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SPEAKING THE TRUTH IN LOVE

By the Editor

THERE is perhaps no better phrase for expressing the substance and temper of preaching than the apostolic expression “Speaking the truth in love.” For the truth must be preached, but even the truth is ineffective when it is set forth accompanied by a wrong spirit. Holiness must be preached in the temper of holy patience and perfect love must accompany the preaching of love. And yet, as Dr. H. C. Morrison says, “This does not mean that you are to be a tame, easy-going, indefinite preacher.” You are to be earnest, clear and emphatic; but you must also be devoted and unselfish and a genuine lover of the people to whom you minister. And it is remarkable how soon the people can see through the vencer of a shallow, selfish occupant of the pulpit and how soon they will learn to despise him. The preacher must carry his people, as well as his message, on his heart, and if he really does this, his people will soon recognize and appreciate it.

A preacher may fail negatively because he does not preach the truth, but he destroys and tarnishes the glory of the gospel to pieces only because he possesses a unserious spirit, and much more inefficaciousness is to be deplored, even this is not as bad as that “lower criticism” which comes with a want of love in the preacher’s heart. For more negative failure is not so bad as positive destruction of the work of God.

And it is useless for us to remark that the preacher is to be patient when the people are thoughtless and unkind; for the people may not always be thoughtful and kind, while the preacher is to be patient always, and patience is just love suffering.

The preacher who “fales up,” and “quits under pressure,” and retaliates publicly or privately, or who becomes sour and complaining in his attitude is not one whit better than a compromiser. Charles G. Finney characterized fanaticism as “loveless light,” and there is nothing worse than this. At least there is nothing more deadening to a preacher.

But on the other hand, when a preacher’s heart is literally bursting with warm, compassionate love for men, he can say almost anything without giving offense. It is not enough to simply say, “I love you,” before beginning a tirade of reproof and correction, but if there really is love, much love, overflowing love, the preacher’s reproofs and corrections will bear fruit.

Practical consideration in this matter will often help the preacher in his choice of theme. I have myself come to the pulpit fully expecting to preach on a judgment theme. But in the last few moments before the beginning of the sermon I have been forced to admit to myself that my heart was not sufficiently subdued and that my love was not sufficiently full of compassion to warrant my preaching of hell and retribution. So at such a time I have changed off to a theme which would not require so great a test of temper and purpose. Of course one needs the spirit of mercy in which to preach mercy, but the sternest the truth the greater the demand for tenderness and unfeigned love.

Now there is danger that the “weeping prophet” may drift into weakness and indulge in the condoning of sin—this too must be avoided. The truth must be spoken—only it must be spoken in love. The line between genuine, tender love and weak condoning is not a very wide one, but it must be known and observed; for the preacher who condones sin in a good spirit is twin to the one who reproves sin in a bad spirit—both are off the track.
THE PREACHER'S MAGAZINE

EDITORIAL NOTES

Aside from divine grace, no factor is more important in the making of a successful preacher than earnestness. And out of earnestness grows industry. Preachers always find plenty to do when they are in earnest.

One of the severest indictments a listener can bring against a preacher is the conclusion that, “He could do better if he would try harder.” It is bad not to do better than we do, but if we are too lazy, or too self-confident, or too unperspectivve of our opportunity to do our very best, it would be difficult for the matter to be much worse.

July is one of the two campingmeetings and tent meetings months of the year, and almost every preacher will have more than the usual number of opportunities to preach the saving gospel to the multitudes. And this is the time to be definite, positive and unapologetic. Some will tell you that you have to defend the truth, but our own observation convinces us that this will give it entrance into hearts and prosperity in a degree that will delight us.

Someone asks for suggestions for “evangelistic themes.” Personally, we are convinced that it is not so much the substance as the spirit and fervor which distinguishes the evangelical theme. Almost any good gospel theme works well in an evangelistic service if the preacher can work out so that he can conclude with a proper appeal—and if he can preach this truth withunction.

DOCTRINAL

HISTORICAL STUDIES IN CHRISTIAN DOGMA

By Basil W. Miller

Part Three—Symbolies

V. PARTICULAR SYMBOLICS

Up until the division of the Catholic church into the Eastern and Western churches, the Greek and the Roman divisions, creeds were fundamental, or believed by the Church in its entirety, save in the case of heretics. But with this division symbolies became particular, that is, the creed became one for either of these two churches, and with the coming of the Reformation, for one of the parties, or wings of the same.

We shall pass over the creeds of the Greek church, for with the exception of a few councils which spoke with authority they continued to believe and to receive the creeds formulated before the division.

1. Creeds of the Latin Church. The creeds of the Roman or Latin church up until the Reformation are the common creeds of Protestantism, and furnish the essential background for the doctrines of the church.

(1). The Synod of Orange in 529 rejected Pelagianism and semi-Pelagianism, with reference to the innocence of human nature, and the possibility of salvation unaided by grace divine. It also defined a mild form of Augustinianism, with reference to the dogma of original sin. It maintained the necessity of divine grace against the doctrine that the will unaided by grace can attain unto redemption. In other words, it condemned Pelagius and his doctrines, and went one step farther (for this had been done by the Synods of Milevius in 416 and of Carthage in 418) to include Augustine’s doctrine of the original nature. It is a reflection of the doctrinal controversies of this age. The sovereignty of God was also recognized. Herein began to be laid the foundation of the doctrine of total depravity which has been a part of the statement of Christendom from then until the present.

(2). The Synod of Frankfurt in 794 rejected the doctrines of the Adoptionists, who held that Christ was not the natural son of God, but as son of Mary was the adopted Son. This re-emphasized the divinity of Christ.

(3). The Synod of Rome in 1079 affected the nature of the Eucharist. It was asserted that the real body of Christ was present by way of a conversion of the elements into the body and blood of the Lord. “The most important decision of the Church in the Middle Ages was that of the Synod of Rome,” writes Briggs (Theo. Syn., 131).

(4). The Council of Lateran in 1179 condemned Nestorianism which looked upon the human nature of the Lord as having only a phrenological and intellectual existence. This deals with the reaffirmation of the Trinity and the person of Christ as being divine. (Other synodical and council meetings and dictums of lesser import we shall pass over in our discussions leading up to the Reformation.)

2. Symbols of the Reformation. Thus far we have dealt with the creedal statements of the united, and of the Roman church which were the common possessions of the Church to be born in the Reformation. But at the coming of the Reformation the Roman church goes its own way in matters of doctrinal statements, and the Protestant church’s anew affirm their dogmatic position. Then there is a separation among the forces of the Reformation into the Lutheran proper and the Reformed—including the Methodist, Presbyterian, Congregational, Baptist, etc., churches and the Anglican church. And the creedal statements of each differ.

(1). “The Evangelical Lutheran Church,” states Schaff, “in whole or in part acknowledges nine symbolical books; three of them inherited from the Catholic church, viz., the Apostles’ Creed, the Nicene Creed, (with the Filioque), and the Athanasian Creed; six are original, viz., the Augsburg Confession, drawn up by Melanchthon, at the request of the Lutheran states, during the early spring of 1530, under the approval of Luther. It was read on June 25th of that year before the assembled representatives of church and state. The Roman theologians answered in their Constitution, which Melanchthon answered again in his Apology of the Augsburg Confession. Luther turned the task of preparing the Confession over to this famous scholar. This breathes throughout a genuine evangelical spirit, and is both churchly and traditional, and in harmony with the Scriptures. Its tone is conciliatory, aiming at peace between Rome and the Protestants. It is generally received far beyond the Lutheran church, and here in it is the fundamental confession. Numerous editions of the Confession have appeared during the years, and it is still the outstanding creed of the Lutheran body of Christendom. The Apology is likewise accepted by the church.

b. Luther’s Catechisms. Luther wrote two catechisms in 1529 in the German language, first the larger, and then the smaller. The first is not divided into questions and answers, but is rather a continuous exposition. These two remain the treasured sources of religious instruction for both young and old among the Lutherans.

c. The Articles of Smalcald. 1537 A.D. At a general Council called by the Pope Paul III, was presented a creed which had been prepared by Luther. This was hoped to promote peace between the Lutherans and the Catholic church, but the result was far different. There are three parts to this work. The first reaffirms the doctrines of the former creeds; the second treats of Christ as our redemption and other items; while the third is concerned with matters of sin, the sacraments and items which may be disputed by the Catholic church. Luther wrote this in the German language, but the Latin text which was used in the Book of Concord was a poor translation of the same.

d. The Form of Concord. This was the last creedal statement of the Lutheran confessions, and was completed in 1577. It was an effort on the part of the Church to rid itself of all trifles and matters of dispute, and which had come about by years of controversies.
upon various doctrines. For thirty years controversies upon dogma raged with as much force as in the case of the Trinitarian and Christological discussions in the Nicene age. In its final form, it never gained the general acceptance of the Church. But in the more recent revival of orthodoxy in the Church the Formula enjoyed a partial resurrection among the Lutherans of the sacramentarian type who regarded it as the model of doctrine and the finest summary of the Bible doctrines. This next to the Augsburg Confession is the most important theological work of the Lutheran church. As representing Lutheranism it is one of the fullest embodiments of a distinctive type of orthodoxy. It is for the Lutherans what the Canons of Dort are for the Calvinists, or the Decrees of Trent, for the Roman Catholics.

(2) Creeds of the Reformed Churches. These creeds are much more numerous than the Lutheran, for they represent several nations such as the Swiss, German, Dutch, English, and Scotch, each of which has produced its own doctrinal and disciplinary standards. There are over thirty Reformed Creeds; but none of them have such prestige as the Augsburg Confession. To the Swiss belong the Confessions which have come from the churches of Zurich, Basel, Geneva, etc., some Calvinistic and some of Zwinglian origin; to the Germans belong such as the Heidelberg Catechism, and the Anabaptist Confession; to the French, and Netherlands, the Belge Confession, the Canons of Dort, and the Armenian Articles; to the English, the Thirty-nine Articles, the Scotch Confessions and the Westminster Standards.

a. Swiss Reformed Creeds. We cannot deal with all of these but shall treat the representative one. (a) The Second Helvetic Confession, 1566 A.D. This is the work of Henry Bullinger, a friend and pupil of Zwingli around whom the other confessions center. He was a learned man, trained in patristics and scholastic theology, and a student of the writings of Luther. His position placed him as a friend of Calvin, Melancthon, Zais, and others who were prominent in the discussion of this period. In 1562, writing in Latin, he composed this Confession for his own use. During the trouble within the Lutheran church the ruler, Frederick III, disliked the contrary views of the doctrines of the Reformed church, and Bullinger sent him this confession. Later the Swiss felt the need of the confession, so with a few changes they adopted it, and this final form was published in Latin by Gerson in 1566. This is the most widely adopted and most authoritative of all the confessions of the Reformed churches of the Continent, with the exception of the Heidelberg Catechism. This is explained by the length of a creed and its theological position. It is a restatement of the First Helvetic Confession, with great improvement in form and material. It is moderate in its descent from the Lutheran dogmas. From the standpoint of theological merit this stands first in worth of all the Reformed confessions, but from the angle of practical usefulness it must yield to the Heidelberg and the Westminster Shorter Catechisms. In this connection one should mention Calvin's Institutes of the Christian Religion, for in reality this is a confession, an enlarged creed, which has the acceptance of all theologians of the ages since its preparation. Others must be passed over, but this one stands out supreme among the Swiss.

b. Reformed Confessions of France and Netherlands. (a) In France we mention but the Gallican Confession, 1559, which is the work of Calvin, in conversation with his pupil, Antoine La Roche Chardenel, who with the Synod of Paris brought it into its present shape. In passing we can only remark that it is a careful and faithful summary of Calvin's theology. (b) The Belgic Confession, 1561. In the Netherlands is found this confession, which is a statement of Calvinism, prepared or revised at first by Junius, another student of Calvin. It was publicly adopted by a Synod at Antwerp, and again—after being adopted by several synods—by a national Synod of Dort, in 1619. But herein the text was partially changed due to some demands from the Arminians. It is the doctrinal standard of the Reformed (Dutch) church in America, as well as in the fatherland. In it are thirty-seven Articles, which are elaborated into a system of theology. (c) In this connection one must refer to the Arminian Controversy, out of which grew the famous five points of Arminianism in contradiction to those of Calvinism. James Arminius, founder of the doctrine bearing his name lived from 1560 to 1609. At first he was a strict Calvinist, but later he changed his views with reference to the five points which are basic to Calvinism. The Synod of Dort banished Arminians, but the view could not be banished.

In 1610 the Arminians laid their five points or articles, their Remonstrance, before the estates of Holland, which were debated in Leiden in 1610, and 1618. This is the most widely adopted and most authoritative of all the confessions of the Reformed churches of the Continent, with the exception of the Heidelberg Catechism. This is explained by the length of a creed and its theological position. It is a restatement of the First Helvetic Confession, with great improvement in form and material. It is moderate in its descent from the Lutheran dogmas. From the standpoint of theological merit this stands first in worth of all the Reformed confessions, but from the angle of practical usefulness it must yield to the Heidelberg and the Westminster Shorter Catechisms. In this connection one should mention Calvin's Institutes of the Christian Religion, for in reality this is a confession, an enlarged creed, which has the acceptance of all theologians of the ages since its preparation. Others must be passed over, but this one stands out supreme among the Swiss.

c. Reformed Creeds of Germany. The influence of Luther was not always able to control the destiny of the Reformation in Germany. Through Germany swept the tenets of reform theology, Calvinism, and Zwingianism. We shall mention but one German Confession, that of the Heidelberg Catechism, 1563 A.D. This was made for the use of the Church of Sweden and Germany, and a German draft by Olevianus; after free use of the former confessions and catechisms had been made and these documents had been formed, Frederick submitted it to a general synod of the chief ministers of Germany and after some discourse and co-operation a summary was made for catechetical instruction. This catechism was translated into all the European and Asiatic languages. It has been stated that next to the Bible, and "Pilgrim's Progress," no book has been more widely-circulated and used than this. Whole libraries of commentaries, sermons and defenses have been written about it. In some Dutch churches it was customary for it to be explained from the pulpit each Sunday afternoon. It serves a double purpose, that of being a guide for the instruction of the youth, and a confession of faith, for the Church. It follows the order of the Epistle to Romans and is divided into three parts. The second part, the largest and most important, contains an explanation of the articles of the Apostles' Creed, with this is the doctrine of the sacraments. This contains the exposition of the Decalogue. The ideas are entirely biblically as well as orthodox, and the language is eloquent. Although the Heidelberg Catechism is more than a book, it is an institution, and will live as long as the Reformed Church," affirms Schaff (Catech. V. 2. p. 542).

We will pass over the Reformed Confessions of Hungary, and Bohemia, and come rapidly to those of England.

d. Anglican Articles of Religion. The Reform in England is the culmination of the work of reform, which finds its greatest fruit in the translation of the Bible. (a) Doctrines of Henry VIII. When the Church of England broke with Rome the first deliverance was contained in Ten Articles in 1536. They are extremely Romanish with the pope eliminated. Later came the Forty Articles, 1571, containing an exposition of the Creed, along with other material. From several other articles, those of Edward and Elizabeth finally resulted, which are the doctrinal standard of the Church of England. Schaff in his analysis of them states that they are Catholic, in that they subscribe to the great doctrines of the early Church; Augustinian in the anthropological and soteriological doctrines of free-will, sin and grace; Protestant, in that they reject the errors of Rome; Reformed or moderately Calvinistic in the doctrines of predestination. There is also a difference from the Thirty-Nine Articles of the Augsburg Confession, as can be seen by a comparison of the two in Schaff's Creed, (b). The American Revision of the Thirty-Nine Articles was made by the Protestant Episcopal Church in 1801. A.D. Slight changes occurred after the American colonies broke with the mother country, and these changes were accepted by the General Convention held at Trenton, New Jersey. But slight doctrinal differences exist between this and the English form.

e. Westminster Confessions of Symbols. We shall pass over the Westminster and other confessions of the Reformation in Scotland, and Ireland and will meet with the Westminster Assembly of Divines. This stands first among all Protestant Councils. It was purely English and Scotch, and surpasses the Synod of Dort, which decided the fate of Arminianism and Calvinism with reference to the five famous points. Parliament called together divines from the kingdom to meet in July, 1643. 151 members were selected in all for the purpose of effecting a more perfect reformation in the Church of England, with the hope of bringing it closer to the Church of Scotland and the Reformed Churches on the Continent. Puritan divines—men of the colonies were also included among the other representatives. Practically all held the Calvinistic system of doctrine and there were no Arminians, Pelagians, or Antinomians present. Four classes were represented, the Episcopalians, the Presbyterians, the Erastians, and the Independents. One debate lasted thirty days, and is called the "long debate." The English Articles were revised and a joint committee prepared the famous Westminster Confession. The Confession was first printed in December of 1644, or during the first month of the following year, 1647. Some slight changes were ordered by
VI. THE DOCTRINAL INFLUENCE OF THESE CREDITS

Our lasty review of the development of the leading creeds which are basic to Protestantism—for after the Reformation we have not concerned ourselves with those of the Catholic church—his brought out one indelible fact, and this is, that the progress of doctrine has been reflected in the creedal statements of the Church. Though a creed, or a confession be the doctrinal statement of a given age concerning points at issue, still when once this formulation is made the future Church has found it extremely difficult to break away from it. For instance, every outstanding creed, confession or catechism carries the common material of the Apostles', the Nicene, and the Athanasian Creeds. The Heidelberg Catechism today remains the doctrinal formulation of the Reformed church, though centuries have passed since its origin. Calvinistic theologians cannot break away from the statements of the doctrinal postulations of the Westminster Confession in 1647; nor from the theology of John Calvin. The true Arminian is bound by unbreakable cords to the Works of Arminius, the Sermons and Notes and the Language of Labadism and Jacob concerning the images of the former which Rachel had, and Jacob's disavowal of the same, as well as in the plaintive protest of Joseph's brethren over the hidden cup found in Benjamin's sack. And the language of impurity was not to be allowed, the act of Shechem in defiling Dinah, the daughter of Jacob, was declared by her brothers, "for that was a reproach upon us," while the high standard of purity to which Joseph rose in Egypt the Prince of Potiphar's House ever makes him a shining example to the young man in the presence of similar testing, when he said, "How can I do this great wickedness, and sin against the God of my father."

These examples show that there was law, a standard of right and wrong, known from the creation to the exodus, both among the worshipers of God and those who had forsaken His worship, whether Jews or Gentiles. The moral quality of a law or truth arises from the fact that it is a natural law or truth, the reason for which may be readily and clearly seen, and which may not be altered, suspended or repealed. It may be said to be the law of God, but, more than that, and speaking with all reverence, God did not arbitrarily impose moral laws upon the

THE SABBATH IN SCRIPTURE AND HISTORY

By Horace G. Cowan

V. The Law of the Sabbath

THE Sabbath of the creation was given to Adam and his posterity, therefore it was a universal law of rest, and as it may have been observed by the patriarchs did not partake of racial or national distinctions. But at Mount Sinai the Sabbath was incorporated in the law given to one nation, and became a marked feature of the loyalty of that one nation, the Hebrews, to their law and the Lawgiver. But there was no law for the primate Sal-
tive (ceremonial) were the septenary division, the seventh-day obligation, memorial of deliverance from Egypt, and the Jewish civil, ceremonial and judicial relations; the last involving penalties for violation of sabbatic law."—Sabbath and Sunday, by Rev. Wm. DeLoss Love, D. D.

With regard to the positions taken by modern writers concerning moral and positive or ceremonial laws, a remark by Dr. William Palye, in The Principles of Moral and Political Philosophy, is both pertinent and illuminating: "The distinctions between positive and natural duties, like other distinctions of modern ethics, was unknown to the simplicity of ancient language."

We may well believe, therefore, that with the children of Israel in the wilderness and afterward in Canaan, the Ten Commandments were a unit; no rabbi or doctor of the law, not to mention doctors of divinity, but yet be to form turgid or interpretations of the law, and that the law and the commandments were of God was sufficient for the Hebrew mind. They always referred to giving of the law, including the commandments, to the descendent of the Lord upon Mount Sinai and His speaking to them in tones of thunder, while the mountain quaked and glowed with heavenly fire. The manifestation of divine power and authority there given was a sufficient credential for the validity of the law, and no questions were raised as to the permanence or transitoriness of any particular precept. More than a thousand years after the events at Sinai the Levites of the Lord at a time of national fasting and repentance, said in their comprehensive prayer to God for the Jews, "Thou camest down also unto mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments; and madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant" (Neh. 9:13, 14).

And about the time of the exile the words of the Lord came to Ezekiel, saying, "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Ezek. 20:12).

The law of the Sabbath was to the Jews, therefore, binding and irrevocable, because it was from God, and their faithfulness in keeping the day of rest was commensurate with their loyalty to their Creator and Deliverer.

MALTA, MINT.

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DEVOOTIONAL

GREAT PREACHERS I HAVE KNOWN

By A. M. Hills

No. IV. Phillips Brooks

In the middle of our seminary course at Yale in 1871-1874, there was a series of Sabbaths evening sermons delivered, in the leading Episcopal Church of New Haven. The sermons were delivered by the lights of that denomination selected from all the eastern states. But when the date of Phillips Brooks’ address came, there was a sensation in religious circles. Had the church seat three times as many people it would have packed to the doors.

What elicited such an interest in the sermon of a young man but thirty-six years of age, and already mounting to the zenith of influence and fame as a preacher in his denomination? We will try to tell.
of the religious life; but it lay far too near the
equator of warfare to be temperate in all things
connected with the Rebellion. The number of
persons more or less in sympathy with the South
among his parishioners was large. In another
Episcopal church in this city the rector could not
read the prayer for the President of the United
States without hearing the rustle of the silk
skirts of ladies rising from their knees in protest.
In such an atmosphere a young priest not yet
twenty-seven years old, was leading a wealthy
city parish, yet loyal to his country, loyal to his
prayer book, loyal to his convictions, and loyal
to God. He was, none the less, a man of breadth
from dignity and righteousness. One wrote of him,
"He was ever ready to speak, to work, to set
others to work. He encountered blizzards of
prejudice and vulgarity. Vestrymen protested,
pifferers who were parishioners ceased to be judicial,
rich pew holders and housewives politicians raged,
fine ladies carpeted and sneered, pleased and
cajolled. But none of these things moved him.
With courtesy and kindness and Christian for-
bearance he worked his way through the world, did his deed and bore himself like a king!"

That was the Christian manhood of a true
minister! As an illustration of his zeal, when
Lincoln's army was before Harrisburg and the
Philippine officials were doing nothing for
self-protection; Mr. Brooks aroused the city
by issuing a call heated by a hundred clergymen,
his own name at the top, to "throw up earthworks
and defend the city and the clergy themselves,
and offer to do the same thing for their personal
services. When the good news from Gettysburg reached Phi-
dlephia, Phillips Brooks interrupted the morning
service to announce it to his people. It was
such red-blooded religion as might have been ex-
pected of Isaiah, Jeremiah or Ezekiel! Later in a
sermon he expressed thanks to God for Abraham
Lincoln, "So honest, so true, so teachable at the
lips of the Almighty!"

When Lincoln was assasinated, his grief was
too deep for utterance. But he afterward deliv-
ered a noble eulogy in Holy Trinity church from
which we quote the following: "By all the
goodness that was in Lincoln, by all the love
we had for him, and who shall tell how great
it was? by all the sorrow that has burdened
down this desolate week, I charge his murdar
where it belongs on slavery. I bid you to re-
member where the charge belongs, to write it on
the doorposts of your mourning houses, to teach
it to your wondering children, to give it to his his-
tory of these times, that all times to come may
hate and dread the sin that killed our noblest
President."

When the news of the fall of Richmond
reached Philadelphia a meeting for public re-
joicing was immediately held in front of the
Episcopal church, from which a declaration of
Independence had been given forth. To offer up thanksgiving for the ending
of the Civil War. A man not yet thirty years of
age, slender, extraordinarily tall, and of a majestic
presence all the more beautiful because of its great
earnestness stood up and thanked God from
the heart of the whole assembly gathered outside
of Independence Hall.

This was in April of 1865. In July of the same
year, the sons of Harvard met at Cambridge
for the Commemoration of their brothers who fell in
the war. Lowell's Ode, written for the occasion,
called the attention of the nation. Yet the testi-
mony of those who took part in all the proceed-
ings is that the exercises did not reach the climax
in the music, or the Ode, or the oration, or the
poem, President Elliot and many others declared
that the sense of loss, pain, loyalty, sacrifice, joy,
sorrow and triumph found best expression in the
prayer offered in the morning by Phillips Brooks,
of Philadelphia, not yet thirty years old!

The assembled dignitaries of the university,
the state, and the public in general waked to the
fact that a new and radiant light had flashed forth on their
horizon.

From the arduous labors of those exciting
and nerve wearing years, this young man needed rest.
By remaining unmarried he kept himself free
from domestic cares and family hindrances and
with ample means always at his disposal, he
now began those periodic vacations of foreign
travel which fed his mind and enlarged his vision.
His first trip and one other last for more than a
year. These excursions of wide foreign travel
which took him one year as far as India, and
one other as far as Japan, conspired to enlarge
his sympathy with all mankind.

His first trip abroad took him to Great Britain,
Germany, Austria, Turkey, Palestine, Egypt,
Italy, Greece, France, and Switzerland. From
this trip to a friend he wrote, "O, Charles, you
should be over here, if only to see what a little
ting the Protestant Episcopal church looks, seen
from this distance." Study and wide reading and
understanding had prepared him to observe and
meditate upon the scenes and observe the diverse customs of differ-
ing nationalities.

At Dresden he sees the "Madonna di San
Sisto," and writes home, "I will not say anything
about it because there is no use trying to tell
what a man feels who has been waiting to enjoy
something for fifteen years, and, when it comes,
finds it is unspeakably beyond what he had
dreamed." A beautiful copy of the picture hung
in front of his study desk, through all his last
years.

In Egypt, he says, "I went and stood in the
shadow of the sphinx and looked up into her
vivid stone face. If the great monuments are great in
their way, she is a thousand times greater in hers,
as the grandest and most impressive monument in
the world."

In 1879, thirteen years later, he uses his re-
membrance of the Dresden Madonna and the
Sphinx to illustrate in a lecture to Philadelphia
divinity students, the contrasts between the re-
ligions of the West and of the East. The
sphinx has in her human face written in a
puzzle, a puzzle, and a riddle. The
virgin's face is full of mystery, we cannot fa-
thom; but it unfolds to us a thousand of the
mysteries of life. It does not mock but blesses us.
The Egyptian is the one among the
sandals to be worshiped, not loved. The
Christian has her child clasped in her arms, enters into
the societies and sympathies of men, and claims no
worship, except love."

These quotations show how this great man's
travelers entered into the working forces of his
life.

In the autumn 1866 Mr. Brooks returned to
Holy Trinity church, much strengthened for his
work. In the absurd demonstrations in Phila-
delphia against letting Negroes ride in the street
cars, of course he, as his sympathies led him
during the war, stood on the side of the race
disputes of Lincoln and his views. All his feelings and every
sentiment of his mind was on the side of the oppressed and down-trodden humanity.
For the rich and poor alike he labored with consuming
zeal.

During the latter part of this pastoral the
sacred qualities and the spiritual effectiveness
of this man could not be hid. He began to be
sought after by other places. An invitation came
to be president of Kenyon College, at Gambier,
Ohio. But the quiet, classic shades of a small
rural college did not appeal to him so strongly
as the conflicts and turmoil of a great city.
And, besides, he said, "Neither wouldn't let
me have free swing, and I wouldn't take the
place unless they did." Then came the call to be rector of Trinity
church, Boston. It was the home of his child-
hood and his parents. Nearby was his alma
mater—Harvard. He offered him "free swing." He accepted, and henceforth Boston was the cen-
ter of his activity, and the field of his achieve-
ments in his mature life. It touched all the
springs of his moral being and he poured out the
emotions of his heart in his public addresses, "A
Century of Church Growth," in the Memorial
History of Boston: the Two Hundred and British
Church in Boston; and the similar celebration of
the Founding of the Boston Latin School; the
historical sermon when the new Trinity church
was dedicated and his Harvard College address.
His soul was simply thrilled with love for his
environment. To him it was holy ground. On
returning from one of his trips abroad he is said
to have exclaimed, "There is nothing on earth
so good as being a minister in the city of Boston."
Shortly before his death, he said to one of
his friends, "What do you suppose I have been
doing today? Why, just walking around Boston
and looking at the streets and the people. Yet
this is the greatest thing I have done all life. To
Teach the Holy Trinity in Philadelphia was not accepted by this
conscientious minister until its urgency made any-
thing else than acceptance out of the question.
He soon brought a new life and a democratic
spirit into the old, discreet, aristocratic church.
The walls became too narrow for the growing
audience. Before the end of 1870 a meeting of the
"Proprietors," was called to discuss the ex-
pedience of building a more commodious church
in a new location on the Back Bay region. It was
decided and land was purchased. This new move-
ment was greatly accelerated by the great Boston
fire of 1872 which laid the old church in ashes
and made the need of the new College impa-
tive. It was begun in April, 1873, and con-
secrated in February, 1877. During the interim
the church worshiped in Huntingdon Hall in the
Massachusetts Institute of Technology.

John Phillips Brooks, saying of the English
Andrews University in Scotland, traveling in America,
heard Phillips Brooks preach one Sunday in 1874.
He wrote that day to his wife, "I have just heard
the most remarkable sermon I have ever heard
in my life from Mr. Phillips Brooks, an Episcopal
clergyman here. It was equal to the best of
Frederick Robertson's sermons with a vigor and
force of thought which he does not always have,
I have never heard preaching like it, and you know Mr. Bowd is a tolerable preacher; so much thought and so much life combined, such a reach of mind and such a depth of insight and soul. I was electrified. I could have got up and shouted."

A tribute from such a source speaks volumes for Phillips Brooks as a truly great preacher! This may be supplemented by another decisive evidence if more evidence was needed.

A good sum of money was contributed to Yale University, the interest of which was to be paid to the preacher who should be invited to deliver an annual series of lectures on preaching before the theological students of Yale Seminary. It was called the Lyman Beecher Lectureship. It was stipulated that Henry Ward Beecher should deliver the first series and as many more as he wished; and that after that the Yale authorities were free to invite any preacher of any denomination in the world to deliver the lectures.

H. W. Beecher filled the place three years in succession, 1872, '73, '74. The third man of all the great preachers in the world to be chosen after Henry Ward Beecher was Phillips Brooks!

Think of the many preachers of international fame living in England, Scotland and America at that time who were then the leaders of the world of them all! Surely nothing more need be said about his rank in the ministry. I cannot properly represent this noble man without his Yale lectures which unfortunately, are not at hand.

But Mr. Brooks insisted that "preaching is the expression of truth through personality. Of these two elements every true sermon must be compounded. The excess or the defect of either quilty at the expense of the other, causes the sermon to be less than it ought to be and might be."

What then shall be said of Phillips Brooks' preaching in the light of his own definition?

First, we may say, "He had a noble body of truth which he most thoroughly believed. When he was asked to teach and preach at Harvard and be an overseer of the university, he gave them to understand distinctly that he was a Trinitarian and must teach and preach the noble ortho-doctrine of faith, if he preached and taught at all. He held unshaken who were every God, and offered a salvation that came through the atonement of a divine Savior. He did not do as many modernists are doing now—trim the truth to win popularity and please the people who have itching ears. He won the people by preaching the mighty gospel as the Almighty God revealed it knowing that it exactly met the needs of all humanity and would draw all classes of men to a living Christ. Like Paul he could say, "I am not ashamed of the gospel of Christ, for I know it is the power of God unto salvation to everyone that believes." He said, "I have only one sermon—Christ."

And he preached it to queen Victoria and her cabinet and court, and to the cultured womanhood of Wellesley, and to the cultured mankind of Harvard and to the uncircumcised and unshaved Sunday night mob of Fanueil Hall, the Globe Theater, the Grand Opera House and at Concord State Prison. He knew they all needed it, and that it fitted them and attracted them all.

He said to the young men at Yale, "Preach positively what you believe. Never preach what you do not believe, or deny what you do believe." Doctrine and dogma are under the ban in many quarters today; but Phillips Brooks gave to the young preachers this noble and sound advice: "Preach doctrines, preach all the doctrines that you know, and learn forever more and more. But preach them, not that men may believe, but that men may be saved by believing." The subjects of sermons were in his opinion, to be "mostly eternal truths and let the timeliness come in the illustration of the truths by, and their application to, the events of current life." He felt himself called to proclaim the great fundamental truths in all their power and simplicity to all classes of people, and not a bundle of fractional messages for different classes.

A Boston minister, invited to address about eight hundred physicians at a dinner of the Massachusetts Medical Association, said to Mr. Brooks, "I don't know what under the sun to say." Mr. Brooks instantly gave this pregnant answer: "It doesn't matter what you say, so long as you do not say what they expect. Preach the gospel." That is what this man preached, the glad tidings of salvation and what he felt called to preach; and it was what people proved to be quite willing to hear. During one of Moody's series of meetings in Boston, the great evangelist was ill one evening. Somebody must be selected to take his place. Who was it? Not a Congregationalist! Not a Baptist! Not a Methodist! It was the town-preacher and prayer-reader Phillips Brooks! And as the vast audience poured out into the street at the close, one man, voicing the thought of thousands, was heard to say, "Why, here we have a preacher of our own, just as good as Moody!"

The truth was, both these great men preached the same mighty soul-winning gospel, ever old, but never unneeded, as the church went down in history. Brooks himself, in his lecture, "The Ministry for Our Age" said, what the sixty thousand barren preachers of 1929 would better seriously lay to heart, "There is in every man's heart, if you could only trust it, a power of appreciating genuine spiritual truth, of being moved into unselfish gratitude by the love of God. He who continually trusts it, finds it there. The minister who succeeds is the minister who, in the midst of a sorrows age, trusts the heart of man who is the child of God, and knows that it is not all sorrows and boldy speaks to it of God, his Father, as if he expected it to answer. And it does answer; and other preachers who have not believed in man, and have talked to him in low planes, and preached to him half-gospels which they think were all that he could stand, look on, and wonder at their brother-preacher's unaccountable success!"

St. Paul wrote in his old age to his beloved son Timothy, "I have kept the faith." Phillips Brooks asks, "What sort of a creed may one hold and expect, to hold it always, live in it, die in it, and carry it even to the life beyond?" He answers, "It must be a creed broad enough to allow the man to grow within it, to contain and to supply his ever developing mind and character.

2. The second characteristic of the faith that can be kept will be its evidence, its proved truth. It will not be a mere aggregation of chance opinions. The reason why a great many people seem to be always changing their faith is that they never really have any faith. They have only gathered together some opinions and fashions, ill-founded and frivolous. Our creed, anything which we call by such a sacred name, is not what we have thought, but what our Lord has told us. The true creed must come down from above and not from within. Call your opinions your creed and you will change it every week. Make your creed simply out of the revelation of God and you may keep it to the end.

3. The third quality of a creed that a man may keep to the end is, that it may be turned into action. A mere speculation you never can be sure that the mind will hold. The faith which you keep must be a faith that demands obedience, and you can keep it only by obeying it. "Breadth, Positive Evidence, Practicalness—these, then, must be the characteristics of a creed which a man expects to live in and die in."
strength. Thrice elected overseer of Harvard and invited to a professorship; published six volumes of sermons and lectures; delivered no doubt Lenten lectures to business men in Trinity church, New York; elected bishop of Massachusetts in 1891. Delivered no doubt Lenten lectures to business men in Boston in 1892. But by so much burning the bright ‘candle of the Lord’; burned out, Jan. 23, 1893. Dr. Holmes described him as ‘the ideal minister of the American gospel.’

On the day of his burial, January 26, the municipal officers and many places of business closed. A sense of public grief and personal bereavement overspread the city. Men and women of every sect and of none mourned the loss of the man, whose greatness had belonged to Boston and to America. A prominent citizen said, ‘If you are looking for Christian unity, you will see more of it today than you have ever seen before or are likely soon to see again!’

EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINTHROP

The Beatitudes—First Series

(Matt. 5:3-6)

A

The Beatitudes in their very form bring a sense of benediction and joy, one of the first points of interest in studying them would be their language of assurance. This comes out in greater relief when we recall the fact that the Sermon on the Mount stands in the same relation to the New Testament that the giving of the law does to the Old Testament. The giving of the law was preceded by the sound of thunderings and the lurid flash of lightnings, and was couched in forms of emphatic negations, all of which tended to inspire fear. But the Sermon on the Mount opens with blessings. Thus we have in the very form of expression, the essential characteristics of the gospel dispensation. As Votaw says, the Beatitudes carried ‘the idea of love rather than exactness, the idea of persuasion rather than force, the idea of God’s blessing and assistance to His children whom He tenderly loves and exalts.’

Not only do the Beatitudes express the thought of love and persuasion, but they also represent the essential nature of the Gospel in another way. Perhaps the contents rather than the form give this other characteristic more specifically, but it is most truly inherent in them. Here again Votaw has stated the case in very pertinent way, when he says that in them, ‘Man is not made subservient to an external law forced upon him from without, but is made responsible to a creative light and power within. The criterion by which God judges him is not, primarily a standard of external performance, but a standard of internal purpose and aspiration.’

To gain further insight into the significance of the Beatitudes, as long as man has confidence and cogitative appreciation of himself, he ‘cannot enter into spiritual life, but when all pride and self-sufficiency are blotted out and with complete abandonment man confesses his utter dependence upon a life given as the initial step in seeking divine favor.’

Following the benediction upon the ‘poor in spirit,’ we have the Beatitude, ‘Blessed are they that mourn: for they shall be comforted.’ After man has come to the act of confession he is made to feel the utter lack of all that ‘pertains unto life and godliness,’ and his complete helplessness, then there is induced a state of sorrow, and he mourns for his sins and mourns because of the state of poverty. This is a sorrow, a sorrow that, when it has had its full fruitage, will need not be repented of. To such a heart can a message of comfort and consolation be brought. ‘Besides thou wast dead, and now thou art alive,’ says Thomas, ‘thou mayest securely address to him the heavenly message of a merciful salvation, in the sure hope and confidence of a bearing for your message.’

After the assurance given to those who mourn, we come to the words, ‘Blessed are the meek, for they shall inherit the earth.’ The first question which would naturally arise in one’s mind is, ‘Who are the meek?’ When we search into the significance of the word, we find that it has various connotations. It may denote self-abasement or it may signify passive resistance to opposition or patient endurance of affliction, but here it would seem that it has still another meaning. When all pride is gone and man mourns on account of spiritual poverty, then comes the breaking down of the human will. Stier depicts it as the ‘willingness and spirit, in opposition to the proud, opposing obstinacy of the natural self-will.’ It is the state and condition which results when man comes to the end of his own resources and utterly abandons himself to divine grace.

Finally, in conclusion of this series of Beatitudes, we have the assurance, ‘Blessed are they that hunger and thirst after righteousness: for they shall be filled.’ As the background for this positive longing we have the negative aspect of a soul emptied of self, mourning for sin, with its will brought into complete submission; then, since no being can live with an inner vacuum, there comes forth the intense desire and longing, like a man who has long been without food and water, for a life that is not his own, but in contrast, for righteousness. This longing has not been gotten within now for the first time; it has been dormant within the soul since the dawn of life, but man has become raised to a new life, when that is gone, it takes full possession of the being. The soul was made for God, and though it may seek satisfaction in other avenues for its soul, this longing satisfied until it returns to God with a cry to be filled with righteousness. Accordingly one writes:

‘And thus a not unkindly world
Hath done its best for man;
Yet I have found, O God! no rest,
No harbor short of Thee.’

‘For Thou hast made this wondrous soul.
All for Thee, solely alone.
Ahi send Thy sweet transforming grace
To make it live Thee own.’

If we were to apply a doctrinal analysis to this Beatitude, would we not be justified in saying that here we find the first resting place of the soul in possessing divine grace. May not the attainment of righteousness here be none other than the initial work of grace in the soul?

Thus we see that in these first four Beatitudes, we have the picture of the inner working of a struggling soul, a psychological analysis of the process whereby a human spirit attains unto grace and finds salvation in righteousness be-
Companionate Marriage has no Scriptural Sanction and Therefore is of the Devil

Newton S. Sweezy tells in Zion’s Herald of a young minister who discussed companionate marriage, the marriage of boys and girls of high school age, assuming the possible grounds for the performance of such a marriage ceremony by a Christian minister in the name of the Church of Jesus Christ, and reading in their presence the views recommended by Judge Ben B. Lindsey, which appeared in a recent issue of a magazine.

Dr. Sweezy’s righteous soul was disturbed and tortured as he contemplated the unscripturality of such a make-believe marriage. He was led to write a sensible and important article from which we quote:

Is companionate marriage of God or the devil? The union of man and woman is either of God or it is not of God, for everything is based upon this alternative, either good or evil. Therefore, companionate marriage, so-called, is not marriage at all, for God cannot take part in a mock transaction since He is love and light and truth and purity, and “in Him is no darkness at all.”

“Till death do us part” means overcoming by the grace of God the mistaken judgments of the world, the fancies and follies of youth, that man should purify himself even as God is pure and continue in such sanctified relations till the end of time.

For we have been schooled in the high ideals of the marriage vow, “Those whom God hath joined together, let not man put asunder.” Anything but this eternal vow leaves room for the usurper to assume undue prerogatives and seek to overstep the lawful right to belong to each of those whom this vow involves, and to seek for himself the affection that belongs to another.

The pulpits, theaters, moving pictures, books and magazines have got crazy or lost their balance on this sex question until straight-thinking, home-loving, pure-minded persons are disgusted. Speakers looking for publicity, writers seeking compensation for their wars, movies and theaters desiring only to increase their income, are playing up the sex idea until we are far beyond the limit of law and decency. We hear some say, “But times have changed.” Yes, but the eternal verities do not change. We cannot expect that “national morality can prevail in ex- emption of religious principle.”

The way of righteousness can never be made popular. A great cause or a great leader has never sought popularity as a foundation in any progressive movement. It must be always, “Seek ye first the kingdom of God and his righteousness,” and all things necessary to happiness will be added unto you.

The first essential to successful marriage is nobility of character. Every noble character has a purpose in life. If a thing is good, it must be good for something. Nothing endures that is not useful. Therefore, for “love is the fulfilling of the law.” Love is slow to expose, eager to believe the best, always hopeful. Mere infatuation or animal inclination is not the foundation for a happy marriage.

This marriage is no co-operation, and to make this possible there must be mutual understanding. There is need of religious training in the home and continuance of religious practice in the newly formed home. There ought to be training for marriage, “God in the beginning made woman to be a helpmate for man and never intended that she should do it all.”

Trial marriage is no marriage at all. A supreme command of God is, “Thou shalt not commit adultery.” Companionate marriage, so-called, is a transaction void of the proper attitude toward God and the highest welfare of man; man becomes a breaker of God’s consecrated law. He is an adulterer. What should be the attitude of the Christian Church toward companionate marriage and those within the Church who are to teach in the name of God our rising generation? Jesus said, “Whoso shall offend one of these little ones . . . it were better for him that a millstone were hanged about his neck, and that he were drowned in the midst of the sea.” I turn to Webster and find that to “offend” means to transgress; to violate, to cause to sin or stumble, to commit an offense or crime; or to violate any law or regulation. God has witnessed shepherds of the flock leading the little ones to places of temptation away from the house of God, and to teachings that are not based upon the Word of God. The consequence is misery, shame, broken hearts, broken homes. Men come too easily in our Protestant church to the highest places of responsibility and trust. Many of our own churches are suffering through this folly.

In the Roman Catholic church a man does not judge the sacrament of marriage a prominent place in church leadership, but usually serves about twenty years as curate or understudy before he assumes the priesthood or office of minister. Such a plan in our Protestant church would prevent a man from experimenting with damn judgments upon his people.

It is not the business of the church to take over that which belongs in the world but it is the duty of the church to be such a force for righteousness in the world that the places of amusement will be safeguarded and purified. We cannot afford to run the risk of competition with the world or to compromise in her programs.

God gives us children in the very beginning to understand and love the highest and the best emotions. If children do not come into the home of a newly married couple, other things will soon detract and the little one will soon be an unwelcome occupant. It is easier to go through with a marriage by the right hand with God on our side than to go alone with us. Job in his affliction and loss looks back to the time when his children were with him. It is after middle life, when the children have gone out from the home, that many a man is called upon to fight the hardest battle with himself. With ambition then at a low ebb, he settles down to the commonplace and for a time the physical or Adam nature seems to challenge supremacy over the mental and spiritual. It is here that in all too many cases a man forgets the woman of his youth, who has in no small way made their success and present standing possible. It is here that the day shall determine upon what foundation the life and home have been established. The psalmist speaks of "the destruction that waiteth at noontide." The finest picture my mind’s eye looks upon is father and mother binding over the baby form, renewing again the vows they took at the marriage altar. We do need a higher type of recreation for parents. The mind and heart must be set upon more elevating desires and seek the higher virtues. Too many people enter married life with preconceived notions, chasing the rainbow in search of the pot of gold. Companionate marriage is of the devil, the works of iniquity, the fruits of sin. We have sowed to the world and we shall of the world reap corruption. “Come out from among them . . . touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

Marriage and Divorce

Zion’s Herald says, For a long time the marriage and divorce situation has constituted one of our major social problems. A study of the marriage and divorce statistics for 1925, recently made public by the Bureau of the Census, reveals the extent to which the home life of America is being disturbed through the menace of the divorce evil. There has been a persistent increase in the number of divorces granted annually. In the number of divorces per 1000 of the total population. In 1920, 55,751 divorces were granted, or 61 per 1000 of total population. In 1910, the number of divorces increased to 112,086, or 61 per 1000 of total population. The increase in the number of divorces was 157 per cent in ten years. The rate of divorce per 1000 of total population had jumped to 146. The following year the
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Newton S. Sweezy tells in Zion's Herald of a young minister who discussed companionate marriage with a group of boys and girls of high school age, assuming the possible grounds for the performance of such a marriage ceremony by a Christian minister in the name of the Church of Jesus Christ, and reading in their presence the views recommended by Judge Ben B. Lindsey which appeared in a recent issue of a magazine. Dr. Sweezy's righteoussoul was disturbed and tortured as he contemplated the unscripturalness of such a make-believe marriage. He was led to write a sensible and important article from which we quote:

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The majority have been schooled in the high ideal of the marriage vow, "Those whom God hath joined together, let not man put asunder." Anything but this eternal vow leaves room for the usurper to assume undue prerogatives and seek to overreach the loyalty that belongs to each of those whom this vow involves, and to seek for himself the affection that belongs to another.

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number of divorces had risen to 175,002, or 150 per 1000 of total population, and in 1935, the last year for which figures are available, the number of divorces stood at 175,449, or 150 per 1000 of total population. The divorce rate was three times larger in 1935 than in 1887. In twenty-eight states in 1925 the number of divorces increased at a rate higher than that shown for the United States as a whole.

These statistics of home decay and domestic disruption make very sad reading indeed. It may truly be said that an enemy of destruction is "pounding at the gate of the nation—an enemy more than barbarism than Abraha who hardened down the walls of Rome, more brutal than Attila who styled himself "the scourge of God." The sanctity of the home is in peril. With its downfall the state and the church will crumble into dust. It is one of the impossible wrinkles of history that the decay of the home is followed sooner or later by the disintegration of the state. It is a commonplace to say that any influence that weakens the home is like result upon the nation. Nor can the church escape the deteriorating effect of such a circumstance.

**Dwight L. Moody--Preacher-Evangelist**

It is a significant tribute to the abiding influence of Dwight L. Moody, that nearly thirty years after his death two distinguished men should devote themselves to writing books retelling the story of the great evangelist's life and work, and making a study of his character and the secret of his power. The first of these—a book of 500 pages—is "D. L. Moody: A Worker in Souls," by Gamaliel Bradford, the well-known critic and biographer, and is published by Doubleday, Doran and Company of New York; the second, entitled "D. L. Moody: His Message for Today," is by Prof. Charles R. Erdman of Princeton Theological Seminary, and is published by the Fleming H. Revell Company of New York. The two books are quite different in character, the first being a critical study of the man himself, the second being the story of his activities and the message of his message, but both are intensely interesting and inspiring.

Mr. Bradford's book is a remarkably sympathetic study of the evangelist and a real tribute to his greatness. It is interesting to note to what sources Mr. Bradford attributes Mr. Moody's greatness and power. First of all was his faith in God. God was real to him as sunshine, as the very earth on which he walked, as real as his mother or his children, and as near, intimate and approachable. He walked and talked with God.

The second source of his greatness and of his power as a preacher was his trust in God's Word and his familiarity with it. Never a reader of many books, he knew his Bible by heart. Mr. Bradford and Professor Erdman both wonder if any man ever knew it more thoroughly. Every premise of the Bible is new and unsearched, because he had verified them in his own experience and had seen them proved in thousands of instances. The Christ of the Bible was a living Christ, because he had been saved by Him, he had seen thousands saved by Him, and did He not sustain the soul that gave itself to Him?

The third element in his greatness was his humanness. Professor Drummond once said, "He is the greatest human I have ever met." Like his Master, he knew what was in man. It is doubtful if anyone ever read the secrets of the human heart more searchingly than Mr. Moody.

Professor Erdman's book tells with detail the story of Mr. Moody's wonderful activities—the beginnings of the Sunday school and church in Chicago; the first visit of two years in England; the remarkable meeting often lasting months in France, the founding of the summer conferences and the schools at Northfield. He also devotes considerable space to Mr. Moody's message. What was the gospel that accomplished these wonderful results? Mr. Moody probably addressed more people than any other man in history—some estimate three hundred million—what transforming word did he utter? "It was, in brief," says Dr. Erdman, "the good news of God's redeeming grace in Christ Jesus. The chief content of Mr. Moody's preaching was the love of God. It must not be supposed, however, that he failed to rebuke sin or to proclaim punishment. ... In the trust he sense his message centered in the atoning work of Christ. He preached 'Jesus Christ and him crucified.' His message began at the cross, but never ended there. The gospel he preached told how 'Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.' His definite aim was to persuade men to yield themselves in obedience to this living Lord, and in all things to do His holy will. He pleaded with men to forsake sin, and he promised victory to all who looked to Christ for help."—Dr. F. W. Boreham.

**He Blazed the Trail with Sankey**

Billy Sunday and other contemporary evangelists had their counterparts in a past day in the famous teams of Moody and Sankey. Dwight Lyman Moody started out as a selfish and mischievous youth. Born at Northfield, Mass., in 1837. His father died when Dwight was four years old. The boy became independent and neglected the opportunities of education.

At the age of 17 Dwight obtained a position as a salesman in a Boston shoe store. He continued to live somewhat recklessly until 1855 when, by accident, he heard an impressive sermon. He was attracted to the church and in turn became intensely interested in Sunday school work. In 1856 he went to Chicago and started his own business.

Two years later he opened his own Sunday school, recruiting its pupils from the streets. In a short space of time his class had grown to 1,000 pupils and North Market Hall, where it met, subsequently became Illinois Street church and Moody its lay pastor. Moody became so enthused in his missionary work that in 1860 he gave up his business to devote his every effort to the greater undertaking.

During the Civil War he was associated with the United States Christian Commission and after the war served on the managing committee of the large Young Men's Christian Association. The church where Moody carried on his activities was destroyed in the great Chicago fire but was quickly rebuilt by popular subscription. Under the name of the Chicago Tabernacle it started its work of supervising the great training school for foreign missionaries and lay workers.

It was in developing this work that Moody was joined by Ira David Sankey, who became equal in power of Mr. Moody's preaching was the love of God. It must not be supposed, however, that he failed to rebuke sin or to proclaim punishment. ... In the trust he sense his message centered in the atoning work of Christ. He preached 'Jesus Christ and him crucified.' His message began at the cross, but never ended there. The gospel he preached told how 'Christ died for our sins according to the scriptures: and that he was buried, and that he rose again the third day according to the scriptures.' His definite aim was to persuade men to yield themselves in obedience to this living Lord, and in all things to do His holy will. He pleaded with men to forsake sin, and he promised victory to all who looked to Christ for help."—Dr. F. W. Boreham.

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Sankey's gospel hymns were by far the most popular. The two also conducted revival meetings in England. Sometimes 20,000 people would gather at one time to hear them. In 1879 Moody opened the Northfield Seminary for young women at the town of his birth and several years later started there the Hermon School for boys. In each the following centers about Bible study: the boys are instructed in farm work and the girls in housework. It was at Northfield in 1880 that the first Christian Worker's Conference met at Moody's call, and it was Moody who in 1899 started the Bible Institute of Chicago.

Moody's sermons might not have been grammatically correct but they were forceful and to the point. They were translated into German and other languages. It is estimated that during his career Moody was a sincere and earnest fundamentalist. He died in 1899. His last words were, "Earth is receding; heaven is approaching. God is calling me."—The Pathfinder.

**Conquering the Impossible**

A late writer has recently said with amazing suggestiveness: People smile at the idea of shooting a rocket to the moon, but the fact may not be impossible—in time to come. It was not so many years ago that flying by man was regarded as a never-to-be-accomplished feat. Yet look at today's bird men, and bird women, too!

And who, ten years ago, would have thought that we could sit at home and hear music and talk broadcast over the air hundreds of miles away; Slowly but surely science seems to be conquering the impossible.

Jules Verne, for instance, was more prophetic than he thought. In his "Castles of the Carpathians," written nearly two score years ago, he described a man who succeeded in bringing the voice of a singer he loved and his image over the air. Radio vision seems destined to make that a fact. It was this same author who, long before, in his 'Twenty Thousand Leagues under the Sea,' a rocket to the moon he visualized in "From the Earth to the Moon."

People are inclined to regard Swift's "Gulliver's Travels" as a wild fantasy, yet in 1899 his book that Swift secretly guessed that Mars had two moons—so close that one of them completed a revolution in 10 hours and the other in 21 hours. It was not until 150 years later that science discovered the existence of Mars's two satellites—one making a revolution in 72 hours and the other in a little over 30 hours.

Man's speculation about the possibility of life on Mars has run long to wild imaginings. But who knows? At the present rate of astro-nautical progress it should not be long before this is proved one way or another.

**Today nothing seems impossible.**

**Doctrine of Immaculate Conception**

"The doctrine of immaculate conception holds that the Virgin Mary, by a singular privilege and grace granted by God, was preserved exempt and immaculate from all stain of original sin. All other descendants of Adam, with the exception of Jesus, came into the world with original
An Everflowing Fountain (Rev. 21:6).
God's Will First (Matt. 26:39).

**Jesus Healed a Multitude**
The Scriptures furnish incontrovertible proof that during the three short years of the ministry of Jesus on earth, He healed a multitude of persons of all manner of physical sickness. In addition, He raised the dead. He asked no questions. He made no exceptions. He extolled nothing. But He healed them all.

It seems as easy for Him to speak life into the dead body as to bring health to the sick. In confirmation of this, St. Matthew records the healing power to the apostles.

What a notable ministry of healing His was!
Note the specific cases in references:
- Healing all Manner of Diseases (Matt. 4:23).
- Palsy Healed (Matt. 4:24).
- A Leprous Healed (Matt. 8:3).
- The Centurion's Servant Healed (Matt. 8:7, 13).
- Peter's Wife's Mother Healed (Matt. 8:14, 15).
- The Sick Healed (Matt. 8:16).
- He Healed Two Possessed with Devils (Matt. 8:28).
- A Man Sick with Palsy (Matt. 9:2-7).
- Two Blind Men Healed (Matt. 9:35).
- None left out:
  - All Healed (Matt. 11:5).
  - The Withered Hand (Matt. 12:10-13).
  - He Healed Them All (Matt. 12:15).
  - Blind and Dumb Healed (Matt. 12:22).
  - He Healed Their Sick (Matt. 14:14).
  - He Healed All that were Diseased (Matt. 15:22).
  - Perfectly Whole (Matt. 14:36).
  - All Classes Healed (Matt. 15:30-31).
  - He Healed Them There (Matt. 19:2).
  - Two Blind Men (Matt. 20:30-34).
  - Blind and Lame (Matt. 21:14).

**With God**
To talk with God no breath is lost; Talk on!
To walk with God no strength is lost; Walk on!
To toll with God no time is lost; Toll on!
Little is much, if God is in it;
Man's busiest day not worth God's minute; Much is little everywhere, If God the business does not share. So work with God—then nothing's lost; Who works with him does best and must—Old English Verse.

**The Preacher who Talks Too Much**
Not a few preachers have fallen into a "talkative" habit. They seem to think that they must "add a word" to almost every announcement. By the time they tell through most of the audience a lot of a frothy mixture is lost, and a very precious time has been wasted.
A wise and observant editor calls attention to those preachers who think they must make "appropriate" remarks.
"Recently," says the editor, "we attended a church service at which the pastor introduced every hymn, every scripture reading, every anthem and every other part of the service with 'appropriate' remarks. The consequence was that an hour was used up, and the people too before he reached his sermon. Evidently that pastor thinks that he is paid for his much speaking. We are certain that his people would let him off with less. The truth is that he spoiled a beautiful service also because everybody was fidgety to get home to dinner by the time the sermon was begun. What a pity it is that man cannot understand the value of time and learn not to fritter it away! We are making no plea for short services or short sermons, although we might make a plea for both of them. We are simply pleading that pastors will conduct the service of worship in a dignified and straightforward way without interpolating too many of their own side remarks. When these side remarks are unusual they are sometimes very delightful. When they are continuous they are nerve-racking."

**The Church Moving Forward**
We like to think that there are tens of thousands of devout men and women in the churches of the land. Men and women who believe in God with all their hearts and who exalt His Son Jesus Christ. The universal Church is far from spiritual death or going backward.
Dr. H. K. Carroll recently gave the annual address before the Board of Missions which was printed in The Christian Herald. These statistics show a net gain in membership for 1927 of 573,723, while 1926 the increase was only 490,000. There is ample room for a larger net gain in church membership, and every sincere Christian ought to work for it.

**The Hon. Chauncey M. Depew on the Bible**
The recent death of Dr. Depew has called forth many well-deserved tributes. He took such joy in bringing joy to others, and was so always grateful in his attitude toward life and others, that too much cannot be said about him.
An officer of our Society, having occasion to meet him a few years ago, was immediately graced with reminiscences of Dr. Depew's contacts with the work of the Society, among which was the fact that Dr. Depew's first public address, after graduation from Yale, was on the Bible, at the annual meeting of the Westchester County Bible Society.

Dr. Depew was not only a lifelong friend of the Bible, but also a lifelong user of the Bible. A statement of his attitude toward the Bible was contained in an Associated Press dispatch of February 12, 1927, from Savannah, Georgia, as follows:

"Chauncey M. Depew, commenting today on
The Tithing Plan
Wonderful would be the happiness of our people and the financial results if the tithing plan were generally adopted. So far as we know, no better plan than the tithe has been suggested. There may be circumstances in which the tithe is an impossible amount. Assuredly the tithe should not be the limit of the giving of prosperous people and people of wealth. It makes a good beginning, to say the least. We have read somewhere of a Christian business man who handed the treasurer of his church $478. The treasurer acknowledged the contribution with something of surprise, for the man had not been ranked as a heavy giver. A few weeks passed, and then the man handed to the treasurer $583. After two months, he made another contribution of $447. The treasurer could no longer contain himself, and said: "Mr. S., I am grateful to you beyond measure for these contributions, but I do not understand. Tell me, if it is not asking too much, have you fallen heir to a fortune?"

The man laughed heartily and replied, "Nobody has left me a cent that I know of, and I have no notion anyone ever will. I have simply adopted the Christian conception of property, and I am very much put out by giving it. These contributions represent the tithe of my income which I have come to believe belongs to God." That man had learned one of the fundamentals of giving.—Watchman-Examiner.

When He Was Thankful
"I can not think what you can find to sing about," said the blackbird to a thrush, who was pouring out a joyous carol from the top of an old stump.

"Can't you?" said the thrush. "I can't help singing when I'm thankful."

"That's just it," said the blackbird. I can sing as well as anyone when there's anything to be thankful for; but the ground is as hard as iron, there isn't a berry in the gardens, and where I am to get breakfast from I'm sure I don't know. Perhaps you have had yours?"

"Not yet," said the thrush.

"Well, I would wait for my song till I had found some food, if I were you," said the blackbird.

"I've never gone without it yet, and I've no doubt I shall find some presently; at all events, it is a fancy I have to begin the day with a song."—Jewett.

Choosing the New Testament
"Each person in a city in India was recently given the choice of one book. Of the 1,200 Hindus, 800 asked for the New Testament. What city in the United States would show a similar number?"

What Dr. Jefferson Thinks of the Bible
Dr. Charles E. Jefferson has long been recognized as one of the outstanding American preachers. For thirty years he has preached on busy Broadway, New York City; has maintained a vigorous church and drawn large audiences. A great key to his success and service is indicated in the following paragraph on the Bible, taken from his 30th Anniversary Sermon:

"It is a source of satisfaction to me that I have never neglected the Bible. Through thirty years the Bible has held the central place in all our Tabernacle thinking. My joy has been to unfold the ideas of the prophets and apostles and of the Prince of Peace. It has never been necessary for me to go outside of the Bible to stimulate your minds and feed your hearts."

The Question of Divorce
It is found that twice as many wives as husbands get divorced. The reason can easily be imagined. The accurate double standard of morals puts a premium on the unfaithfulness of men. Women have to be moral to be respectable, but men can do as they please and in "society" be thought none the less of. We ought to stand like a rock against the double standard of morals, demanding as much of our men as of our women. We ought to be as willing to have our sons marry "fallen women" as to have our daughters marry "fallen men." We ought to be willing to receive "fallen women" as guests in our homes as "fallen men." Who is going to take a stand on this matter if Christian people fail to do it?—Watchman-Examiner.

A Remarkable Address
The quadrennial address of the bishops of the Methodist Episcopal church written and read by Bishop Luther B. Wilson to the general conference, Kansas City, Mo., during the month of May, 1928, is a very remarkable document. Here are two of the closing paragraphs:

"What can Methodism do for the world? This help God to save it. And so, by His grace, we will. The Church is the spouse of Christ, the object of His tender and inexhaustible love. It is the body of which Christ is the Head. O comrade in the joy of His love, in the fellowship of that devotion which is to bring in the consummation, His universal reign, let us lift before our eager minds the Master's yearning that His Church shall wear the garments which are without spot or wrinkle or any such thing!"
I am to get breakfast from I'm sure I don't know. Perhaps you have had yours?

"Not yet," said the thrush.

"Well, I would wait for my song till I had found some food, if I were you," said the blackbird.

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THE PROGRESSIVE CHURCH FOR THIS AGE

By C. E. Cornell


I. Joshua's Commander—God Not an empty adoration, to strengthen God can and does make men strong.

Illustrate: The case of Moses.

II. Sources of Strength in the Material World

1. The raindrop. The lighting. The silent forces of nature.

Illustrate: A chill squall harnessed.

August 21, lifted 60 pounds.

Sept. 26, lifted a ton.

October 24, lifted two tons.

November, lifted 5000 pounds.

Illustrate: A man who needed 442,696 barrels of water. His field a mile square needed, an inch of water over it, 27,818,400 square feet in a mile; on every twelve square feet a cubic foot of water was needed. A cubic foot of water weighs sixty-two and a third pounds. Hence it would require 74,754 tons of water. Or, it would take 74,754 teams to haul it. Nearest water in abundance, 1000 miles away.

1. So many teams.
2. So many miles.
3. So long a time.
4. Two Ruins
   1. Trample down the wheat.
   2. Too much salt.
   He asked the Sun to help him. The sun said, "I will help you." The sun proceeded to draw up the water; refine and purify it from salt. God held the water in a cloud, put a little wind behind it and blew tons of water to this man's field and dropped it down. The man was nothing out of pocket.

III. The God of Nature Is the God of Salvation

1. Men are weak without God.
2. Strength is "inner" power.
3. Strength comes by activity.
4. Revelation is progressive.
5. Our possibilities today.
6. Joshua was stronger on the west bank than on the east bank.
HER'S MAGAZINE

V. Our Little Bless of God

Illustrate.
The loaves and fishes. Dr. Lyman Abbott once said:
"If pluck an acorn from the greenwood, and hold it to my ear; and this is what it says to me,
By and by the birds will come and nest in me;
and by and by I will furnish shade for the cattle;
and by and by I will provide warmth for the home
in the pleasant fire; by and by I will shelter
from the storm those who go under the roof;
by and by I will be the strong ribs of a great vessel,
and the tempest will beat against me in vain,
while I carry men and women across the Atlantic.
"O foolish little acorn, wilt thou be all this?
I ask. And the acorn answers, 'Yes, God and I.'
Thus by the aid of divine power very small,
means may accomplish great results."

Oliver Wendell Holmes once wrote on the back of a photograph which he had obtained by the use of his own camera: "Taken by O. W. Holmes and Sun."

God is back of all nature. He helped Luther Burbank, but was not recognized.

THE ANCIENT LANDMARKS

By J. B. C.

Text: "Remove not the ancient landmark, which thy fathers have set." (Prov. 22:28.)

Introduction: The landmarks which were set up by the children of Israel after the land was divided to them by Joshua marked the end of one man's holding and the beginning of another's holdings. The lots having been ordained of the Lord, these landmarks witnessed to God's care for His people and stood for His defense of their rights, and the removal of these marks was a crime against men and a sin against God.

In applying the lessons of this text to our lives today, we are reminded:
I. Of the necessity of standing by the landmarks of doctrine set by our fathers. The "faith of our fathers" is the faith for their children and attempts to alter the essential teachings of the Bible are reprehensible in the sight of God.
II. Of the necessity for standing by the landmarks of our fathers in matters of experience. Sin must be repented of, salvation is witnessed to by the Holy Spirit, the sanctifying baptism with the Holy Ghost is for us as essential as for our fathers. Answers to prayer are realities, etc.
III. Of the necessity of standing by the landmarks of our fathers in regard to ethics and life. Divorce must be done under the law for clean living. We must stand for Sabbath observance, honesty in business matters, and zeal and vitality in religious matters as our fathers did.

Conclusion: Only the incidentals of life change. The essentials of life are the same always.

APPROVED UNTO GOD

By T. M. Anderson

"In all things approving ourselves as the ministers of God, . . . by the Holy Ghost" (2 Cor. 6:4). The one qualification imperatively necessary for the minister of Christ is the Holy Ghost. Education and natural gifts are important and useful, but they can be no substitute for the Holy Ghost. To be indwelt by the Spirit is fundamental to an effective ministry in the gospel. Without this a man is only a man among others of the same level of life as he. He has no power to lift him higher, nor precipitate a decision for Christ. But if he possesses the Holy Ghost, or rather is possessed by the Holy Ghost he is more than an ordinary man. He is man plus God. God will greatly move him in the camp like a mighty man of war.

The Scriptures show the things which the Holy Ghost supplies to us: let us ponder them well.

There is an anointing of the Holy Ghost which belongs to those who preach the Word, and which they must keep upon them if they would be effective and fruitful. This is something which no man should enter the pulpit without. This anointing will conserve the minister to truths that are fundamental and prevent him from playing into the hands of the popular element. Under it he will have a courage God-given that will command the respect of the saints and arrest the attention of the wicked. His gospel message will not be in wisdom of words, but in power and demonstration, of the Holy Ghost.

This anointing is necessary to keep the preacher from losing his balance and becoming vehement, and vulgar, and coarse. Sweetness of spirit while using the sword of the gospel is assured if the anointing of the Holy Ghost is on his heart. Ranting is not preaching with unction. Skinning and blistering are not produced by the anointing of the Spirit.

The inspiration from a crowd must not be mistaken for unction. A well prepared sermon is good, but is not a substitute for the unction of the Holy Ghost. One may go into the pulpit thoroughly prepared to preach, and do so with credit to the calling; but unless he is under the anointing, his sermon will slip through like a polished rod and never knock an apple. The Holy Ghost puts teeth in a message. He makes the Word like a hammer that breaks a rock. There is a sense in which we can preach without the help of the Spirit; but it does not deserve the title of preaching.

Again, the Holy Ghost is necessary to enable the preacher to see the truth. Of Him it was said that He should guide us into all truth. And take the things of Christ and show them unto us. God's Word should not be dry nor shut up to us when we can rely on the Spirit to open it to us with a freshness that makes it a pleasure to read. It takes hard work to dig out sermons that are able to tell the old, old story with an over deepening interest. The Word of God is a vast sea of truth into which we have been launched by the God of our calling. It is deep enough and broad enough to keep us busy the remainder of our lives exploring it and making new discoveries to bring back to those who wait upon our ministry like hungry children.

Then let us approve ourselves ministers of God by the Holy Ghost. Paul in speaking of his own ministry said that God had established him, and had anointed him, sealed him, and given him the earnest of the Spirit in his heart. Here is the scope of the Spirit's work in the minister. Established, anointed, sealed and assured by the earnest of the Spirit. All this in the heart. If we will perform this task to which we are called we must have all this in our hearts produced by the Holy Ghost.

SERMON SEED

By T. M. Anderson

Text: "In all this Job sinned not, nor charged God foolishly" (Job 1:21).

I. See the Character of this Man (Chapter 1:8)
1. He was a perfect and upright man.
2. He was the wealthiest that feared God.
3. He eschewed evil. That is, he refused evil.
Gave it no place in his heart and life.
II. See what he endured, and yet sinned not, and charged God foolishly
1. He suffered the loss of his wealth and possessions.
He did not sin because of it. Neither did he become bitter against God, and charge Him foolishly. Few there be among men who can so suffer and retain their integrity. If one is not dead to things then the loss of them will surely test them severely (See v. 21).
2. He did not sin when he lost his children.
HER'S MAGAZINE

V. OUR LITTLE BLAST OF GOD
Illustrate:
The leaves and fishes. Dr. Lyman Abbott once said:
"I pluck an acorn from the greenward, and hold it to my ear and this is what it says to me;
'By and by the birds will come and nest in me;
joy and by I will furnish shade for the cattle;
by and by I will provide warmth for the home
in the pleasant fire; by and by I will shelter
from the storm those, who go under the roof;
by and by I will be the strong ribs of a great vessel,
and the tempest will beat against me in vain,
while I carry men and women across the Atlantic.'
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Thus by the aid of divine power very small means may accomplish great results.'

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This anunction is necessary to keep the preacher from losing his balance and becoming vehement, and vulgar, and coarse. Sweetness of spirit while holding the sword of the Spirit is assured if the anointing of the Holy Ghost is on his heart. Ranting is not preaching with unction. Skimming and blistering are not produced by the anointing of the Spirit.

The inspiration from a crowd must not be mistaken for anunction. A well prepared sermon is good, but is not a substitute for the anointing of the Holy Ghost. One may go into the pulpit thoroughly prepared to preach, and do so with credit to the calling; but unless he is under the anointing, his sermon will slip through like a polished rod and never knock an apple.

The Holy Ghost puts teeth in a message. He makes the Word like a hammer that breaks a rock. There is a sense in which we can preach without the help of the Spirit; but it does not lose the title of preaching.

Again, the Holy Ghost is necessary to enable the preacher to see the truth. Of Him it was said that He should guide us into all truth. And take the things of Christ and show them unto us. God's Word should not be dry nor shut up to us when we can rely on the Spirit to open it to us with a freshness that makes it a pleasure to read. It takes hard work to dig out sermons that are able to tell the old, old story with an ever deepening interest. The Word of God is a vast sea of truth into which we have been launched by the God of our calling. It is deep enough and broad enough to keep us busy the remainder of our lives exploring it and making new discoveries to bring back to those who wait upon our ministry like hungry children.

Then let us approve ourselves ministers of God by the Holy Ghost. Paul in speaking of his own ministry said that God had established him, and had anointed him, sealed him, and given him the earnest of the Spirit in his heart. Here is the scope of the Spirit's work in the minister. Established anointed, sealed, and assured by the earnest of the Spirit. All this in the heart. If we will perform this task to which we are called we must have all this in our hearts produced by the Holy Ghost.

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SERMON SEED
By T. M. Anderson

Text: "In all this Job sinned not, nor charged God foolishly" (Job 1:22).

I. SEE THE CHARACTER OF THIS MAN (Chapter 1:26).

1. He was a perfect and upright man.
2. He was one that feared God.
3. He eschewed evil. That is, he refused evil.

Gave it no place in his heart and life.

II. SEE WHAT HE ENDURED, AND WHY Sinned not this man God foolishly?

1. He suffered the loss of his wealth and possessions. Yet he did not sin because of it. Neither did he become bitter against God, and charge Him foolishly. Few there be among men who can so suffer and retain their integrity.
2. He did not sin when he lost his children
sorrow for their sins and backslidings. God will not bless such a people in such a spirit.
3. They had dealt treacherously. That is unfaithfully (2:10). One cannot prove unfaithful to trusts and show the right spirit. What a terrible spirit is shown when we prove unfaithful to God and man.
4. They showed the wrong spirit toward God by saying, "Every one that denys evil in the sight of the Lord is good." Saying that God delighteth in such people. This is manifest today by all who profess to be in the favor of God yet sin, and say despite that they are Christians. Such a spirit does not deal truthfully with the Lord. He does not fellowship with the sinful.
5. They showed the wrong spirit in withholding their tithes and offerings (3:8).
6. There is a spirit shown (3:16). It is the spirit of reverence and fear.
7. God recognizes a true spirit, and will reward such as show it (3:17, 18).

ILLUSTRATIVE MATERIAL

Compiled by J. Glenn Gould

If the Light that Is in Thee Be Darkness
You all know what I venture to call the most saddening instance, like the dying cock, of this failure to take the second step (which leads from darkness to light). You know the story of the later years of George Eliot. No writer has described with deeper insight and such superb analytic power the conflict of good and evil in the soul. Her mastery over moral problems, and her power to pass moral judgment has never been surpassed. Her perception of the moral and religious issues behind every course of conduct is never at fault. Her proclamation of the piteous consequences of the breaking of the law of God's laws never falters. Her portrayal of the sure degradation-and final loss of every soul that doeth evil is so solemn as to convince like a pregnant word. The dispassionate glimpses of faith and of repentance have been illustrated, especially in her earlier works, with warm and tender feeling. She has told us that when she wrote the pages on which she reports Dinah Maria's moving appeal and prayers, the tears fell so thickly on the manuscript that they blotted the words and made them illegible. Yet this woman with the light so clear upon her path, and her moral sense so keen in regard to the obediences and chastisements of home, wilfully disregarded what most women have settled to be the way of honor. Whatever defense apologists may offer for the events of her closing days, no one dares to say that they were not a violation of the moralities she had once preached, and the wilful destruction of the inner sanctities of the home. Her eyes were opened, but she was not turned from darkness unto light. "There is a way," Bunyan has said in his imperishable line, "there is a way to hell from the gate of heaven." A man may see his iniquity, he ashamed of his sin, glance along the way of righteousness, and yet turn his back and pass into shame.—Dr. W. M. Clow.

The Path of Glory Lead but to the Graves
There is perhaps no most interesting historical object in all Europe is a simple slab of granite which rises from the roadside near the town of Wilna, on the western boundary of Russia. It bears two inscriptions in the Russian language. On that side of the slab which faces the west are these words:
Napoleon Bonaparte passed this way in 1812 with 410,000 men.
On the other side facing east:
Napoleon Bonaparte passed this way in 1812 with 9,000 men.

Dr. J. L. Hill.
Judas Iscariot, which also Betrayed Him
In the annals of Scottish history there are two events which stand out as the blackest and foulest to people's minds. They are both deeds of treachery. For generations men have spoken of "the base Menechus who betrayed Wallace" with a strangely perpetuated resentment. No later indictment arouses the national feeling like the story of the massacre of Glencoe. Simple Scottish faces grow dark as the gloomy Glen itself when they tell the story to their children. It is due to the same moral reaction against treachery that in every army the traitor is punished with a swift and unrelenting stroke. The deserter from the ranks is treated as a felon. The coward's uniform is stripped from him and he is drummed out of the ranks. The traitor is set with his face to the wall, and the leveled muskets rain death upon him, and his body is cast into an unmarked grave. The man whom you find it difficult to forgive whose name recalls a deed of falsehood, is the man whose words were fair, whose actions were secretly base. The Gospels reflect this instinctive resentment at the traitor's deed. The evangelists never mention the name of Judas with compassion. The kindest word is that somber sentence in Peter's prayer, "That he might go to his own place." To the Gospel writers he is always "Judas Iscariot, which also betrayed him."—Dr. W. M. Clow.

The Light of the World
How do the flowers get their color? They get it from the light. But how? Here is a glass prism. If all the church windows were darkened and only one ray of light came in at a chink in one of the blinds; and if that ray passed through this prism and onto a white screen up here behind me, you would see that the prism splits up the clear light into all the colors of the rainbow. All these colors must be the clear light or the prism could not divide it up like that.

How does it come about that some flowers are red, others yellow, and so on? The same light is now falling on all the flowers; they all drink in or absorb the same light, but some get back blue, others yellow, others orange. Thus what gives each flower its color is the part of the clear light it gives back after keeping all the rest. If you love the flower for its color, you are loving it 'not so much for what it keeps as for what it gives back.' It is what it gives back that makes it beautiful.—Rev. William Pottinger.

Receiving the Atonement

Some years ago I was preaching in a town on the east coast of Scotland, and I was the guest of a retired naval officer. He was a genial companion, and as downright and nobly simple in his faith as all sea-going men are. When we came to the hour of family worship he handed me the prayer book he used, telling me he was not able to utter himself in prayer before strangers. I turned over its pages, and found that he had scored through, with two firm lines, in red ink, the words: "For Christ's sake." These words closed most of the prayers. He taught me surprise as I looked upon this crimson obliteration, and he explained that his idea of God was that He did not need to be forgiven, for, to him, the matter was simple: He went to God, and he owning up his wrongdoing, and God forgave him, and there was the beginning and the end of it.

After we went into town and spoke together. As the hour grew late the talk became good. I spoke first of all about sin, the faults and errors that crowd every day, the repeated wilfulness that shadow the soul, and of the sins of our youth, which had corrupted other lives and grieved our dearest. I then spoke of God and His holiness, and of His care for the sanctity of law and the moral order of the world. I
spoke of God's love in His anger, and there is no
anger like the anger of love, and I asked him if he
dared to bring that life of his, and with a few
pentent confessions ask God to forgive him his
passion. The good old man listened intently. His
memory went back to the days of his wild youth.
He remembered a deed which no penitence could
repair and no confession amend. As I spoke to
him of Christ, and of Christ's wearing our flesh
and both facing and feeling our sin, and of His
identifying Himself with us and with them, and
of His offering to God His perfect repentance,
and suffering His sacrifice of atonement, the old
man meekly said, "That is a better gospel than
mine." We knelt down and gave thanks that"God, for Christ's sake, had forgiven us." He
had now received the atonement.—Dr. W. M.
Clow.

What Is Success?

"He has achieved success who has lived well,
laughed often and loved much; who has gained
the respect of Intelligent men and the love of
little children; who has filled his niche and ac-
complished his task; who has left the world
better than he found it whether by an improved
piece of steel or a reposed soul; who has always
looked for the best in others and given the best he
had; whose life was an inspiration; whose memory a benediction."—Mans. J. L. Stansley.

The Power of the Cross

Read the story of Henry Drummond's dying
months. You know something of his life, you
know the unsparing labor which left him spent,
with nerves shaken and hair white. The costly
sacrifice of 14 years of service is outrivaled by
the heroism of his dying hours. He knew he was
dying. He was leaving a life which was full of
charm, and a world in which he had played a
great part. He was leaving men who had learned
to wait upon his words, and friends who loved
him and paid him reverence. He spent on his
dying bed days of torture, but he still kept his
old smile, and was swift with his apt words. He
still allowed men to grasp his hand, though it
cost him a spasm of pain. What motive inspired
him? He had not made the cross the chief word of
his ministry. He had felt that his office was
to lead men to the wicket gate. But the cross
had been the secret motive of his soul. In his
dying hour a few friends softly sung some of the
darkest hymns. He listened in silence. At last
there was song, to the old Scots melody of
Martyrdom, the simple verse:

"I'm not ashamed to own my Lord,
Or to defend His cause,
 Maintaining the glory of His cross,
And honor all His laws."

The dying spirit was roused. He beat time with
his hands. He joined softly in the words. When
the song ceased, he said, "There is nothing to
beat that."—Dr. W. M. Clow.

Reconciliation

There are three ways of dealing with wrong.
A master, to be completely humble, to discover
that an employee had been embezzling small sums
of money. An inquiry was made and his wrong
was exposed. He was handed over to the
police, and sentenced to a year's imprisonment.
He came out with the criminal brand upon him,
with every door shut to him, and a bitter hatred
of the man who had given him up to the law.
That is one way of dealing with sin. Another
master, to quote another case in my experience,
found that his clerk had been using the firm's
discounts into his own pocket. He was called
in, sternly denounced, and dismissed with a
strong caution, and an assurance that he would
be helped. That is another way of dealing with
sin, but it is not forgiveness. He walked out
with a grudge in his heart. Another master,
to quote a third case within my knowledge,
detected a lad, just beginning life, in an act of
fraud. He called him in, and inquired into his
temptation. He ascertained who had led him into
the forgery. He spoke of his breach of trust with
words which were tense with anger but also
tender with grief. He paid up the amount of
the forgery and forgave him. He sent the lad back
to his home. Two years later he passed him
youth himself, many years later, grown to man-
hood, who revealed it with an adoring reverence,
and recalled, with the grateful recollection of a
man who had been saved, the forgiveness of his
sin. That is God's way of dealing with human
sin, and its issue is always reconciliation. Forgive-
ness is not merely letting you off. Forgiveness
is God being reconciled to you.—Dr. W. M.
Clow.

THE WARING LAWS

TEXT—Rom. 8:2, R. V., "For the law of the
Spirit of life in Christ Jesus made me free from
the law of sin and death."

The noble French commentator, Godet, affirms
that verses 1-4 describe the restoration of holiness
by the Holy Spirit. The "sin principle" entails
death even on the justified, when it reigns the
upper hand, as well as on the unjustified. There
is therefore implied in the doctrine of preventing "the sin
principle" from causing us to perish—that is,
that it perish itself. Sanctifying grace saves us
by destroying it.

1. Consider the meaning of the word "law"
occurring in the text. The Act. Dr. Michael
of England said, "No one can rightly interpret
the seventh and eighth chapters of Romans, without
critically noting the sense in which the word
"law" is used each time it occurs. Here it means
'the law,' and let it have its way." Dr. Albert Barnes
"It means 'the influence.' " Dr. Daniel
Steele said, "It means 'uniform tendency.' " This
is rather the best definition. We are all familiar
with the "law of gravitation." We
mean by it, 'the uniform tendency of a falling
body in this world to go toward the center of the
earth.' Now substitute "the uniform tend-
ency" for the word "law" in the text and you
get a great revelation of truth. For the uni-
form tendency of the light is that the light in Christ Jesus
made me free from the uniform tendency of the
sin principle and the death principle." In other
words, the uniform tendency of the Holy Spirit
life in Christ is forever opposed to the old man
of inward sin. If we co-operate with the divine
misuse, he will deliver us from the "uniform tendency
of 'the sin principle and the death principle.'
The propensity to sin is steadily opposed to God's will and all good-
ness and leads uniformly to the death of all piety and all love and
development to God in our hearts. That propensity, if left alone, will work
our eternal ruin. "But," said Paul, "the tendency of the Holy Spirit has freed me from the uniform
sin tendency." That is exactly what sanctifica-
tion is, and what the sanctifying Spirit does for
us. He cleanses us from depravity (Acts 15:8-9).

If we thus have two more terms of tre-
dinous significance in the text, the "Spirit of
life"—or the life-giving Holy Spirit, which repro-
duces the Christ-life in us. Also the "sin prin-
ciple," that 'sinnisthe word 'sin' in the
singular number, with the article, the 'the'
before it. Says Whedon in his commentary, "By
'sin' the many understand the state of sin (some-
times called corruption) into which man has
himself fallen, who doubt there is a state of evil
as well as an evil action, which in the
Scripture is called sin. Sin is not in action alone,
there may be a permanently wrong and wicked
state of mind."

Dean Alford says, "The kind of sin spoken of
in this whole passage is both original and actual." Godet
says, "The apostle is speaking of 'the prin-
ciple of revolt' whereby the human will rises
against the divine in all its different forms and
manifestations." He again calls it "the sin before baptism" and also before 'than-
too' denotes sin and death as a power or principle
which controls man, and reveals itself in heredi-
tary corruption, and in every form of actual sin.

Sin is personified as a fearful tyrant, who ac-
ced to our domination over the human race,
he "reigns in death" (Rom. 5:21); "works death in us" (Rom. 7:13); "lords it over us" (6:14);
"works all manner of lust" (7:8); "deceives and
days the sinner" (7:11).

Augustine and Calvin make it mean, 'original sin or natural depravity.' Koppe, Olshausen,
Webster and Wilkinson say it means 'sinfulness';
'sinfulness personified'; 'a sinful disposition.' Bishop Ellicott. 'The power of sin,' 'the corrupt
element in our human nature.' Dr. Bushnell. 'The
'sin principle,' the corruption of our human nature.' So
Adam Clarke and Lightfoot. With such ample
endorsement, by the world's ripest biblical schol-
arship, we are sure of our ground and cannot be
wrong.

3. We see exactly what Jesus undertakes to
do for us, and what sanctifying grace can effect
in this life. St. Paul says, "The uniform tendency
of the Spirit of life! made me free from the
'sin principle,' depravity.

'But," someone asks, 'do not some teach that
we must have sin in us,' and 'no man can be
free from sin while in the mortal body?' Yet,
we are compelled to admit that this is the
mental element and warp and woof of most

sick teaching. And the 'higher life' conven-
tions in the East repeat this same unscriptural
nonsense and so do the Moody and Torrey Bible
schools. Torrey said in one of his books, 'There
is not a line of scripture that warrants the idea
that the baptism of the Spirit cleanses from in-
herited sin.' What about these texts? (1) Acts
15:8-9, R. V. "Giving them the Holy Spirit,
cleansing their hearts by faith." (2) Rom.
6:18, R. V., 'Being made free from the sin
principle I became a servant of righteousness.'
Lange says the 'siris partipicile here denotes a
definite act of deliverance.' That is exactly what
the Church of the Nazarene stands for, that in

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sanctification we get definite deliverance from the sin-principle." (3) Rom. 6:22, "But now [not at death] being made free from [the] sin [principle], ye have your fruit unto sanctification." That is exactly what sanctification is —deliverance from the sin-principle... (6) Rom. 8:2, "Law of the Spirit... made me free from the law of the [the sin [principle]]—aorist tense. (5) 1 John 5:5, "The blood of Jesus Christ his Son, cleaneth us from all sin." Verse 9, "And to cleanse us from all unrighteousness."

What can possess educated men to pervert and distort and deny the plain, unmistakable meaning of such texts? And yet they are pretending to preach holiness! But it is a new brand of modern holiness—"corrupt" holiness! "Sinful" holiness! "Depths upon depths of mischief" holiness! A kind the Bible writers never heard of! The young preachers need not be afraid to preach with all boldness, this great doctrine of our church. It stands on the impregnable foundation of scripture as interpreted by the best scholarship of modern times.

How did the Spirit make Paul free from the power of sin and depravity?
1. By awakening a hunger for holiness.
2. By inducing him to study the Word to see if there were any deliverance (John 17:17).
3. To get the consent of his will to be holy.
4. By leading him to concentrate all good things to be owned by God (Rom. 6:13 and 12:1).
5. By encouraging faith in some promise (1 Thess. 2:3-24).
6. Then, by exerting God's almighty sanctifying power, cleansing from all sin. The verb "made me free" is in the aorist tense—"made me free at once." By the work of the Spirit all, regenerated believers can be sanctified immediately.

What were the results?
1. The "uniform tendency" to sin was removed, St. Paul could then say, "I live; yet not I, but Christ liveth in me" (Gal. 2:20 and 1 Thess. 2:10).

Bishop Hamline of the M. E. Church, "All at once I felt as though a hand, not feeble but omnipotent, not of wrath but of love, was laid on my brow... I seemed to press upon my whole body and diffuse all through and through it a sin-consuming energy." Will you, too, be made free immediately from depravity?

THE PREACHER'S VOICE AND DELIVERY

By W. W. Myers

"Speak the speech, I pray you, trippingly on the tongue; but if you mouth it, as many of your players do, I had as lief the town crier had spoken my lines." —Hamlet.

WHAT did Shakespeare mean when he said, "Speak the speech, I pray you, trippingly on the tongue?" What is embodied in that phrase, "tripply on the tongue?" It seems to me that he meant in order to speak properly, "tripply," one must speak literally and carefully on the tongue. In fact this is absolutely necessary if one would be free from the habit of mouthing which Hamlet so detested. Many teachers do not place enough emphasis upon the tongue. The student is taught to 'trip' with his lips, his jaw, his facial muscles, his larynx, his diaphragm—with everything, in fact, except the organ that nature intended him to trip with, and as an inevitable result he mumbles or blurs his vowels, muddles his consonants, and "sloshes" generally to such an extent that beautiful natural speech is about the last thing one is likely to hear from an aspirant to the stage or the rostrum."

This brings us to the consideration of another phase of public speaking, namely, enunciation and articulation. These terms are closely synonymous. By articulation is meant the proper placement of the organs of speech; by enunciation, the clearness or distinctness of pronunciation. Without good articulation it is impossible to speak clearly and distinctly. Therefore, it is of the greatest importance that those studying for the ministry master this phase of public speaking. If the enunciation is bad people will not understand what is being said, and they will fail to get the message. Some prominent preachers have such poor enunciation that they can scarcely be understood in the rear of the church building. The sad part about it is that they think they are better than we who are speaking in such a manner that they will get your message. A few years ago I stood on the streets of San Francisco listening to a certain man as he attempted to preach the gospel. He talked so fast that it was almost impossible to understand what was being said. A young man standing near me said, "Say, buddy, what language is he speaking?" This should be a warning to preachers who have acquired the habit of speaking too fast.

One of the difficulties which the beginner will face when he attempts to get the right articulations of the lips and tongue is that of rigidity. Especially in the tongue because there are so many muscles over which he must get control. The tongue has two distinct sets of muscles. There are the intrinsic muscles, those which are in the tongue itself, and the extrinsic muscles, those which connect the tongue with other organs.

The intrinsic muscles, those comprising the body of the tongue, are the muscles of articulation or word-production. They have nothing to do with the tone. Their function, insofar as speech is concerned, is to properly place the tongue for the different vowel and consonant sounds. These muscles should be exercised and strengthened so that they will function in such a way as to give the right word-production.

The extrinsic muscles have nothing to do with word-production, but are chiefly concerned with tone-production. If they function properly one might have good tone quality and yet have very poor enunciation.

The reader will note from the above discussion that speech is a twofold process. It consists of tone-production and word-production. Each of these separate processes is controlled by a different set of muscles. The difficulty which the beginner encounters is that of gaining control over these two sets of muscles so that they will function independently of each other. In trying...
to make the proper articulations for speech by the use of the intrinsic muscles the extrinsic muscles are sometimes brought into action. When this is done the tone placement is changed, and the quality of the tone is marred. Extrinsic muscles of the tongue control the resonance while they themselves are controlled wholly by the sense of hearing and the sense of touch.

The difficulty which the beginner encounters may be likened to that of the little child in learning to lace his shoes. At first nearly all the muscles of the body are employed by the child, and yet he has a very hard time to get his shoe laced. Later the child learns that he can lace his shoe by the use of only a very few muscles and that when he uses these and relaxes the others the task is much more easily accomplished.

A few exercises for strengthening the intrinsic muscles of the tongue are given below. Those desiring further study will find valuable exercises in part two of "The Technique of Speech," by Jones.

**Exercise I**

With the mouth open place the tip of the tongue against the upper teeth, make it as narrow as possible, and then make it as broad as possible. Care must be taken not to push the tongue forward when making it broad. Repeat this exercise until you can make the changes rapidly.

**Exercise II**

Place the top of the tongue against the lower teeth, make it narrow, and then make it broad as in the first exercise.

These exercises will strengthen the intrinsic muscles of the tongue. In taking them one should be careful to have the extrinsic muscles relaxed. Other exercises which will prove valuable for the improvement of enunciation are the reading of sentences like the following:

"Matt, get that white hat that Matt put with that last lot, but let Pat inspect it first."

A little practice daily will strengthen the muscles and will keep them in proper condition for speech. The one lesson which the student must learn is to keep the muscles strong, but be able to relax them when not needed in speaking. This applies to both the intrinsic and extrinsic muscles of the tongue; in fact, during the process of speaking, it applies to every muscle of the body.
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J. B. Chapman, Editor

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THE HANDICAP OF ADVANTAGE

BY THE EDITOR

We have often been told that a handicap may be turned into an advantage, but not often have we considered that an advantage may quickly become a handicap.

We heard once of a young man, a graduate from college, who had an ambition to become a lawyer. He went to a well known lawyer who had long been his father's advisor and asked him what he thought of law as a vocation and also what he thought of the chances of the son of his old friend for succeeding in it. The old lawyer replied, "The law is a great calling and you have the ability to make a success of it, but your handicap is that you are rich. This means that you will not be forced to work hard enough to make an outstanding success. If you were poor and your family were unknown, you would make a great lawyer."

There is something like this also in the making of preachers. "Natural preachers," "born preachers," and geniuses do not often make outstanding, unifying success in the ministry—their advantage are their handicaps. They can do so well without trying hard that there is not sufficient incentive for them to do their best. They have such an abundance of native "personality" that they do not give enough time to prayer and the development of godly character. They are so "gifted" that they attempt to ride through on this and do not "follow the rules" and "play fair" in matters pertaining to the ministerial calling. They are so readily "popular" that they permit themselves to be the recipients of all favors and do not seek opportunities to bestow favors. They have a certain native sense of "merit" which makes it difficult for them to become "servants of all."

Our observation is that it is a rather unfortunate thing for a young preacher to come out of obscurity "like a meteor." Heights that are reached without apprenticeship are usually comparatively "low heights" or else they are held for but a short time. It takes from ten to twenty years to make a good, dependable preacher, and the man who has to serve the longer apprenticeship will indeed appreciate the price of promotion and will more carefully guard the heritage possessed. Of course a man cannot help being what he is. That is, if he is born rich, good looking, or the only child in the family, he cannot help accumulate. But he will need a lot of grace and sense to keep these advantages from becoming handicaps—serious handicaps. If he is naturally a student and a "born orator," he cannot help it; but the danger is that he will know these things and will "lie down on the job."

A survey reveals that ninety per cent of the leaders of one great Protestant denomination came from rural districts, and it is thought that a survey would show similar figures for other churches. And why is this? Is the country better supplied with educational advantages and with opportunities for Christian service than the cities? No, on the contrary, the country boys and girls must usually get into the city for education and for opportunities. Rather the explanation is that city youths accept their advantages as matters of course and suffer them to become handicaps.

There is better chance for the preacher who sprang from poor parentage, had to fight for educational opportunities, was able to make commendable grades in school only by the most diligent application to his studies, found it necessary to overcome difficulties in delivery, had to press hard against an "inferiority complex" in assuming to be a preacher at all, was forced to serve his day in "hard-scrabble circuit" by means of the fact that there was no particular demand for
his services anywhere else, and who still have to pray hard, study much and work diligently to "hold his place" than there is for the one who excelled without effort. And it is encouraging to be able to say that 199 preachers out of two hundred are in the "better" crowd.

"Restless is the head that wears the crown" is no truer saying than one which covers the thought that the one who is in position has an unearned advantage. It speaks well for a man that he can make good—and occasionally one does—with "everything in his favor." And when one of this class ignores his advantages and works just as hard as though he did not possess them he outstrips his fellows and becomes the truly "great" preacher that appears among two hundred.

EDITORIAL NOTES

There is no greater misfortune as regards the success of a preacher than that he should lose the preacher "urge." There is something in the spiritual make-up of the God-called man very like that indefinable instinct which drives the migratory bird "on south" in spite of hindrances of every kind. And the preacher who feels, "Woe is me if I preach not the gospel," will brook difficulties and endure hardship in order to continue in his work that a cool, calculating man will permit to stop him.

There are two kinds of great men: men who are great themselves and who overshadow all around them and do all the thinking and all the executing themselves, and men who are wise enough to choose great men as their helpers and who are big enough to appreciate big men and to get along with them. The latter class built more enduringly than the former, for they have trained their own successors. In these days when the church has so many committees and when it is expected to serve so many and so varied purposes in the communities, it is possible for a preacher of mediocre ability to reach larger success than ever it was before. But to attain this success, he must surround himself with Sunday-school workers, young men who are competent and who will find the preacher so congenial that they will stay with him. If the preacher is little and touchy and narrow and jealous of his honor, he will find the same among his helpers and his organization will fail apart. Of course he will find many reasons for blaming others, but the fact that he has reached no large success will still remain. And with 199 preachers out of 200 the best chance of success is in organization and co-operation, rather than in outstanding individual influence. In fact, the statement is near universal that we may almost say that ministerial success depends upon a preacher's ability to give and secure co-operation.

We were discussing "preacher characteristics," and my fellow-preacher asked, "What can a preacher more safely do; shall he attempt to place a larger content of truth in his preaching and strive to present it more logically; or shall he cultivate the spectacular and seek to generate a higher emotional state and make a stronger emotional appeal?" Our answer was, "We cannot think that a preacher should or that a conscientious preacher would deliberately strive to be spectacular or work to be emotional. If he is spectacular, it must be that he is that way without intending to be so. If he is highly emotional, it must be that God made him that way. But every preacher can and should strive for a fuller content of truth in his message and for a more logical method of presentation." We have heard it said that a certain preacher's notes had various marginal notations like "cry here," but we could never think these notations the earmarks of a truly sincere minister of Christ. Deliberate "dramatics" have small place in the pulpit.

A preacher may "get by" on zeal and emotion until he is about forty, but if he has not developed something more enduring by that time his force will begin to wane, and he will have to fight to keep from getting sour because the people do not "stand for straight preaching" any more. And there is nothing more pathetic than a mist preacher at fifty. If he were younger, he could change; if he were older, he could quit; but at fifty, what can be done?

A BRIEF SKETCH OF THE LIFE OF REV. J. O. MCCLURKAN

[See front cover page]

He was born November 13, 1844, in the state of Tennessee. Raised by godly parents and was the son of a Cumberland Presbyterian minister. Converted about the age of twelve and joined the Cumberland Presbyterian church. When he was twenty years old he joined the presbytery and began preaching the gospel. Ordained by his presbytery in his nineteenth year; entered college at the age of twenty. He was married in his twenty-first year to Miss Frances Rye and began his work as a pastor, soon after his marriage, in the state of Texas. He spent the remainder of his life as a preacher, teacher and editor. In connection with these lines of work he was a very successful evangelist.

About the age of thirty-three he was gloriously sanctified and filled with the Holy Spirit. From that time until his death, in 1914, he preached the doctrine of entire sanctification as a distinct second work of grace, subsequent to regeneration.

His daily life was a constant testimony to the doctrine that he preached and the truth he loved. One of the most outstanding characteristics of J. O. McClurkan was his prayer life. Herein lay the secret of his success.

The last twenty-five years of his life he spent in denominational work. About the year 1900 he organized the Pentecostal Mission. As a result of his work thousands were saved, some of whom were "born-again" believers, and called to religious work of various kinds. He truly had a zeal and passion for souls. The missionary spirit burned at white heat in his breast. At the time of his death the Pentecostal Mission was supporting thirty-two missionaries on the foreign fields.

He was also the editor of Living Water, and the founder of Trevecca College. The Pentecostal Mission work occupied the territory that is now known as the Southeastern Zone of the Church of the Nazarenes.

He was called to his reward at the age of fifty-two, full of faith and good works.

DOCTRINAL

HISTORICAL STUDIES IN CHRISTIAN DOGMA

By Basil W. Miller

Part Three. Symbolics.

Chapter V. An Analysis of the Doctrines of the Creeds in Their Relationship to Systematic Theology

L. A History of Theology of the Creeds

If one should desire a historical statement of systematic theology he could find it in no better manner than through an analytic study of the theology of the creeds. Creeds, as was shown in the former chapter, have been the reflection of the theology of the Church in its several stages of development. They are systematic theology in its symbolic nature. They are doctrine as stated by the various ages through councils, synods, groups of theologians, or individuals.

But the progress of doctrine can be seen only through an analytic study of the theology of the creeds in their historical setting. Our purpose is to investigate every line of influence which in any manner has affected the doctrinal postulates of Christendom. The Church authentically stated or accepted their doctrinal theology when they recognized or adopted the creeds; and in the statement of doctrine by individuals, which goes to make up the grand bulk of dogmas, these creeds and their theology have largely shaped future doctrine. Each creed, until we reach the later confessions and articles, was called forth in the time of his life...
passed these documen was embodied with the newer material, until a stage was attained where in, creeds, or confessions, became systematic treaties on theology. This is true of the Articles of the Anglican Church, the Confessions of the Heidelbergers. Naturally when the creeds accepted a certain doctrine, and included a clear statement of it, when theologians wrote, or churches thought, it was in accordance with the formulations of the creed.

We shall follow the same outline in the analysis of each of the creeds as we did the former chapter.

11. Fundamental Creeds

1. The Apostles’ Creed. These fundamental creeds are of great importance in their influence upon theology. This is especially true of this one. The first article contains faith in one personal God, and all that was implied in the Old Testament idea of God. The second expresses faith in Jesus as the Messiah, and as the Son of God, and the Lord of the New Testament. This reads, “In Jesus Christ, his only Son, our Lord.” The following six articles or sections explain the second article. His conception is termed miraculous, and due to the operation of the Holy Spirit; wherein his proper deity is affirmed; then in the last part of the same sentence, his proper humanity is affirmed. The third speaks of the crucifixion of the Lord, the giving of His life for our sins. His humanity is herein affirmed in that he suffered; his history is declared in that this suffering was said to be under Pontius Pilate; then again his humanity is affirmed in that he died, as a man would die, and was buried. Then the fourth article affirms the grand fact, the fundamental fact of the verity of our faith; that Christ arose from the dead, as the bible states. His divinity is again asserted in that he ascended into heaven and therein makes intercession for our sins. He reigns as Prophet, Priest and King. The second coming of Christ is herein affirmed to be essential to the faith of the early Church. The ninth article of this creed expresses faith in the Holy Spirit as the third person of the Trinity. The tenth article expresses the work of the Holy Spirit in the salvation of the soul, the forgiveness of sins. Then with this is declared the authority of the Church universal; the great climax is attained in the final statement concerning the resurrection of the body, which shall live forever. This creed is based upon the New Testament.

2. The Nicene Creed. This creed contains the first part of the creed sets forth the Nicene faith in the form of Augustinian. The former trinitarian division is abandoned; the three persons of the Trinity are treated in the same articles, in their possession of the attributes of Deity, and at the same time their functions are separated. Articles three to twenty-seven treat of the Trinity in an enlarged form. Several distinctions are to be noted: (1) The doctrine of the Spirit is treated in the same section with the Father and the Son—which presupposes the heresy of Pneumatomachia, which was condemned by the Council of Constantinople. (2) The term persons is used to define the Trinitarian distinctions, as with Augustine. The Spirit is said to receive worship the same as the Father and the Son. The personal distinctions are clearly set apart in this creed, as in no other before it.

3. The Athanasian Creed. This creed contains the correct belief with reference to the incarnation as against the views of the Apollinarists. The two natures of Christ are distinguished, the fullness of his humanity, and the possession of a rational mind or soul, is declared. The Apollinarian heresy is thus evaded, by the clear distinction of the divine and the human nature of Jesus, and the ascription of the existence of each. The statement begins with the definition of faith, “The right faith is that which believes and confesses that our Lord Jesus Christ, the Son of God, is God and man.” He is divine and human in accordance with the Nicene Creed. He is a man of the substance of his mother, born in the world; a perfect man of a reasonable soul, and human flesh. The two natures of Christ are clearly set out: “Who although he be God and man: yet is he not two but one Christ... not by conversions of the Godhead into flesh, but by assumption of the manhood into God... One altogether: not by confusion of substance: but by unity of person... For as the reasonable soul and flesh is one man: so God and man is one Christ.”

4. The Creed of Chalcedon. This creed continued the Christological statement of the Church of Chalcedon with reference to heresies then extant. The Nestorian heresy, exaggerating the difference of the two natures of Christ, made Christ to exist with two persons practically. But the Council of Chalcedon defined its faith in the person of Christ as being composed of two natures, the divine and the human, which were unchangeably, and inseparably connected, or interwoven; but this distinction of natures by no means took away the property of union, but the peculiar items of functions or forms of each were concurring in one person, and one substance. The basis of this statement reads, “Following the holy fathers we teach with one voice that the Son of God and our Lord Jesus Christ is to be confessed as one and the same person, that he is perfect in Godhead, and perfect in humanity, very God and very man, consubstantial with the Father in touching His Godhead, and consubstantial with us as touching His mankind.”

Before passing from these four fundamental symbols let us note that they lay out the great doctrines of the existence and personality of God, the deity and humanity of Christ, the personality and divinity of the Spirit, the crucifixion of Christ for salvation, the Church, and life everlasting. Since they were formed, they have remained the essential statement of theology on these great doctrines, where orthodoxy is held. Their influence upon future theology concerning these points cannot be computed.

III. Particular Symbols

1. Creeds of the Latin Church: (1) The Synod of Orange rejected the doctrines of Pelagianism and semi-Pelagianism, which asserted that human nature was innocent, that the human will was sufficient for salvation irrespective of grace. Original sin was defined by the statements that the sin of Adam made him mortal and subject to sin in the future; that all infants born since then inherit, original sin, and that they must be baptized to receive the grace of salvation; and that divine grace not only affords the remission of sin, but also affords the ability to overcome sin. Thus the necessity of divine grace was maintained in procuring salvation. The divine sovereignty of God was rejected as an absolute formula. Predestination to evil was repudiated. These statements of the Synod of Orange are the official declarations of the Church by which all doctrines of sin and grace are to be tested. Those who make the theology of Augustine the test, exclude the Synod of Orange and its decrees, more important than official symbolic decisions, and neglect to make proper distinction between private theory and public doctrine,” writes Briggs (Two Symbols, 129). One can easily see that Briggs deviates from the doctrine of original sin as stated by this Synod. Nevertheless
herself is stated the position of Christendom on the question of sin.

(2) The Synod of Rome made the official statement for the Catholic church to the Eucharist, as noted before, it asserted that the elements of the sacrament were changed into the blood and flesh of the Lord. This is the foundation of the theory of transubstantiation, which was to rock the future Church. The Council of Trent reaffirmed this view, "by the consecration of the bread and of the wine a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of Christ’s blood, which conversion is by the holy apostles and properly called transubstantiation.

2. Symbols of the Reformation. (1) The Augsburg Confession, a document of 1530, one part presents a clear statement of the doctrines held by the Lutherans in sympathy with the Augsburg Confession and in opposition to Rome, and in distinction from the Zwinglians. (a) In theology and Christiologgy, the doctrines of God’s unity and trinity, and of Christ’s divine-human personality, the Confession reaffirms the position of the Church on the ancient creeds, and condemns the Unitarians and the Arians as heretics. (b) In anthropology, the nature of the fall and of original sin, the slavery of the will and the necessity of grace, and the claim that man has power to change his nature, is substantially Augustinian. It is in opposition to Pelagianism and Semi-Pelagianism with reference to these points. The Donatists are condemned for denying the virtue of the ministry and the sacraments. (c) The third position of Protestantism in opposition to Romanism is found in the articles on justification by faith (IV), new obedience, the gospel ministry, the Church, repentance as necessary to salvation, ordination, ecclesiastical rites, and the mediatorialship of Christ in being the approach to God. Naturally one would expect prominence to be given to the doctrine of justification by faith for this is the fundamental point of the Reformation. (d) The next point of difference is found in these articles on the Sacraments (IX, X, XIII) wherein the real bodily presence of Christ is asserted in the Eucharist. The doctrine of the coming of Christ and the millennium was advocated among the orthodox, Lutherans.

Part two deals with those abuses of Romanism which the Reformers deemed sinful and erroneous, such as celibacy, monastic vows, etc.

b. The Articles of Smalcald consist of three parts, the first of which is a brief article on the canon, the doctrines of the Apostles’ Creed, and the Athanasian Creed, about which there could be no dispute. The second part is polemical against the mass, purgatory, popery, etc., and in favor of the office and work of redemption by Christ. Justification by faith alone, as would be expected from Luther, is the outstanding article. The mass is denounced, purgatory is termed a “satanic delusion,” and the pope is called “the true Antichrist.” The last part deals with sin, repentance, the sacraments. In this part the Lutheran doctrine of the sacrament is distinctly advocated, thus, “the true body and blood of Christ are administered and received....”

c. The Formula of Concord gives the classic statement of Lutheranism upon doctrine. Its tenet concerning the doctrine of absorption is that (a) Original sin is defined as “a moral and not a physical defect, which shall be removed at the resurrection—thus is rejected the immediate imputation of Adam’s sin to posterity, the theory of Pelagians, that after the fall human nature was corrupted, the older Augustinian of the Catholic church, that man’s nature and essence are not utterly corrupt, but that there is something of good still remaining in man; it also asserts that original sin cannot be removed until after the resurrection. (b) The human will is in entire bondage to sin before regeneration, thus ruling Pelagianism which asserts that man by his own powers is able to convert himself to God without the aid of divine grace, and Semi-Pelagianism which affirms that man by his will is able to begin his conversion, to be completed by the Holy Spirit. (c) It asserts the imputation of Christ’s righteousness in justification, declaring that by faith alone are men justified, that Christ is our righteousness, and that His righteousness is imputed and not infused. (d) It affirmed that good works have no part in our regeneration; it also rejects the Reformed doctrine of the eternal perseverance of the saints. (e) It affirms as was the case in the former articles that the body and blood of Christ are truly present in the Eucharist. (f) It asserts that Christ had a divine majesty of which his humiliation He divested Himself, its death after his resurrection He laid aside the form of a servant; and that He was and is truly omnipotent, omnipotent and omnipresent. Thus the ancient errors of the Nestorians, Eutychians, Arians and Marcionites are rejected. (g) He extended into Hales in order to triumph over it, and to suffer the penalty of human sin. (h) A distinction is made between foreknowledge of God and predestination; the first extends to good and evil alike, but it is not causative; and the latter refers to God alone and in the cause of salvation. Thus the provision and offer of salvation are universal. The Calvinistic doctrine of “repudiation and limited atonement are rejected. Finally it repudiates the newer forms of errors which were prevalent in that day, such as Anabaptists, New Arians, etc.

(To be continued)

THE SABBATH IN SCRIPTURE AND HISTORY

VI. The Basis of the Sabbath

The harmony of Exodus 20:11 with Genesis 2:1-3 of the debate; that the seventh day was sanctified and called the Sabbath because of God’s rest therein, after the six days of creation, is evident from both passages. And the thought, usually associated with the Sabbath is that it was appointed for rest and worship by a universal and perpetual law given, first to Adam, the progenitor of the human race, in the Garden of Eden, and second, to the children of Israel at Mt. Sinai. Much is made by certain writers of the Sabbath as a memorial of the creation, an obligation upon the entire human race. It may be admitted that this is the truth, but not all the truth concerning the Sabbath.

There is one other passage in Exodus that agrees with this position, showing that the Sabbath under the law was a memorial of the creation rest, viz., Exodus 31:13-17, the last two verses of which follow: "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Evidently the mention of this passage in the Ten Commandments of the law was peculiarly a Hebrew institution, designed to cause the children of Israel to remember their Creator and worship Him upon the seventh day.

But there are more than thirty other passages in the Pentateuch referring to the Sabbath in which the six days of creation are not mentioned. The most prominent of these is in Deuteronomy 5:6-21, where a repetition of the Ten Commandments is given by Moses, forty years after their delivery on Mt. Sinai, in which occur some variations from the form in Exodus 20:1-17. The most notable difference is in the omission of all reference to the creation relative to the Sabbath, and the introduction of a new basis for Sabbath keeping, viz., "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the sabbath day." The reason for this difference does not readily appear, and biblical scholars have debated the question without satisfactory results. The present number has been utterly ignored. Among those who have considered the matter at all are some inclined for or against the proposition that there were two codes of the Ten Commandments, representing two different eras in their announcement. The form in Exodus includes the reason given at the creation for Sabbath observance, viz., the Creator’s rest on the seventh day, and was, it is claimed, the law of God for the moral government of mankind from the beginning to the proclamation of the law on Mt. Sinai; and the commandments in Deuteronomy, which are enounced in an oral address by Moses to the generation that had grown up since the exodus, forty years before, contained the law for the children of Israel. This view takes into the account the difference in the days observed as the Sabbath in the two eras, as set forth in Chapters III and IV, preceding, viz., Sunday from the creation to the exodus, and Saturday at the latter event.

Opinions on this point have been expressed as follows: "Nor is it to be called the Sabbath of the Lord because God rested on that day, but because he had given the Jews rest on that day after Egyptian bondage."—Rev. John Smith, of England, 1694.
The Bible recognizes three dispensations, the
Patricrachal, the Jewish, the Christian. God gave
the people of each dispensation a dialogue.
The three dispensations are substantially alike,
extcept: That the Sabbath commandment rests on
an entirely different reason in each dispensation.
The Sabbath commemorated God's rest from
creation to the patriarch, and occurred regularly
on the 'seventh day'—Sunday—for many cen-
turies and was lost... To the Jew the Sabbath
commandment is deliverance from Egypt.
ian slavery... In the Christian dispensation,
Christ's resurrection and rest from redeeming
the world is the reason for Sabbath keeping.
—Rev. Samuel Walter Gamble, in Sunday the
True Sabbath of God, 1901.

But if the creation era of the Sabbath ended
at the Exodus, the original 'day of rest' could not
have been appointed and the manner of its ob-
servation prescribed by the law in Exodus 20:8-11,
for that law was only announced after the com-
ing out of Egypt, as the preamble to the com-
mandments in Exodus bears witness; "I am the
Lord thy God, which have brought thee out of
the land of Egypt, out of the house of bondage.
That there were two or three days of rest, pertinent
to different eras in God's dealings with man,
does not, therefore, really appear.

Another reason given of the different bases
for Sabbath observance, in Exodus and Deuter-
onomy is that forty years after the giving of
the law on Mt. Sinai, experience had proved the
propriety of extending the benefits of the Sab-
bath to servants who, in some Hebrew families
had been deprived of rest on that day, and the
new basis was announced by Moses in his oral
address to the new generation that had come on
since the exodus. "In this view, the aversion to
the period of the Egyptian bondage when them-
elves were not permitted to observe the Sab-
bath either as a day of rest or of public devo-
tion, was peculiarly reasonable and signifi-
cant, well fitted to come home to their business
and homes..."—J. M'klenis, Footeul and Brown's Com-
mentary.

But Moses in his address in Deuteronomy said
that the form he there gave, and the words writ-
en on the tables of stone at Sinai, were the
same. "These words the Lord spake unto all
your assemblies in the midst of the midst of the
fire, of the cloud, and of the thick darkness,
with a great voice; and he added no more. And
he wrote them in two tables of stone, and de-
livered them unto me." The first two tables were broken when Moses, descanding the mountain, saw the people wor-
shiping an idol, and in anger cast the tables
down and broke them; but two other tables were
provided, as the Lord commanded Moses, upon
which the same words were written; and Moses
put these two tables in the ark of the covenant.
Upon the testimony of Moses, therefore, there
could have been neither two codes of the Ten
Commandments, nor an addition or amendment
of one as the result of human experience. The
words spoken by the Lord on Mt. Sinai, and
written by God's hand upon the two tables of
stone, were delivered to Moses, and no change
was made in the wording upon the second two
tables.

And yet the two copies in the Pentateuch show
two different reasons for keeping the Sabbath.
Why this difference? The Bible is silent regard-
ing it, and any opinion on the subject may only
be conjectural. The form in Exodus 20 is the
one commonly taught as the Ten Command-
ments, and with which the Christian public is
familiar; the form in Deuteronomy 5 embodies,
nevertheless, the doctrine of the Ten Command-
ments, and is worthy of due consideration as
such, but is seldom referred to except to point
an argument. A few writers have sought to find
a reasonable and conclusive solution of the
problem.

If, from its place in the decalogue, the six
Sabbaths' creation is not entitled to be received
as literal history, so neither is the deliverance
from Egypt. Both are given as reasons for the ob-
servation of laws; both were uttered in the course
of that short but most solemn address that ever
came from heaven to earth; and both were
recorded by the finger of God on the same tables
of stone, without the slightest hint that the one
was not equally real with the other. And if such
sanction shall not procure acceptance for the
statement, no explicitness of language nor solemn-
ity of observation can—Coxe's Literature of the
Sabbath Question, Edinburgh, 1865.

The truth is, these different reasons were as-
signed to account for different circumstances in
the command. If a Jew inquired why the
seventh day was sanctioned rather than the sixth
or eighth, his law told him, because God rested
on the seventh day from the creation. If he
asked why was the same rest indulged to slaver

There was a theological course beyond the col-
lege course which Mr. Hall also took at Belfor-
se. Both father and son agreed to see the theo-
logical course completed. For the father this was
not quite to be. On the 20th of September, 1849,
the son was suddenly called to part with the
dear father who had been so much in his spir-

tual life. "That father died 'happy in the Lord.'
Toward the last he was heard to say, 'Why tarry,
the wheels?' and soon afterward murmured with
difficulty, 'Joy unspeakable and full of glory!' What
a benefaction for a young preacher just enter-
ing the ministry in his twentieth year!
The ministerial students had chosen Mr. Hall
to represent them on the missionary field of
Connacht. He was their youngest member, a
really shy and self-distrustful man. He was
also proud in the best sense of the word. Self-

"He had ground for his sense of strength. His
gospel was the poorest he could have found in all
the theologies of the world. But that was
scarcely his fault. He had great faith in a great
God, much greater in His purposes of salvation
than this dear man ever dreamt of. He had
great faith in his Bible, however meager his
interpretation of it was. He knew he was called
to preach. His scholarship, and many prizes won
in schools proved that he had a good mind. He
had the gift of utterance. Henry Ward Beecher
once called him, "The Young Irishman with the
golden mouth." In Beecher's lips that meant a
volume! Then he stood six feet, six inches high,
—like King Salom, "head and shoulders above
the people," and when he became matured, his
height was matched by a physique that was simply
ingly and imposing. And these amyl powers
had never been wasted or weakened by early sin.
When such a man with his principles and habits
and piety is lost on the world, sit up and take
notice! Something is going to happen.

Ireland at that time was a most unfortunate
country. In the South and West the introduc-

tion of the potato, which is possible for their large population. In 1846 the blight of
the potato crop caused famine to strike the
people in the face. The awful year of famine was fol-

1849, June 6, young Mr. Hall started on the
long journey (for those days) for Connacht.
It was with fear and trembling that the raw
and shy hal fled from college underfoot the work.
He passed examination before the Prelates.

"Mr. Hall had taught his brothers and sisters
and the neighborhood children, when a mere
child. During his college and seminary course he
did outside teaching to make his expenses.
Now it all became a help to him. In after years he
would not have been able to support himself
in any capacity at all.

A few weeks after his arrival in Connacht was
the inspection of schools, preaching at vari-
ous stations, distributing tracts, visiting people
at their homes and establishing Sunday schools, an
addition to the work of the American Sunday
school missionaries on the frontier. His nearest
large center was Boyle. Here the schools had the
uniting support of Mrs. Emily Irwin, the life-
long friend of Dr. Edgar, and now a widow with
three little boys. A oneness of interest and devo-
tion and service created esteem which ripened
into love and resulted in marriage. The 'union
was most fitting. Like interests and tastes made
the relationship a blessed partnership in the life
work of the ministry.

Mr. Hall had the opposition of the Roman
Catholic priests and the high church Anglicans.
No matter who it is, if anybody begins to stir
things for good, the devil will always have his
agents on hand to work up an opposition! Here
Mr. Hall was hit with intense demands to work
him, formed the habit of working late at night, which
began to injure his health. It is a mistake in
any preacher, which often proves fatal.
In Connaught also the habit was formed of writing for the weekly papers. This is one of the best ways of increasing a minister's usefulness.

Mr. Hall discovered, as Dr. Cuyler did, what a source of power the weekly press was, religious and secular, and he used it, and all through life he applied his pen freely. Many time, in five different places an article would appear from his ceaseless pen in the same week. Again and again he refused to gather such writings into a volume, declaring that, like sermons, they were meant for the occasion, and the better fitted they were for that, the less fitted they were for permanent form. Just the same some of his poems richly deserve permanence.

Such a tireless and effective worker could not be had not told his. In two years and a half without his seeking, and almost against his protest, there came a unanimous call to become pastor of Armagh in the county of his birth, January 6, 1852. He was now 22 years and 5 months.

In the councils of the denomination, the First Presbyterian church of Armagh was second only to Mary's Abbey, Dublin. Besides the pastor must win the support of farmers of surrounding townlands bearing such euphonious names as Aghanore, Aghavilly, Ballagallagh, Ballintoy, Ballinderry, Balgery, Ballinlimy, and Torrijkeane. There were fifty-four of these centers with names in some cases even more formidable. (What a preparation for a great pastor in Fifth Avenue, New York!) In Armagh they developed their sermons and preacher which made the future career so fruitful. It was the habit of the little Belfast student circle, when members of it met, to say half playfully to each other, "Now, preach good sermons!" The character of the congregation was exceedingly helpful and stimulating. Many in the town were thoughtful and highly educated people. The substance of the sermons therefore, had to be such as would edify them, while the style and manner to be such as would be grasped by busy farmers and their tired wives and servants.

The need of the congregation was a closer touch with the outlying regions dependent on the church. At once Mr. Hall began that systematic visiting which marked his whole ministerial life. He was in the habit of announcing a prayer-meeting in one of these districts on a certain day and hour, having arranged with some household for the use of their largest room. Then he visited around all day, and preached at night, and urged the people to attend the Sunday's services, and got home about 11 p.m. These prayer-meetings and extra preaching services were at first criticized as "Methodist" and quite "un-Presbyterian!" But the results were soon seen in the gallery as on the floor of the church, and week after week, the congregations grew steadily and quietly, with permanent strength. "In all else my father method to my mind appeared to have been little unsystematic. He had a remarkable memory and could afford to trust it where others would have used some system. In his visiting, however, from the beginning he kept careful records, and worked with steady and persistent system."

In his later years he remarked that the difficulty of pastoral visitation had changed. In the Armagh days he needed tact and resource to prevent his visitation from being purely official, ministerial and professional. In his later life the difficulty was the other way. He needed tact and resource to give his visiting the ministerial and spiritual significance he coveted for it.

In Armagh were born all the children save one daughter born in Dublin. And besides, the responsibility of his own family, there fell on the shoulders of the elder burden of the parents, and his younger brothers and sisters. Cheerfully and lovingly all his life he was, as his younger sister testified, more of a father than a brother to them all.

In another direction Mr. Hall's energies were thrown at this time. With heart and soul he flung his influence against the drink habit which had been such a curse to his race.

Of course the movement was not popular. Many of the wealthiest Presbyterians made money in the traffic. There was no sentiment against the trade, and the conservative elements saw in the position a reflection upon the generation they thought had harmlessly indulged in the social glass. But John Hall was not the man to be deterred by any such superficial reasoning. In spite of the offense he of necessity gave, he continued steadily, in season and out of season, to urge the temperance reform.

An ever increasing weight of responsibility in ecclesiastical matters and a great deal of hard, drudging work, bore its natural fruit. His fame as a minister and preacher was spreading. He preached for an acquaintance in Glasgow, and he had hardly reached home before ovetures came to take a pastorate in Scotland. He made an annual tour for the Desh and Dumf Institution of Ulster. He pleaded for the Hibernian Bible Society. He acted as chaplain for the militia. He wrote prayers in behalf of the soldiers in Crimea and the Indian Mutiny. In short, he was an alert-minded, wide-awake man, alive to all the spiritual interests of his day, yet ever kept his spiritual pulse, and never lost himself in the doings and tate of any political party. This one thing he did, he was "an ambassador for Christ." At some period of his ministry, from the congregation of Mary's Abbey, he was joint-paroch with Dr. Kirkpatrick, June 26, 1858. Great influence from denominational leaders was brought to bear upon him to go to Dublin for the sake of the church at large. To this he reluctantly yielded and left the Armagh church, to which his heart was wedded.

Scholarly, thoughtful and refined as were the sermons of the old doctor; they lacked the popular clearness and fire that made the younger man's ministrations acceptable to a much larger number. Dr. Kirkpatrick rejoiced in the success of the new voice and in spite of what would be mischievous, the loving fellowship and prayerful sympathy of the two couples remained unbroken to the end. The young unit's habits were formed. While the old man wrote books, the young man wrote for the Children's Missionary Herald, edited the Evangelical Witness, and continually urged the evangelization of the West of Ireland, and pleaded for every good cause until his voice and tall majestic figure, crowned by the deep black hair, was familiar in every little town in Middle Ireland. His matchless pastoral work and winning preaching drew the people till his edifice could not contain the hearers, "The common people heard him gladly."

The congregation bought a commodious lot, and according to agreement, Mr. Finkler, the leading wine and spirit merchant in Dublin, put up the noble edifice. The Irish Presbyterians with the becoming "Calvinistic perseverance of the saints," held on to their drawing paper, their temperance discussions, and their wine, tody and whiskey, and all went on together in blissful harmony.

In process of time, there was a movement on foot to make this man Hall, who had given Dublin a worthy Presbyterian church, and filled it to the doors, moderator of the Irish Presbyterian Assembly. But there was opposition from the political and ecclesiastical politicians who were distressingly conservative and thought it would never do. To get rid of Rev. John Hall somehow, respectably, they elected him delegate to the assemblies meeting in the United States. Someone said to him, "I thought you were to have been moderator." His half-humorous reply was, "My brethren have transported me."

So transported he was, and his political and reform heroes troubled the assembly no more.

The election of a moderator disclosed to him the fact that the "pillars" were against him. He was too active, too aggressive, too reform, too big a man to handle, and one not given to wire-pulling and schemes and arrangements! He was moreover a Liberal, who believed in secular education and personal rights, and the evangelization of Ireland. He was altogether too live a a to leave around.

He sailed for New York May 2, 1867, a little less than thirty-eight years old. His first duty was to meet the United Presbyterian church, which was meeting in New York. Mr. George Stuart, a distant relative, piloted Mr. Hall around, a man widely known who had an insatiable appetite for public meetings, and any meeting he managed was a success. He knew well the American public and was in touch...
feigned regret... He will nobly represent in another land the power and versatility of the Scotch-Irish race. The pulpit was the throne of his power. In fact, Dr. Hall was one of the freest preachers of the age. He preached too, as he talked with a fine conversational freedom and naturalness and was so similarly lucid and happy in expression that he was, to our mind, the Gotthsmith and Franklin, in one, of the Irish pulpit. His sermons are powerful from their heavenly sanction, their branching tendency to their popular scope and above all, their wide range of analogical illustration. It is perhaps the highest praise of Dr. Hall’s sermons that they do not read well; for it is a well-known fact that the newspaper speech which is clipped and rounded and Ciceroian in its periods, is anything but popular or pleasing to an audience.

He began his ministry in a building on Fifth Avenue and Nineteenth Street. He wrote back to a friend, “Our first communion held yesterday was exceedingly pleasant. We received about thirty new communicants, nearly twenty on profession of faith... I have begun with ordinary sermons, that I might not pitch the standard of expectation higher than I could honestly keep up—have eschewed all attempts at sensationalism, and told the people that our reliance must be upon the steady, patient teaching of divine truth. So far the church displays all signs of interest. I have heard as many as twenty or thirty laymen offer prayer in public appropriately. There is a fine field here for work, and a readiness, I think, to receive. The church building is the hobby of our congregation, but skilled labor is a little wanted. I hope to begin my Bible class for ladies, by the opening of the year (to train Sunday school teachers). I have written several sermons, strange as it may seem, since I came.”—J. Hall.

This man was every inch a pastor, and preached as good a gospel as any “dyed-in-the-wool” Calvinist would know how to preach, which is not saying any too much. Moreover he was a man of robust common sense who dropped all the innate nonsense of United Presbyterian teaching about his pulpit without organ, and all other offensive peculiarities and adjusted himself to his environment to win. And he did win. Naturally inclined to Old School Calvinism, yet he found much that appealed to his sympathies in the warmer evangelical spirit of the New School thought. He had been sent to America as a delegate to both assemblies; and he had the art and grace not to offend but help to win both sides, and bring them together in 1869. His wide-sounding pulpit style evoked no popular outcry; the style of his Christian society was made him, in a real sense, the man for the hour. Since he reached mansfield some three million Irishmen—half the left the mother country for the new world, and multitudes of them had stopped in New York. They, too, had been trained in his theology, and Horace Greeley once said, “If any man likes that sort of a thing, it is about the sort of a thing he likes.” Dr. Hall by race and grace and eloquence and pastoral work gathered them in and packed his church. In the process of time they moved to Fifth Ave and Fifty-fifth Street and provided a pulpit edifice for still more people. It too was crowded, I attended church there and stood in the aisle fifty or a hundred feet before an usher would venture to give me a seat. The regular pewholders held the first opportunity, and they were on hand to put in their claim.

Dr. Hall was wide awake to push every good cause. He declared that the colleges and seminaries must have better support. City missions and home missions received his most earnest help. He aroused the nation to a sense of the necessities of the salaries paid to the clergy, which was holding them down with unnecessary care and greatly crippling their usefulness. He also championed the cause of foreign missions. He, though a newcomer in the land, was as thoroughly alive to every interest of American Protestantism and the cause of Christ generally, as if he had been one of the immortal band who crossed the deep in the Mayflower.

He was especially zealous for the success of the ministry. He declared, “A living church will always be a preaching church. The decay of the pulpit goes hand in hand with the decay of party, partly as cause and partly as effect. If our people weary and harass us with a multiplicity of small matters they could better manage themselves if they demand that we swell the pomp of every social gathering, sit through every committee, and be on hand generally for anything and everything, then we shall be inferior preachers.”

Dr. Hall was the first preacher in America that was chosen to follow Henry Ward Beecher, in the Lyman Beecher Lecture Course, before Yale Theological Seminary. It showed what an impression he had made as a preacher in this country. The title of his lectures was; “God’s Work Through Preaching.” The very title shows what his conception of preaching was—a message from God to men through the medium of the man. In his student days he had been trained to write carefully on his theme before preaching, because “careful writing contributed to order, clearness, correctness of description and definiteness, All my experience since my student days confirms that impression. One often has general ideas, indistinct thought, partly from the feelings, partly from the judgment. To put them down distinctly tends to remove the nebulous element, and make them communicable; for how can an audience catch an idea which the speaker cannot put into lucid expression? Convervations is third produced, and the mind is helped to follow the natural sequence of ideas. What one sees under heads 1, 11, III, with possibly orderly subdivisions 1, 2, 3, and practical applications A, B, C, will be more orderly, easier of recollection and more intelligible, than would be an extemporaneous address however much thought out.”

We could heartily wish this bit of homiletic advice from this eminent preacher would be taken to heart by all our brethren. We have so many preachers nowadays whose sermons begin anywhere, and end anywhere, with the introduction, unfolding of thoughts, conclusion or appeal, and which are completely obliterated from the mind five minutes after the benediction. It is a joy to hear a sermonizing that elucidates God’s great truths to the heart and conscience, and makes indelible impressions.

The services of Dr. Hall’s church were in the morning and afternoon, camp-chairs in the aisles, the audience room packed to the doors. Sunday evenings he would preach in some other church, and his voice was soon familiar in almost all the evangelical churches of New York and Brooklyn. Day after day he sought out the members of his flock, high and low, visiting with carefully system family after family, the employers in the household and the employed. His ministrations to the sick and shut-ins were faithful and ceaseless and it all told in wondrous success for nearly thirty years.

One whole summer he devoted to a tour of Western States on behalf of the Sunday School Union. He saved New York University when its case seemed hopeless, by becoming chancellor pro tem, and raising enough money to insure the existence of the institution. Then he summons to his aid Dr. MacCracken who became vice-chancellor and carried on the work for ten years.

He was president of the Board of Home Missions of the United church, and saved its good faith and credit against the bitter opposition of those who would make it the organ of only new school theology. It was work, work! work! and prodigious achievement, and astounding success!

But there came a change. It was an age of critical review of theological thought. The monotones of Calvinism and its horrible reflections on the fatherly love and goodness and holiness of God were examined afresh. The old Calvinistic creed was weighed in the balance of Scripture and Christian reason, and found to be sadly wanting; wanting in every point distinctive of the system. Finney and Beecher had not wielded the sword of the Spirit in vain! Methodism had not preached and lived the noblest body of theology this world had ever known in vain! Reconstruction and revision of even Presbyterian theology and creed was in the air, and could not be turned aside.

Dr. John Hall was one with Dr. Charles Hodge in the most conservative school of Calvinism. And he was so surprisingly influenced by Presbyterian institutions, that his brethren broke away from him in opposition. He was heart and soul opposed to any radical revision of the most blasphemous creed ever put in print. He was not present in the presbytery when revision was overwhelmingly decided upon. The daily press reported it, and announced, “Calvinism must now go!” This greatly grieved Dr. Hall who spoke and wrote in opposition. A solid delegation pledged to revision was elected to the General Assembly from which Dr. Hall was excluded by a large vote. He resigned from the board of directors of Union Theological Seminary of which he had long been an active and helpful member.

As early as July, 1871, a rather harsh, coarse letter from a member of the Session informed Dr. Hall that a secret meeting of the session had been called to consider displacing him. It was a fearful shock to a man bowed with the sorrow of losing two members of his family by death. He offered to resign to give the congregation opportunity to choose a successor. He did resign and the session made all preparations to secure a successor. Various organizations protested and begged the church not to accept the
resignation and urged the pastor to continue in service, which he consented to do.

The trustees then resigned in a body, and nineteen of them tendered their resignations. Other respectable men were elected in their places, and the church went on as before.

But the shock of these events, reminiscent in such culmination, broke the great pastor's heart. It is a fearful earthly machine!

The Preacher's Magazine

EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By Olive M. Winchester

The Beatitudes—Second Series

Matt. 5:7-12

In the first series of Beatitudes, we had a sense of need developing itself in ever rising tendency until it culminated in a positive doctrine for a moral and spiritual good, a hunger for righteousness. When we reach the second series, we deal for the most part with the resultant effects of the qualities expressed in the first series, or a continuation of the religious experience of the first until it reaches its goal. We see the functioning of divine grace in external relations, the fruit of the inward feelings.

Standing first in this series, we have: "Blessed are the merciful for they shall obtain mercy." To obtain a correct understanding of this Beatitude, we need to ascertain the meaning of the word, merciful, as used here. The word in this text is found only in one other place in the New Testament, and that is in Heb. 2:17, where Christ is spoken of as a "merciful and faithful high priest." But the noun derived from this adjective is found frequently and has the sense of almsgiving and alms, Matt. 6:3; Acts 3:36; 10:1; 24:17. When we take into consideration the meaning of the noun, we see that the thought connected with the word, merciful, in this connection may be different from what we usually connect with the term. Our idea of being merciful, in the common sense, is to spare an offender and not mete out to him the full penalty of justice.

We speak of "Mercy seasons justice." But more than that is conveyed here. Moffat says that the word means "a sympathetic appreciation of other persons, the power, not merely to concentrate blindly on them, but to feel deliberately with them, to see life from their point of view." He considers the word, love, nearer the original word, yet still closer in meaning, and this is the aspect of the word because the intellectual factor is not necessarily implied. Stier marks that the word, "in its comprehensive sense indicates the practical love of our neighbor, all that is done to our brethren from the inward principle of a communizing and helpful charity." With this Vincent would also seem to be in agreement, when he says, "The word emphasizes the mercy with which grace deals; hence, peculiarly the sense of human wretchedness coupled with the impulse to relieve it, which issues in gracious ministry." In all of these definitions we find a train of thought akin to the derivative noun which has the meaning of "alm." But the meaning is much broader. It ever has an actuating principle, love, which may or may not be present in almsgiving, and always issues in a ministry of kindness and grace and seeks to help and win mankind by an appreciative understanding and kindly ministry.

As with all of the other Beatitudes, this has a very close relation with the preceding, for the merciful man has become such because he has been made righteous. Moreover when we relate this condition of being merciful with the conclusion given, we find the outworking of a law of action and reaction. The merciful man obtains mercy. The idea implied is not so much of mercy bestowed from a divine source but mercy found in following one who is gracious and kind to his fellow-men will receive such in return, wherever there is a responsive heart.

From the thought of this gracious personality expressing itself in kindly deeds, we turn to a still higher ideal, to the eulogistic Beatitude of all. Our attention, however, is once more drawn to the inward state of being, but is there not a logic in the sequence? How long could this disciple remain loving and merciful, if there should be no purging of the heart from the bitter roots that might spring up? Accordingly the oration is given: "Blessed are the pure in heart, for they shall see God." Hastings says regarding this Beatitude: "If there be in the bright constellation of the Beatitudes one particular star, it is this text. If in blessedness, there be a crown of blessedness, it is here. If there be a character that in its very quintessence is spiritual, it is this, and if there be a delight above all conceivable delights, it is that which is promised in these well-known words." With all, this we agree.

In determining the significance of this benediction, we may note that in the teaching of Jesus the heart represents the fountain of life, the source of good or evil. This is clearly set forth in the discourse on ceremonial and real defilement (Mark 7:21). With us the heart is considered the seat of the affections, but with the Hebrew the heart was the seat of the understanding, and thus we have in this verse in Mark as the first expression of the inward being, "thoughts that are evil" (original form), and then the description goes on to name emotional propensities. The extension of the term is also in keeping with the Hebrew mode of thinking, for with them a term might have a particular psychological designation, yet it might also be used to denote other psychic faculties. Thus when we speak of the "pure in heart," we mean, if we follow the Hebrew mode of thinking, pure in the thought life, and we can also mean pure in the emotional life and pure in the volitional life.

The promise given to the "pure in heart" is that they shall see God. It has been said that there are three kinds of sight. First, there is the physical with which we behold the glories of the world around us and all material objects; second, mental with which we make comparisons, draw analogies, see in the mind the great scientific facts before they become actualities, and form the pictures of the poet; then there is the spiritual with which we see God. This sight comes when the heart is made pure, all hindering forces then being removed and the spiritual vision consequently being clarified.

After this wonderful benediction, our attention is again turned to an outward effect: "Blessed are the peacemakers for they shall be called the children of God." Once more we note that there is a close relation of one Beatitude to the other, for it is only when the element of strife within the soul has ceased through the heart's being purified and peace in its fullness has come in that the individual can indeed and in truth become a peacemaker. To obtain the full significance of the meaning, the import of the word should be noted. It does not denote the keeping and maintaining of peace where it already exists, but signifies the bringing peace into being where it has been non-existent hitherto. Stier in speaking of the peacemakers says, "They make, they mediate peace, they bring order and peace to the world out of the treasure of a pure heart, the peace of God."

This note of peace is a prominent one in the teaching of Jesus; it was the message of the angels to the shepherds on the Judæan hills, and it was in the farewell words of Jesus to His disciples, "Peace I leave with you." Those who like Jesus seek to bring peace in this turbulent and clamorous world and thus become peacemakers have the assurance that they shall become the children of God. Thus becoming like Christ, they share in His inheritance.

In concluding the series of Beatitudes, we have a benediction which introduces a new line of thought, the relation of the disciple to the world of unrighteousness.

"Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you." This passage points to us what ever and anon bursts forth in New Testament writings, that is, that in behind lay a stormy background, persecution, sufferings and revilings. In analyzing these verses, we note that the blessing is pro-
HINTS TO FISHERMEN

By C. E. CORNFELL

LITTLE STORIES WITH PITH AND POINT

True Friendship

The proverb says, "Make sure thy friend." A story is told that when the vast fortune of the late J. Ogden Armour was all but wiped out, one friend offered to lend him $50,000. Another wished to give him $150,000 and a third, Charles McCulloch, offered to lend him $1,000,000. That was in the great slump of 1921 when many a man saw his wealth disappear in the swift shrinkage of prices.

"Charles," said Mr. Armour, as he refused the offer, "of all the people I've known and done business with, only three have offered to help me."

But it is an old story that with the loss of fortune go also many "friends."

Armour threw his arm around McCulloch's neck and declared, "It's worth millions to know that I have three friends."

"A friend in need, is a friend indeed."

The Intermediate State

Dr. H. E. Larock tells this story in The Christian Advocate:

"The subject of an address at a preacher's meeting in an eastern city a few years ago was the rather obscure theological topic, 'The Intermediate State.' The speaker began by saying that no one knew very much about the subject, whereas a young minister arose and contradicted him. The minister who interrupted said that he had been an active pastor for ten years and knew all about the intermediate state, because during that time most of the members of his official board had been in it. He said, I could not exactly call them alive and they were not exactly dead—they were in the intermediate state."

"Churches whose leaders and members are in the 'intermediate state' do not get very far. That comatose condition is too much like the ideal position for the lever of an automobile. The only way in which an automobile in neutral can run is down hill. A church whose officials and members are in neutral runs in the same direction."

A Wet President a National Menace

H. E. Wonziker, editor The National Methodist, recently wrote concerning prohibition:

"Because of the fact that repeal is not immediately possible, but that modification through lack of enforcement is, the election of a chief executive takes on a very serious aspect. One of the most adroit groups of schemes for control in governmental affairs recently said in connection with another bill: 'The results of a law do not depend so much upon legislation as upon the personnel whose business it is to administer it.' This same group would hold the election of a certain candidate whom all wets seem to favor."

"With a pronounced wet as chief executive, holding the power to determine the vigor put into the enforcement of the law and having in his control the appointment of judges who determine the penalty imposed on law violators, unparalleled harm would result. It would be inconsistent to put at the head of an army to drive out an invading enemy one who was in sympathy with the invaders as to have a national executive head who is out of sympathy with the Constitution."

Killed by Announcements

Church announcements seem to be getting longer and longer. Nearly every preacher has to take a section out of the middle of the service to talk about the doings of the church. After the preacher has talked ten to twenty minutes, nearly everyone has forgotten what he said. He seems to forget that he is leading the congregation in worship and proceeds to extol them about the church activities of the coming week. He ceases to act as priest and becomes a preacher. He turns aside for the time being from worshiping God and talks about serving tables.

THE PREACHER'S MAGAZINE
Concerning the Christian Character of Judge Gary

J. M. C., an old friend of Judge Elbert H. Gary, contributes to Zion's Herald, an interesting little story showing the Christlike tendencies of the Judge. Judge Gary was the former president of the U. S. Steel Corporation, the largest of its kind in the world. Judge Gary died in August of 1927. J. M. C. says, "Yesterday I rode the death of Judge Gary. Sixty years prior to him and his entire family, including uncles, aunts and cousins. In the year 1903, his daughter and my own went through much of Europe together, chaperoned by the elder Judge Gary. Miss Loua Wheaton, who was the perpetress of Rock River Seminary whom I was president of the same institution later, when I was the presiding elder of Chicago Western District, and Judge Gary was a leading lawyer of the city of Chicago, he erected in Wheaton, a suburb of that city, a church as a memorial of his father and mother, the best Methodist church in the city, and besides endowed it with $50,000. This expenditure required a large portion of his entire possessions, but gave evidence of his loyalty to his parents and to his and their church, which they had helped to found in the year 1832, and when Chicago was but a small settlement.

"Four years ago I called upon Judge Gary at his home in Chicago, as through the years we had retained our friendly relations. He at once called his wife, and after the introduction--as this was a second wife, whom I had never met before--she asked, 'Were you ever in Jerusalem?' When I told her I've spent a great portion of my life in and near the city and three months in Egypt and the Holy Land, she replied, 'It would be possible to have stayed so long, but since we were there the Bible is a new life to me and the Judge reads anything but the Bible.' For this reason he never addressed his coworkers without emphasizing the moral needs of the country and every man, and the necessity of piety and the Sabbath and Bible to secure good morals for our country and people."

Only 194,000,000,000,000,000,000,000 miles!

How vast is God's invisible universe! It is stannishingly paralyzing. The finite mind cannot comprehend it; men try, but they utterly fail. Here is a sampler:

"Largely through the use of the spectroscope, Allan Douglas Maxwell, distinguished astrono-

mist, who has recently been conducting, are they of experiments at the Lick Observatory. He is a most

H. Time, with the opportunities which it offers.
III. Duty, with the self-denial which it involves.
IV. Sin, with the misery which it entails.
V. Salvation, with the joy it brings.
VI. Death, with the uncertainty which attends it.

The JOY of HAVING NOTHING

By H. T. Holtenback

"Neither did any of them that sought of the things which he possessed was his own" (Acts 4:32).

False notions of possession of property.

Paganism--What I capture I own.
Semi-paganism--What I eat in temple or purchase is mine solely.
False doctrines allowed from the text. Deed all property to the church. Swindle game for the "trustees."

We will consider Christian truths:
I. We own nothing as our own;
II. We own nothing as our own, but as the Lord's;

You may possess but it is not yours. You never created it. God is the only owner.

The earth is the Lord's and the fulness thereof. You are a steward. You have it under your stewardship and are required to use it and administer it.

The Church is Water-Logged

An observant gentleman remarked, "We sat in a large, leading church of the M. E. Church, South, last summer and heard the preacher urge the people to take a trip, we were unworthy to join the church. He said the only condition necessary to join the church is that you feel that you are not as good as you ought to be and want to be better. We are not certain but Satan almost could join on that without any change in his nature."

We recently heard these words in a leading
Six Most Popular Words in Our Language

A committee a few months ago set out to discover, if possible, what are today the most popular words in the English language. After much thought and planning and counting a list of more than 4,000,000 words they came to the conclusion that the following words in order were the most popular: Time, Day, Man, Place, Year, and Work. We wish the discovery had brought out words of a little more Christian flavor, like Christ, Christianity, Heart, Faith, Life and Heaven.

Roman Catholics and the Radio

Says Zion's Herald, "Strongly denouncing certain types of radio broadcasting, Father Paoletti in a recent issue of the Observer Romano, official organ of the Vatican, declares that many of the programs sent out over the air are demoralizing and very injurious to the spiritual life. He cautions in Italy, Spain, Austria, Holland, and Czecho-Slovakia, it is said, have taken a stand against the broadcasting of programs conducive to habits and practices frowned upon by the church. In Lombardy the installation of sets in churches oratories in any way connected with churches has been forbidden. He expects that this example will soon be followed in Spain and other countries. Placing of antennae on churches has been banned in Czecho-Slovakia. In Austria Cardinal Piffi has urged the faithful to try to keep radio control out of the hands of those who would use it for jazz purposes. In Holland, a Catholic radiophonic institute has been formed. The principal counts in the indictment of present radio broadcasting is: it is devoted primarily to stimulating jazz dancing and bad habits in general; it lends itself more to spreading cheap, vulgar, immoral rather than good music; it causes waste of time by creating the habit of listening for hours every day. Father Paoletti concludes, however, that there are great possibilities in radio from the angle of educational and religious values, 'What could be more useful or beautiful as a means of education than the broadcasting of the voices of the chief governments or the ministers of God, faith, civilization, to distant people otherwise unable to hear them?' he writes, and then urges the creation of more church broadcasting stations, many of which are already in existence."

Concerning the Christian Character of Judge Gary

J. M. C., an intimate friend of Judge Elbert H. Gary, contributes to Zion's Herald, an interesting little story showing the Christlike tendencies of the Judge. Judge Gary was the former president of the U. S. Steel Corporation, the largest of its kind in the world. Judge Gary died in August of 1927. J. M. C. says, "Yesterday I read of the death of Judge Gary. Sixty years ago I came to know him and his entire family, including uncles, aunts and cousins. In the year 1893, his daughter and my own went through much of Europe together, sharpened by the counsel of Judge Gary, Miss Lora Wheaton, who was the receptionist of Rock River Seminary when I was president of the same institution. Later, when I was the elder of Chicago Western District, and Judge Gary was a leading lawyer of the city of Chicago, he erected in Wheaton, a suburb of that city, a church as a memorial of his father and mother, the best Michie family in the city, and besides endowed it with $50,000. This expenditure required a large portion of his entire possessions, but gave evidence of his loyalty to his parents and to his and their church, which they had helped to found in the year 1832, and when Chicago was but a small settlement. "Four years ago I called upon Judge Gary at his home in Chicago, as through the years, we had retained our friendly relations. He at once called with a smile after the introduction—as this was a second wife, whom I had never met before—he asked, "Were you ever in Jerusalem?" When I told him I had spent seventeen days in and near the city and three months in Egypt and the Holy Land, he replied, 'I wish we could have stayed longer, but since we were there the Bible is a new book to me and the judge scarcely reads anything but the Bible.' For this reason he never addressed his coworkers without emphasizing the moral needs of the country and every man, and the necessity of piety and the Sabbath and Bible to secure good morals for our country and people."

Only 184,000,000,000,000,000,000 Miles!

How vast is God's immeasurable universe? It is astonishingly paralyzing. The finite mind cannot comprehend it; men try, but they utterly fail. Here is a sample: "Largely through the use of the telescope, Allan Duga Maxwell, distinguished astrono-

mist, who has recently been conducting experiments at the Lick Observatory, South, last summer and heard the preacher urge people who thought they were unworthy to join the church. He said, 'The only condition necessary to join the church is to feel that you are not as good as you ought to be and want to be better. We are not certain but Satan almost could join on that without any change in his nature.'

We recently heard these words in a leading
day School Teacher's Use of the Bible

dible is the "one" book with which the child Sunday school teacher must be acquainted. It is the primary text book, and none other will take its place. The teacher should read other good books bearing upon the importance of teaching, as well as books that illuminate the lesson. Bishop John H. Vincent, L. D., the founder of charter, is an eminent observer and Sunday school writer, once wrote the following timely and significant statement:

"The Bible becomes exceedingly important when we find its relation to the work of the Holy Spirit in the salvation of men. It enlightens, quickens, converts, sanctifies, edifies, etc. No wonder it is in itself compared to Seed," Word, "Fire," Manna, "Silver," Gold, etc.

"The Bible is to be used by the whole church—the ministry and the laity.

"The teacher's use of the Bible, to be effective, requires the aid of the Holy Spirit.

"The teacher's use of the Bible must, however, be in harmony with the true, natural and human lives of teaching.

"The teacher's use of the Bible is twofold—personal and professional.

"The teacher must use the Bible to find Christ, since Christ is the Word in His Word.

"The teacher must also seek the indwelling of Christ, that he may say, 'I live, and yet not I, but Christ liveth in me.'

"The teacher thus finding Christ in the Word, and having him in his soul, will be earnest, will love his pupils, and will be patient with them, and in his work.

"Certain important facts are to be recognized by the teacher in his use of the Bible: (1) The Bible is a human as well as a divine book. (2) The Bible presents many difficulties to the student of it. (3) The Bible difficulties may be obviated by the observance of certain suggestions. (4) Certain rules will aid the teacher in the use of the Bible. (5) He should study the spiritual and ethical aim in his work. (6) He should study the teaching-work which abound in the Bible. (7) He should study the Bible independently. (8) He should study it systematically. (9) He should study every lesson from a pupil's point of view. (10) He should illustrate fully and wisely. (11) He should use the art of conversation and questioning. He should secure home-work by his scholars."

(The Preacher's Magazine, 1964, 249)

THE PERSISTENCE OF A WOMAN
By C. E. CORNELL

(Mark 7:24-30)

Some of the characteristics of the Byrth-phenr in the Bible are: She was shrewd, she used tact. She called Him from His Jewish name and peddler, to gain His attention and good will. She was impelled by a great need. Her daughter had a horrible misfortune. She showed desperate earnestness. Her station of life and her nationality did not prevent her coming to Christ. Her prayer was pathetic, a real heart cry. Such a prayer always gets the attention of Jesus. Her faith sealed every mountain of difficulty thrown in her way. Similar faith will always get our prayers through. In having her prayer answered she was wonderfully blessed as well as the one for whom she prayed. She was a praying mother. How blessed for any child to have such a mother! She was an exception to the whole Gentile world. She shall be as an Israelite. God is no respecter of persons.

LEVITY
By C. E. CORNELL

Text, "They made light of it" (Matt. 22:5). Subjects often made light of: Life, with the faculties and powers we possess.

I. Life, with the faculties and powers we possess.

II. Time, with the opportunities which it offers.

III. Duty, with the self-denial which it involves.

IV. Sin, with the misery which it entails.

V. Salvation, with the joy it brings.

VI. Death, with the uncertainty which attends it.

VII. Judgment, with the solemnity which surrounds it.

THE JOY OF HAVING NOTHING
By Uriah T. Hollenback

"Neither said any of them that ought of the things which he possessed was his own" (Acts 4:32).

False notions of the possession of property in this world.

Paganism—What I capture I own.

Semi-paganism—What I get in trade or purchase is mine solely.

False doctrines alleged from the text. Deed all property to the church. Swindle game for the 'trustees.'

We will consider Christian truth:


You may possess but it is yours. You never created it. God is the only owner.

"The earth is the Lord's and the fullness thereof." You are a pauper. You have absolutely no claim to anything. Naked came you, naked will you go.

2. You do not Even Own Yourself.

"We are not your own, ye are bought with a price." You had nothing to say about your existence. You are the side property of God.

You are not your own to be, do, say, associate, give.

You have absolutely nothing to give but your affections or will.

3. Conservation Is a Recognition of God's Ownership of You and All That Pertains to You in Time or Eternity. Cannot be otherwise. No room for self-pity, for

IV. Think Who Your Father Is.

This is not the service of a slave nor the grind of a prisoner, but the state of a child. Your Father is rich—you own nothing.

He appoints you steward. This recognition is believed:

1. Saves from worry—we can't lose. Have nothing to lose. Job saw it and knew
The Value of a Soul

"I calculate the value of a soul by its capacity for happiness. How much joy it can yet in this world of our friends, our books, and our music, and our clouds, out of the sea, out of the ten thousand things; and yet all the joy it has here does not test its capacity. You are in a concert before the curtain falls, and you hear the instruments preparing, and you see the bright stage, the players ready, the houses of the whole audience. There is no music in that, you say. It is only getting ready for the music. And all the enjoyment of the soul in this world, the enjoyment we think is so real, is only preparatory; it is only the first stages of the thing; it is only the entrance, the beginning of that which shall be the orchestral harmonies and splendors of the recital." — T. DeWitt Talmage

Every Bridge Is Burned

Dr. W. E. Biederwolf wrote: "To make provision for failure in the Christian life is to betray a half-heartedness and a lurking doubt that is pretty certain to bring it about. When Jesus said the path is narrow, and the one who finds it is blessed, the traveler is more ready to work for the moment, not the world."

Faith in Christ Life's Only Joy

Patrick Henry, a great statesman of Virginia, before he died made a will bequeathing all his property to his relations, and at the close of the will he wrote these words: 'There is one thing more I wish I could leave you all—the religion of Jesus Christ. With this, though you had nothing else, you could be happy; without this, though you had all things else, you could not be happy.' — Expositor.

The Grace of God

The boy Sammy was right when, being examined for admission into church membership, he was asked, 'What work was your salvation?' and he answered, 'Part mine and part God's.' Then the examiner asked, 'What part did you do, Sammy?' and the boy said, 'I opened God and He did the rest.' "Oh, the height of it, the depth of it, the length of it, the breadth of it—the grace of God!" — T. DeWitt Talmage

The Evil of Slander

A peasant with a troubled conscience went to a monk for advice. He said: 'I had circulated a vile story about a friend, only to find out the story was not true. If you want to make a friend of your conscience, I'll make him, you must fill a bag with chicken down, go to every door, and drop it in each of them, one fluffy feather."

The preacher smiled. The peasant smiled, and added to his monk: "I've done that."

Those Who Stay by the Staff

Once for thirty-six hours we expected every moment to go to the bottom of the ocean. The waves struck through the sky lights and rushed down into the hold of the ship and bashed against the boilers. It was an awful time, but by the goodness of God and the faithfulness of the men in charge we came out of the cyclone and we arrived at home. Each one before leaving the ship thanked Captain Andrews: I do not think there was a man or woman that went off that ship without thanking Captain Andrews, and when years after I heard of his death I was impelled to write a letter of condolence to his family in Liverpool. Everyone recognized the goodness, the courage, the kindness of Captain Andrews, but it occurred to me now that we never thanked the engineer. He stood away down in the old life and the complete surrender to duty and the divine will that not only challenges the adversary to do his worst, but even when his worst is done brings glorious victory to the child of God."
the darkness amid the hissing furnaces doing his whole duty. Nobody thanked the engineer, but God recognized his continuance and his fidelity, and there will be just as great reward for the engineer, who worked out of sight, as for the captain who stood on the bridge of the ship in the midst of the howling tempest.

—T. DeWITT TALMAGE

My Grace Is Sufficient for Thee

Says Gypsy Smith, "I called on Mrs. Bella Cook, the author of 'Riffled Chalices,' at New York, and each time I visited America I have gone to see her. Mrs. Cook has been bedridden for thirty-five years. She lives in a humble little cottage. When she first rented it, it stood in the fields, and the cattle were grazing about the doors. Now it stands in the backyard of a large store. Mrs. Cook, though she suffers much pain, is always active. Hundreds of people come to see her, and there have been the greatest and most sacred transactions in her room. She lives by faith. She has no money, except what the Lord sends her, and she wants for nothing. Many hidewise like Mrs. Cook the dispenser of their charity. The last time I called on her was on the eve of Thanksgiving day, and she was sending out the last of two hundred turkeys to make the Thanksgiving dinner for some poor family. I asked her if she had peace in the midst of all this loneliness and suffering. peace! she said, peace! I have the Author of peace. How do you live? I asked. How do the angels live? she answered. My Father knows my needs, and supplies them. Her face was one of the most beautiful I have ever seen. Although she is advanced in years, she has no wrinkles or blench of any sort. The peace of heaven plainly rests upon her. She lives in that clout that overshadows the disciples and their Lord on the Mount of Transfiguration."

PRACTICAL

PREACHER'S VOICE AND DELIVERY

By Professor W. W. Myers

NUMBER FIVE

The previous articles of this series have dealt almost entirely with the preparation of the voice for public speaking. However, a person may have a good speaking voice and yet fall as a public speaker. Voice building is only one phase of the subject. To be effective one must attain skill in the art of vocal expression.

Vocal expression is a term used to denote all the various modulations of tone which are used to interpret thought. Many times these modulations of tone give the hearer an idea exactly opposite from that expressed by the words alone. How many times have we heard the word 'spoken' with such modulation of tone as to convey the idea of no expression. A process of interpretation. The musician interprets his thought by the use of his instrument; the artist portrays it upon the canvas; the sculptor carves it in marble; but the public speaker must interpret it by means of voice, words and action.

The problem of the public speaker faces, from the standpoint of vocal expression, is that of attaining proficiency in adhering to the principles of vocal interpretation. Whether giving his own ideas or those of another, the public speaker must obey these principles if he succeeds in getting his message across. The preacher is more likely to fail in his Scripture reading than in his sermon. The reason for this is that the idea is formed in the mind before one begins to speak in preaching, while in reading one is likely to speak the words before he gets the idea. Since it is not possible to hear the reader of these articles speak extemporaneously, the writer must confine the discussion to the interpretation of the printed page.

The quotations used here are somewhat difficult, yet there are many Scripture verses which are just as difficult as these. Even in the simpler verses you will find that, unless care is taken, the grouping will be wrong. If the grouping is wrong how is the hearer to know what idea you intend to express? He does not have access to the manuscript, therefore he will take the passage as you say it and not as you mean it.

The next problem for consideration is that of group sequence. This refers to the relationship of various groups to each other. In other words it means to keep the jealous open until one idea is complete. When the idea is completed it is closed by a downward injection. This always takes place at the end of a declarative sentence, but there are other places where the reader may close beside the end of the sentence.

"And the Lord God said, it is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18).

The reason this passage was often misinterpreted is that the words fail to group properly in reading this will you pause after help or alter meet? If you do not know, look up the definition of the word meet. If this does not make it clear, then pause him after meet.

One of the first things which the speaker must learn to do is that of proper grouping. Each group must come a pause varying in length according to the idea to be expressed. In the following passage consider each line a group.

They shall obtain joy and gladness, and sorrow and sighing shall flee away.

The writer once heard a preacher read this passage grouped as follows.

They shall obtain joy and gladness and sorrow, and sighing shall flee away.

The following quotations will give you a ying meaning unless you are careful to group properly.

"Moses was the daughter of Pharaoh's son." "O Jimmy, and Johnny, and Willie, friends of my youth! O noble and dear old likes! How should he who knows you not respect you and your calling?"

You may be tempted to say that the first of these passages was worked wrong, but if you will remember that the central idea is, Moses was the daughter of Pharaoh's son, it will not be hard to read it properly. In the second passage will you pause after the first you or after not?

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"The law of group sequence is often broken by those who have failed to give it careful consideration. This may be done in the sermon but it is more likely to be broken while reading the Scripture. The following sentence will illustrate how one may break the sequence.

The grace of God is sufficient to save a man from all sin.

The writer has heard simple sentences like the above given in the following manner:

"The grace of God is sufficient to save a man from all sin."

In other words the preacher closed his thought after the word man, and then gave the prepositional phrase as another idea. When this is done the hearer must go back and connect this phrase with the idea which was already completed in his mind. One may say that this is not a difficult thing to do, but he must remember that the hearer is doing that the speaker is continuing his speech. This forces the hearer to grasp two ideas at one time, or else lose one of the ideas. When the preacher is giving expression to deep and profound truth, it is of greatest importance that the law of group sequence be obeyed. If he fails his thought will not be clear to the listener.

Since the preacher is more likely to fail in reading the Scripture than in his preaching, we will have the remaining part of this discussion on the interpretation of the printed page. The following lines of poetry will help to make clearer the law of group sequence:

"And, my children, and you shall hear Of the midnight ride of Paul Revere.

On the eighteenth of April, in seventy-five."

Unless you have read carefully, the group sequence has been broken. Read the lines again and note the tendency to let the voice fall after the word Revere. The sentence, however, is not completed until you have read the third line, and you must keep the thought open until the idea is completed. The same tendency will be found in the following lines:

"Four things a man must learn to do."

If he would make his record true:

To think without confusion, clearly;

To love his fellow-men sincerely;

To act from honest motives purely;

To trust in God and heaven securely.

—YAM DICK, Four Things.
To talk and laugh in the pulpit with some brother minister—though ready to rebuke with uncalculated severity a similar offense in the congregation.

To gaze vacantly or curiously about, instead of being occupied cheerfully, gravely and intently with the duty of the hour.

To smooth the hair, to brush it unnaturally back from his forehead that its smoothness may look terrible, to adjust his clothing or in any way to put the finishing touch to his toilet before he condescends.

While someone else is leading in prayer, to fumble with the leaves of the hymn book in search of the next hymn.

To rise restlessly to find his Scripture lesson before the singing is done.

To lounge upon the pulpit sofa.

To sit with his left crossed in the form of a triangle.

To blow his nose as if it were a trumpet.

To use his handkerchief needlessly.

To ascend from the chancel to the pulpit platform at one stride, ignoring the steps.

To throw his overcoat over the chancel rail, and put his hat on one of the posts.

To improve disorder as to create greater disorder.

To remember some announcement a little late and give it after the people have bowed their heads for the benediction.

To show a spirit of levity, of absent-mindedness, of coarseness, of rudeness, in any of the innumerable ways in which it is inevitably betrayed.

HEARTS OF TEXTS

The Light That Shines Everywhere

"There was the true light, even the light which lighteneth every man, coming into the world" (John 1:4, R. V.).

The Greatness of Prayer

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7, R. V.).

Way Things Keep Going

"But Jesus answered them, My Father worketh even unto now, and I work" (John 5:17, R. V.).

And he sateth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true" (Revelation 21:5, R. V.).

THE PREACHER'S MAGAZINE

You will observe that the voice has a tendency to fall after the word true in the second line, but that the thought is not completed until you have read the third line. In order to read it properly the inflections must be kept open throughout the entire quotation.

The writer recently heard a prominent minister read the following verses of scripture in a very wretched manner. If you will let your voice fall at each dash you will get something of the effect that was produced upon the audience.

And I heard a great voice, out of the heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain for the former things are passed away. (Rev. 21:3, 4.)

It seems to the writer that such reading of the scripture by a minister of the gospel is inexcusable.

Read the following scripture:

And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes.

Children in whom was no blemish, but well favoured, and skillful in all wisdom, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans (Daniel 1:3, 4.)

This is not an easy passage, but it is by no means the most difficult one. You will find it very simple when you compare it with some of Paul's writings. However, unless you have carefully trained yourself in reading, you will find it difficult to keep the inflections open until you have read the entire passage.

One sentence from Paul's writings is given below:

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God. (1 Thessalonians 2:3.)

Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; (Rom. 1:3-7.)

The central idea of the above is contained in the first and the seventh verses. It would be impossible to give this central idea by means of vocal expression if one should fail to keep his inflections open until the entire seven verses have been read.

There are numerous other passages of scripture which would furnish us good examples for the study of group sequence. Enough has been given to start the student on the right track, and it is hoped that he will search out other passages, carefully analyze them, and practice reading them orally. If one wishes to become an effective reader, he must spend much time in practice. Thinking through a passage is not sufficient; it must be read.

In reading do not let the punctuation be your guide. Punctuation is a guide to getting the thought, but it is not a guide to vocal interpretation. When the thought is clear in the mind, it is not very hard to express. Let the punctuation be your guide in obtaining the thought of the printed page, but when the thought is clear then express it in your own natural way of speaking. There is no set rule which demands that you keep the inflections open after a comma, semicolon, etc. Sometimes you may close at a comma, but remember that there must be a reason for all that you do.

If the reader wishes to make a further study of the laws of the group, he will find excellent material in the book, "The Interpretation of the Printed Page," by S. H. Clark.

MANNERS IN THE PULPIT

By Lewis E. Hall

Today I finished reading "Ministerial Ethics and Etiquette" by Noah N. Harmon, Jr., and I am sending the following on the things which he admonishes us to avoid. He says it is a fault for the preacher:

THE MAN IN THE BOOK

"And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself" (Luke 24:27, R. V.).—The Christian Evangelist.

FACTS AND FIGURES

By E. J. Fleming

The skeleton of a man who was supposed to have lived about 2,500 B.C., has been discovered in an excavation on the site of the Ur of the Chaldees.

Dr. G. Campbell Morgan will spend six months in Australia and New Zealand next year on a "Bible Exposition Crusade."

There are 651 persons in France who have an income of more than $40,000. One and a quarter million persons earn between $400 and $800 a year.

We quote the following from the Christian Advocate:

"On top of the world in Old Tibet," is the grave of Dr. Albert L. Shelden, a hero of Christianity. For many years Dr. Shelden was a missionary among people of this faraway country. The stone which marks his grave bears the words, "Not to be ministered unto but to minister."

Mr. Lindly, in writing from Clinton, Missouri, of Dr. Shelden's grave, said, "His days to come when Tibet is opened to the world; many of the brethren will pause here and 1impute its significance."

The centenary of the birth of William Booth, founder of the Salvation Army, was observed on April 10 in 83 countries in 67 languages.

From the Department of Agriculture we learn that only 27,511,000 people live on farms, the rural population being now the smallest in twenty years.

In 1924 philanthropic giving in the United States passed the mark of $2,000,000,000 for a twelve-month period, and since then it has continued to rise until in 1928 it amounted to $2,350,000,000.
The movement of Jewish population into and out of Palestine last year was exactly balanced. Immigrants, 2,178 and emigrants, 2,178.

There are 42 leading universities and colleges in the country that make it possible for men and women to profit by their educational facilities through extension and home study courses. It is estimated that 30,000 persons were enrolled in correspondence courses in 1926, and 175,000 in extension courses.

Payments on account of the public debt and bond charges have caused a shortage in the treasury of the Palestine government, for the first nine months of 1926, of nearly 1,000,000.

The India air route, covering 5,000 miles, London to Karachi, India, has been officially opened. The first lap of the journey ends at Basle, Switzerland, with a brief stop at Leebourget, Paris.

Last year forty-six daily tractation Bible schools with an enrollment of 2,400 were held in Japan.

In 1928, according to government figures, 3,327,000 persons changed their residence, as between country and city, 1,960,000 moving from the farms, and 1,367,000 moving to the farms.

Making Faces

"Why is thy countenance fallen?" (Gen. 4:6). Mr. Hilbre Slocum tells a tale in tragic verse of a little girl who was caught making faces one day when the wind changed.

"Her features took their final mold
In shapes that made your blood run cold.
Maria grows up
With every talent, every grace
(Save in the trifle of her face)."

And when the time comes for her to marry, her parents hope that, her enormous wealth will blind her suitors to her looks. The suitors come in large numbers, ambassadors and papal counts, grand dukes and exiled kings. But all turn away, and in the end Maria marries a neighboring squire, who, being blind, could never guess his wife's appalling ugliness. —The British Weekly.

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