the people can find him just as well in that small field at work as they could 'standing in the market place' waiting to be hired." That has been several years ago, and never since has that preacher wanted opportunities. Yes, preachers, we will have to create a demand for our ministry by doing something that needs to be done and doing it well.

EDITORIAL NOTES

At the preachers' meeting the other day, a brother suggested that it is when a preacher gets "into the brush" that he begins to "chuck," for they get clubs out of brush, you know.

A thoughtful pastor, speaking of building up the church, said, "I have noticed that when a contractor sets in to build a skyscraper, he buys, perhaps, a hundred pounds of dynamite, but he buys tons and tons of concrete and steel and brick and stone. The dynamite represents the destructive work necessary, and the other materials the constructive work required. And it is about the same way in the building of a church. Some digging and blasting are necessary, but there must be many times as much patient toil to build up faith and patience and love and loyalty and temperance and useful activity among the people."

A District Superintendent had asked for the name of some preacher whom he might secure for an important charge on his district. We had suggested a name and had remarked upon the preacher's good appearance, preaching ability and willingness and ability to cooperate in the program of the district and general church, as well as to look after his own salary and local prosperity. The Superintendent was impressed, but he asked these embarrassing questions: "Can he stand pressure; does he lose his head in a crisis; is he blessed with an unusual amount of patience and longsuffering; can I rest always in the assurance that he will not 'go off in a tangent' and ruin the work we have labored so long to inaugurate?"

As a mark of respect, the leader of the convention had invited visiting preachers to be seated on the rostrum. But looking down the line, we saw a remarkable array of carelessness. One preacher sat with his feet as far extended as possible. Another who has grown too "stout" to cross his legs with any gracefulness any more insisted upon ignoring this fact. And while the opening service was in progress, even when a special song was being sung, there was whispering between various of the ministers and even smiles and suppressed laughing. We could but wonder how all this looked and sounded to those who in times past had been the subject of the preacher's reproof "for disturbing the preacher." If the preacher insists on "attention" during his part of the service, is it not fair that he should show interest when someone else has the floor? Does not the preacher's example have a lot to do with the spirit of reverence which should exist and be manifest in the house of God?

Rev. J. T. Logan in his chapter on "Unwise Preachers," says, "It is very unwise for a parent to reprove or punish his children before company, and it shows a serious lack of good judgment for a preacher to reprove his church family from the pulpit in the presence of others; and when such a course of public reproof takes the form of habitual scolding it weakens his influence with those he desires to help. . . ." Aweful havoc has been wrought to the fold of Christ by this unscriptural method of dealing with those that offend."

DOCTRINAL

HISTORICAL STUDIES IN CHRISTIAN DOGMA

By Basil W. Miller

Part Three: Symbols

Chapter IV. The Historical Influence of Creeds upon Theology

I. Creeds: The Crystallization of Theological Thought

Creeds are the reflection of the theological thinking of the respective centuries. They are theolological systems of belief, as stated by councils, formulated by Synods, or written by individuals, and commonly received as expressing the belief of a given age concerning doctrines. During the period of the rise of the Apostles' Creed, that which makes up this famous symbol constituted the theology, systematized into a creed, of that period. creeds but reflect the common beliefs of the eras of their writing. Herein have arisen, writers contended, councils were called, and the theologians present stated their beliefs concerning the problem or point under consideration, and the result was a creed, or a theological symbol. They are usually formulated after much discussion around a common point of interest, and vary in their nature with the common errors of heresies which gave rise to them. The symbols of the early Church have come down to us in three fundamental creeds—the Apostles' Creed, the Nicene Creed, and the Athanasian Creed. These three—to be more fully considered later—dealt with the common problems of belief and defense of the faith of the first four centuries of the Church. We can expect them, as is the case, to be explicit with reference to such items as the existence and nature of God, the truth of the Trinity, the divinity and humanity of Christ. For these are the common problems of those centuries. But when we consider the Augsburg Confession, the famous creed of the Reformation, and the Westminster Confession, the bulwark of Calvinistic symbols against Arminianism, we shall expect the common thought of these two ages to be brought out, and crystallized in these two confessions. Such is true. Creeds are formulated in answer to some existing need of a clarified statement of doctrine concerning dogmas upon which there exists at the time a difference of opinions.
II. CREEDS INFLUENCE FUTURE THEOLOGY

Not only are creeds formulations of doctrinal statements but they bear a mighty weight in the controlling of future theological thought. Once a creed is formulated, the coming ages will find it difficult to outlive, or change its fundamental tenets. In this manner creeds influence the theological thinking of the respective ages. It is difficult now for an orthodox communion to pass over the Apostles', the Nicene, and the Athanasian Creed, or to ignore their dicta concerning the fundamental dogmas. As long as Presbyterian theologians remain orthodox they will live in subjection to the notional Confession made by the divines of Westminster in 1648. Lutherans are still pointing back to the doctrinal statements of Luther and his age, such as the Augsburg Confession. In this way when once a creed is stated the doctrine is made permanent for the future ages, and only a tremendous upheaval in theological thinking can change its position. In the great confession of the Church at present when modernism—which no one seems able clearly to define—is robbing the dogmas of Christendom to their very foundation, it is found almost impossible to tear the Church away from the influences of the creeds of the early centuries. And only by denying the very essence of Christianitity is it able to do so. As in the Roman church, the decrees of the councils, and the dictum of the popes, have become final in their statements, so have creeds of the past ages tended to be made as the final expression of doctrine of the Church. This influence is shown in the Anglican church by the fact that practically all their theologies are but expositions of the creed. For instance Pearson's, An Exposition of the Creed, (1668) has retained the standard theological work of this church during the past centuries. And not until Buol, of the General Theological Seminary, wrote a Treatise on Systematic Theology did any method but that of the exposition of the creed exist as their method of studying theology.

Some creeds must be classified as fundamental—that is, the entire Church and others remain as works for particular systems of theology or individual denominations. The Westminster Confession, as being based upon a Calvinistic scheme, is a particular creed for those denominations which cling to this tenet, while those of the Lutheran formulation will be held by this faith. The four fundamental creeds are the three mentioned above from the early Church fathers, and the Faith or Confession of Chalcedon, taking a very definite position on the current Christological discussions of the fourth and fifth centuries. The particular creeds are numerous, and can do no better in studying them than to turn to Schaff's justly famous volumes, The Creeds of Christendom, wherein the creeds of the Church are given. But failure to consider the historical influence of the creeds upon the development of theology is leaving out one of the most essential elements in a study of the progress of dogma.

III. THE NATURE OF SYMBOLICS OR CREEDS

The term symbols or creeds had its origin in the expression of beliefs by the Christians of the early ages. "Credo, etsi confiteri, "I believe, therefore I confess." Creed comes from the Latin word, credo, and denotes a belief, or in the active verb form, I believe. Schaff states that the Church has never been without its creeds, (Ecclesia sine symbolis nulla), while the other term used, symbol, comes from the Greek word, sumbolon, or something put together. The form symbolic, denoting a study of the creeds or symbols of the Church has been anglicized to the German word symbolik. Later the term confession came to be used to express the idea of a creed or a symbol, as the Augsburg Confession, and the Westminster Confession. With these came into gradual use the term article, such as the Church of England calls her confession or creed formed in 1553 the Forty-two Articles of Religion. In some cases the symbol is named platform, as the Cambridge Platform, prepared in 1648 by a Synod at Cambridge, Maas, or a declaration of faith, such as the Declaration of Faith and Order, issued by the Congregational churches of England in 1638. In cases the catechism has been used as a symbol, as the Shorter Catechism by Luther. The Anglican church has devoted much study to its Articles of Religion, the Presbyterian to the Westminster Confession, and the Lutheran to the Catechism.

The nature of a symbol, and the sources of its origin, are well expressed by Schaff. "A symbol may proceed," he writes, "from the general life of a church in a particular age without any individual authorship (as the Apostles' Creed); or from an ecumenical council (the Nicene Creed; the Creed of Chalcedon); or from the synod of a particular church (the Decrees of the Council of Trent; the Articles of Dort; the Westminster Confession, and Catechisms); or from a number of divines commissioned for such work by ecclesiastical authority (the Thirty-nine Articles of the Church of England; the Helvetic Catechism; the Form of Concord); or from one individual, who acts in this case as the organ of his church or sect (the Augsburg Confession, and Apology,) composed by Melanchthon; the Articles of Smallalnd, and the Catechisms of Luther, and the Second Helvetic Confession by Bullinger). What gives them symbolic or authoritative character is the formal sanction or tacit acquiescence of the church or sect which they represent. In Congregational and Baptist churches the custom prevails for each local church to have its own confession of faith or "covenant," generally composed by the pastor, and derived from the Westminster Confession, or some other more authoritative symbol or drawn up independently." (Creeds of Christendom, 6, 7).

IV. FUNDAMENTAL CREEDS

1. The Apostles' Creed. In our discussion of the creeds, the present chapter shall be devoted to their origin, the conditions which gave rise to them, and the following chapter shall treat of the Apostles' Creed and the Nicene. The same is the same. Then when we shall deal with the body of divinity, or the different dogmas, we shall endeavor to give the teachings of the various creeds concerning each doctrine. In this manner we shall see the importance of influence of creeds upon doctrine. The Apostles' Creed stood out as the first fundamental creed of the Church. Priminicus, a Benedictine missionary in the middle of the eighth century, quotes this creed in its modern form. The Psalter of Gregory III (731-741) gives the same form. Rufinus wrote, Expositio Symboli Apostolici during the last quarter of the fourth century, which is a commentary of this creed. The early fathers of the Church referred to it in their writings, such as Ireneus, Adv. Haereses, and Tertullian in De Virginibus Velatis.

As to the origin of this creed there is no certainty. Schaff, op. cit. p. 16, seems to think that it grew out of Peter's confession as recorded in Matthew 16:16, and of the baptismal formula which determined the trinitarian arrangement. It is the product of the Western Catholic church within the first four centuries. It was called by the ante-Nicene fathers, "the rule of faith," "the apostolic tradition." Briggs in Theological Symbolics avers that the most ancient creed known is the Creed of the Church of Jerusalem, which reads in the original Greek, "Patera τοις πατερας, και εις τον αυτον, και εις τον πνευμα τον θεον." This is true, it expresses faith in the Father, the Son and the Holy Spirit, and was used by the candidate for baptism. There is a strong legend which affirms that this creed was of apostolic origin, which Schaff discusses at some length in his work. This legend states that a Roman priest, driving a herd of cattle, heard a vision of Christ. The form of the various creeds, for to do so would make the present work entirely too extensive, but shall refer the reader to Schaff's work wherein the creeds are given in full.

2. The Nicene Creed. The Symbolum Nicon Constantinopolitanum, of the Nicene Creed, is the eastern form of the early creed. And coming at the age where the divinity of Christ and of the Holy Spirit were under extreme fire, it is more definite than the Apostles' Creed on these. In it are such terms as "theos, katholikos" (homoousios to parade) the principle which shook Christendom at the time of the creed's formulation, "begotten before all the worlds," "very God of very God" (theos theos ek theo theos) "begotten, not made" (genethesis, ou poiesis). Schaff thinks that this creed likewise arose out of a baptismal formula for the service of baptism as a confession of the faith of the one to receive the rite. The Trinité God. This conclusion is based upon a comparison of the symbols of the church of Jerusalem, and the Creed of Ceresa which Eusebius read at the Council of Nicene. See (Schaff Symbolik, pp. 40 sqq.). There are three forms of this creed which must be distinguished from each other. They are:

(1) The original Nicene Creed which dates from the first ecumenical Council, held at Nicea, 325 A. D., settled the Arian controversy about the person of Christ. It ends abruptly with "and in the Holy Ghost." This form was authorized down to the Council of Chalcedon.

(2) The Niceno-Constantinopolitan Creed makes some minor changes in the form, and omits the anathema against the Arians. This is traced to the second Council held in Constantinople 861 A. D.

(3) The Latin or Western form differs from...
THE SABBATH IN SCRIPTURE AND HISTORY

By HORACE G. COWAN

IV. The Chronology of the Sabbath

The various eras or systems of counting time which originated and have been in use in different parts of the world began at different dates, and to the uninstructed present a confused mass of dates and epochs out of which it would be hopeless to expect harmony. And there was practically no reducing the confusion to order until Joseph Justus Scaliger, in 1583, discovered the Julian Period, by the use of which, Sir John Herschell said, "light and order were first introduced into chronology."

The Julian Period operates as a common unit of measure for the different and divergent systems of reckoning time, and "enables two immutable laws which will enable us to convert, by a simple mathematical operation, any historical dates, of which the chronological characters are given according to any era whatever, into the corresponding date in our common era of the Incarnation" (i.e., in A.D. time). —Encyclopedia Britannica.

There have been three dominant methods for determining the length of the year, viz., the lunar cycle, a period of 19 years in which the moon undergoes all possible changes in relation to the days of the week and month; the solar cycle of 28 years, in which the days of the week and month occur in a regular, successive order, and return in the same order after the expiration of the period; and the Roman Indiction, a period of 15 years introduced at Rome by the Emperor Constantine, A.D. 312, for the regulation of taxation and conscription in the army. The latter system has long since ceased to be on the solar cycle, and the modern Jewish year, used, but the modern Gregorian year is based on the lunar cycle.

Stiliger multiplied together the number of years in each of these cycles, viz., 19, 28 and 15, and obtained the product of 2980 years, which he called the Julian Period, as it comprised that number of Julian years, which is intended as a measure for eras and periods of years in all ages of the world. He then found in his researches that of all the years of this period only 4714, when divided by 7, 19, 28, and 15, produced the remainders of 10, 2 and 4. He next discovered that A.D. 1 was the 10th year of the solar cycle, the 2nd year of the lunar cycle, two years, therefore, 4714 of the Julian Period and the 4th year of the Roman Indiction. Those and A.D. 1 were thus found to have been one and the same year, and formed a fixed point or common center in chronology, from which other eras in the two systems may be found by measuring forward or backward, as may be desired.

Also years in other eras may be similarly located.

For the conversion of dates in one system of time reckoning into another two laws must be observed, as follows: Firstly, the law of synchro-
nism, or the occurrence of a fixed point or the turning back of years and cycles of years through earlier periods of time, to find that they repeat themselves in the same order at regular intervals, as day and night, summer and winter, seedtime and harvest alternately come and go at the same hours or in the same order of the seasons. The location of the original Sabbath, on Sunday, and its regular recurrence on the successive seventh day from man's first whole day on earth, awaits, therefore, a method by which the days and years may be numbered and counted with exactness from some known date to that first week when the heavens and the earth came into existence, the day of the Creation, for the behoof of their Maker, and on the last day of which he ceased from all his work of creation. It will be claimed, of course, that that day being the seventh, from the beginning was no other than Saturday. But the burden of proof is on those who say that it was Saturday. There is nothing in the Scriptures to warrant this position. Neither do the Scriptures say that the primeval Sabbath was on Sunday. But when the laws of chronology, which are based on ascertained facts and are capable of scientific demonstration, are allowed to operate it will be proved that the original seventh day of the earth, on which God rested from the work of creation, corresponded with the day now called Sunday.

The law of synchronism brings together two years at one point of time. The law of cycle-reversion may be illustrated by the table below.

These two laws are correlative, and mutually operate to produce the required result.

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The above illustrates a complete solar cycle, showing that the days of the week and month repeat themselves in the successive cycles of 28 years each exactly as in the first one. Cycles of any period of 28 years each may be arranged showing that this is true. Sunday letters and monthly dates occur in reverse order in successive years from their natural order, the letter occurring on the first Sunday of January of any year being the Sunday letter for that year. When January 1 comes on Sunday A is the Sunday letter for that year, and in a common year the year will end on Sunday; but in a leap year A is the Sunday only for January and February, and G will be the Sunday letter for the balance of the year, the year ending on Monday. The same order of the letters will return after 28 years, and not earlier. This is true of all solar cycles from A. M. 1 to the present time, the correction required by the Gregorian calendar being considered.

Thus it is that any date in any solar cycle may be found as to the day of the week, the year and the day of the month being given. This is true of dates in Julian time, or in Gregorian, or in A. M., or the more familiar era of A. D. and B. C.; while the lesser-known modern Jewish or Rabbinic A. M. calendar may be converted to Julian or Gregorian time by the synchronism of lunar with solar cycles.

To ascertain any date in Gregorian time, the following rule should be observed:

RULE I. Add to the year of the event 4713, the years of the Julian Period before Christ; divide by 28, the years in a solar cycle, disregard the quotient, and the remainder, if any, and if none, then 28, will be the Julian year in the solar cycle sought. From the first Sunday in January of that year count Sundays to the first Sunday in the month of the required event, and add to the number of that day the number of days required for the correction of the calendar in Gregorian time, divide by 7, and the remainder, if any, and if none, then 7, will be the first Sunday of the required month in Gregorian time; then count to the day of the event.

Example: The week beginning May 25, 1894, What day of the week was that?

To 1899 add 4713, and divide the sum, 6572, by 28; the remainder, 20, is the year of the solar cycle sought (see Table 1); the first Sunday in January of that year was the 4th, Sunday letter B, and counting by Sundays the first Sunday in May was the 3d. Add to this number 12, the days required to be dropped from the Julian calendar in the nineteenth century, and divide the sum, 15, by 7; the remainder, 1, will be the first Sunday in May, 1899; count to May 25 and the day will be Wednesday.

(Try your own birthday by this rule.)

The rules for the conversion of dates in Julian time in the era of B. C. are omitted here for lack of space. But the rule for A. M. time is as follows:

Add the year A. M. to 4713, divide by 28 and proceed as in Rule I. The remainder is the year of the solar cycle sought; from the first Sunday of January proceed to the first Sunday in the month of the event, and count to the required day. Or, add 1 to 5777, and from the sum obtained subtract any year of B. C., which will give the corresponding year of A. M. Divide this remainder by 28 and proceed as above.

Example 1. The year A. M. 1; the year of the creation, added to 4713, the number of years of the Julian Period before Christ, equals 4714, the equivalent of A. D. 1. Divide this sum by 28, and the remainder, 10, gives the year of the solar cycle sought. In that year the first Sunday of January is the 14; likewise the first Sunday of October. On Sunday, October 2, 1921, occurred the end of the 299th lunar cycle of 19 years each, according to the modern Jewish calendar, or the last day of Elul, the last month of the modern Jewish civil year. The next day, Monday, October 3, was the first day of Tishri, the first month of the modern Jewish year. According to the Jewish reckoning that Sunday, October 2, 1921, was also Sunday, Elul 29, 5681. The creation, according to Jewish chronology, and evidently by the Bible, took place in the fall of the year. The grains and fruities for man's food were evidently fully ripe and ready for instant use. "And God said, I have given you every herb bearing seed . . . and every tree . . . yielding seed; to you it shall be for meat" (Gen. 1:29).

The lunar cycles of the Jewish calendar, like the solar cycles of the Julian Period, bring the days of the week and month to the same starting point after the expiration of the last year of the cycle. Therefore, Monday, October 3, 1921, being also Monday, Tishri 1,5682, of the Jewish calendar, occupied the same position in the record of days and weeks as that held by Tishri 1, in the year 1 of the Jewish calendar. Therefore, the first day of the creation period was on Monday, and the first Sabbath, the seventh day from the beginning, was on Sunday.

This may be demonstrated in another form. Add A. M. 1 to 5777, the latter being the years B. C. of the Alexandrian era of the world, and from the sum, 5778, subtract 4713, the years of the Julian Period B. C., and divide the remainder, 1065, by 28; a remainder of 1 will be left, which is the year of the solar cycle sought. In that year the first Sunday of January was on the 7th, Sunday letters GF, it being a leap year, and the first Monday of October was the 7th, which, according to the modern Jewish or Rabbinic A. M. calendar, was the first day of Tishri, the first Jewish month, of the first year of the world, and therefore, the first Sabbath was on Sunday. It will be noticed that the various eras here considered begin with different years, and the period of the creation varies, therefore, according to the era used. According to the Julian Period it was B. C. 4713; the Rabbinic A. M. calendar B. C. 3761; and by the Alexandrian era B. C. 5777. All these could not, of course, be the year of the creation; but their value as measures of time is in fact the all begin the first day of the first year of the earth on Monday, and, therefore, an undisguised coincidence show that the first Sabbath was on Sunday.

MAYFA, MICH.

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**DEVOTIONAL**

**GREAT PREACHERS THAT I HAVE KNOWN**

*By A. M. Hills, D. D., LL. D.*

**No. 3. Dwight L. Moody**

I ET not my readers think for a moment that I am measuring preachers simply by their great scholarship, or their titles and degrees, or by their eloquent sermons, or the great salaries they received. With God there are other kinds of greatness. I presume that in heaven preachers, like men, will be rated by their usefulness. That surely will let Moody be ranked among the very great.

Nothing in history is more astonishing than the unexpected places in which God finds real greatness. It may be in the palace of the king, or the mansion of the rich; but it is far more likely to be where none but God would discover it, in the home of object poverty and even painful want.

Dwight L. Moody was no exception. His mother, Betsy Holton, was born in 1805, and on January 3, 1828 married Edwin Moody. Nine-
years later her sixth child, Dwight L. Moody, was born February 5, 1837. Another child came. Then the young husband died and after his death a pair of twins were born. Here were sorrow and poverty and trouble enough. A young widow with nine children, seven sons and two daughters, with a mortgage on the home, and no means when they looked everywhere they could find to satisfy their claim, even to the kindling wood in the shed. What angels some monied men can be to a destitute widow with nine young children!

She was advised to break up her family and scatter her children among the neighbors. But no! this womanly woman was still rich in courage, and loving motherhood, and above all else, in faith in Him who was "the widow's God, and the Father of the fatherless!" But "Trust in God" was her creed, and "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you," was her motto, and with this she faced the seemingly heartless world.

Church attendance was compulsory. The boys carried their shoes and stockings in their hands when the weather permitted, and put them on in the church. They took their lunch with them, stayed through two long sermons and a Sabbath school between. The older boys worked where they could during the week, and came home to mother on Sunday, so the family life was unbroken. Dwight loved to think of God and his mother for the habit of church attendance which she forced upon him when he was young.

The family library consisted of three books, the Bible, the catechism, and a book of devotionals with a portion and a prayer for each day of the year. To face the world with nine children, the eldest twelve years old, and teach them to love home and mother and God and keep her grip on their hearts until she was ninety years old was pretty nearly a full-sized task for any woman that has appeared in history.

We are informed by a biographer that Mrs. Moody, though kind and loving, was a strict disciplinarian and enforced order in the home in the old-fashioned way, by whipping. These were frequent in the case of Dwight for he was the ring-leader in all the mischief that was going. He tells us that he would try to fool his mother when she sent him out for a whip and bring in a dead one. She would break it, and send him for another. He told her once that the whippings did not hurt any. She saw to it that he should never have occasion to say it again! She was very calm and deliberate, not at all in a hurry when trimming Dwight.

"Of course in such a home of poverty the opportunity for getting an education was limited. Discipline was severe, and a chivalry at school meant another at home. Evidently Dwight thought the fun was worth the whippings, for he kept at his pranks till a female teacher came, who resolved to rule not by the rod but by love. She told Dwight so; and said, "If you love me, try to keep the rules and help me in the school."

It subdued Dwight completely. "You will never have any more trouble with me," he said, and I will knock the first boy that makes you trouble." Which he did the very next day!

With all his lack of education, even in childhood he showed the budding genius of a future master of assemblies." "On one occasion at the eloping exercise of the district school, he was on the program to recite Mark Antony's Oration over Julius Cesar. He used a small box to represent Caesar's casket, placing this upon the teacher's desk. The act included the local ministers, school committee, teachers and parents of the children was moved to tears as he proceeded. When finally he lifted the cover of the box to take a last look at Caesar, out jumped a tom-cat! "Scat! shouted Dwight; and, great was the uproar and laughter!"

But that stout, husky boy must bid good-bye even to a district school and help that poor mother to support those younger children! In the course of years, he was in the woods cutting and hauling logs with his brother Edwin, when he abruptly blurted out, "I'm tired of this! I'm not going to stay around here any longer, I'm going off to the city." He had some uncles in Boston in the shoe business. He hoped they would employ him, but they didn't. He was heart-sick and homesick and money spent and nobody seemed to care. And last there was a place, which he thought had forced him to beg for employment. His uncle said, "Dwight, I am afraid if you come in here you will want to run the store yourself. If you will be modest, and humble, and ask for advice and heard at a place selected by us, attend Mount Vernon Congregational church and not, drink or gamble and if you will not go any further than you that wouldn't want your mother to know about, we'll see about it. You may have till Monday, to decide." "I don't want till Monday, I'll promise now!"

His pent-up energy, enthusiasm and courage soon made him one of the best of the salesmen. He even stood at the door and invited people and even urged them to buy his goods just as afterward he carried his gospel to the highways and byways and urged them to accept Jesus. This thing had made Moody a business success, and amounted to an immortal soul-winner!

He was, according to agreement, a regular attendant of Mt. Vernon church and was duly enrolled in a Young Men's Bible Class, taught by Mr. Edward Kimball. There was one Sabbath school teacher who felt the importance of his work. He went to the store, hunted up the newcomer, put his hand on his shoulder and asking him about his soul said, "I'm concerned for you." His lips quivered and he could say no more! When he was gone Dwight Moody said, "Now this is strange! Here is a man who has known me only two weeks and he is concerned about my soul! I guess it's time I was concerned about myself." He straightway went down into the cellar and knelt behind a pile of empty boxes and gave himself to Christ. So easy it was to win this princely soul-winner for Jesus?

Prayer-meeting night found him at the prayer-meeting testifying to his conversion in anything but classical English. This continued weekly, till a committee of elegant people kindly waited on him, and told him how glad they were that he had found Christ; but they kindly informed him that, while they did not doubt his pieties, they thought he was not called to speak in meeting, as it was embarrassing to the people. He promptly informed them that it was their duty to bear their cross and endure his testimonies, until he had learned to speak better. He kept on testifying; he simply would not be squelched by criticism.

Mr. Moody at first wondered how his religion and his business would get on together. But at the end of three months he was delighted to learn that he had sold more goods than any other clerk in the store. People had learned to have confidence in him and wanted to trade with him.

He learned what the great merchant prince, John Wanamaker learned, that the Bible is true when it says, "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come" (1 Tim. 4:8).

His suspicious uncle speedily learned that they had little occasion to be ashamed of their "self-willed" nephew.

But they were not long to enjoy the benefits of his valuable clerkship. Chicago was booming on the western horizon and Dwight had caught the vision. But it never dawned on him what it was to mean to his after life. He reached the young metropolis in 1856 at nineteen years of age and in the two days had a better position than the one he left; and put his amazing push into the Lord's work at the very start. He hired a pew in Plymouth church and filled it with anybody he could persuade to come from boarding houses, street corners or saloons. He asked for a Sabbath school class to teach; but the superintendent sized up the young ignomious, and politely assured him that he needed no more teacher! He then asked if he might have a class if he could get one of his own. Being granted permission the next Sunday he marched in a class of thirty young lads! He had hired them all! He added more and more till he filled the mission.

He was now twenty years old. He soon had a larger Sabbath school of his own, and had the attention and confidence of the mayor of the city, who let him have the North Market Hall for his slum Sabbath school. It was used for balls and drink on Saturday evenings. On Sunday morning at 6 a.m. Moody and his cohorts might be seen sweeping out the devil's tobacco fifth and beer-barrel rubbish preparatory to an afternoon Sabbath school. This school grew to a membership of fifteen hundred.

Decision Day Came

"It always does come to people who amount to very much. When Moody was a lad he had an ambition to be worth $100,000. He is now twenty-three, has saved seven thousand dollars and has a salary of five thousand dollars a year, and has just made in one year five thousand dollars in special commissions besides his regular salary. . . . Young, strong, clean, vigorous, saving, and on his way to great business success and a great fortune! But it began to dawn on him that God had something more important for him to do than making money. Up to this time, he had shown a real genius for gathering great numbers into his Sabbath schools;"
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but none of them were being saved. But a teacher of a class of unsaved and frivolous girls must leave Chicago for a friendlier climate, being far along in tuberculosis. Moody was asked to pray with one of these girls. He said, "I had never in my life prayed God to convert a young lady then and there, but we prayed, and she was converted." The same effort was made with other members of the class, and all were saved. It gave Moody a new conception of Sabbath school and Christian work.

Just at this time, Miss Emma C. Revell, now seventeen, consented to be his wife, they being married two years later. She was a devout Christian and loved Christian work and had faith that there was the making of an eminently successful Christian worker in Dwight.

No doubt her subtle, holy, and inspiring influence helped him in what he said was, "The greatest struggle I ever had in my life when I gave up my business and worldly ambitions and decided to devote myself entirely to Christian work!"

This was looked upon as a "wild undertaking," and not approved by nearly all his friends. But let us be so greatly surprised at this, for one of the most successful Christian workers in Chicago once heard him in those early days, and told us that she doubted if then he could have read correctly ten lines of the Gospel of John. "I thought God might be able to greatly use him but it did not seem at all probable!"

No doubt he had ten thousand crises in those days, and even to the end of his life. One very frankly told him, "You ought not to speak in public; you make too many mistakes in grammar." Moody made the following striking reply: "I know I make mistakes and I am lacking in many things, but I am doing the best I can with what I've got. But look here, friend, you've got grammar enough, what are you doing with it for the Master?"

At another time, a minister, following Moody's address criticized him by saying that his talk was made up of newspaper clippings, etc. Then the humble Moody arose, stepped to the front and said, "I recognize my want of learning and want to make a fine admission. I thank the minister for pointing out my shortcomings. Will the brother now please lead us in prayer and ask the Lord to help me to do better!" It is needless to ask which of the two speakers had the confidence and esteem of that audience! But in spite of his "I done and I seen" and "I have saw" he went on trying with all his might to rescue men from sin and death, as he would have to rescue them had they been asleep in a burning building. And all the time, in answer to the prayers of that godly mother and that pious young woman, the Holy Spirit was helping him!

The great Civil War came on; and there was a training camp just south of Chicago, with twelve thousand soldiers in training. The numbers as always caught Moody. He went on hand to help shield the men from vice, swap Christian song books for their gambling cards, and help the sick and dying. He was on hand to minister to the wounded after the great battles, and send the messages of the dying to the loved ones at home, working often to the extreme limit of his endurance.

After the war, he again returned to Chicago to re-enter Sabbath school work, and to establish state Sabbath school conventions. Once he cried out with pathetic voice, "If I had the trumpet of God, and I could talk to every school teacher in America, I would plead with each one to lead at least one soul to Christ this year!"

It was just a heart-throb of his holy enthusiasm and never-dying zeal for the conversion of the people!

In a little time after the war he was preaching to the largest congregations in Chicago and had the largest Sabbath school in the city. But he was not yet master of his work. He had even found P. B. Bliss and Ira D. Sankey, who were such a power to draw the crowds. The meeting with Sankey was providential on this wise. There was a religious convention in Indianapolis; and it was announced that Mr. Moody of Chicago would lead a Sunday morning prayer meeting at six o'clock. Sankey was curious to meet Moody, of whom he had heard so much. He determined to be at the praying; but the distance was so far, he was a half hour late, and sat down by the door. After a lengthy prayer, a song was needed. No one leading, Sankey rose and sang, "There Is a Fountain Filled with Blood." After his service he was taken forward to be introduced to Moody. "Where are you from?" Moody asked, "Philadelphia." "Married?" "A wife and two children." "What do you do for a living?" "I am in the government service." Still holding Sankey's hand and looking into his face with searching vision, Moody said, "Well, you'll have to give up your business, and government position and come with me. You're the man I've been looking for all these years. I want you to come with me in my work in Chicago." That unexpected meeting meant Moody's increased success and Sankey's fame and fortune.

But Moody needed still more! Sarah, Cook, a Free Methodist minister's widow, and her sister, in the late summer or early autumn of 1871, came into his life. "How can I save our thousand friends?" said Moody. In the second pew in front of Moody's pulpit they came forward after the service and kindly said, "Brother Moody, we are praying for you!"

He said to himself, "What are they praying for me for? I wonder if I made some mistake?" They were in the same sect the next Sunday evening and looked as if they were praying. At the close they again came forward and said, "Well, Brother Moody, we are still praying for you." That time he blurred out in his abrupt way, "Why don't you pray for the other folks?"

The saintly Mrs. Cook replied, "Oh no, Brother Moody, you are not all right; you have not the Holy Spirit power as you ought to have it!"

He sought an interview with these sisters; and in prayer he got a glimpse of an idea of what they were talking about, and in real earnest he began to seek the blessing. The sequel we shall hear later.

Not long after this he preached to the largest audience he had ever addressed in the city, from the text, "What then shall I do with Jesus which is called Christ?" At the close Moody said, "If you wish you would take this text home with you and turn it over in your minds during the week, and next Sabbath we will come to Calvary and the cross and decide what to do with Jesus." Afterward Moody said, "What a mistake I made! I have never since dared to give an audience a week to think on their salvation. I remember how Sankey's voice rang out that night as he sang the pleading verse:

"Today the Savior calls, for refuge fly! The storm of justice falls, and death is nigh! I have never seen that audience so hard worked as to keep its tears today. I would rather have that right hand cut off than to give an audience now a week to decide what to do with Jesus. I have been often criticized for trying to get people to decide at once. They say, 'Why don't you give them time to consider? I have asked God many times to forgive me for telling people that night to take a week to think it over and if they made up their mind I will never do it again!'

Moody had occasion to feel bad, for that audience never gathered again. After it was dismissed, the great Chicago fire broke out, October 8, 1871, helped by a fierce wind, which burned a black swath of desolation across the heart of the city, for two and a half miles, burning Moody's church and dwellings where the people to whom he ministered.

He now went East to collect funds to build a larger and better equipped building for his future ministry. They—he and P. B. Bliss held a service in New Haven, and I was present, my first meeting of him, during my first year in Yale Seminary. But during all these exciting months he was crying out for that endowment of Holy Spirit power. He afterward said in an address, "Let it be the cry of your heart day and night, young men, you will get this blessing when you seek it above all else. For months I had been hungering and thirsting for power in service. I had come to that state I think I would have died if I had not obtained it. I remember I was, walking the streets of New York. I had no more heart in the business I was about than if I had not belonged to this world. The blessing came upon me suddenly like a flash of lightning, right there on the street, the power of God seemed to come upon me so wonderfully that I had to ask God to stay His hand, I could not endure more and live. I want to say, I would not for all the world go back to where I was before that outpouring of the Spirit in 1871. It would be as the small dust of the balance."

Moody had been intensely active in Christian work for eleven years but now for the first time in his life he was baptized with the Spirit and ready! Now things come to pass! God is effectively with him. The next few years were spent largely in England, Scotland and Ireland, preaching to great congregations with great results. Moody and Sankey held 285 meetings in London in four months in five different halls, to an estimated audience of 2,550,000. For the next great congregation of about 9,000. The critics made their various estimates of these men. One said, "They have probably left a deeper imprint of their individuality upon one great section of,
English men and women than any other persons who could be named. Another said, "We would not change him. Make him the best read preacher in the world and he would instantly lose half his power. He is just cut for his work as he is, original, daring, fearless."

Professor Drummond of Scotland said, "There is probably no greater or more useful man in all America than Dwight L. Moody."

Dr. Theodore L. Cuyler said, "Dwight L. Moody was undoubtedly the most extraordinary gospel preacher that America has produced in this century. As Spurgeon was the most extraordinary that Britain has produced. Both had all Christendom for their congregations."

A London writer following Moody a long time gave this estimate: "He is not eloquent but very fluent; not poetical or rhetorical; but he never talks twaddle, and seldom utters a sentence that is not worth while hearing. He is a rapid, too rapid a speaker; nevertheless, what he does say is sensible, forcible and to the point, and not too long, which is a great advantage. He is American to the core, in speech, intonation and vigor. His anecdotal and personal stories, which are the most part of his own experience; they are always apt, often most pathetic, and sometimes appalling. His earnestness is intense, his energy untiring, his courage lionlike, his tact uncommon and his love for souls most tender."

Dr. R. W. Dale of Birmingham, who lectured to the Yale students on preaching, at first disapproved, but afterward was much impressed by Moody, and wrote as follows: "Of Mr. Moody's power I find it difficult to speak. It is so real and yet so unlike the power of ordinary preachers, that I hardly know how to analyze. Its reality is indubitable. Any man who can address an audience of from three to six thousand people for half an hour in the morning, and for three-quarters of an hour in the afternoon, and who can interest a third audience of thirteen or fifteen thousand for three-quarters of an hour in the evening must have power of some kind.

Dr. Dale was certainly right. Had Mr. Moody been playing pranks and cracking jokes and pulling off stunts like a vaudeville actor, he would have been doing what a circus clown does, and the crowds would have been no evidence of power. But Moody was as far from this disquieting buffoon as could be, as reverent and earnest as a Hebrew prophet! But there were the vast audiences, and the multitudes turning to God! Power! Certainly; undeniable spiritual power!

Henry Moorehouse gave this estimate of Moody:

1. He believes firmly that the gospel saves sinners when they believe, and he rests on the simple story of a crucified and risen Savior.
2. He expects when he goes to preach that souls will be saved, and God honors his faith.
3. He preaches as if there were never to be another meeting and as if sinners might never hear the gospel again. These appeals to decide now are most impressive.
4. He gets Christians to work in the aftermeetings. He urges them to seek those who are sitting near them if they are saved. Everything about his work is very simple, and I would advise the workers in the Lord's vineyard to see and hear our beloved brother, and if possible learn some blessed lessons from him in soul-winning.

A writer in the Edinburgh Review said, "Mr. Moody is strikingly free from all pretense and pose. He exhales the spirit in which he believes what he says, and who is in downright earnest; in delivering his message. There is very little excitement; there is no extravagance. The effect of the service is seen in the manifest impression on the audience," and we may add "in the vast number of converts."

A volume of such comments could be found. It was estimated that during his forty years of public Christian work he addressed fifty million people in America; England, Scotland, Ireland and the Holy Land. He has been rated as the greatest soul-winning lay preacher of all time! Yet, with all it, he was the soul of simplicity and humility. On one occasion he was asked to introduce Henry Ward Beecher as the speaker of the evening. "What?" said Moody, "Introduce Beecher? Not I, ask me to black his boots and I'll gladly."

To a press interviewer, he once said, "I am the most overestimated man in this country. For some reason the people look upon me, as a great man; but I am only a lay preacher and have little learning. Brooklyn hears every Sunday a score of better sermons than I can preach."

He was asked in London by an unfriendly critic to publish his creed. He promptly replied, "My creed is already published." "Where?" "In the fifty-third chapter of Isaiah!" replied Moody. He was not bothered more on that subject. He seemed to care little about differing denominations, or conflicting theologies. Such things were never mentioned in his sermons. He was called, "The man of one book—the Bible." His working theology was composed of three doctrines: 1. Humanity is hopelessly lost in sin. 2. The atoning Son of God is the only Savior. 3. By repentance and faith alone, we can all secure the great salvation. This was the heart and core of all he preached, and it worked!

He did more than conduct revivals. He promoted and assisted in establishing Young Men's Christian Associations in this country and in other lands. He established Sunday school conventions in many states. He introduced the idea of uniform Sunday School Lessons, which grew into the International Sunday School Lessons. He believed in using printer's ink for Jesus, and established the Moody Colportage Association which has distributed gospel, and Moody's booklets, and other religious books by the million copies.

Though he did not have early educational privileges himself, he yet believed in education. He founded a worthy school for poor girls in Northfield, Mass., and another for boys in Northfield, where they can be trained in secular knowledge under the most careful religious influence and so be fitted for lives of Christian usefulness.

He further founded Chicago Bible Institute in connection with Moody Church, where men and women not college educated can be taught to be practical soul-winners and to do something for the kingdom of Christ. The one thing that taxed Moody's patience to the limit, was barren churches and barren preachers; and who can wonder at it? Three years before he died, he wrote in the New York Independent, of the three thousand churches in the Congregational and Presbyterian denominations that did not add a single member by profession of faith the year before. "It is enough almost to send a thrill of horror through the soul of every true Christian. What must the Son of God think of such a result of our labor? What must an unbelieving world think about a Christianity that cannot bring forth any more fruit?"

He felt that much of the training of the preachers in the great schools was impractical; and he was certainly right about it. To correct this disgraceful barrenness, the Bible Institute has done a great work.

During our second pastorate in Allegheny Pa., of six years, we attended daily two series of meetings led by Moody, and worked in the ladies' room under his direction, and had the privilege to study him very carefully. We were profoundly impressed by his seriousness, his dead-in-earnestness, his boundless energy! He would preach with all his might in the great risk, then rush out by a back door to the street and stand there bareheaded, the perspiration streaming down his face, and beg the passing crowd to go to the inquiry room in the nearby church and get saved. He couldn't have been more passionate; he earnest if he had been fishing drowning men out of a river. The vast numbers he saved only eternity will reveal.

What a pity that a little creature like the writer should feel compelled to make a criticism on such a great life! However, the critical reader will notice that Mr. Moody sought the Holy Spirit in power. Had he been better trained and enlightened in Scripture he would doubtless have sought the baptism of the Spirit for cleansing as well as for power. No doubt, in that great blessing he received in December, 1871, he was blessedly sanctified. But he went soon after to England, and met men passionate not name, who bitterly opposed the ideas of heart cleansing and holiness. Under that unfavorable influence, he turned away from the whole truth of Scripture, "Holiness and Power," and just commended the power. But trainloads of people will seek power for ever one that will seek a holy heart!

On the sidetrack switch of this half truth he went off from the main line of full salvation, till he got so far away that in after years he could stand on his platform and raise a laugh at a testimony to holiness! A doctor of divinity who was on a committee to engage him for a series of meetings, heard him do it the first night of the series, after two saintly souls had testified. He said, "The meeting fell that moment and never recovered. I made up my mind that the Holy Spirit would not always endure to be insulted even by His dear servant Moody." Afterward a doctor of divinity in Chicago told me that Brother Moody confided to him that he had
lost his power, and did not know why!" Evidently there was a reason. God knew!

I write these things with sorrow. I loved Brother Moody so much that I named my youngest son after him; but, I am writing these articles by request, not just to glorify preachers; but to point out the lessons which their lives really teach. Dear Moody ought to have been, and doubtless would have been, the leader of the holiness movement of his age, but for the adverse influences that met him just at the critical time of his life. Verily the devil is an adept, and knows just how and when and where, to get in his evil work.

And now I want to draw a lesson for the benefit of the holiness evangelists, from this great life. For over thirty years I have been training with the holiness people, and for more than thirteen years I have labored in this great center of population (the Los Angeles Center) and have heard a vast number of the leading holiness evangelists of the day. I have been a very sympathetic observer of events.

I am compelled to say that just as Brother Moody failed to be a success, preaching the "second blessing," so now the holiness evangelists are not in the great success at preaching the "first blessing"! In other words, relatively speaking, we have very few conversions in our camp meetings and church revivals. We have revivals and revivals and revivals in rapid succession and at great expense. The evangelists preach the experiences of the saints away and preach them back to the altar, and warm them over, and heat them up, till eight or ten saints join by letter after the meeting and with them, two or four converts! It looks as if, among our evangelists, the preaching of regeneration is becoming a lost art!

Moody would sometimes have more than five thousand converts in a single meeting. Our dear brethren may well learn from Moody, how to win souls!

Robert Ingersoll and Moody were contemporaries, both dying in 1899. Ingersoll was a minister, son, well educated, highly gifted, and a consummate orator. He said at the funeral of his brother, "Life is a narrow vale between the cold and barren peaks of two eternities. In vain we strive to look beyond the heights. We cry aloud and the only answer is the echo of our waiting cry." He had spent his life discrediting the Bible and fighting Christianity and Christ, and his dismal death was like that of the infidel Hobbs—"taking a leap in the dark!"

Moody had the humblest birth, had almost no education, no genius, and never was thought to be an orator. But he believed in the Bible and loved Christ, and tried to save his fellowsmen! He passed a restless night, December 21. Toward morning he had an hour of quiet rest. When he awoke December 22, he was heard to say in calm tones, "Earth is receding! Heaven is approaching; God is calling, and I must go!" After another sinking spell, "he fell asleep," and awakened in the eternal day of heaven!

Verily, it makes a vast difference whether one preaches or believes the Bible; whether one hates or loves and serves Jesus Christ; whether one spends his life cursing or blessing his fellowmen! "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14:12).

NAMELESS SAINTS

Says Edward Everett Hale in his poem of that title:

"What was his name? I do not know his name. I only know he heard God's voice and came, Brought all he had across the sea To live and work for God and me; Filled the unrequited oak; Dragged from the soil With hered toil The three-armed roots and stubborn rock; With plenty piled the haggard mountain side: And at the end, without memorial, died. No blaring trumpets sounded out his fame, He lived—he died—I do not know his name."

CANTN'T HOLD OUT—WHY?

There are those who say: I would become a Christian if I could hold out. The Scriptures furnish ample provision for holding out, if one desires to do so. Our Christ is more than a match for the enemy. The following Scriptures will give strength to hold out:

1 Cor. 10:13.
1 Tim. 1:12.
Rom. 5:38, 39.
1 Thes. 4:17.
Psa. 121.

C. E. CONNELL

STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WISECHESTER

Introductory

WHILE all of the words of Jesus are of paramount importance, and every discourse is fraught with weighty truths, yet if any are to be considered above others, we would certainly agree that the Sermon on the Mount would stand pre-eminent among all the discourses. As the Ten Commandments of the Old Testament have ever been the foundation of all moral truth and living, so the Sermon on the Mount in the New Testament stands as fundamental to all Christian living, representing the highest ideal that has ever been set forth as a goal for man.

In order to obtain a full understanding of this sermon we should note its setting in relation to the ministry of Jesus. There are several standpoints from which this may be viewed. First, we may consider the sequence of events. In the first part of the Galilean ministry, Jesus had preached in the synagogues; then as the crowds began to increase and to become more inconsiderate upon hearing Him at all times, He turned to the open air and thus gave the world of life to large throngs. The Sermon on the Mount forms part of these open air discourses. Then we note the relation of the preaching of this sermon to the call of the twelve. It is generally considered that there was a close connection between the two. Dean Farrer, in recounting the circumstances, states that Jesus spent the night in prayer on the mountain, then first in the morning called the disciples to Him and ordained them, and thereafter preached the sermon. Moreover, we can approach this discourse from another point of view and that is the characterization of the preaching of Jesus. Again, in the early ministry, Jesus had followed somewhat the same line of thought in His messages as John the Baptist, calling upon people to repent; but as we approach the time of His discourse, the nature of His preaching was more didactic, bringing before the people and more particularly His disciples the nature of the kingdom. Finally, in connection with the setting, we find that while there had not been an open break with the authorities at Jerusalem and Jesus was still in the year of populosity, yet this sermon marks a turning point and indicates a distinctive separation in the teaching of the scribes and Pharisees, and outlines an entirely new position so far as they were concerned.

Moreover, in the study of this sermon, we should note to whom it was preached. We read, "And when he was set, his disciples came unto him: and he opened his mouth, and taught them saying," We have already mentioned the fact that it is generally considered that the ordination of the twelve had preceded the giving of the sermon. No doubt while this event was taking place, the multitude gathering from hill and Dale and thronging the mountainside, for we are told that it was because of this large concourse of people that Jesus went back up the mountain again; thus it was that while Jesus was instructing His disciples, He taught the multitude also. But in referring to the thought of the recent ordination of the disciples, we can then view this discourse as a marvelous ordination sermon, preparing these earnest disciples for the mission which they soon were to enter upon in going throughout Galilee preaching the good news of the kingdom. Brought up as they had been under Jewish teaching, how else would they have known what the kingdom of heaven signified?

Passing from the circumstances of the sermon to the theme, we find considerable diversity of opinion in stating the dominant thought. Aderney says that we have an 'ethical' directory for Christians," and Votaw asserts that it sets forth the ideal life. Jenkins has a very formal conception regarding the contents and maintains that it is a logical treatise on the greatest of themes, "The Kingdom of God." Eden then combines some of the thoughts already expressed.
and concludes, "We would regard it as presenting the full delineation of the ideal man of God, of prayer, and of righteousness—in short, of the inward and outward manifestation of discipleship." Tholuck describes the sermon as representing the "Magnum Christus of our faith." Geike approaches the subject from a different point of view and makes two statements; one that we have here, "Principles and laws of the Christian Republic" and again that the sermon is the "Fallen statement of the nature of His Kingdom, and of the condition and duties of citizenship. All of these conclusions shed light upon the content and show us that there are many aspects from which this sermon may be considered. But when we turn to the keynote of Christianity, and to the teaching of Jesus in general, I believe that we would say that the thought of life is prominent. We know that this is true in the Gospel of John which represents us to our respective thought upon the ministry of Jesus. Accordingly, we feel that Votaw in asserting that the Sermon on the Mount sets forth the ideal life may have approached the heart of the subject more nearly than the others. But this would seem to be rather too general. While it is true that we have here the ideal life, yet it is a very specific ideal. It has its contrasts to all ideals that had hitherto been presented. Preceding ideals had been primarily ideals of outward conduct, but the Sermon on the Mount is primarily an ideal of inward life and being from which the outward conduct is regulated. The sermon treats first of the inward life, then the outward. Thus we would conclude that the leading thought might be expressed as the ideal life for the pure in heart.

In reviewing the facts we have been considering, from the standpoint of practical inferences for our own ministry, there are certain points which are to be marked. First, if we relate this sermon to the call of the twelve, then the whole spirit of prayer would no doubt have bearing upon both incidents, and would teach us that no great general can be preached without intense prayer. If our Lord and Master prayed, how much more need we? Then another lesson to be learned is that there are different forms of preaching for different circumstances. In the beginning the messages of Jesus had been evangelical, but those had been followed by didactic discourses. Had Jesus not changed to didactic preaching; His disciples would not have known what was the nature of the new kingdom He was founding the new life that he was bringing to earth. Evangelism is necessary, but evangelism only will never instruct and edify to a fully developed Christian life. There must also be the sermon filled with instruction as to right Christian life.

Finally, we should always hear in mind that Christianity is predominantly a life, not a creed, however good that creed is. We may teach people to believe and teach them correct belief, yet should that belief never become a personal possession and realization within the heart, it will never bear fruit unto life eternal.

HINTS TO FISHERMEN

By C. E. Cornell

How to Make the Midweek Prayer Service Popular and Profitable

Dr. Ernest H. Shanks, writing in The Expositor, makes some timely and pertinent suggestions. They are worthy of careful perusal. Dr. Shanks says:

When we write that title, we at once lay ourselves open to criticism. But we hope the reader will not be too hasty in his criticism. The "proof of the pudding," you know, is the thing. Other pastors have tried this plan that we are about to suggest and they find that it works.

To have 25 per cent of the membership of the church in the week-night worship service commonly called the prayer meeting is just a little unusual in this age of many attractions which counteract the appeal of the church. Yet even a higher percentage has been experienced. To interest and hold the young people of the church in the prayer meeting is a thing to be greatly desired, and yet that is quite within the possibility of the average church.

First of all, no cut and dried program will work. No plan handed down will suit. No method employed by one pastor who is successful will guarantee success for every other. Maybe no other could use it. However, there are certain well-defined principles that are easily recognized and of these we want to write in a few brief sentences.

First of all, there is the matter of announcement. Just a statement that "we will have a prayer meeting" will not do. That is a fact. We are to have a prayer meeting, but we are to have more than that. The best, most attractive announcement possible should be given the midweek service. The meeting should be so planned that all will be interested. The young people, let them have a part. The deacons will usually get their share of it. But the "rank and file" of the membership should be brought into active participation. The announcement may indicate this and particularize, mentioning names perhaps, and something of the program.

Then there is the element of time. The service should be brief. One hour is a good measure. In hot weather, less. Keep faith with the folks, and let them know that you begin on time and close on time. Let no "long-winded deacon" spoil your meeting.

The service should be happy, bright, cheerful, three adjectives much alike, but suggestive. The service should have lifting power. There should be the good-fellowship that will cheer, encourage and make the tired soul rejoice. There should be the dynamic of spiritual power that will send the members forth to a better service for the Master all the rest of the week.

Now about the service itself. We have said it should be brief. But there will be time for all that is needed. Here is a good tried and proven plan or order that may be varied to suit and from time to time.

Starting on time—the exact minute— have a lively song service. Ask someone who is capable to lead it. Probably different ones at different times.

Use bright hymns and songs. Songs of Christian experience. Don't just sing and sing for all you are worth; use a little sane comment on the verses and have a story suited—prepared beforehand.

Then call on the people for Scripture verses and testimonies—growing out of the hymns. Take twenty minutes for this opening part.

Then if there is "the King's business" to be done have it prepared beforehand, and do it promptly.

Another song, then call on one or two lay-members for prayer.

Then sing again, and after that ask all to stand and request a number of very brief prayers. They will not be so long if the people are standing. Make them gather around some subject, or interest or incident, and group, or individual who is sick or needy.

This will take another twenty minutes most likely. Watch the time, that it does not slip away from you.

Then the pastor's message, and close with the pastor's prayer, leaving the message and the prayer as the closing thought of the meeting.

That sounds a little mechanical, but do not make it so. Let there be spontaneity about the whole service, but let there be such careful preparation that you will not be taken by surprise and say (perhaps inside) "What shall we do next?" Use groups, use the young people, use the singers, use the lantern, use pictures, use music. Do everything to make it interesting and varied.

If there is any service in the week that needs preparation it is the midweek service. We advise more careful preparation for this most difficult service. It will not do to pick up the Bible at the last minute and hastily run through some parts of it and look for a scripture to read, and then make off-hand comments.

The expository method is undoubtedly best. Not too rambling and disconnected and general, but careful analytical explanation of the scriptures. The people want to know the Bible. It is the most interesting book in the world, and the one book least known and little understood. Make its truths live, and the people will hang on your words. We have found a good plan is to study the Bible by books in the midweek service. Take a chapter (don't try to read it all in the meeting) and point out the great truths, doctrines, and visions that are there. Take a single text and open it up and let the light shine on it and through it. Ask "What does this phrase mean?" "Of whom is the writer speaking?" "Other great.
"I gave a beggar, from my little store of wealth, some gold.
He spent the gold, and came again, and yet again:
Still cold and hungry as before.
I gave him then, a thought —
And through that thought of mine,
He found himself—the man supreme, divine—
Fed, clothed, and crowned with blessings manifold.
And now he begs no more!" —The Expositor.

LISTENING IN

Yes, it takes a lot of nerve to throw away old sermons; but it is good exercise.
The devil is not a "roaring lion" today, but an "angel of light."
God's power is the only power greater than Satan.
When you can't answer, don't "stah" at it.
Say, "I don't know, but I'll try to find out."
There is a vast difference between the Satan of Christendom and the Satan of Scripture.
Be sure your terminology is correct. Don't talk about Jesus, but the Lord Jesus.
Only once did our Lord Jesus "sufflicate" (pray for) Himself. "Twas when Satan sought to destroy Him in the Garden.
God's doings may not seem right to me; but who am I?
To disbelieve a truth doesn't destroy it.
Note carefully the first occurrence of words in Scripture.
The King James Version is 94.4% in harmony with the original. There is none better.
The subconscious mind must remain subordinate to the conscious mind or you become abnormal.
Study the subconscious mind if you like, but don't seek to overdevelop it.
The resource of the Christian is Christ Jesus.
Satan's great war is not against men but against the Lord Jesus Christ. And the war is not yet ended.

Do you realize how important it is to know the pure Word of God? Know it!!! And when you know it, TEACH!!! —J. Clarke Stimson, in The Christian Fundamentals Magazine.

College Students in the United States
The Federal Bureau of Education estimates that there are more college students in the United States than in all other countries combined. The number is fixed approximately at 1,000,000, while in the rest of the world there are 950,000. The high school students in America are estimated to be 4,200,000, as compared with 5,700,000 for the rest of the world. In schools of all kinds, 29,000,000 were enrolled in America which is more than one-tenth of the world's total. —United Presbyterian.

Some Problems of the Preacher
That the preacher has problems is without question. His problems come frequently and some of them are continuous. To meet them with courage and wisdom is not so easy as many suppose. But they can be met and problems may become a blessing. Clarence E. Flynn has recently written:
The day one offers himself to God for the work of the Christian ministry he takes upon himself a set of serious personal problems; along with his problems of leadership and service. He proposes to do God's work, and that means also to be God's man. He must be that amid difficult conditions, under constant scrutiny, and in the face of frequent misjudgment.

One of his problems is to keep the spirit of reverence in his life. Human nature tends to handle even more familiarly the things with which it has to do. Nadab and Abihu would have been afraid to offer strange fire if they had not allowed themselves to become too familiar with the things of the sanctuary. God, the church, and human hearts are all things our relationship to which should hush our souls.

Another of his problems, and one of his chief ones, is to keep the stamp of reality upon himself and his ministry. Holy tones, unmarred attire, and affected mannerisms are all bane to the ministry. They have cost many a man his usefulness, and limited that of many others. The church would gain immeasurably if today every one of her army of ministers would undertake in a simple human way to represent normal manhood at its best. Certainly that is what Jesus did.

Another of his problems is that of social contacts. If he does not appear in public as a recluse, if he appears too much he becomes known as a boaster. He must find the golden mean. To know how much to appear, how to appear, and the secret of mingling and dealing with people of all kinds without compromising one's self with any is a fine art, and happy is the one who masters it.

Still another of his problems is how to keep growing. Too many ministers become unacceptable in middle life, not because they have aged, but because they have ceased to grow. The most pitiful thing about these men is that none of them seems to know quite what is wrong. Such a time need not come. It does not come to those who read, and think, and keep interested in and sympathetic toward the life of a growing world.

What's the Matter with the Preacher? He fails to study and has nothing fresh or edifying for his people. What's the matter with the preacher?
He seldom reads a good book. What's the matter with the preacher?
He is not a careful Bible reader, he has not learned the value of exposition. What's the matter with the preacher?
He is wordy and glib with his tongue, but his work has little power or action. There is hardly an ounce of conviction. What's the matter with the preacher?
He seems to be extremely busy yet there are many members that he has not called upon. They would enjoy a pastoral call. What's the matter with the preacher?
He is long-winded. Has a hard time trying to land his little boat. What's the matter with the preacher?
He once preached an hour at a funeral; twenty minutes is long enough for a funeral talk. What's the matter with the preacher?
He is almost sure to be in every church fracas. What's the matter with the preacher?
He sides in with the moderates of the church and thus compromises the Word of God, What's the matter with the preacher?

He announces a short sermon and then talks...
early an hour. What's the matter with the preacher? All his meetings run late. He has lost the value of time. What's the matter with the preacher? 

He seldom begins a meeting or closes on time. What's the matter with the preacher? 

He has a few church "petty" and they are not worthy or competent of leadership. What's the matter with the preacher? 

His children are unruly and hard to manage. The little two-year-old runs over the church during a service. What's the matter with the preacher? 

The parsonage lot needs water, flowers, and the grass needs cutting. What's the matter with the preacher? 

He runs a bill at the nearby grocer and fails to pay promptly. What's the matter with the preacher? 

He has the reputation of being a superb storyteller. He can laugh at a stale or questionless story. What's the matter with the preacher? 

He has been known to smoke a little on the sky. What's the matter with the preacher? 

He often wears a dirty collar and fails to get his hair cut. What's the matter with the preacher? 

His shoes are dusty and dirty, there's dandruff on his coat collar. What's the matter with the preacher? 

He has no set time for study and prayer. What's the matter with the preacher? 

The churches he serves are not prosperous, they decline under his pastorate. What's the matter with the preacher ANYWAY? 

Prayer Meeting Themes 

The City of Gold, or the Attractiveness of Heaven (Rev. 21:10-27). 

The More Abundant Life for This Life (John 10:10). 

The Two "Rets" (Matthew 11:28-30). 

The Strait Gate and Narrow Way (Matthew 7:13-14). 

Building on the Sand (Matthew 7:26-27). 


Turning Misfortunes into Opportunity 

Basil King, the well-known novelist, who has recently passed away, was a man of peculiarly fine character. An Episcopalian clergyman, deeply in love with his calling, lost his sight eyesight almost entirely, and had to give up his church work. But he taught himself to operate a typewriter, and in his affliction he wrote many powerful and helpful novels. He turned his misfortunes into opportunities, and he never saw him when he did not appear cheerful and even merry. The nearest approach to a complaint of which I have heard was his saying, half-humorously, wholly stout-hearted, "I have more adven tries than I know what to do with." 

In reality he did not have. No one of his heroic spirit ever has. He knew just what to do with every bit of adversity: transform it into a bit of heroism. For no one can make heroism out of ease or pleasure or good fortune; the raw materials of heroism are difficulty and pain and untoward fate. And heroism means the highest uplift of any life.—Dr. Amos R. Wells. 

Handy Subjects and Texts 

In the Divine Will (1 John 5:4). 

He Answers Prayer (Isa. 65:24). 

A Safe Leadership (Isa. 42:16). 

The Peace of Christ (John 14:27). 

The Blessing of Peaceful Wars (Prov. 16:24). 

The Long-suffering of God (Psalm 86:15). 

The Sure Second Coming of Our Lord (Heb. 10:37). 

The Word of God Dependable (Deut. 28:14). 

Faith that Stands the Test (2 Cor. 1:5). 

God's Care for His Children (1 Peter 5:7). 

The Pleasure of Chastening (Psalm 66:12). 

The Truth about Prohibition 

Dr. Frank Crane the well-known writer and keen observer, writing in The Christian Herald says: 

A recent book has been published by Herman Feldman, on "Prohibition," which takes up in a nongerish way the various arguments of an economical nature against prohibition. It should be widely read. Some of the conclusions of this book are important. You will find in it clearly proved that: 

1. Drug addiction has not increased since prohibition. 

2. The average worker is spending less on drink now than ever before. 

3. Prohibition is an important factor in the increasing thrift of the country. 

4. Industry and business have emphatically endorsed the abolition of the saloon. 

5. Violence in labor disputes has materially decreased since the passing of the Eighteenth Amendment. 

6. Hotels are more prosperous than ever before and real estate values have improved. 

7. Automobile accidents have decreased. Alcoholic and gasoline do not mix. 

All this does not touch upon the question that the consumption of alcohol is wrong. With the exception of war, it is probably the greatest curse that has ever afflicted the human race. 

Various attempts have been made from time to time, in this and in other countries, to regulate the traffic. It cannot be regulated. It is essentially a law-breaker. To modify the laws and to bend them to please the drinkers, does no good. 

The United States, by abolishing altogether the legal sale of alcohol, has made the greatest moral gesture and the most profitable economic move of all time. 

Little Windows to Peep Through 

A red-hot sermon seldom originates in an ice cold heart. 

Keep off the devil's territory or he will get his "brand" on you. 

Put on enough clothes to keep the devil from being ashamed of you. 

Companionate marriages are hell-made and hell-bent.

THE DIVINE PROMISE OF TRANSFIGURATION

Sermon Outlines 

By C. E. Cornell 

Text, I will be as the dew unto Israel (Hosea 14:5, 6). 

Silent, gentle, refreshing, with no suggestion of burdenedness; dew is a figure of God's transforming grace. 

I. Instead of evil, purity. "As the lily." Sweet, natural, profuse product of the open air. Thé dew concentrates his forces against a revival church. 

II. Instead of worthlessness, utility. "As the olive-tree." Something of greater value and bloom, the richness of fruitage. Purity is but an incomplete virtue. Utility perfects it. 

III. Instead of weakness, strength. "As the cedar." Note progression of thought. Lilly frail in spite of its immaculate purity. But the splendor of the cedar! Strength coupled

ILLUSTRATIVE MATERIAL 

Compiled by J. Glenn Gould 

If the Foundations be Destroyed 

Mark Twain, America's great humorist, was nevertheless a man of profound melancholy, and for reasons which are perfectly apparent when one studies his life. For Mark Twain, though a man of courage and moral uprightness, had bitterly lost his religious faith. Such an eclipse of faith destroys the very foundations of spirituality and of hope, leaving to one only that "ness springing out of sterility; grace out of unloveliness."

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1. Drug addiction has not increased since prohibition.
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burdenfulness, dew is a figure of God's transforming grace.

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THE PREACHER'S MAGAZINE
with beauty is God's ideal for life. It is to be pure, beautiful, fragrant, but also firm, unyielding, majestic.


THE CHURCH

I. The Word "Church" Is Amenable

A body of people united together in the service of God. The nineteenth article of the Church of England says: "The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the

THE GLORY OF THE OLD PATHS

BY BASIL W. MILLER

TEXT: "Ask for the old paths" (Jer. 6:16).

Introduction: Old trails—the Santa Fe Trail across the western plains—those who followed it in the days of Indian warfare and bloodshed. The old paths—the trails blazed by the fathers of the Church, the prophets, by the early Church—those indicated to be tried by the Bible—paths of honor and glory of the presence of God.

I. The Noble Company of the Old Paths

The paths in the company which one finds on the old paths—patricians have loved this way—the footprints of the prophets are to be found therein—the sweet singers of the ages have shed upon their melody along their way—heretics have warriors for righteousness fought—yes, the company of the old paths consists of the choicest of heaven's hosts. If one seeks to live with the honor of pure life was all, and there was nothing lying beyond which could introduce hope into life. When mankind has finished his course on the earth, it would all be so, he felt, "a brief and indiscriminate episode on one of the minor planets."

If the Foundations Be Destroyed

Mark Twain, America's great humorist, was nevertheless a man of profound melancholy, and for reasons which are perfectly apparent when one studies his life. For Mark Twain, though a man of grace and moral uprightness, had utterly lost his religious faith. Such an eclipse of faith destroys the very foundations of spirituality and of hope, leaving to one only that which Mr. Bertrand Russell has called "unyielding despair." For Mark Twain this present material life was all, and there was nothing laying beyond which could introduce hope into life.
they squabble and scold and fight; they scramble for little mean advantages over each other; age creeps upon them; infirmities follow; shame and humiliations bring down their pride and their vanities; those they love are taken from them, and the joy of life is turned to aching grief.

The burden of care, pain, misery grows heavier year by year; at length ambition is dead; pride is dead; vanity is dead; longing for release is in their place. It comes at last—the only unpolished diamond of life—death. And in the vanishing from a world where they were of no consequence, where they achieved nothing, where they were a mistake and a failure and a foolishness; where they have left no sign that they existed—a world which will lament them a day and forget them forever.

Seeing Christ

"When da Vinci had finished his painting of the Lord's Supper, he called in a friend to view the picture and to give his judgment of its value. His friend was at once struck by the beauty of the richly chased and bejewelled gold cup, from which the disciples were to drink. Not a word did he say about the prophecy of the fact! Scanning his brush, da Vinci blotted out the golden cup. Patiently and long he worked anew on the figure of the Christ: When he felt that he had done his utmost to picture his ideal of Christ, he called the same friend, seeking his opinion. The friend's gaze this time was riveted on the Savior. What a wonderful Christ! You have painted him!" he cried. Da Vinci was at last satisfied, Christ, not the cup, was the center of attraction. The painting is well known as one of the world's masterpieces."—L. J. SWANSON, D. D.

Reaching Individual Men

"It takes a really big soul to be interested in an individual; anybody can be interested in a multitude. One secret of Roosevelt's real power and greatness was shown in an incident of his address at the dedicatory exercises of the new capitol of the state of Pennsylvania. There was an old graybeard about ten rows back who wore on the lapel of his faded blue suit the little bronze button of the Grand Army of the Republic. The President had been speaking of the steadfastness of Pennsylvania at historical crises, and mentioned the time when the preservation of the Union was the issue. 'The time,' he suddenly exclaimed, 'when you, my friend, down there with the button—you and your comrades saved the Union.' The veteran's face beamed with joy. Tears of pride stood in his gray eyes. He grabbed off his wide felt hat and raised it aloft. Because of his height, he was the only man, the President had told, capable of waving it not only with the tens of thousands then present, but with his nation and with the whole world. And the best thing about this one-man interest is that it is not confined to Presidents; we can all practice it ourselves."—S. J. TURER.

Goodness and Mercy Follow Me

"Lord, up the sky o' Thy coat over pair add Sandy," cried Alexander Peale, the prophet of the Covenanters, as he looked down from his rocky pulpit on the summit of Ruberslaw, and saw the redcoats spreading out to hunt him like a partridge on the moor below. Down came the mist, God's mantle was drawn around him, and the aged saint went free. "Pray for me!" said a poor lad of fifteen who was being burned at Smithfield in the fierce days of Mary Tudor. "I would as soon pray for a dog as for thee!" snarled a spectator. "Then, Son of God, shine Thua upon me!" cried the young man. "Amen!" said a bystander, "the sun burst out, batting his face in glory, 'whereat,' says the record, 'men greatly marvelled,' as the fiery chariot of the Lord carried his soul, like Elijah's, up to heaven."—T. B. STEWART THOMSON.

The Sanctity of Life

"Says a recent writer, 'the mere denunciation of our young people, or even, again, of men and calling down upon them the penalties of the moral law, does little good. Undoubtedly the penalties of the moral law are terrible, and our modern cleverness will not evade them. A bullet may leap from the rifle's mouth crying, 'What care I for gravitation? I will go as I will!' For all its speed, however, it will not beat out gravitation in the end. Gravitation never lets go. It hangs on tremendously. Sooner or later that bullet will come down. So our moral wildness will never escape the moral law. But strenuous insistence on that fact does not cure the situation. The deeper trouble with all of us, both older and younger, is that we lack knowledge of external penalties, but that we lack a fine sense of inward sanctities. If a violin had been made in the first place by Antonio Stradivari himself and if skilled hands had played upon it the compositions of the masters, any cheap endeavor to make it hiccups with syncopated jazz would be resented. The violin would be ashamed. That quick sense of possessing in ourselves something inwardly fine that must not be desecrated is essential to great character. It is one of the supreme gifts that any home can give to its children. It is generally caught by contagion, not taught by admonition. It is instinctive self-respect—the instance of a man who holds a high opinion of himself against the profanation of his holy things.'"

Love Your Enemies

"In the course of the Armenian atrocities a young woman and her brother were pursued down the street by a Turkish soldier, cornered in an angle of the wall, and the brother was slain before his sister's eyes. She dodged down an alley, fetched a wall, and escaped. Later, being a nurse, she was forced by the Turkish authorities to work in the military hospital. 'Into her ward was brought,' one day, the same Turkish soldier who had slain her brother. He was very ill. A slight inattention would insure his death. The young woman, mother of America, continued to nurse him, and the little struggle that took place in her mind. The old Adam cried, 'Vengeance'; the new Christ cried, 'Love.' And, equally to the man's good and to her own, the better side of her conquered, and she nursed him as carefully as any other patient in the ward. The recognition had been mutual and one day, unable longer to restrain his curiosity, the Turk asked his nurse why she had not let him die, and when she replied, 'I am a follower of Him who said, 'Love your enemies and do them good,'" he was silent for a long time. At last he spoke: 'I never knew there was such a religion. If that is your religion tell me more about it, for I want it!'"—Selected.

Life's Trivialities

"Dean Briggs of Harvard, describes a company of American young people whom he saw in Rome. They were on their first visit to the Eternal City. Morning after morning they arose with the opportunity of a lifetime awaiting them. The Forum, the Coliseum, St. Peter's, the whole city, fabulously rich in the history and the artistic glories of the world. And every day they settled down in the hotel for a long morning at bridge. cries Dean Briggs: 'What business had such people in Rome? What business had they anywhere?'"—Selected.

Let the Lower Lights Be Burning

Here is the life story of a humble woman:

"I was living at Sandy Hook when I met Jacob Walker. He kept the Sandy Hook lighthouse. He took me to that lighthouse as his bride. I enjoyed that, for we were on land, and I could keep a garden and raise vegetables and flowers.

"After a few years my husband was transferred to Robbins Reef. The day we came here I said: 'I won't stay. The sight of water whichever way I look makes me lonesome and blue.' I refused to unpack my trunks and boxes at first. I unpacked them a little at a time. After a while they were all unpacked and I stayed on...

"My husband caught a heavy cold while tending the light. It turned into pneumonia. It was necessary to take him to the Smith Infirmary on Staten Island, where he could have better care than I could give him in the lighthouse.

"I could not leave the light to be with him. He understood. One night, while I sat up there tending him, I saw a boat coming. Something told me what news it was bringing. I cried out the words that came up to me from the darkness.

"'We are sorry, Mrs. Walker, but your husband's worse.'"

"'He is dead,' I said.

"'We buried him in the cemetery on the hill. Every morning when the sun comes up I stand at the porthole and look in the direction of his grave... Sometimes the hills are white with snow. Sometimes they are green. Sometimes brown. But there always seems to come a message from that grave. It is what I heard Jacob say more often than anything else in his life. Just three words: 'Mind the light.'"

Mrs. Walker, still keeping the light, was seventy years old when the reporter interviewed her, and her husband had been dead thirty-two years...

—Selected.

Forgetting Those Things which are Behind

It is possible for us to allow the successes of the present to blind us to the possibilities of the future; to become preoccupied with the victories already won and so burdened with the spoils of present conflict, that our eyes are blinded and our strength depleted for greater achievements in the future. Alexander the Great was aware of this danger, as pointed out in a current periodical: 'There was a critical moment when his
army weighted down by the spoils of gold and silver and precious stones. Alexander gathered all the plunder in one huge pile and set fire to it. The soldiers, at first furious, soon realized the wisdom of their leader. They walked lightly again. Their feet had suddenly become winged. The conquest of Persia served only to whet Alexander's ambition. Beyond was India, an unknown land, reputedly of enormous wealth. It was in India that he attained the supreme heights of human grandeur. Behold his triumphal procession! Hundreds of white elephants with gilded tusks; Bactrian cavaliers riding their, mounts backwards; enormous bulls with jeweled horns; troops of black elephants; red camels; henna-dyed horses; finally Iskander in his chariot, as broad as the road, drawn by four rows of black stallions, ten to a row. Iskander, sitting on an ivory throne, was surrounded by 400 free male lions. This was the human glory that came to the youthful, conqueror of the world because he was willing to sacrifice the plunder of the present for the future.

PRACTICAL

PREACHER'S VOICE AND DELIVERY

By W. W. Myrns

HAVING discussed the problem of breathing, we will next consider the problem of the tone. Without proper breathing it would be impossible to solve this problem. If the breathing is good one has laid the right foundation for the establishment of proper tones.

From the standpoint of physics there are three, and only three, characteristics of a tone: it has pitch, intensity and quality. Pitch is the raising or lowering of a tone and is determined by the number of vibrations per second. One octave above middle C would have 512 vibrations per second. Thus each octave has double the number of vibrations of the preceding one. Intensity is the degree of loudness, and is determined by the amplitude of the vibration. When a string on the guitar is set to vibrating one notices that the intensity grows less and less until it can be heard no more. This is because the amplitude of the vibration is gradually decreasing. Quality is primarily a matter of resonance, and is determined by the number and strength of the overtones. If one will take a tuning fork and, while it is vibrating, set it on a table he will get a distinct change in the quality of tone. This change is due to resonance.

The human voice has a large range of pitch. Some voices have a much larger range than others, but every voice has a range sufficiently large to admit of a good variety of pitch in speaking. There is no need of any preacher becoming monotonous in his speaking. To do so would greatly handicap him in his ministry. Monotony tends to produce drowsiness in the listener, and the preacher who has no variation of pitch will find it difficult to get his ideas across.

If variation of pitch is an important factor in public speaking one must learn how to develop his voice so as to get this variation. In order to do this it is necessary to distinguish between pitch and inflection. Pitch may be defined as the raising or lowering of the voice. Inflection is the change of pitch during the emission of a central vowel. It is the change of pitch in one syllable.

The one important rule to remember with regard to pitch is be sure to vary it. While there are times when pitch can be regulated, in a degree, by rule, yet this is not usually the case. The direction and extent of pitch "must be more or less the spontaneous expression of the free, varied movement of the mind, which will chiefly result from the degree of concentration." The student should practice certain exercises to develop his upper and lower tones so that he may have this spontaneity. Take some sentence like the following and read it with as many different variations of pitch as possible without doing violence to the expression.

"Ve cracks and peaks, I'm with you once again." The above sentence is only suggestive. The student should add several of his own and practice on them for variation of pitch. Another good exercise is to take some passage like the nineteenth Psalm, and read it for variation of pitch. Note the various ways in which you can begin each sentence. Some may be begun on a high pitch, some on a low pitch, and some on a medium pitch.

Inflection, as has been defined, is the change of pitch during the emission of a central vowel. It has four leading modulations or variations. It may vary as to direction, as to distance, as to time, and as to straightness. According to direction all inflections are either up or down. Upward inflections denote doubt or uncertainty, a seeking attitude of the mind, formality, triviality, and incompleteness. Downward inflections denote conviction, positiveness, certainty, and completeness. According to distance, inflections are either long or short. The length of the inflection is in "proportion to the clearness, positiveness, or vigor of the thought or emotion." Length of inflection should be cultivated. Most people have a tendency to increase the volume rather than the range of the voice. "The development of the power to emphasize," says Dr. Curry, "by long inflections and range is one of the first and most important steps to be taken in developing good delivery." According to time, inflections are abrupt or gradual. They are abrupt in commands, domination of one mind over another, and in antagonism. They are gradual in expressions of deliberation, reverence, or calmness. According to the degree of straightness inflections are either straight or circumflex. They are straight in proportion to the dignity, the frankness, or the earnestness of thought. They are circumflex in proportion to the colloquial familiarity, sarcasm, cloying, insincerity, or lack of directness of thought.

Intensity, although it is one of the characteristics of a tone, needs little discussion here. More preachers fall because of speaking too loud than of not speaking loud enough. It is true that some are criticized for not speaking loud enough, but the trouble is usually in the tone quality rather than in the intensity of tone. There are five things which enter into the carrying power of the voice. They are retention of breath, musical tone, enunciation, variation of pitch, and the degree of loudness. Of these five the last one mentioned is of least importance. The preacher should speak sufficiently loud to be heard, but be very careful that he does not speak too loud.

Tone quality is of great importance to the preacher. One may do very well even though he has very little variation of pitch, but if the tone quality is wrong it may be the means of a complete breaking down of the vocal organs. Quality is a master of resonance, and is attained by proper placement of the voice. When this placement is wrong it causes an undue strain upon the vocal organs. The preacher must use his voice much more than the man in the ordinary walks of life, and this constant strain, unless the voice is properly placed, will in time cause serious trouble.

In physics we learn that resonance is attained by sound striking hard substances or cavities. This may be tested by holding a vibrating tuning fork against a table, or by holding it over a long glass tube immersed to its proper depth in water, or by the use of a Helmholz resonator. God has so constructed man that he has wonderful possibilities of resonance. Very few, however, have developed these possibilities. When we listen to the wonderful resonance of a bullfrog, an animal about the size of a man's fist, it ought to put us to shame that we have so neglected this God-given structure of the face afforded wonderful opportunities for resonance. There is not only this hard, bony structure but also the cavities of the mouth and the maxillary, the ethmoidal, the sphenoideal, and the frontal sinuses. What is called placing the voice is chiefly a matter of resonance or gaining control of the resonators. It is a matter of directing the tone against the resonators in such a way as to bring the best tone quality.

The problem of the public speaker is to learn how to place his tones. This is not a very difficult problem for most young people provided they have a competent teacher. As a person grows older it becomes harder and harder to accomplish, so that those who have reached middle life will find it impossible to master. They may receive some help, but there will always be times when they will drift back into the old habit.

The student who undertakes to develop his voice without the aid of a teacher is likely to fall into serious errors. It is very difficult for a student who has had no voice training to understand a vocal exercise simply by reading it from the printed page. The safer plan is to take enough lessons to lay a good foundation
and then keep up the exercises afterward. Because of this difficulty of understanding vocal exercises the writer declined to give in this article for fear of their being misunderstood. It is better to refer the student to chapter eight in "Resonance in Speaking and Singing" by Thomas Fisher. Dr. Fisher gives a splendid discussion on "Placing the Voice," and the student will find also a few good exercises.

There are two standards by which vocal tones should be tested. The first is the ease of action, naturalness, and flexibility. "He sings or speaks best," says Mills, "who attains the end with the least expenditure of energy." The second is the beauty of the result. If the tones are harsh or raspy it is a sign sure that the voice is misplaced. The nearer the tone comes to perfection the closer do the organs of speech come to correct action. The ear must be trained to the beauty of tone. Unless this is done the student will have no standard of criticism. Study the tones of good musical instruments and test your vocal tones by them. Hearing and feeling the voice are the only ways by which one can have a knowledge of progress. "Think the right tone, mentally picture it, and then concentrate upon the picture."

PULPIT PREPARATION

By William O. Scott

ANOTHER very essential preparation for the pulpit is prayer. Unless a minister's private devotions are as long and good as his preaching he is certainly like the lame man spoken of by Solomon whose legs were not equal. I fear none of us can say that we pray as much as we should.

Joseph Allene recites constantly at 4 o'clock and would be much troubled if he heard the smiths, or other craftsmen at work before he was at his communion with God, saying, on such occasions, "How that noise shines me, do not my Master deserve more than theirs?"

Luther when most pressed with his gigantic toils said, "I have so much to do, that I cannot get on without three hours a day of praying."

Both Whitefield and Livingstone died upon their knees. John Knox cried out in his prayer, "Give me Scotland or I die!" Before Pericles went before the audience with his orations he prayed the gods that nothing might go out of his mouth but what might be to the right purpose, a good example for preachers to follow in their high and holy calling.

Thus when one has prayed, read and thought with a keen, overpowering sense of personal preparation on any subject, as though up to the last minute before entering the sacred desk, all depended upon him, he can then, with assurance lean upon the strong arm of Jehovah, as if the message, manner of delivery, results, all belong to Him.

The preparation for the pulpit must necessarily include:*

BIBLE STUDY

If, like the man in the first Psalm, we meditate on the law of the Lord day and night, the leaf of our ministry will not wither. "There is but one book," said the dying novelist, when he was asked what book he would have read to him. You know, the old saying, "Beware of the man of one book." One who has the Bible at his finger tips, on his lips, and in his heart is to be envied and is one of the best gifts, that we are allowed by the apostle Paul to covet. To understand our Bible should be our highest ambition in the realm of study.

William Romaine in the last half of his life put away all his books and read nothing at all but his Bible. He was a scholarly man yet was monopolized by the one book and was made mighty by it. In keeping with this, the writer recalls hearing G. Campbell Morgan, in a sermon at Cincinnati, relate how, during a season of spiritual doubts, superinduced by the contamination of modernism through the printed page, he was led to cast all reviews aside and was able to regain his faith in the fundamentals by reading the King James' Version of the Bible for seven years, without any assistance whatever from the commentators.

Dr. Drummond wrote his "Natural Law in the Spiritual World," as a result of hearing Mr. Moody say that some pray too much in proportion to their Bible reading. His "Greatest Thing in the World," was the result also of his reading first Corinthians, 10th chapter, once through every week for a year.

A glory glids the sacred page
Majestic like the sun;
It gives a light to every age;
It gives but borrow no one.

In preparing for pulpit work it is greatly to one's advantage to have the voice in good condition, for most of our hearers want our sermons to be sound, both in delivery and doctrine.

Plato, in confessing the power of eloquence, mentions the tone of voice. It is not without practical suggestion that the epithet in speaking of Christ's Sermon on the Mount said, "He opened his mouth and taught them." Mr. Spurgeon advised his students when they preached to avoid the use of the nose as an organ of speech, for the last authorities agree that it is used to smite with. Cicero, who was naturally weak, made a long journey into Greece to correct his manner of speaking.

Demosthenes overcame a stutter by training. He pleaded with the boldest waves of the sea so that he might know how to command a hearing amidst the turbulent assemblies of his countrymen, and, in his practice, he ran up hill that his lungs might gather force.

My father when a young man had a pair of weak lungs and predisposed to consumption but strengthened both them and his voice by taking deep inspirations in the open air, living to be ninety years old.

Why should clergymen of our day take less care than these mentioned to perfect the voice by which to speak forth the glorious gospel of full salvation?

WIT AND HUMOR

In studying the great masters of pulpit oratory and those who have done most to bring souls to Christ, have consecrated their wit and humor to Him. There is a very short suspension bridge between a smile and a tear, and the one is just as sacred as the other in God's sight.

John Bunyan's writings are as full of humor as they are of saving truth and there is no one past middle life, who has read "Pilgrim's Progress," who does not remember that while reading it he smiled as often as he wept.

Chrisostom, Robert South, John Wesley, Whitefield, Jeremy Taylor, Rowland Hill, Finney and all the men of the past who greatly advanced the kingdom of Christ, carefully employed the rare gift of humor to bring them into a magnetic sympathy with their hearers, thus, at times, by a few pleasanties have broken down the most violent prejudice and given to their logic a finer edge and sharper point.

Religious work without any humor or wit is like a dinner served without any condiments or dessert. People, as a rule, will not sit down to or long remain at such a banquet. That was real wit when Sam Jones said, that "Some men are such notorious kickers that if he were invited to officiate at their funeral, he would preferable stand at the head of the coffin instead of the foot."

A good example of genuine wit occurs in Dr. Talisman's sermon on "Ingersollism," where he declared that anyone who joins with that noted agnostic in attacking Christianity does it with the same weapon that Samson used when he slew a thousand men, the jaw bone of an ass (Judges 15:15).

"Uncle Buddy" Robinson could never hold his well-earned place among the overflowing crowds that flock to hear him in his trans-continental tours without the box mors that make his sermons on holiness sparkle like diamonds with his spontaneous, sanctified Irish wit.

Elijah used it when he advised the Baalites, when they could not make their gods to hear, to call louder as they were perhaps asleep or gone a hunting (1 Kings 18:27).

Job used it when he said in his self-conceited comforters, "No doubt ye are the people and wisdom will die with you" (Job 12:2). It no doubt might shock some persons to hear the intimation that our Saviour ever indulged in humor. But a fair analysis would readily detect something closely analogous to this quality of speech in many passages of His ministry. He not only used it when He ironically eulogized the preposterous Pharisees, saying, "The whole have no need for a physician," but with one phrase He laid bare the cunning of Herod by exclaiming, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected."

He came into contact with His hearers at every point. He was so guileless, so frank, so fearless, so kindly, so keen, so witty, so intensely in earnest that before one is aware of it He has thrown over him the spell of an enchantner.

Be it said, in a summary of all that has been written or spoken regarding the best preparation for the pulpit, that the speaker who can, at the same time, inform the intellect, move the sensibilities and warm the heart has reached the summit of his art and merit the plaudit, "Well done," from the Master.

One word in conclusion: How may the gospel be so preached in the tomorrows, in these days
of empty pews that men and women shall once more crowd to hear it as they once thronged the river banks in the days of John the Baptist, as they covered the mountain slopes to listen to the Man of Galilee speak as never man spake before or since; as they flocked to hear the voice of George Whitefield thrill the thousands with its musical thunder or whisper its secrets into every private ear?

We will leave for others far better informed and having a brighter vision to answer this earnest inquiry. "For the cause that needs assistance, for the wrongs that lack resistance, for the future in the distance, and the good we all can do."

ADJUSTMENTS NECESSARY TO MINISTERIAL SUCCESS

By Roy L. Holtenback

FROM all walks of life come the students of our schools, and the ministers which fill the pulpits of our churches. To meet upon the common plane of the life of a holiness preacher, certain adjustments are inevitable in each and every case. The indisposition to make these adjustments undoubtedly accounts for the failure of many a preacher to make good. We shall mention,

Social Adjustments

If one has been reared in circumstances of wealth, having easy money at his command, he is certain to find himself in the wrong place unless he is willing to forego luxury and extravagance.

There are others whose social adjustment must be made upward, if they are to succeed as ministers. Some have been raised in abject poverty, and without sufficient culture to command them to their congregation. It is commendable that many such persons have successfully lifted themselves to high ideals, and acquired sufficient courtesy and right manners to fit into any place in the church. But the process of adjustment for them is necessarily a long and tedious matter. However, willingness to improve, perseverance, and close observation of those who are more polished will enable them to completely overcome this handicap.

Adjustments in Preaching

There are some adjustments needed usually in regard to the tone and substance of our preaching. Some have been trained in lines of thinking which are extremely radical, while others have ideas which are unscripturally tame and tolerant. The former will find themselves given to making rash and extreme statements in the pulpit; and if they are humble enough, they will seek to improve upon that line, and to weed out of their preaching these tendencies to overdraw and overstate things. Occasionally, however, a radical-minded person is so bigoted he will not receive advice from any man; and so he must learn his lessons in the school of hard knocks, where he will pay very high tuition for the schooling. The one who is extremely liberal in his thinking will find himself receding from negative lines of preaching, and his ministry will be unfruitful because it fails to convict sinners of their need. If preaching is to carry weight and conviction it must not simply generalize on sin, but must specify it. There must be teeth in it. If a preacher is too liberal, he needs a revelation of the hideousness and horribleness of sin. He should study the preaching of the Savior, and see how absolutely relentless and unyielding he was with sin and hypocrisy, and with what zeal he rebuked it; and should ask the Lord to give him that same spirit.

We do not say that these two extremes must entirely meet. The extremely liberal man does not need to move clear out of his class, and the radical man does not need to become entirely mediatistic. He may have to account for a "vulgar"; but he must lay off his extremes and overdrawn ideas which common intelligence brands as untrue. If he makes one or two far-fetched statements, he forfeits the confidence of his hearers in the soundness of his thinking, and they will henceforth accept all of his thinking with some mental reservation. But if his statements are always well thought out, and are manifestly sound, the congregation will come to regard his preaching as authority, and he will establish himself as a reliable and mighty force in their thinking.

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