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DOCTRINAL

HISTORICAL STUDIES IN CHRISTIAN DOGMA

Part Three—Symbolics (Cont.)

(2) Creeds of the Reformed Churches. a. Swiss Reformed. The Second Helvetic Confession in twenty-six articles maintains the following distinctive doctrines: The verbal inspiration of the Bible and the integrity of the traditional Hebrew text, the vowels and all; the existence of God, and of the Trinity; that He shall not be represented by any image or idol; that we shall call upon God only through Christ the divine Mediator; the providences of God guide and rule all things; that God created all things, angels, devils, and man; that man fell through sin; man was free as to his will before the fall; that after the fall he was enslaved to sin; and after regeneration he is free again, and the intellect, once darkened, now is enlightened; God has chosen some to life eternal; Christ is the true God, and the only Savior of the world; the law of God is complete and holy, and explains what is right and what is wrong; the gospel of Christ is glad tidings of redemption and salvation; repentance is a change of the heart produced by the sinner in turning to God and lays the foundation for conversion; that sinners are justified by faith alone in Christ; that faith and good works receive a reward from God. A most excellent digest of this is made by Schaff, in his Creeds, pp. 396-420.

b. Reformed Churches in France and Netherlands. (a) The Belgic Confession contains thirty-seven articles and follows somewhat of the order indicated: It is a summary of the doctrines of Calvin, as was the Gallican Confession before it; God, the Trinity, the creation; man was created pure and holy; but fell and was thus bound by depravity; Christ is our only Savior, and we are justified by faith in Him through the remission of our sins by His blood; He is also our Advocate with the Father. Following this are the numerous articles which bring out the difference of the Reformed churches from Romanism. The distinction between the Trinity, Incarnation, Church and Sacraments are quite full and elaborate. Nothing new is stated herein; but rather the aim has been to follow the theology of Calvin.

(2) The Synod of Dort tried to sound the death knell of Arminianism, but rather brought out the difference between the theology of Calvinism and of Arminianism. It composed the Canons of Dort, and gave rise to the Remonstrance of the Arminians. The first is the classic statement of Calvinist and the second of Arminianism. The second can not be analyzed by a comparison of their dogmas. The five points of difference are—absolute predestination, against conditional predestination; limited atonement, against a universal atonement; human inactivity, saving faith; irresistible grace, against irresistible grace; perseverance of the saints, as opposed to the uncertainty of perseverance of saints.

The Arminians held a divine predestination, which was conditioned upon a divine foreknowledge; the second, that God is all; the third, that the Synod of Dort affirmed absolute predestination as an act of the divine sovereignty of God. The Remonstrants state: "That God . . . hath determined . . . to save in Christ, through Christ, those who, through the grace of the Holy Ghost, shall believe on this His Son Jesus, and shall persevere in this faith and obedience of faith through grace, even to the end." The Synod of Dort states: "election is the unchangeable purpose of God . . . whereby he has chosen . . . a certain number of persons to redemption in Christ . . . ." The Arminians asserted that Christ died for all men, on condition of their repentance and faith, that all could be saved; the Synod stated that Christ died only for the elect. The first affirms, "That Jesus Christ . . . died for all men and for every man, so that he hath obtained for all, by His death on the cross, redemption, and the forgiveness of sins." The Synod wrote, that this offer of salvation was universal, that it was not sufficient worth for all but "that it is the will of God . . . that Christ . . . should redeem . . . all those and those only who were from all eternity chosen to salvation."

The Arminians asserted that divine grace could be resisted on the part of man so that even though grace came to all for salvation, still any man could resist it and not be saved; while the Synod declared that grace was absolutely irresistible, and that no need on the human part existed for any co-operation for salvation of the elect.

The Arminians affirmed that it was possible for one who had been converted to fall from grace and to die unavowed; while the Synod declared that however many times, or how great the fall may be, no difference was made for the elect, that his salvation was eternal.

These are the famous five points of difference between Calvinism and Arminianism, which since that day have divided the Protestant church. On all others, with but minor exceptions, such as statements concerning the Eucharist, the organization of the church, etc., Protestantism is fairly well agreed; but on these five there has never been any common consensus of opinion which united the Evangelical church. The Methodist revival under Wesley brought out the doctrine of Perfectionism, or entire sanctification, as he termed it, which has been one of the leading positions of that church, but these five points are the dividing line. No other articles of religion, save the fundamental creeds, have done so much to influence future theology as these two discussions. The Articles of the Anglican church and the Westminster Confession have set the pace for theology of that church and for Calvinistic
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churches in general, but these two divide all Protestantism into two camps.

c. Reformed Confessions in Germany. The Heidelberg Catechism comes to the fore as the outstanding catechism of the age. True it is that others existed before this one, and especially those of Luther, which have influenced theology and theological thinking, but this one stands out supreme. It can be compared to Luther’s Catechisms, and the Westminster Catechism. Schnell writes, “The Heidelberg Catechism stands mediating between Luther’s Small Catechism, which appeared thirty years earlier, and the shorter Westminster Catechism which was prepared eighty-four years later. These three are the most popular and useful catechisms that Protestantism has produced. . . . They have the twofold character of catechisms and symbolical books. . . . Luther’s Catechism is the most purely of the three. . . . On the other hand the Lutheran and the Heidelberg Catechisms differ from the Westminster in the following points: 1. They retain the Apostles’ Creed as the basis of doctrinal exposition, while the Westminster Catechism puts it in an appendix, and substitutes a new logical scheme of doctrine for the old historical order of the Creed. 2. They are subjective; while the Westminster is objective and impersonal and states the answer in an abstract proposition . . .” (Op. Cit. p. 544).

The Heidelberg Catechism has one hundred and twenty-nine questions and answers; while Luther has only forty questions in his. This one also gives a summary of the law, through which knowledge came of sin.

d. The Anglican Articles of Religion. (a) The Articles of Henry VIII Assert: The binding authority of the Bible, the three ecumenical creeds, and the first four ecumenical councils; the necessity of baptism for salvation even in the case of Infants; the sacrament of penance, with confession and absolution; the presence of Christ’s body in the Eucharist; justification by faith, as joined with charity and obedience; the use of images in the church; the honoring of the Virgin Mary and the saints; the invocation of saints; the observance of the rise and ceremonies; and the doctrine of purgatory, along with the necessity of prayer for the dead. Thus it is seen is essentially Romanish. (b) The Thirty-Nine Articles follow the usual outline of theology and deal with the outstanding doctrines of the Church. As noted in the former section these articles accept the usual Catholic doctrines of the first three Creeds, and all other evangelical churches, and some of these doctrines are stated in the words of two Lutheran documents, the Augsburg Confession and the Wartburg Con- fession. They are Augustinian in the sections on anthropology and soteriology, that is, they affirm the existence of original sin, and the necessity of divine grace for salvation. Then they entirely reject the abuses of Rome as well as its peculiar errors, and teach as do all other evangelical and Protestant churches the doctrines of the Bible and tradition, justification by faith alone, the relation of faith and good works, the Church, and the Sacraments. On predestination they lean toward Calvinism. The thirty-fifth article refers to the Prayer-book and the consecration of archbishops, bishops, priests and deacons, and herein it is purely Episcopalian. On predestination it asserts: “Predestination to life is the everlasting purpose of God whereby He hath decreed by His counsel . . . to deliver from curse damnation those whom He hath chosen out of mankind and to bring them by Christ . . .” (Art. 17). The Lambeth Articles in 1929 also affirm the dogma of predestination. They teach, the eternal election of some to life, and the reprobation of others to death; the number of the elect is unfailably fixed; the true faith of the elect never fails “nor totally; saving grace is not committed to all men; it is not in everyone’s power and will to be saved.

c. Westminster Confession. The Westminster Confession enlarged the statements of doctrine so as to form a system of theology. It is complete as a work on systematic theology and its definitions are far in advance over any other previous symbol. The following brief analysis will give a general idea of its character.

Chapter I treats Of the Holy Scripture, in which the inspiration of the Hebrew vowel points is not added. This is the most admirable statement of the inspiration of the Bible given thus far. Chapter II, Of God and the Holy Trinity, is a restatement of the Nicene Faith. “Only its feeble statement of the doctrine of the Trinity was altogether inadequate to resist the Unitarianism, which came like a flood early in the eighteenth century and eventually captured the entire Presbyterian body in England” asserts Briggs (Theo. Syn. p. 382). Chapters III, Of God’s Eternal Decree; IV, Of Creation; V, Of Providence; VI, Of the Fall of Man; VII, Of God’s Covenant with Man; IX, Of Freewill; X, Of Eejection Calling, all take the Calvinistic position of the Synod of Dort, wherein the state- ments of the Church were formulated against Arminianism. No statement can in any manner transmute them into an acceptance or compu- mise into either the Arminianism of Wesleyan- ism, or of the Augustinianism of Rome, of the Church of Luther, or even of the Articles of the Church of England. Those are elaborated in their formulations, unbending and rigid in their adherence to this doctrine.

Chapter VIII, on Christ the Mediator, re- affirms the doctrine of the Chalcedonian Formula and the Nicene Creed. In the following discussion we shall have more to say concerning this doctrine. Chapter XI, on Justification, is the doctrine of the Reformation, as it is warped and restated in terms of High Calvinism. Chapters XII-XV on Adoption, Sactification, Saving Grace, Repentance unto Life are now statements in the realms of symbols, and afford admirable formulism on these dogmas. Briggs says that since they were not involved in the discussions between the Calvinists and Arminians which have been central to theological literature during the centuries that they have been ignored. Chapter XVI discusses Good Works; XVII, the perseverance of the saints, adhering to the formulas of the Synod of Dort; XVIII is an advance on former theology in distinguishing between faith and the assurance of faith; XIX, the Law of God; XXI-XXV, Religious Institutions; XXVI, the Compunction of Saints; the next three, the Sacraments; then the two final chapters are on the state of man after death, the resurrection, and the last judgment. They are but the usual statements of Protestantism on these subjects.

Let us again analyze this great formula in the systematic manner of theology: Bibliology. There has been made no more definite and clear, schol- arly statement on the matters of Bibliology, than is contained in this Confession. It is a bulwark of conservatism with reference to the inspiration of the Bible. Modernism, as represented by Briggs, may not like it, but the fact remains that as long as the Church clings to the inspiration and veracity of the Bible, this statement will remain authoritative.

Theology and Christology is a statement of the Nicene doctrine, as held by orthodox churches. It places emphasis upon the expiatory character of Christ’s death, which was made upon the cross, as satisfying divine justice, and purchasing reconciliation with God. Predestination is pre- sented in a logical manner in this scheme, and that which goes to make up the Calvinistic sys- tem as over against Arminianism—which had been developed by Calvin against Rome, and later in Holland against Arminius, and now in England—received herein its outstanding formu- lation. The Westminster Confession goes beyond the Helvetic Confessions, the Heidelberg Catechism and the Thirty-nine Articles; but it is no stronger on this doctrine than the Canons of Dort. It teaches the doctrines of Augustine, and Calvin. Naturally a form of reprobation is taught, which Schnell tries to soften (Vide, op. cit. p. 768-773). The atonement is limited as would be necessary to any scheme of Calvinistic doctrine.

The Anthropology is that of the Evangelical Reformed churches, with the addition of the covenant, which become a new feature in the theology of the age. Man is born under the penalty of original sin, but God made two covenants, the one of works and the grace through Christ—the law and the gospel. The Soteriology as was noted in the former analysis contains the best confession of formulism of the evangelical doctrines of justification, adoption, sanctification, saving faith, good works, and the assurance of salvation. The Ecclesiology is in advance of the other schemes of this age in discriminating between the headship of the Church being constituted in Christ, or in the state. The Presbyterian churches of Scotland had struggled against the gradualism that of the state upon the authority of the Church. But while the Confession claims freedom for the Church in the conduct of its own affairs, it does not go to the other extreme of Rome and set the Church over the state. The statement of the Sacra- ments is that of Calvinism in general. The Christian Sabbath is herein first mentioned in a Symbol of the Church with clarity, the idea is that of what we may term the Puritan theory of the Sabbath.

3. Modern Symbols. In this connection we shall pass over all the symbols of Congregationalism, the Baptists, etc., in that they are but modifications of the general scheme of Calvinism as mainly expressed by the Westminster Con- fession; also of the American Episcopal church, in that they also are slight modifications of the
Thirty-nine Articles of Religion of the Anglican church; likewise of the Friends, since in one way or another, save their peculiar stand on the sacraments, and the movements of the Spirit, they are closely related to the doctrines of Wesleyan Arminianism.

The Twenty-five Articles of Methodism as prepared by Wesley are but modifications of the Thirty-nine Articles of Anglicanism. Wesley abridged these and restated those which did not suit his theories, such as predestination, perseverance, etc. Methodism must be distinguished in its theology, from the Arminianism of Netherlands, as developed by Episcopius and Limborch. In general the distinction between these and Lutheran anthropology consists in three points: Methodism holds a much stronger view of original sin, and looks upon it not only as a disease or a fault, but as a total depravity, which renders man unfit for co-operation with divine grace toward conversion. Methodism teaches the freedom of the will is a gift of the prevenient grace, which is afforded to every man as an antidote against original sin. Methodism lays greater stress upon the subjective, emotional, experience of conversion, regeneration and sanctification. Schaff, writing of the age in which his book was prepared (1877) says, "Its preaching is essentially radical evangelistic revival preaching, which rooses the sinner to a sense of his danger, and the paramount necessity of an immediate, sudden, and radical change of heart and life" (Creeds, V. I 879). While this is true of his age, it cannot be said of the preaching of modern Methodism which is now largely under the spell of liberalism.

Three distinctive doctrines must be noted in Wesleyan Arminianism: (1) The doctrine of the univerality of divine grace, not only as intended for effect, but as an actual offer, which every man can receive. Adam's sin caused the universal fall of man, from which arguments for total depravity were derived, and in Christ's death the universal offer and possibility of salvation is afforded. Methodism brings the possibility of salvation within the reach of all. (2) The doctrine of the will of the Spirit or the divine assurance of salvation. Their expression is that the Spirit bears witness with our spirals that we are born of God. On the assurance of this witness the Christian feels that he is accepted of God. (3) The crowning distinctive doctrine of Wesleyanism is that of perfectionism. This was first stated in modern theology of the Quakers. This perfection is not a sinless perfection or faultlessness. Wesley terms it entire sanctification or perfect love, which is within the reach of every Christian, but from which one may apostatize to the Abolish, which is to be received by a special act of faith the same as conversion. The statement of Wesley is best given in his book, Christian Perfection. In passing it might be stated that the doctrinal position of the Church of the Nazarenes is essentially that of Wesleyan Arminianism, to which statement the church is true in that the dogmas of modernism are in no wise held.

Thus runs the analysis of the dogmas of the Creeds, and it is seen that the Creeds are essentially treatises on systematic theology in its historical aspects.

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THE SABBATH IN SCRIPTURE AND HISTORY

By Horace G. Cowan

VII. The Mosaic Calendar

When the children of Israel came out of Egypt they commanded a new year, which was the beginning of a new era of time with them. "This month shall be unto you the beginning of months: it shall be the first month of the year to you" (Ex. 12:2), was the word of the Lord to Moses and Aaron. This first month was called Abib, that is sprouting, budding, (Young's Analytical Concordance) and it commenced about the vernal equinox. Previous to this time the year had commenced with the month Tisri, in the autumn, which was henceforth to be the seventh month of the year. It is now customary to speak of this new year as the sacred year of the Hebrews, and the year commencing with Tishri as the civil year, a distinction which seems to be unknown to the Bible. The old year is used in the genealogical tables in Genesis, and in the account of the flood, and was, doubtless, the principal year of the world, but was superseded at the exodus by the new national year of the Jews.

The change of the year at the exodus affected only the time of its beginning and ending; what had hitherto been the seventh month was now the first, and the sixth of the old calendar became the twelfth; for the new as well as the old was a year of twelve months of thirty days each.

There is a popular teaching at the present time that there was a thirteenth month intercalated at the end of the year, about every three years, in order to harmonize the year with solar time. In Bible dictionaries and commentaries and in tables in the back parts of popular editions of the Bible, the "Jewish Calendar" is often given, with the statement, either direct or implied, that this was the calendar in use among the Jews in all periods of their history. But the careful student will search the Scriptures in vain for that kind of year which adds a thirteenth month at certain intervals, and a faithful study of the text of Scripture will show the following results: First, that in the Bible, in all periods of the history of the human race, was a year of twelve months only; no thirteenth or intercalary month is mentioned anywhere in the Bible; Second, each of the twelve months was thirty days long; these are no indication anywhere, anywhere that any month was of a different length.

Third, the year was solar from the creation to the exodus; and from that event to the close of the biblical record.

The proof of these propositions is found in the Bible. First, all the months from one to twelve are referred to in the Old Testament by number, and several of them by name, and no thirteenth month is mentioned in any one of the writings. The following passages may be referred to:

"And Solomon had twelve officers over all Israel, which provided victual for king and his household: each man his month in a year made provision" (1 Kings 4:17).

In the service of king David were twelve captains "that served the king in any matter of the course, which came in and went out, month by month, throughout all the months of the year." And in 1 Chronicles 27:1-2 he are named and appointed from one to twelve, from "the first course for the first month" to "the twelfth captain for the twelfth month."

When the wicked Haman was plotting the destruction of the Jewish race in all Ahasuerus's kingdom, a year was spent in perfecting his scheme. "In the first month, that is, the month Abib, or the twelfth month of their search, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar." (Esther 3:7). The Hebrew year, whether in the land of Israel or in a foreign country, was a year of twelve months only.

The year in the New Testament may be either the Hebrew year of the Mosaic calendar or the Roman year of the Julian calendar, but, in either case it was a year of twelve months. Where the Hebrew year is referred to and the number of months given, the latter is limited to twelve. "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month" (Rev. 22:2). Josephus, the Jewish historian, who lived and wrote during the first century A. D., and whose intimate knowledge of the laws, customs and institutions of the Jews, and active participation in their public affairs, gave the cast of reliability to his writings, says: "When Moses ordered twelve loaves to be set on the table (the table of shewbread), he ordered the year, as distinguished into so many months. . . . In the old calendar both the creation to the exodus, and in the Mosaic year.
from that event to the close of the Hebrew calendar, the months were invariably of thirty days in length. This is shown in the account of the flood. "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened" (Gen. 7:11).

And the waters prevailed upon the earth an hundred and fifty days" (Gen. 7:24). "And after the end of the hundred and fifty days the waters were abated. And at the end of the seventh month, on the seventeenth day of the month, upon the mountains of Ararat" (Gen. 8:3, 4). This was clearly a period of five months of thirty days each.

In Daniel and Revelation there is a typical use of months and days in which they stand for the years of a future epoch—the consummation of the world's history. The "time and times and the dividing of times," of Daniel 7:25, the "forty and two months," of Revelation 11:3 and 12:6, and the "one thousand two hundred and three score days," of Revelation 11:3 and 12:6, mean exactly the same length of time, viz., three and a half years of twelve months each and thirty days to the month.

Third, the year of the Bible was a solar year, or one whose length is measured by the apparent path of the sun in the heavens. Therefore, there were five days to be added to the year, and, six in each leap year, to complete the full number required for a solar year. The feasts of the Hebrews were so arranged as to harmonize with the seasons and always occurred on their appointed dates and "in their seasons" (Lev. 23:4). The Passover came on the 15th of Abib, in the spring of the year, and the Feast of Tabernacles held at other time, except for extraordinary reasons, and then only one month later. On the day after the Passover, Abib 16, came the wave-sheaf offering of the firstfruits of the barley harvest, and this must always take place when the barley was ripe and before any of it could be reaped for ordinary uses, it could come neither earlier nor later in the season.

Then on the 16th of Abib a count of fifty days was commenced, which extended to "the morrow after the seventh" at the feast of Pentecost, on Sivan 5, in early summer. Finally, on the 15th of the seventh month, Tisri, after gathering in the fruits of the land, in the autumn, the feast of tabernacles was held for seven days. If on account of the year having had fewer days than were required for a solar year there had been a falling back of the months from their proper reasons, the feasts could not have been held at the appointed times, and there would have ensued hopeless confusion in the calendar of holy days. But in the complete biblical history there was no occasion when a feast came out of its appointed order jurisprudential. The Passover alone excepted upon extraordinary occasions, a happening pertaining only to a year of 365 days, that is a solar year.

On the method of supplying the five days and a fraction to complete the year of 360 days to a solar year, authorities have not agreed, but the arrangement suggested by Dr. Samuel Walter Gamble is now recognized as the most satisfactory solution. Three days were added after the end of the 6th month, and two after the 12th; and a "leap week" once in 28 years had the same effect as a "leap day" every four years at the present time.

A remarkable change occurred in the year at the exodus, besides the time of its beginning and ending. The Sabbath not only became a marked feature of the year, but was the occasion of its entire change. The common belief today is that the Sabbath as given at Sinai was on Saturday, and that it continued to be observed by the Jews on that day throughout the period of their history as given in the Old Testament, and later to the resurrection of Christ, when it was changed to Sunday, which is universally observed as the Sabbath by Christians. It is generally conceded by chronologers and historians that the day of the departure of the children of Israel from Egypt, Abib 15, was Saturday, and the Scriptures show it to have been a Sabbath day. On that date the Sabbath was annually renewed, and the connection of this Sabbath in a seven-day cycle with others preceding and following in the year points unmistakably to the recurrence of the Sabbath days in the Hebrew year on fixed dates in the months, each invariably the seventh day of a movable week. The Sabbath being on Saturday in the year of the exodus, and coming on the same dates in the months in the following years, led on Sunday in that year, the end of the week moving forward to that day, and thus the Sabbath followed the change of day from year to year during a cycle of seven years, and occurred on each day in succession during a week of years.

At the feast of Pentecost there was a double simple gospel with the power of the Holy Ghost sent down from heaven." One year two millionaires tried to rent pens in Dr. Taylor's church and they had to go elsewhere to church because there was not a pew in his church unrented! I write these things with a purpose, I am tired of hearing preachers pray that God will be present in His sanctuary, and thank Him because He is present; and before the service is over, proceed to act as if God was running a dime museum; the pulpit was the monkey-cage; and the preacher was the trick monkey; giving his stated performances! I know these things are hurting us as a denomination. I am where I hear the criticisms of the people that are floating about among the masses, and it grieves me that the true religious movement on earth is thus foolishly and needlessly wounded in the house of its friends. The devil does not care how he defeats us, if only he does it. I wish all our preachers, and especially our traveling evangelists, would pattern their manner after the pulpit decorum of our General Superintendent, Dr. John Goodwin. He finds it quite possible to preach all impressive sermons without any foolish eccentricity of behavior. If they would, the monkeydom of our Nazarene church should come to a timely and speedy end, and we should have a wiser and better constitution.

Dr. Taylor had an assistant in his later ministry by the name of Dr. Kirkwood, who has been in the pulpit constantly a few months since and who wrote some reminiscences of Dr. Taylor for my use. Dr. Taylor's life was not one that abounded in incidents. He was a preacher and pastor. His life was spent in his study, in the pulpit and in the reading of the Scriptures. He was exceptionally earnest in all his duties. He was possessed of a fine sense of humor always blended with a rich sympathy which endeared him to all who knew him. He was a pulpit prince, greatly excelling in the exposition of Holy Scripture. He was also a man of large heart, which elicited the devoted affection of his people. He was admired as a preacher and greatly beloved as a man, and as a pastor.

Later in life he wearied of the formal honors he was constantly receiving and sighed one day to his wife, "Oh, how I wish someone would call me by my first name, and stop calling me 'Doctor! Doctor!'" It chanced that on that very day the doorbell rang and great was Mrs. Taylor's delight to hear a stranger ask the servant in Scotch tones, "Does Wally Taylor live here?" Instantly Mrs. Taylor flew to the door, to receive the old woman who had arrived from Scotland and was looking for the lad she had, known in his native land many years before. We may be sure the great preacher's heart was soothed that he could converse with one who could call him by his first name.

On one occasion Dr. Taylor was traveling in a railroad train and was surprised to have a newsboy come to him and say, "Buy yourself six!" He presented to him Harper's Weekly which that week had on the front page a large picture of himself, whom the newsboy had recognized from the picture, and asked him to buy himself!

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from that event to the close of the Hebrew calendar, the months were invariably of thirty days in length. This is shown in the account of the flood. "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, all the fountains of the great deep were broken up, and the windows of heaven were opened." (Gen. 7:11.) "And the waters prevailed upon the earth an hundred and fifty days," (Gen. 7:24.) "And after the end of the hundred and fifty days waters were abated, and the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat." (Gen. 8:3, 4.) This was clearly a period of five months of thirty days each.

In Daniel and Revelation there is a typical, use of months and days in which they stand for the years of a future epoch—the consummation of the world's history. The "time and times and the dividing of times," of Daniel 7:15; the "forty and two months," of Revelation 11:3 and 43:3, and the "thousand two hundred and three score days," of Revelation 11:1 and 12:6, mean exactly the same length of time, viz., three and a half years or twelve months each and thirty days to make the month.

Thus, the year of the Bible was a solar year, or one whose length was measured by the apparent path of the sun in the heavens. Therefore, there were five days to be added to the year, and six in each leap year, to complete the full number required for a solar year. The feasts of the Hebrews were so arranged as to harmonize with the seasons and always occurred on their appointed days and "in their seasons." (Lev. 23:4.)

The Passover came on the 14th of Abib, in the spring, and kept to that day only, except for extraordinary reasons, and then only one month later. On the day after the Passover, Abib 16, came the wave-sheaf offering of the firstfruits of the barley harvest, and this must always take place when the barley was ripe and before any of it could be reaped for ordinary use, it could come neither earlier nor later in the season.

Then on the 16th of Abib a count of fifty days was commenced, which extended to "the morrow after the fourteenth day," at the feast of Pentecost, on Sivan 5. In early summer. Finally, on the 15th of the seventh month, Tair, after gathering in the fruits of the land, in the autumn, the feast of tabernacles was held for seven days. If an account of the year having had fewer days than were required for a solar year there had been a falline back of the months from their proper places, the feasts could not have been held at the appointed times, and there would have ensued hopeless confusion in the calendar of holy days. But in the entire biblical history there was no occasion when a feast came out of its appointed order, if our text be true, and we accept the Passover alone excepted upon extraordinary occasions, a happening pertaining only to a year of 365 days, that is a solar year.

On the method of supplying the five days and a fraction to complete the year of 360 days to a solar year, authorities have not agreed, but the arrangement suggested by Dr. Samuel Walter Gamble is now recognized as the most satisfactory solution. Three days were added after the end of the 6th month, and two after the 12th; and a "leap week" once in 28 years had the same effect as a "leap day" every four years at the present time.

A remarkable change occurred in the year at the exodus, besides the time of its beginning and ending. The Sabbath not only became a marked feature of the year, but was the occasion of a sacred week, that was called the "seven-day week." The common belief today is that the Sabbath as given at Sinai was on Saturday, and that it continued to be observed by the Jews on that day throughout the period of their history as given in the Old Testament, and later to the resurrection of Christ, when it was changed to Sunday, which is universally observed as the Sabbath by Christians. It is generally conceded by chronologers and historians that the day of the departure of the children of Israel from Egypt, Abib 15, was Saturday, and the Scriptures show it to have been a Sabbath day. On that date the Sabbath annually occurred, and the connection of this Sabbath in a seven-day cycle with others preceding and following in the year points unmistakably to the recurrence of the Sabbath days in the Hebrew year on fixed dates in the months, each invariably the seventh day of a movable week. The Sabbath being on Saturday in the year of the exodus, and coming on the same dates in the months in the following of Simeon, in that year, the end of the week moving forward to that day, and thus the Sabbath followed the change of day from year to year during a cycle of seven years, and occurred on each day in succession during a week of years.

At the feast of Pentecost there was a double simple gospel with the power of the Holy Ghost sent down from heaven." One year two millionaires tried to rent pews in Dr. Taylor's church and they had to go elsewhere to church because there was not a pew in his church unrented.

I write these things with a purpose. I am tired of hearing preachers pray that God will be present in His sanctuary, and thank Him because He is present; and before the service is over, proceed to act as if God was running a dime museum, and to catch at the spectator and the preacher was the trick monkey giving his stated performances. I know these things are hurting us as a denomination. I am where I hear the criticisms of the people that are floating about among the masses, and it grieves me that the best religious movement on earth is thus foolishly and needlessly wounded in the house of its friends. The devil does not care how he defeats us, if only he does it. I wish all our preachers, and especially our traveling evangelists, would pattern their manner after the pulpit decorum of our General Superintendent, Dr. John Goodwin. He finds it quite possible to preach an impressive sermon without any foolish eccentricity of behavior. If they would, the monkeydom of our Nazarene ministry would come to a timely and speedy end, and we should have a wider and better constituency.

Dr. Taylor had an assistant in his later ministry by the name of Dr. Kirkwood, who has been in this community a few months since and who wrote some reminiscences of Dr. Taylor for my use. Dr. Taylor's life was not one that abounded in incidents. He was a preacher and pastor. His life was spent in his study, in the pulpit and in the office of his profession. He was an excellent man, a man of large heart, which elicited the devoted affection of his people. He was admired as a preacher and greatly beloved as a man, and as a pastor.

Later in life he wearied of the formal honors he was constantly receiving and sighed one day to his wife, "Oh, how I wish someone would call me by my first name, and stop calling me 'Doctor! Doctor!'" He chanced that on that very day the doorbell rang and great was Mrs. Taylor's delight to hear a stranger ask for a servant in broken Scotch tones, "Does Wally Taylor live here?"

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Dr. Taylor was very careful in his delivery of a sermon, like Dr. Chalmers of Scotland, who also read. A characteristic of him when especially moved was an upward and downward motion of his body; so that a stranger, once asked, "How tall is your pastor?" Sometimes he seems to be four feet; and again he seems to be seven or eight feet." In truth he was about five
six inches, and weighed about two hundred pounds. When he was born—what is the exaggerated height? It was because he was standing on the tips of his boots. His daughter, Miss Belle Taylor, told me she would have holes in new socks after the delivery of one sermon.

We once changed to be in New York City just before Easter. We went to hear Dr. R. S. Stiers in the evening. It happened that the two men preached from the same text. We sized up the situation very carefully, and made up our mind that Dr. Taylor preached to nearly twice as many people as Dr. Stiers, and that the sermon of Dr. Taylor though read, was noble in thought and diction, and far more impressive in delivery than the sermon of the silver-tongued orator of great fame! We made up our mind that Chalmers—or Jonathan Edwards, or Dr. Taylor could read a sermon with transcendent power, comparing very favorably with the extempore preachers. It largely depends on who the reader is.

Dr. Kirkwood mentions one more gift, which he describes as being in the man. "He has, a gift for humor, and was a hearty laugher, and was always glad to tell a good story or listen to one. After a vacation trip in Europe, which he took each summer, he had a drive around London in company with his friend, Spurgeon. Both preachers were the guests of Spurgeon's publisher. The publisher afterward declared that if he had only known beforehand what these brilliant men would say, he would have smuggled a shorthand reporter under the seat in order to have one of the best books imaginable. He asked to think of the profits he had lost!"

Because a man has this wonderful gift of wit and humor, and story telling it does not follow that he should take it into the pulpit with him, and destroy the seriousness of every service by stringing out parlor anecdotes. It may be in place somewhere; but after long years of thoughtful observation, we have reached the serious conclusion that that place is not the pulpit!

We had an interview with this man in his home in New York City, and had an opportunity to witness and be impressed by his gracious personality. He was a real man, great in intellect, great in sympathy and purpose, great in heart. He could unbind and condescend, and be patient and considerate to a younger and inferior man. We found him wise in counsel, helpful in advice, full of resources and initiative, amply qualified for large administration and great achievement. We afterward had some correspondence with him, and always found him the same unvarying helpful elder brother.

It was our custom in the early, formative years of our ministry to read one sermon a day from some master mind. We did it as a mental tonic, to keep our mind keyed up to great thoughts and great themes, and to act the spiritual vision and inspiration that comes from communion and spiritual fellowship with God's great souls. If we had our life to live over, we would do so again, only with more persistence and regularity.

To that practice I think I largely owe the measure of success I may have had in my ministry, especially in that first ten years' pastorate in the leading church in the country in northern Ohio. I had in my congregation several judges, lawyers, doctors, teachers, bankers and graduates of educational institutions. They seemed to think that I gave them some mental and spiritual food. And if I did, it was because I communed with great minds myself, and lived in the atmosphere of great thoughts and spiritual fellowship with great souls. And I impress and influence and guide of mine, was this same Dr. Wm. M. Taylor. How eagerly I read his sermons, studied his hermeneutical method and literary and homiletic style and also F. W. Robertson's and Canon Farrar's of England, and Murray's of Boston and Moody's and Beecher's and Talmae's and Finney's. These are they—that imparted to my mind some conception of efficiency, and greatness, and achievement in the ministry. They were, unconsciously to themselves and to myself, setting me to do the work which God has enabled me to do with voice and pen, in the pulpit and classroom, by writing books and writing articles for the religious press these last thirty-five years! I owe them a debt of gratitude which I never can repay, but only here cheerfully acknowledge! They taught me how to introduce a subject, how to state the truths involved in a text or theme, in logical sequence, and how to draw a conclusion or make an appeal that will give effectiveness to a sermon and cause it under God to bear fruit.

At the dinner table yesterday I was told of a living minister who has been a pastor of one church for fifty-two years, and testifies that he does not know of a single soul in all that time being won for Jesus. I cannot help feeling that there has been something radically wrong in that man's reading or method of preaching, or pastoral work, or personal life! I do not see how any man with a personal knowledge of Christ's salvation himself and a call to preach, could possibly read the books I have read and have a barren ministry. I cannot understand how a man who could associate mentally with a soul-winner and not feel awakened within him a passion for souls. I cannot understand how a man can read the experience of a noble pastor going from house to house, praying with the unconverted and successfully pointing them to Jesus, and ministering to the needy and comforting the sorrowing, and helping the sick to find Jesus the healer, without laying aside his gown and slippers, putting on his boots and starting out to be a real live, winning pastor for God.

Dear brother preachers, if you are not successful, wake up! Change your habits, your methods, your reading, your study, your mental companionships, your spiritual friendships and by communion with God's great souls get a breath of heavenly inspiration that will lift you out of the rut, and help you, at least, in a measure, to become like them. One thing I miss in the lives of these two successful ministers. I find not one reference to the baptism with the Holy Spirit, and the experience of sanctification is not once named by either of them. That shows what theological training in a Calvinistic atmosphere can do to blind a young, ardent Christian to One of the Bible's greatest truths. It seems almost unbelievable, but is sadly true. In a school, and under the influence of alike and reverent teachers, a bias can be implanted in a young man's mind against the most plainly revealed truths of Holy Writ: which no after study may ever correct. Their uselessness may be sadly crippled and greatly abridged; but they will not know it. The world will admire and applaud them for what they have been, and only God will grieve over what they might have been!

Holiness people, in all denominations, blessed are the eyes that see what ye see, and the ears that hear what ye hear, and the minds that perceive what ye know of full salvation! And let none of these blessed ones surpass you in zeal for Christ's cause, nor in effectiveness in His service!

And may those whom God has blessed with abundance of means, esteem it a great privilege to endow those institutions that will educate the young ministers to be purified against holiness, but will help them to get it, and inspire them to spread to the ends of the earth the knowledge of an uttermost salvation.

EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By Olive M. Winchester
FUNCTIONS OF DISCIPLESHIP
(Matt. 5:11-16)

AFTER Jesus had concluded the description of the qualities of discipleship he passes to a striking statement of its functions. This is couched in two outstanding metaphors. One of these has as a background the symbolic use in Old Testament, and the other, though also symbolized in the Old Testament figure, being found frequently in the writing of the apostle John, where it constitutes one of the leading thoughts. The virtues demanded of the disciples were not to be cloistered virtues, but they were to be radiated forth in the world that others might see the fruitage of the divine ideal realized in human beings.

Thus after the final benediction was pronounced upon the group of eager disciples, Jesus, with special emphasis upon the personal pronoun, asserts, "Ye are the salt of the earth." In the Old Testament there had been reference made to the "covenant of salt." By this the heave offerings had been secured to the priests in perpetuity and likewise had the kingdom been promised to David. The thought was of a covenant that could not be broken. Then there had been
the command that every sacrifice that was burned on the altar must be offered with salt. Not only so, but the Talmud notes that there was a further requisition made and that was that even the wood which was used to burn the offerings must be sprinkled with salt. From such injunctions it can easily be seen that salt stood for that which represented the higher things and from its nature it would be concluded that it represented the power of preservation. That salt stood for higher things is brought out further by certain comparisons that were extant among the Jews. According to the Talmud, the soul was compared to salt, so also was the Bible and moreover neatness of intellect was likewise compared. Thus when Jesus used this figure in reference to the disciples, there must have been a flood of memories from Old Testament history and Jewish literature. They could see the demands that were made upon them.

Before, however, taking up the exact force of this statement, "Ye are the salt of the earth," as set forth in this connection, we should consider what is the significance of the word "earth." The term used here generally indicates the earth as a material substance, but Olshausen suggest that in this case it is equivalent to cæsarea, "and denotes mankind generally with the additional notion of incorruptibility, and requiring to be preserved by salt." There would seem to be two reasons for this interpretation of the term, first the trend of the thought demands it and second we have the word cæsarea in the second metaphor, parallel to this. The use of the term "earth" or cæsarea, in the original to denote mankind without God and salvation is very frequent in the Gospel of John. Accordingly we feel that Olshausen has given the correct interpretation. Sinai gives a suggestion why the term "earth" is used in the first instance the "world" in the second. He states, "There the earth is opposed to the former as a dead, corrupt mass which must be pervaded by it; the world is the object of the latter, as a dark region in which it must eventually shine."

Returning to the significance of salt as used in this special connection, we may find some help in the comments of different writers. Zehnpfund in Schaff-Herzog remarks, "When Jesus terms His disciples 'the salt of the earth,' He regarded them as a new purifying element to counteract moral foulness." Sunday and Headlam in their commentary on Romans brings out a similar idea by saying, "The disciples are the element in the world which keeps it wholesome, and delays the day of decay and of consequent judgment." Salt is a little more general in his statement. Contrasting the salt with the salt, the inner essential power and virtue from which the efficacy proceeds by natural laws. Hastings, referring back to the use of salt in offering of sacrifices, continues, "With all this in their minds, Jesus' audience could understand Him to mean no less than this, that His disciples were to act on society as a moral preservative, keeping it from total decay, and fitting it to be an oasis, not distasteful, but acceptable to Jehovah." The dominant idea in these comments would seem to be the preservative force of salt. The first function of discipleship would be to save the corrupt moral mass of degenerate mankind from the doom of judgment. Through the operation of this power, the cup of iniquity would not become full at once. Along with this major thought would also be a corollary in the purifying force exerted by the holy lives of the disciples. As they stayed the hand of corruption, they would purify other lives in their contact with them. They would be like the river seen in Ezekiel's vision, bringing healing wherever they went.

But along with this stern call to duty went a warning. How carefully is this warning stated? It is not put in direct menacing form, but as a hypothetical case, "If the salt have lost his savour, wither shall it be seasoned? It is neither fit for the dunghill, nor yet for the ditch; but men cast it out. He that hath ears, let him hear," in this connection we have the picture of great multitudes following Jesus. They no doubt like the disciples in the Markan account were dreaming in the minds of the dazzling prospects that awaited them in the coming kingdom, and Jesus, reading their hearts and thoughts, tells of the sacrifice that will be necessary to follow Him. He exhorts them to count the cost before giving their allegiance. Then concludes the exhortations with the verses given. David Smith, in commenting on this passage, says, "Discipleship means an absolute surrender, a readiness to face any sacrifice for the Master's sake. It is not discipleship at all if we follow Him not only with the love of His soul and devotion to His cause. His disciples are the 'salt of the earth,' since their presence saves society from corruption. But if they be worldly minded, they are like impure salt; and this there is nothing good in them even as salt is worse than none. It is neither as soil nor as manure; for not only is there no nourishment in it but it kills vegetation."

"In the second figure, describing the function of discipleship, we have the statement, 'Ye are the light of the world.'" Light," says Thayer, "is used of one in whom wisdom and spiritual purity shine forth, and who imparts the same to others. Thus light would seem to be an outward expression of an inner state and condition. Light radiates its beauty; it illumines the darkness; shows the blackness of sin and the thick darkness of moral perversity. Such a force were the disciples in the world.

Having such powers inherent in themselves, the disciples were not to hide it or secrete it away; they were to let it shine forth in all of its splendor. They are to be like a city set upon a hill in this respect. A city thus situated could be seen afar; the more so at evening when the darkness had covered the earth, then its lights would gleam forth to guide the weary traveler and the wayfarer who might otherwise be lost. No doubt many times the disciples' output on the lake at night plying their trade had seen the lights of some city, on the hills around about and directed their way and rejoiced therein, so the significance of this metaphor would strike home to them. Again Jesus stresses the importance of letting their light shine forth by another figure. This also was taken from familiar imagery, the light in the house. In the oriental home of one room, the light, though not much more than a candle in its power, would shine for all that were in the house. This was the intent, so they did not hide it away under a bushel, but set it in a conspicuous place that its beams might radiate. Otherwise it is useless. The disciples accordingly were not to go into seclusion, but ever in the world, be the light of the world. It has been said, "Hidden holiness is like unheard weath." This thought leads David Smith to write:

"Heaven doth walk with us as with torches do, Not light them for themselves, for if our virtues Did not go forth of us, 'twere all alike As if we had them not."

In the conclusion of this admonition we are given the objective of letting our light shine. If we do not seek to cover our light, then from its inherent power it will naturally shine forth. Should we try to force our light to shine; we destroy its potency, but if we let it shine, it gleams forth with untainted radiance, and thus scintillating, it is productive in that it reveals and sets forth the good works of the individual; good works which bring glory not to the disciple himself, but to his heavenly Father. "Not that men,
instead of all manner of evil, are to say nothing but good of you," says Stier, "but that the Father in heaven may be acknowledged as your Father through your light, your good works; and that ye may thus be termed His children even now before the world."
Thus we have the burden of responsibility, placed upon all disciples of the Master to be a force and power in the world that shall stay the corruption of evil and illumining its deafness, point men to the heavenly Father. Should they fail in this duty, then they have lost the supreme worth of life and become without value of any kind. Having once obtained the great good of life, and losing the vision of it, they render no service to the world, they are fit only to be trodden under foot of men as the Scriptures teach.
In treating this passage homiletically there are several possibilities. The whole passage may be made the basis of a textual discourse with the theme suggested as the caption for this article. Then verse 13 may be taken for a text and be divided into two main parts. Under the first, the qualities of salt may be considered and then used to illustrate characteristics of disciples, and in the second part there may be a discussion of the ways in which salt may lose its savour. Finally verses 14 to 16 may be made a text with a threefold division as follows: The significance of light, the necessity that light should be made evident and the effects coming from letting light shine.

HINTS TO FISHERMEN
By C. E. CORTELL

Great Truths
Great truths are portions of the soul of man.
Great souls are portions of eternity;
Each drop of blood that ere through true heart ran
With lofty message, ran for thee and me;
For God's law, since the stary song began,
Has been, and still forevermore must be,
That every deed which shall outlast Time's span
Must goad the soul to be erect and free;
Slave is no word of deathless lineage sprung—
Too many noble souls have thought and died,
Too many mighty, poets lived and sung,
And our good Saxon, from lips purified
With martyr fire, throughout the world hath rung
Too long to have God's holy cause denied.
—James Russell Lowell.

Who Is At Fault?
It is a safe statement to say that there are scores of hungry souls in almost every congregation.
Whose business is it to feed these souls?
The answer is inevitable. Just as the Nazarene ministry—or any other—fail to preach the full gospel, there is spiritual death, resulting in a cold formalism, producing inactivity and spiritual death. Mr. Wesley recognized this when he wrote in his Journal in 1762:

"The more I converse with the believers in Cornwall, the more I am convinced that they have sustained great loss, for want of hearing the doctrine of Christian perfection clearly and strongly enforced. I see, wherever this is not done, the believers grow dead and cold. Nor can this be prevented, but by keeping in up an hourly expectation of being perfected in love. I say an hourly expectation; for to expect it at death or some time hence, is much the same as not expecting it at all." In 1766 he writes to a friend, "Where Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God; and consequently little addition to the society, and little life in the members of it. Speak and spare not. Let not regard for any man induce you to betray the truth of God. 'Till you press the believers to expect full salvation now, you must not look for any revival.'" These are the words which God will always bless, and which the devil peculiarly hates; therefore he is constantly stirring up both his own children and the weak children of God against it."

Mr. Wesley's letters to his preachers during the last thirty years of his life abound in exhortations to "urge all the believers strongly and explicitly to go on to perfection," and to expect it now by simple faith.

Three Timely Admonitions
Here are three timely admonitions given by James (James 1:19) especially applicable to present day life. Let every man be:
1. "Swift to hear.
2. "Slow to speak.
3. "Slow to wrath."

Here is an illuminating comment from Adam Clarke and Wheelon. Swift to hear. Talk little and work much, is a rubrical adage. The righteous speak little, and do much; the wicked speak much, and do nothing. The importance and brief opportunity of the tenth demand quick and earnest listening. It is too valuable to be slighted, and tomorrow may be too late.

Slow to speak. Without hasty and capricious interruptions; such as the Christian preacher, as St. Paul, often encountered from unbelieving auditors. The old philosophers said, that men have but one tongue and two ears, and so should speak little and hear much.

Slow to wrath. A Jewish Rabbi said, There are four kinds of dispositions:
1. Those who are easily incensed, and easily pacified; these gain on one hand, and lose on the other.
2. Those who are not easily incensed, but are difficult to be appeased; these lose on the one hand, and gain on the other.
3. Those who are difficult to be appeased, and are easily adjusted; these are the good.
4. Those who are easily angered, and difficult to be appeased; these are the wicked.

Those who are hasty in speech are generally a peevish or angry disposition. A person who is careful to consider what he says, is not likely to be soon angry.

The Modern Trend
A Christianity without Christ.
A Christian experience without emotion.
A change of heart without the supernatural.
A church "having a form of godliness, but denying the power."—C. E. C.

Books Vs. Battles
Books are more important than battles. At least this is the contention of Dr. James I. Wyer, director of the New York State Library School.
In his opinion fifteen decisive books have proved of more worth to the world than fifteen decisive battles. Against each of Creasy's fifteen decisive battles he has listed a book of approximately the same date which he believes is more important. His list follows:
Marathon, 490 B. C.—"Hliad"—Syracuse, 413—"Euclid's Elements"
Arbela, 331—"Aristotle"
Macedon, 207—"Plato"
Arminian over Varus, 9 A. D.—Hebrew Scriptures
Chalons, 511—Augustine's "City of God"
Toura, 732—"Justinian"
Hastings, 1065—"Chansol de Roland & Morthe d'Arthur"
Joan of Arc, 1429—"Divine Commedia"

The Preacher's Magazine
Apt Questions
Selected by C. E. C.

"Not all that goes on earth can do,
Nor powers on high, nor powers below,
Shall cause His mercy to remove.
Or weep our hearts, from Christ our love."

"Prayer, an answer will obtain
Though the Lord a while delay
None shall seek His name in vain,
None be empty sent away."

He will weave no longer a spotted life of alms and
patches, but he will live with a divine unity.
He will cease from what is base and frivolous
in his life, and be content with all places, and with
any service he can render. He will calmly front
the morrow, in the negligence of that trust which
carries God with it, and so hasten already
the whole future in the bottom of the heart.—Ema-
son.

We best glorify Him when we grow more like
to Him; and we then act more for His glory,
when a true spirit of sanctity, justice and meek-
ness runs through all our actions; when we so
live in the world as becomes those that converse
with the Great Mind and Wisdom of the whole
world, with that Almighty Spirit that made,
supports, and governs all things, with that Being
from whence all good flows, and in which there
is no spot, stain, or shadow of evil.—Da. Jones
Starr.

"Ho, every one that thirsteth, come ye to the
waters, and be that hath no money; come ye, buy
and eat; yes, come, buy wine and milk without
money and without price" (Isa. 55:1).

"Ho, ye that pant for living streams,
And pine away and die:
Here you may quench your raging thirst
With springs that never dry."

Life of my life, I shall ever try to keep my
body pure, knowing that Thy loving touch is
upon all my limbs: I shall ever try to keep all
untruths from my thoughts, knowing that Thou
art that truth which has kindled the light of
reason in my mind. I shall ever try to drive all
evil away from my heart and keep my love in
flower, knowing that, Thou hast Thy seat in
the inmost shrine of my heart. And it shall be my
endeavor to reveal Thee in my actions, knowing it
is Thy power gives me strength to act. Amen.—
Rajendranath Tagore.

In the darkest hour through which a human
soul can pass, whatever else is doubtful, this at
least is certain: If there be no God and no future
state, yet even then, it is better to be generous
than selfish, better to be chaste than licentious,
better to be true than false, better to be brave
than to be a coward. Blessed beyond all earthly
blessings is the man who, in the tempestuous
darkness of his soul, has dared to hold fast to
these venerable landmarks. Thrice blessed is he
who, when all is drear and cheerless within and
without, when his teachers terrify him, and his
friends shrink from him,(clings to moral good. Thrice blessed, because his night
shall pass into clear, bright day.—F. W. Rob-
ertson.

York to Paris in 331/2 hours. But Dr. Conner
does not give a hopeful hint that Christ might
return before the close of the coming century or
the year 2026.

Methodists generally are post-millennialists
and are not anticipating the return of our Lord very
soon.

C. E. C.

A Misapplied Scripture
Numerous individuals—and sometimes preach-
ers—quite often, quote 1 Corinthians 2:9, 10, as
referring to a future state. Note the scripture:
"Eye hath not seen, nor ear heard, neither have
entered into the heart of man, the things which
God hath prepared for them that love him."
They quote the ninth verse and make it apply
to heaven or a future reward. Not so. It has no
reference to our future happiness but should
always be quoted in connection with the tenth
verse which reads: "But God hath revealed them
unto us by His Spirit; for the Spirit searcheth
all things, yea, the deep things of God."

Isaiah 64:4, is similar, paraphrased by St. Paul
and adapted to his purpose. A choice description
of our present possibility and happiness. But
never referring to the future happiness of the
redeemed.—C. E. C.

Suggested Subjects and Texts for the
Preacher

Do Not Expect Christ’s Second Coming Soon
The Methodist Book Concern dedicated their
new manufacturing plant—said to be the finest
of its kind in the world—at Dodd’s Ferry, New York,
Tuesday, Oct. 18, 1927.

William F. Conner, D. D., LL. D., chairman
of the Book Committee, read a remarkable
message from the Methodist Publishing House of
today, "to those who in the providence of God shall
be in charge of these interests a hundred years
dence."

Dr. Conner, where in his century message for
imminents or anticipates the second coming of Christ.

Dr. Conner mentions the "World Conference of
Faith and Order," which was held at Lausanne,
Switzerland, in August, 1927. He also mentions
the distinguished Methodists who took part in
this World Conference; he also makes historic
reference to Henry Hudson who discovered the
Hudson River, and also to Colonel Charles W.
Linbergh, who in a monoplane, "The spirit of
St. Louis," with no companion, flew from

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WARNING AGAINST COMPROMISE
By U. T. HOLLAND
Ex. 10: 26. “There shall not a hoof be left behind.”

Introduction: Difference between a good and an evil compromise. The warning is against compromise with sin.

Israel represents sinners in bondage. Egypt is the type of sin: Pharoh, Satan.

1. PHAROH BIDS FOR A COMPROMISE
Sinners seeking God, anyone seeking heaven, will be beest with this temptation. Sin is missing the mark. Whatever causes us to miss, no matter how close, pleases Satan, and damns us.

Four compromise propositions.
1. Worship in Egypt, “Stay in the land” (Ex. 8:25).
   Worship but remain in sin. Plead for sinning religion. Be religious but still live in sin.
2. Worship near Egypt, “Go not very far away” (Ex. 8:28).
   Do not get too religious. Beware of hysterics. Do not get afflicted with too much religion, two works of grace.
3. Worship alone. Just the men go. “Go now ye that are men” (Ex. 10:19).
   Do not have family religion. He knew homesickness would bring them back.
   Let the family do as they please. Church a failure without women and children.
4. Be stingy with God. “Only let your locks and heards be stayed” (Ex. 10:24).

II. GOD STANDS FOR THEM WHO STAND HONESTLY FOR TRUTH.
Need people today to stand for God and holiness. Need people who have family religion.
   Need them who realize all they possess is for God’s glory and use.
   Beware of taking strong stands uncompromisingly on that which has no moral or spiritual significance and being loose on essentials.

Churches are broken by stands for notions instead of truth.

III. GOD TAKES STRONG MEASURES TO BREAK THE COMPROMISE, HABIT.
The firstborn slain.

IV. WHO WILL DARE TO TRUST GOD?
He is faithful. Hebrews in furnace, Daniel, Shadrach, Meshach, Joseph.
Add others of more recent date if needed.

TEXTUAL SERMON OUTLINE
By C. E. CORSZEL

TEXT, Heb. 1:2

I. INTRODUCTION
The book of Hebrews, Paul the author.

II. FOUR BE WORKS THAT CANNOT BE MISAPPLIED
1. The significance of Bible statements.
2. Language means something.

III. "HAILELS"
(a) Expound the text Heb. 1:1-4.
(b) "Hailself," Human-divine. He brought salvation divine for the human.
(c) Christ no deceived.
(d) No experience genuine without the Christ-divine seal.

IV. "PURGE"
(a) Purged, its natural meaning. Standard Diet. “To purify or cleanse by separating and carrying off whatever is impure and foreign. To remove by purification and cleansing.”
(b) Purge—more literally, having wrought a purification; that is, a purifying by His atonement as our priest appropriated to the individual by an act of faith.

WOMEN AND CIGARETTES
Dr. John Snape, pastor of the First Baptist Church, Cleveland, Ohio, has some wholesome things to say about women and girls smoking cigarettes. He broadcasts over station WJAY.

In answer to the question, “What do you think of women smoking cigarettes?” Dr. Snape said:

“Anything that decreases the womanliness of women decreases her charm and deteriorates the race. Feminine cigarette smoking is an unbecoming act, an unbecoming aftereffect of the World War, invented by the devil, capitalized by the Tobacco Trust and billed boarded only by the theater. I speak these stinging words against it for three reasons:

1. It brings woman down to the level of man. There is to me, a pathos as well as a sarcasm in a toast recently proposed by someone to Woman: ‘Here’s to Women—once our superior, now our equal.’

2. There can be no doubt that woman has a moral right to the use of tobacco, if man has; but the use of it, on the part of woman, never increases the man’s respect for her, and often lessens it.

3. Not one woman in 100 smokes cigarettes for the sheer enjoyment of it. Why then do she do it? It is a part of the moral let-down that accompanies and follows war. It brings us a little nearer to the jungle. It is a part of the return to savagery. It shows that the female dangers are as deadly, and as unfrangible, as the male. It drops the beauty of femininity to the lower level of comradeliness with masculinity, and exchanges good taste for good fellowship. Somehow, it hurts us to admit that the smoking woman is no better than a man.

4. It is a principle of Scripture that a thing, though innocent in itself, becomes hateful and wrong if indulged to the moral disadvantage of another. That is what Paul meant by saying, “If eating of meat makes my brother to offend, I will eat no meat while the world stands.” Now, sister, cigarette smoking makes a good many brothers to offend,—your own little brother, for instance, who justifies his indulgence to the menace of his health on the strength of your example.

As one of your brothers who still loves you, I ask you to give it up. Is there one good reason why you shouldn’t? It decreases your femininity, roughens your beauty, dulls your conversation, befouls your breath, endangers your health, beclouds your moral discrimination and weakens your influence. Be different from us,—therein lies your greatest charm.”—C. E. C.

THE PROOF OF GOOD WORKS
A minister in London met an infidel one day who “wished that all churches were swept from the land, beginning with Spurgeon’s.” The minister quickly asked this question, “Then which of you infidels will be the first to take upon himself the responsibility of Mr. Spurgeon’s orphans?” The silence that followed was oppressive. 

—Selected.
V. "Ours"

Individually—collectively.

Of no meaning without personal appropriation.

The provision makes possible the experience.

VI. "Sins"

(a) All sins. Actual—Inherited.

(b) Because of our need.

(c) Order. Forgiveness for actual sins, and purging for inherited sin.

(d) The excellency of pardon.

Illustration: Frederick William Faber, author of many beautiful hymns. A Roman Catholic priest, born in England, June 28, 1815. Died in 1863. A man of deep piety. He wrote the following poem describing his conversion.

"The chains that have bound me are flung to the wind, By the mercy of God the poor slave is set free And the strong grate of heaven breathes fresh air over my mind Like the bright winds of summer that gladden the sea."

"There was taught in God's word half so dark or so vile. As the sin and the bondage that fettered my soul, There was taught half so base as the malice and guile Of my own sodiety passions, or Satan's control."

"For years I have borne about, hell in my breast; When I thought of my God it was nothing but distress. Day brought me no pleasure, night gave me no rest; There was still the grim shadow of horrible doom."

"It seemed as nothing less likely could be Than that light should break in on a dungeon so deep; To create a new world were less hard than to free The slave from his bondage, the soul from its sleep."

"But the word has gone forth, and said, 'Let there be light,' It flashed through my soul like a sharp passing smart; One look from my Savior, and all the dark night, Like a dream scarce remembered, was gone from my heart."

"And now, blest be God and the dear Lord that died! No deer on the mountain, no bird in the sky, No bright wave that leaps on the dark bounding tide, Is a creature so free or so happy as I."

VII. "PURGING OR CLEANSING"

Holiness or entire sanctification subsequent, to regeneration.

VII. "PURGING OR CLEANSING"

Webster's definition of Christian Holiness: "Holiness is the state of being holy; freedom from sin; sanctified affections; the state of being hallowed or set apart for God or His service. In a general sense, to cleanse, purify, make holy."

The Bible is full of it.

Bishop Foster says, "It breathes in prophecy, thunders in the law, murmers in the narrative, whispers in the promises, supplicates in prayers, sparkles in poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of its whole scheme, from its Alpha to its Omega, from its beginning to its end. Holiness! Holiness! Holiness needed! Holiness required! Holiness offered! Holiness attained! Holiness a present duty, a present privilege, a present enjoyment, is the progress and completion of its wondrous theme! It is the truth glowing all over, webbing all through revelation; the glorious truth which sparkles and whispers and sings and shouts in all its history, biography, poetry and prophecy, and precept, and promise, and prayer; the great central truth of the system."

The Homiletic Review gives this suggestive outline:


Text, "This day is salvation come to thy house" (Luke 19:9).

was exceedingly cruel, and was a lover of bribes (Acts 24:36). His wife, Drusilla, was Jewish. She had divorced her former husband to marry Felix. She was a very licentious seductive. They were both fairly devoted.

Do you not suppose that the devil was present to suggest to Paul something like this: "Now, Paul, here's your chance. You can make a flowery tribute to his sympathy, and gain your liberty." What will Paul do? Let us see.

1. What Sort of Message Paul Might Have Used?

(a) He might have flattered them. Though Paul exercised due courtesy, he never uttered one word of flattery.

(b) He might have preached love to them. This is the need of the down-and-out sinner, but hardly of such high-browed as they were.

(c) He might have generalized, and avoided the sins that were nearby. The devil wants nothing better than to have the truth soft-pedaled because someone is in the congregation who is guilty.

(d) He might have garnished a gospel message with beautiful selections from Plato or Socrates.

II. THE APPROPRIATE TRUTH WHICH HE DID PREACH TO THEM

"Righteousness, temperance, judgment," To all of these Felix and Drusilla were total strangers. He knew he was facing two vicious culprits of the baser sort, and, at the risk of his head, he trained his gun right on THIS OCCASION.

Anyone will preach the truth to ordinary folks; but Paul preached it just as straight and pointed to big folks.

1. "Righteousness." Civil, political, domestic and personal.

2. "Temperance." All sin is intemperance and indulgence.

3. "Judgment." Perhaps he bore in upon Felix that for every injustice he had met out the "judgment to come" would make an adjustment with him. Preach to the world the whole truth that God is just as full of judgment as He is of mercy.

III. THE FEELING THAT HIS MESSAGE PRODUCED UPON FELIX

"Felix trembled." It brought guilt and fear to him.

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Moody's Last Appeal

The last public evangelistic appeal made by the great Moody is thus related by Dr. Charles R. Erdman:

"In the evening (of November 16, 1899) he spoke on "Excuses," narrating the parable of "The Great Supper." He closed with this characteristic appeal:

"Suppose we should write out tonight this excuse, how would it sound? 'To the King of Heaven: While sitting in Convention Hall, Kansas City, Missouri, November 16, 1899, I received a very pressing invitation from one of your servants to be present at the marriage supper of Your only begotten Son. I pray Thee have me excused.' Would you sign that? Just let me write out another answer. 'To the King of Heaven: While sitting in Convention Hall, Kansas City, Missouri, November 16, 1899, I received..."
a pressing invitation from one of your messengers to be present at the marriage of Your only begotten Son to be his bride: By the grace of God I will be present."

With these words upon his lips, and facing an audience of fifteen thousand souls, the great herald of Christ ended his career. Forbidden by a physician to continue the services, he hastened to Northfield. It was the only time in forty years that he had been unable to complete a projected campaign; but his work was finished.

Moody's Last Words

Not long after the incident related above, the end came for Mr. Moody, and a triumphant end it was. Long years before he had said, 'Some day you will read in the papers that D. L. Moody, of East Northfield, is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now. I shall have gone up higher, that is—all—out of this old clay tenement into a house that is immortal; a body that death cannot touch, that sin cannot taint, a body fashioned like unto His glorious body. I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever.'

When finally the moment of translation did come, there was no darkness, but a wonderful light. His last words were these: 'Earth recedes! Heaven opens before me. . . . It is beautiful. It is like a trance. If this is death, it is sweet. There is no pain anywhere. God is calling me! I must go. . . . This is my triumph; this is my coronation day! I have been looking forward to it for years.'

The Heaven's Declare the Glory

"The planet on which we dwell, with all its seas and cities, is whisking along at a speed which, taken at a point of the equator, carries us through an uncountable number of miles every hour. The planet itself resembles a stone, fastened by a string 93,000,000 miles long to the sun, and whirling through space at the rate of 66,000 miles every hour, or 4,000,000 miles a day. The whole band of planets to which we belong, in addition, is rushing toward some unknown point in space at the rate of more than 72,000 miles an hour.

"The earth under our feet, in brief, is shaken with three unlike motions: it turns on its axis at the rate of 1,000 miles an hour; it is flying around the sun at the rate of 60,000 miles an hour; and in company with the sun and its sister planets it is rushing through space toward some unguessed goal at the rate of 57,000 miles an hour. And yet so perfect is the self equilibrium of God's worlds, so exact is the balance of all the force which do His will, that the combined resistances of the planets is not enough to bend the leaf of a flower. Oh, the depth of the riches both of the wisdom and the power of God! How much more, is God than we are in constivance and knowledge and power? As much as the Infinite is greater than the finite."—Dr. W. H. Fitchett.

The Victorious Tide

On the far side the breakers Recoll in shattered foam, While still the sea behind them Urges its foaming home; Its song of triumph surges O'er all the thunderous din, The wave may break in failure, But the tide is sure to win.

The reef is strong and cruel, Upon its jagged wall One wave—a score, a hundred— Broken and beaten, fall; Yet in defeat they conquer, The sea comes flooding in; Wave upon wave is routed, But the tide is sure to win.

O mighty sea, thy message send Within God's plan of progress It matters not at last How wide the shores of evil, How strong the winds of sin, The waves may be defeated, But the tide is sure to win. —The Outlook.

The Ebb and Flow of God's Grace

It is a fact of history that the tides of revival server rise and fall like the tides of the ocean. Periods of depth follow periods of shallowness in the religious thinking of men. To many thinkers today it appears that the tide of power in the church has reached its low point and that we are about to see a new and mighty revival of religion. In illustration of this truth, Principal E. Griffith-Jones says: "I think of a tidal channel, and of a vessel ready for a long and adventurous voyage. The cargo is all on board, the steam is in the boiler, the fires are burning brightly in the furnaces. All the arrangements for the voyage have been completed, but it is wanted so far as movement is concerned. But there is no movement seaward. The captain and crew are waiting for something: something that can neither be hurried nor controlled. That something is the rising of the tide. The vessel is made for the sea, not the land, and whatever her equipment, she cannot proceed until the tide rises, and provides the channel deep enough for her displacement. But directly that tide does come, the engines will begin to throb, the vessel will begin to move, the helm will begin to direct her course, and so the voyage will be started. "O, I think of something else, still nearer the heart of my subject. I think of the trees in winter, standing leafless and ragged along a pale sky, or fighting with rude and stormy winds; and of the brown fields, and of the gardens where no flowers grow. The world seems dead; life seems as though it had fled away to some younger planet. But we know better than that, for we have seen this before. Life is really busy, not, indeed, with the twigs and flowers and blossoms, but with the roots of life. Far below the surface they are stirring up the mother earth, and transforming the soil by that hidden process of vital chemistry which goes on all the winter, into something new and strange. Yet nothing seems to happen at all for a long time. Week follows week, and months pass, and with no sign of life anywhere. The roots, indeed, can do no more; they are full of sap; but they are powerless to life it through trunk and branch to the buds at their extremities. But wait a little longer till the poor old earth that has lost the fires of her youth, and now depends on the kindly sun for her annual quickening, has turned herself toward the cherished heat that pours down upon her; and one day you realize suddenly that the leaves are out, and that spring has come, clothing the world in garments of beauty and light."

Moody's Abiding Influence

In 1824 there was held in Glasgow, Scotland, a great meeting to celebrate the fiftieth anniversary of Moody's great revival in that city. One of the remarkable addresses of the evening was made by Sir John H. M. Graham, one of the leading business men of Scotland. Says Dr. Erdman, "He appeared on the platform on crutches and declared that he had attended the gathering contrary to the advice of his physician, but with the conviction that he could not remain away. He himself had been brought to Christ as a young man during Mr. Moody's mission in Glasgow, and subsequently had seen much of the work in other centers of this country. He told an incident which, according to the Rev. J. Stuart Holden, D. D., is reported as follows: 'At a meeting in Exeter Hall, London, at which Mr. Moody was preaching, Sir John Graham was seated between Mr. Gladstone and Mr. Matthew Arnold, the former prime minister of England, and the latter one of the most distinguished men of letters.

"'At the close of this service, Mr. Gladstone turned to his two companions and said, 'I thank God that I have lived to see the day when He should bless His Church on earth by the gift of a man able to preach the gospel of Christ as we have heard it preached this afternoon.' Arnold replied, 'I hope so, Mr. Gladstone, but I am afraid that I have if I could only believe it.' It is difficult to find language to express the impression made by the recital of that incident in that crowded meeting, recording as it did the fact of Mr. Moody's influence in circles, usually so far removed from evangelical contact.'

Transforming Power

The landscape does not change at daybreak. The hills and valleys and zills and rivers are where they were, but the night is gone and the world is beautiful. It is a change something like this which takes place in the soul when it catches upon it the glory of Him who is the Light of men. The night is gone. The earth is what it was when the close of the springtime and the warm caresses of the summer came to release it from the lock of the cold. But there is a wonderful transformation. The trees are full of song and the fields are daisied and emerald; Winter is gone. And the soul kindles with a passion for Christ.

Or perhaps a better illustration is the wire along the street. It bears the current until it connects with the dynamo; but when it gets into the power house, the wire becomes a new creature. It is the same in shape and size and weight; but it is changed. When a man enters Christ, God renews him with new life."

Dr. James I. Vance.
**THE PREACHER’S VOICE AND DELIVERY**

By W. W. Myers

ONE of the most important things for a reader or speaker to learn is the various ways of bringing out the central idea. In every well constructed discourse there is one, and only one; central idea. This law also holds true with the paragraph and with the sentence. How is the speaker to make clear this central idea?

To be effective the central idea must meet certain demands, and the public speaker must study these demands so that he will know how to arrange his material; but the problem which confronts us here is that of emphasizing the central idea vocally. The question which he faces is, how does the voice suggest centrality in reading and speaking? Before one can answer this question he must give attention to the nature of emphasis and to its mental cause. Finally, he must give special attention to the various methods by which the voice suggests centrality.

When one listens to conversational speaking it is found that certain words, or groups of words, stand out more prominently than the remaining words in the sentence. In conversation it is quite natural for certain words to receive such modulation of tone that they will stand out in such a way as to reveal to the listener the central idea of the speaker’s thought. The same sentence may be spoken with modulations which would suggest an entirely different idea. How often this is seen when the same passage is read by two different readers. In conversation the speaker knows the idea he wishes to express, but in reading he is not always clear as to the author’s thought. He may bring out an idea entirely different from that which the writer intended. Especially is this true in reading poetry for the central idea is harder to find than it is in reading prose. By careful analysis the central idea can usually be found, and then the modulations will come quite naturally. By this discussion we see that emphasis is the natural method of making clear the idea which is in the mind of the speaker. However, one must not think that all that is necessary is to get the right thought, for speech has its technical side the same as other modes of expression, such as music and art.

The cause of emphasis is mental. It is impossible to give proper emphasis to a sentence unless the mind has conceived the central idea. If, when one is reading a passage for the first time, he does not grasp the meaning until after he has spoken the words, there will be very little modulation of tone. The words will be spoken, but there will be practically no emphasis for there is no mental cause.

The mental cause of emphasis must not be confused with motive. If the mental cause is correct the central idea will most likely take care of itself. This is not always true if we confuse mental cause with motive. In the story of the prodigal son by another writer says, “And yet thou must have, a kid that I might make merry with my friends.” Now it makes no difference so far as motive is concerned whether we emphasize me or kid. It does, however, make a great deal of difference with central idea. If me is emphasized one naturally thinks that the father gave the other son a kid. In reading the context it is found that this is not the case, but that the father gave him much goods and had killed the fatted calf. The elder brother is offended because the father has given so much to the younger while he has been given so much as a kid. Therefore, in order to bring out mental cause of emphasis the emphasis should be placed upon kid. From this it will be seen that mental cause of emphasis is dependent upon proper conception of central idea as well as upon motive.

There are various ways by which the voice suggests centrality. When one studies the different modes of emphasis he finds that it is very seldom that one method is used to the exclusion of all others. One form is usually predominant, yet upon close analysis other forms are discovered upon the surface. Upon the conception of the various methods, each will be discussed separately.

The first mode of emphasis to be discussed is that of inflection. This is the method that is predominant in conversation. It consists in emphasizing certain words by giving inflections which will draw the attention of the listener to those words. The kind of inflection given will depend entirely upon the idea to be expressed. It may vary as to length, as to time, as direction, or as to slant. Many of our preachers fail to take advantage of this form of emphasis. The Rev. Will Hof made much use of inflectional emphasis and he used it with great effect. The following quotation from The Merchant of Venice affords a good example for the study of inflectional emphasis.

*The quality of mercy is not strained.
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice bless’d;
It blesseth him that gives and him that takes.
’Tis mightier than the right of kings;
His sceptre shows the force of temporal power,
The attribute to awe and majesty.
Wherein doth action show likest God’s;
And his Jehovah show likest God’s
When mercy seasons justice. Therefore, Jew,
Though justice be thy plea, consider this—
That in the course of justice, none of us
Should see salvation: we do pray for mercy.
And that same prayer doth teach us all to render
The deeds of mercy.*

The words in italics in the above quotation are to be emphasized by the use of inflection. They are but a few of the emphatic words in the quotation, but they are exceptionally good for illustrating this method. The word “strain’d” is emphasized with a circumflex inflection indicating Portin’s surprise that the Jew would refuse to give mercy to Antonio. “Twice” is made salient by the use of downward inflection, while “bless’d” takes the upward. The remaining words are made prominent by some form of inflection, and the reader should test them by various methods until he is able to give them properly.

For those who wish to make further studies in the use of inflectional emphasis, I will refer to a few passages from the Bible. Paul’s defense before Agrippa, Acts 26:7, is very good. As used with Matthew 4:1-17, is also good for inflectional emphasis. Other passages where there is much conversation will be good for practice in this mode of emphasis.

The second method of making prominent the central idea is known as change of pitch. This is the method used in contrast and in subordination. It is used when there are great changes in situation or feeling. “An extreme change,” says Dr. Curry, “in thought, feeling or situation tends, in disguised self-control, to cause an unusual change of pitch. The extent of the variation is in proportion to the degree of change over it.”

The following lines afford a good illustration for the use of change in pitch for emphasis.

*“O Father! I see a gleaming light;”
O say, what can it be?
But the father answered never a word,
A frozen cress was he.”*

Here is an extreme change between the first two lines and the last two. In reading this there should be a distinct change in pitch. The change here is from a higher to a lower pitch, but it is not always so. “The change from higher to lower or from lower to higher pitch is determined by the emotional element. The following are examples of emphasis by change of pitch. They should be practiced until the student is able to give them with some degree of proficiency; then he should find others and practice them."

*“Ye have heard that it has been said, An eye for an eye, and a tooth for a tooth; But I say unto you, That ye resist not evil” (Matthew 5:38, 39).*

*“Ye have heard that it hath been said, Thou shalt love thine neighbour and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you” (Matthew 5:43, 44).*

*“Reason unstrings the harp to see
Wherein the music dwells;”
Faith pours a halcyon song
And heavenly rapture swells.
White reason strings to count the drops
That love our narrow strand,
Faith banishes o’er the mighty deep
To seek a better land.*

*One is the foot that slowly treads
Where darkness mists entwined;
The other is the wing that glances
Each heaven-obscuring cloud.*
Reason, the eye, which sees but that
On which its glance is cast;
Faith is the thought that blends in one
The future and the past.

"In hours of darkness Reason waits,
Like those in days of yore,
Who rove not from their neighborhood place
On dark Egyptian shores.
But faith more firmly clasps the hand
That led her all the day;
And when the wished-for morning dawns
Is farther on her way.

"By Reason's alchemy in vain
Is golden treasure planned;
Faith, mockery takes a priceless crown
Won by no mortal hand.
While Reason is the laboring oar,
That smiles on the wasteless sea,
Faith is the snowy sail spread out
To catch the freshening breeze.

"Reason, the telescope that scans
A universe of light;
But Faith, the Angel who may dwell
Among those regions bright.
Reason, a lonely towering elm,
May fall before the blast;
Faith, like the ivy on the rock,
Is safe in clinging fast.

"While Reason, like a Levite, waits
Where priest and people meet,
Faith, by a new and living way,
Gathers up the mercy seat.
While Reason but returns to tell
That this is not our rest,
Faith, like a weary dove, hath sought
A gracious Saviors' breast.

"Yet both are surely precious gifts
From Him who lends us home;
Though in the wilds Himself hath trod,
A little while we roam:
And, linked within the soul that knows
A living, loving Lord,
Faith strikes the keynote; Reason then
Fills up the full-toned chord.

—FRANCIS R. HAVENGAL.

The above quotations deal primarily with change of pitch in contrasted ideas. We shall now consider this method of emphasis in subordination. Unimportant words and ideas must be placed in the background, in order that the central idea be made clear. "Just as the painter brings out certain features of his picture by painting others in the background, so the reader often makes a phrase emphatic by divorcing or subordinating the rest of the sentence." In the following the subordinate clause is written in italics:

This sword, well do I remember the day, once saved my life in a skirmish.

In reading the above, the subordinate clause should be read on a lower pitch than the rest of the sentence. If, however, the emotional element enters strongly into the subordinate clause, it should be read on a higher pitch.

One of the most difficult sentences to read correctly is found in the book of Esther. I close the sentence after the word Vashti in the fifteenth verse as that will be long enough for our purpose here.

"Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment; and next unto him was Carshena, Shethar, Admatha, Tushilod, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who saw the king's face, and which sat the first in the kingdom,) What shall we do unto the queen Vashti?" (Esther 1:13-15).

While the above is very difficult because of the many subordinate clauses, yet it may be read in such a way as to make the central idea salient. Remember that the central idea is "Then the king said to the wise men, What shall we do unto the queen Vashti?"

Some of the writings of Paul are also very difficult. The writer gives a few references as follows:

Gal. 1:1-3; Titus 1:1-4; Hebrews 1:1-4; and 2 Cor. 10:3-6.

The three remaining forms of emphasis will be discussed in the next issue, as it would make this article too long to discuss them in this issue.

FACTS AND FIGURES

By E. J. FLEISCHER

The "World Almanac" for 1929 gives the membership of the Jewish Church in the United States as 4,000,000; the Roman Catholic church as 18,500,000; the Protestant churches as 35,500,000; the non-church population as 64,000,000.

The oldest Baptist theological institution in the world is Bristol, England. It recently celebrated its 250th anniversary.

From the Watchman Examiner we take the following note: "In 1926 American Jews gave $235,758,653 for sectarian and non-sectarian philanthropy. This makes them the largest givers. The average per capita contribution was $50.00.

The Church of the Nazarene per capita giving for all purposes for the year 1926 was $50.68.

Recently while 11 ships of the United States Navy spent 2 weeks in New York Harbor and on the Hudson, the representatives of the American Tract Society gave booklets and tracts to a number of 60,000 to the 11,250 men of the Navy.

"From The Christian Century we quote the following: "Royal assent to the act of parliament authorizing union of the three principal branches of British Methodism brings that consummation definitely nearer. Under the terms of the parliamentary bill recently passed, the Wesleyan, Primitive and United Methodists may unite to form the Methodist Church in 1931, provided that 75 per cent of the three bodies favor the proposal. There seems to be little doubt but that the required majority will be secured."

The famous Congregational minister of England, Dr. J. D. Jones, who has just completed 40 years of pastoral service, stated that during these 40 years he has been out of the pulpit on account of illness only 3 Sundays.

It was reported that nearly 4,000 delegates were in attendance at the Southern Baptist Convention at Memphis, Tennessee, May 6-11, to which number should be added several thousand visitors. The statistical secretary reported the present membership of while Southern Baptists to be 3,705,876 in 24,274 churches. The negro Baptists in the South bring the total up to 6,635,811 Baptist church members in the South.

George Meredith said, "One of the most brilliant proofs of Paul's genius was his discovery of the service women could render to the Christian Church."

Mrs. Mary C. Thaw, whose benevolent contributions have been estimated at $6,000,000, died a few weeks ago, aged 87 years. She was noted for her large gifts to the Presbyterian Church and to charitable institutions, several of which she founded and privately sustained.

The Christian Century gives us the following statistics of the religious make-up of the population of the city of New York: Out of the total population of 9,099,348 there are 4,079,501 persons with church connections. The Jews lead with 1,765,000; next come the Catholics, with 7,533,545; the Greeks have 2,500,000, and other religious bodies 554,857.

THE PREACHING THAT GOES HOME

By Roy L. Holsenback

The caption of this article will at once convey to your minds a line of thought foreign to that which we primarily design to advance. Our purpose is to enlarge upon the type of preaching which the hearers will best retain and take home with them after the service is over. But coming to think of it, the kind of preaching that goes home to them is the very kind which will also go home with them. They will best remember and carry away with them when they leave the service the sermons which penetrate deepest into their hearts.

While homilies of certain prominent preachers, have not been greatly disappointed to find that after their sermon was finished there was very little that we could retain except possibly one or two isolated points or illustrations. We knew that we had heard something—perhaps something wonderful at the moment—but just what we had heard we found it impossible to say. It had slipped from us in a few moments, and we were led to wonder if, after all, it was not really a great sermon but we had just been too thick-headed to see it. But a wider observation has taught us that some preachers of outstanding reputation offer us very little in their sermons which we can carry away with us or pass on to anybody else. Their style of sermon presents a very glossy appearance, and carries with it quite a gush of momentary emotion, but there is nothing tangible or permanent in it. When you try to turn their sermons over in your mind afterward they burst, like the soap-bubble, of their own inflation, and vanish into thin air. Needless to say that a revival effort must be built around this type of preaching; it usually be just as intangible and unlasting as the fabric out of which the sermons are composed; whereas if the preaching is sound and solid it will make a lasting impact upon the church and community, and stay with them indefinitely.
It is not with the thought of encouraging any one to think of the effort of preachers to the average reader. A single setting of scripturally-homiletic, present the most tangible form of sermon possible to preach. And arguments so presented, and conclusions so drawn, have much greater weight than they do if based upon scriptures chosen here and there from the Bible. The objection is often raised to expository preaching that it has a tendency to become prosy, which is perhaps true. But it need not do so, if proper attention is given to using suitable illustrations, and to finding a suitable climax. That is equal room in an expository sermon for "punch," illustration, oratamental flights, quotations of poetry, etc., if we will only put in sufficient time on them to fit them in. And there is nothing that approaches the expository sermon in giving a clear knowledge of the Bible. However, it is good to sit times depart from any general form, and for the sake of variety preach a different kind of sermon altogether. But it is never wise to preach anything less than a well-rounded, finished, comprehensive sermon.

For a pastor to always do this requires that he not wait for last-minute work, but make his sermons and study to get his sermons. He should study and never come to the end of himself, where he has nothing finished and in reserve to preach. Why is it not as easy and proper to keep the store of new sermons filled for works ahead as it is to scratch around and get something together at the last minute? If this is done, we are much less apt to preach premature thoughts and half-baked sermons than when we "get up a sermon" under the urgency of necessity.

Three thousand people joined the Baptist church in the Ming Lea district of the Burma Mission early this year, in a session where two years ago Rev. W. M. Young was attacked and threatened with death by shooting if he baptized anyone. About 3,600 were baptized in various parts of the field during the first three months of this year—Mission.

By early May nearly eighty people in the Sun Woe Hain district of South China had signed cards expressing their determination to become Christians since the departure of the missionaries early in the year. Dr. C. E. Batsfield wrote at that time that the word from his station was that the opportunity for preaching the gospel at Sun Woe was never better—Mission.

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J. B. Chapman, Editor

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PREACHERS MUST HAVE TIME TO THINK

By the Editor.

The trend nowadays is toward administration. The duties of the religious leader are so multitudinous and so exacting that he is likely to get into a whirl. We are not in the mood for saying what the preacher should “do” or should not do in regard to the many things expected of him, each man will have to decide for himself. But of this much we are sure: If the preacher’s preaching is going to be of a high type, the preacher must have time to meditate and pray, and he must also have time to “think.” No man who is in a fever of hurry from one week’s end to another can possibly “speak from the top of his mind.”

And the “time” of which we speak cannot be taken in the form of an annual vacation, or even of a weekly rest day. Rather the program of the day and of the week must be so arranged that the preacher have time with his books and time with his thoughts.

Because it is possible to compare preachers only with those of their own generation, we are inclined to be content with whatever is. But there can be little doubt that we are now in a period of “poor preaching.” Various factors have doubtless entered into the ministerial deterioration of which we speak, but we think the fact, hurried, fevered life which is expected of the preacher is one of the factors.

Of course there are many preachers who would have plenty of time if they knew how to organize their program. There are others who would not make proper use of their time if they discovered a way to have more of it. Then there are some whose parish is able and should be willing to employ an assistant pastor to share the duties of the overworked leader. But whatever it takes, a way should be found to give the preacher time to think.

One of the great preachers of America accepts no pastoral duties at all. He even has a private office downtown with nothing but a private telephone. But his public utterances are such as to indicate much careful thought and his ministry is made up by throngs of people. Of course his is an exceptional example, and it is not desirable, even when it is possible, to separate the preacher from the pastor. But this is a period requiring discriminating thought. There is such a general dissemination of knowledge that the preacher must be discriminating as never before, and discrimination requires thinking. It is not enough for the preacher to read and travel and hear; he must think and select and arrange and construct. The state preacher is no worse than the “raw” preacher. One comes with threadbare platitudes and familiar truisms; the other peddles half-baked notions which may require revision before the close of the season. But neither touches life in vital places or stirs up lasting fire in the mind and heart.

It is easy to complain that people will not come to church, but it is wiser to provide a worthwhile meal for those who do come so that they will become anxious for their friends to share with them the following Sabbath. It is a fortunate layman and a happy one too, who can say, “Our minister always preaches well.” And if a good many laymen get to saying this thing, the room will become a premium in that preacher's church.

We think the modern tendency to shelve the sermon and give principal place to other parts
of the service is both wrong and unwise. It has pleased God to make preaching the principal instrument in the saving of souls, and there is no factor that will hold an audience Sabbath after Sabbath year in and year out, like sound, well arranged, unceasing gospel preaching.

A preacher of our acquaintance says he cannot find time to prepare more than one good, well-thought-out sermon a week. And besides the question of time, he cannot concentrate the powers of mind and heart on more than one theme during such a time. And an observer announces that even the most gifted preachers really preach but one sermon which is fully up to their standard each week. One of the ways out of this is to devote one of the Sabbath services to evangelism and be content with an "exhortation" in that service. But it is not wise to make this the same service every time. Let it be the evening service sometimes and the morning service sometimes.

But however the program is arranged, there is no escape from the necessity of giving the preacher time to think, as well as time to pray and meditate, if the preaching is to be really worth hearing for any considerable length of time.

EDITORIAL NOTES

Irresolution has its special dangers. Of a well-known English preacher who was first a fundamentalist, then a modernist and then showed favorable tendencies toward fundamentalism again, a contemporary said, "A man may change his mind once, but to change it twice—" It is well for a preacher to consider well before assuming a position, for frequent changing will scarcely be tolerated.

It is easily possible to create a situation and then take that situation to prove our prophecy. A preacher can preach that the days of revivals are past until their day will be 'past so far as he and his church are concerned. He can assume a factional attitude until there will be divisions in the church. He can stimulate popular discontent and then offer this discontent as proof that there is social oppression which will soon result in an outbreak. Then, on the other hand, preaching peace and living peaceably will help to unify a church, etc.

"Intelect is not enough. Intellect, indeed, is not light; it is only the wick of a lamp which must be fed constantly with the oil of compassion—that is to say, if its light is to shine before men."

While regretting any loss of standing for the ancient "faith of our fathers" which may at any time appear, let us make sure that we shall not lose the radiance and brightness of our holy religion, even while holding tightly to the doctrinal fabric. A cold conception of God, of man and of the universe, even though it be an orthodox conception, will neither stir hearts nor win souls. Life answers only to life.

Exhortation is valuable and exhorters are scarce. Our observation is that the evangelists who get most people to the altar and leave the most to show for their visit to a church or campmeeting are the ones who "hold on" when the invitation is being given. And there are few preachers who can master this one great art. If the preacher’s own heart is stirred, he can keep the interest going and keep the altar open; and if he can do these two things he can have seekers and souls.

No matter how many courses of study a preacher has "finished," no matter how many books he has read or written, any preacher, every preacher should read at least two books on preachers and preaching every year. Dr. A. M. Hills’ new book on "Homiletics and Pastoral Theology" is a gem and every preacher, young and old, should buy it and read it between now and Christmas.

We are receiving many favorable comments on Dr. Hill’s series on "Preachers I Have Known." Indeed this is a study of men and methods that cannot help yielding good to us all.

HISTORICAL STUDIES IN CHRISTIAN DOGMA

By BASIL M. MILLER

Part Four. Exegetical Influences

Chapter VI. The Influence of Pivotal Theologians Upon Dogma

In our study of dogma in its historical development certain factors must be noted. The crystallization of theology in symbols, or creeds, tended to affect future theological thinking, as has been outlined in the two previous chapters. Dogmatic positions once held on tenaciously thus influenced coming dogmatists. Not only is this true, but the writings and theories of certain theologians stand out as guiding and controlling landmarks in the progression of doctrine. With Athanasius we connect the dogma of the person of Christ. The anthropology of Augustine has remained the orthodox statement of Christendom. Anselm formulated the doctrine of the atonement. Since the day of Luther all evangelical creeds stressed "justification by faith." Calvin will be considered as the founder-building upon the foundation of Augustine—of Calvinism, the decrees of God. While Wesley

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of Christ is subject of debate the influence of this thinker will be felt on the side of orthodoxy.

1. The facts of his life. Athanasius was born in Alexandria about A.D. 298, and died in Egypt in A.D. 373. His life was a long life of service for his Master. In his early years he was a close student of the classics, the Scriptures and the church fathers, and lived the life of an ascetic. In 325 he accompanied his Bishop, the council of Nice, where he at once distinguished himself by his zeal and ability in refuting the heresy of Arius, and in vindicating the eternal deity of Christ. It was at this time that he incurred the hatred of this sect about which so many storms rose during his life. Three years later he became bishop of Alexandria, which position elevated him to the highest ecclesiastical dignity of the East. At once began the noted controversy against Arius and his party. As leader of this his name became equivalent to Nicene.

A small man in stature, still his influence as a writer and preacher is as vital and deep as the centuries. He lived for one purpose—as Luther for justification by faith, and Calvin for the idea of the sovereign grace of God, so he might vindicate the true nature of Christ, which rightly is the cornerstone of the Christian faith. Not only in the Eastern church, but also in the Western, he enjoyed an enviable position both as a writer and a theologian.

2. His controversy. The early Church was divided concerning the nature of Christ, or the Logos. Some believed that He was truly the Son of God, coexistent with the Father, and of the same substance, while others made Him to be a creature and hence undivine. Chief among those who held this latter view was Arius. He affirmed (1) that there was one God, unbegotten, and the Son was represented as an emanation (prokhathe) from God, and not having the same nature (meros homousia); (2) the Son had a beginning; (3) the Logos, though born with the sophia or wisdom of God, was created by the Father as the medium through which the world is to come into being; (4) the Logos is hence changeable or variable and not eternal. Passages from the Old Testament were cited to establish this view. Christ thus became a rational energy created by God. Athanasius threw himself unreservedly into this conflict in the realm of Christology and stated the dogma in such terms that evangelical Christendom cannot escape it.

3. The teachings of Athanasius concerning Christ. Backed by a staunch and genuine character, thoroughly grasping the conception of the unity of God, he taught men to recognize the person of Christ and its importance. He denounced the doctrines of Arius as untrue and spurious. He taught that (1) the Scriptures affirm the existence of but one God. The nature, ouia, and the person, hupostasis, are one. There is no room left for a second God, as the Seyyegh states. (Hist. of Dogmire, V. I., 208.) (2) He would not allow of a Father-Son, huposthat, nor of a sole nature, monousios, God. Nor would he permit of "three hypostases separated from one another." (3) The distinction between the Father and the Son, as well as the unity, finds expression in the "oneness of essence, enotes tes hioyias." (4) The Logos assumed human flesh and became man, and was thus true God and true man, which union forms the basis for the salvation, soteria, of man. The final victory at the Council of Nicea was that of the statement of Athanasius, that the Son is of the same essence, homousias, as the Father, and not of a like essence, homousias. The Son was declared to be the same with the Father. His crucifixion was denied, and His eternal sonship was affirmed. The debate lasted after this about a half century and at the Council of Constantinople in 381, the famous fitekue, and the Son, was inserted in the Creed, making the generation of the Spirit to be from the Father and the Son, and not merely from the Father. Thus the true doctrine of the deity of Christ, His consubstantiality with the Father, the unity in the trinity, and the unity in the deity of the Godhead was established.

4. Athanasius' influence on future doctrine of the person of Christ. In concluding this section it is well to note that the dogma of the person of Christ from that time on was fairly well fixed, and it has not been changed by any orthodox creed since then. The only times when it has been challenged have all been when Arius and Arianism have reappeared under a new cloak, such as Socianism, or the more modern Unitarianism. This challenge has been taken up by present-day liberal theologians when they affirm that Christ is not truly God. But in so doing they ally themselves with Unitarianism, and deny the basic conceptions of orthodox Christendom. The creed was fixed, and has remained unaltered. The future of doctrine of Christ has been to become at least contrary written had it not have been for Athanasius' staunch defense of the homousious principle. This principle is basic not only to the creeds of unified Christianity before the schism between Eastern and Western Christianity, or Greek and Roman Catholicism, and until the Reformation; it also maintains the orthodoxy of Protestant creeds since the day of Luther. In the Augsburg Confession, the Thirty-nine Articles, and all other creeds, this power of Athanasius is felt.

II. Augustine and the Nature of Man.

In the discussions which followed the formation of the Nicene Creed, the orthodox position concerning the deity of Christ was fairly well accepted as final. Attention was then turned to the nature of man, his original state, his ability or inability without or with grace to be saved. The Pelagians maintained the efficacy of unaided human liberty, the Semi-Pelagians the cooperation of divine grace with the human freedom, while Augustine and his party insisted on the absolute necessity of the operation of divine grace in work of salvation.

1. The life of Augustine. Augustine was born in 354 in North Africa. His early life was marked with debauchery until not far from Milan, Italy, he heard the voice of a child saying, "Take and read." He read from Romans 13:14 and turned to God. He was baptized on Easter Sunday, 387. His connections with a life of sin were broken, and in 391 he was chosen against his own will as presbyter in the city of Hippo Regius. For thirty-eight years as the famous bishop of Hippo—though a small city—he ruled the thinking of the Church. Schaff writes of him, "Augustine, the man with upturned eye, with pen in the left hand, and a burning heart in the right, is a philosophical and theological genius of the first order, towering like a pyramid above his age and looking down commandingly upon succeeding centuries... He was a Christian philosopher and a philosophical theologian to the full" (History, V. I., p. 997). Among his numerous writings his Confession and City of God have through the centuries remained unequalled as devotional literature. For a good discussion of his writings see Schaff, op. cit., V. I., p. 1005ff.

2. The Pelagian Controversy. Before the time of Augustine the anthropology of the Church was correct. Everyone was good, but man had fallen, that this sin was a curse, that he was morally accountable; but as to the extent and the nature of this corruption and of the relation of human freedom to divine grace in the work of regeneration, Pelagius taught: (1) Adam was created mortal and would have died, even had he not sinned. (2) Adam's fall injured himself alone, not the human race. (3) Children come into the world in the same condition in which Adam was before the fall. (4) The human race could be redeemed in consequences of Adam's transgression, nor rises again in consequence of Christ's resurrection. (5) Unhappied children as well as others are saved. (6) The law as well as the gospel leads to the kingdom of heaven. (7) There was no concurrence in the fall of Adam and Eve. Pelagius' system revolves around the human state of man that was believed to have been entirely, able to seek and find salvation without the aid of divine grace. The consequences of the fall of Adam were necessarily limited to Adam alone and not to his posterity. There is thus no native depravity. "Pelagianism is a fundamental anthropological heresy, denying man's need of redemption," says Schaff. (Op. cit. V. I., p. 315.) It is well to note in passing that in the later discussions of the Pelagian heresy in the city of Hippo is held in that it is asserted that children can be taught religion, without the necessity of being converted.

3. Augustine's answer to Pelagius. Into the controversy of stating the true orthodox position as to anthropology Augustine threw himself with his characteristic zeal and ability. At every turn he opposed Pelagius and his teachings. He affirmed: (1) That the human will, while free, was still unable by itself to achieve the status for one of a child of God. Grace divine was absolutely essential. (2) That the primitive state of man, being one of innocence, still demanded the grace of God to sustain it. (3) That the fall not only affected Adam, but his posterity, and that all come under the condemnation or influence of depravity, the fountain source of which was the fall of Adam. This fall was complete in its extent, affecting the entire moral nature. (4) That original sin is a native bent of the soul toward evil, with which all posterity of Adam, save Christ, come into the world. The entire race, through the fall, had become a massa perditionis, a lost race. His arguments for original sin and hereditary guilt were founded upon the Bible. (5) That redeeming grace is necessary to Christian life, and is unmerited. Gratia, grace, is freely given, gratia, gratis data. It is irresistible, in its effect (this
tent of Augustine laid the basis for the future dogma of Calvinism.

4. Augustine and the future anthropology of the Church. The anthropology of the Church has remained essentially Augustinian. No man has exerted a greater influence over future dogma, than he. In the modern age even unless he were the founder of the Reformation. The Reformers were led through his writings to a deeper understanding of the theology of Paul. In the middle ages even those who would reform the Church such as Huss, Wycliff, etc., turned to the famous Bishop of Hippo as their light. "No church teacher," writes Schaff, "did so much to mould Luther and Calvin; none furnished them so powerful weapons against the dominant Pelagianism and formalism; none is so often quoted by them with esteem and love." (Op. cit., V. 3, p. 1025f.)

In our analysis of the teachings of Augustine we have emphasized but one dogma, for it was he who first gave to the Church a clear statement of the nature of man and the need of redeeming grace. In Augustine and his Christology, that no creed has since been written—today viewed as orthodox—which is not founded upon the anthropology of Augustine, or which does not include it. He alone moulded our modern theological thinking, so that at once all Semi-pelagian theories are excluded from our evangelical theology. Pelagianism is the anthropology of Socinianism and Unitarianism, as Ariasism is its Christology. The orthodox position with reference to the modern religious education movement, which denies depravity and the necessity of regeneration as a supernatural act, is essentially Pelagian, and thus its anthropology must come under the ban of evangelical theology.

III. ANSELM AND THE DOCTRINE OF THE ATONEMENT

Until the time of Anselm (b. 1033 and d. 1109) there was no clear-cut statement of the nature of the atonement. Previous theologians had been taken up with the dogmas of the trinity, the person of Christ, as is illustrated by the noble work of Athanasius and of the nature of man, his sin and of redeeming grace, as is shown by the writings of Augustine. When orthodoxy had formulated its theories on these subjects, it remained for someone to set forth the nature of the atonement as a philosophical theory based upon the biblical teachings. This Anselm did in no uncertain tones in his memorable Cur Deus Homo? (Why the God-man?). Pope writes, "Anselm, in the later part of the eleventh century, gave an entirely new direction to ecclesiastical thought on this great question: a direction which has been permanent." (Compendium of Christian Theology, V. 2, p. 304.)

1. Anselm’s doctrine of the atonement. After ten centuries of thought upon soteriology or the doctrines of salvation and redemption, it was left for this writer to open the scholastic age with his famous theory of satisfaction. To this there was no answering light, no previous forerunner, and his view is decidedly in advance of the best Patristic thought on soteriology, and of the thought of the Reformers on the subject. He attempted to present the dogma in a harmonious and consistent manner. On rational grounds he sought to prove the necessity of the incarnation and redemption, although God’s omnipotence stood in no need of such. He knew nothing of the theories which base the atonement upon any claims the devil may have on humanity. (1) Basic to his thought is the idea that man can attain, unto salvation only through the forsaking of sins and the surrender of all his freedom and power to God, and withholding honor due to God. "He does not render to God the honor due unto Him" (I, II). (2) Man thus violates the obligations laid upon him as a rational being. (4) The unpunishment of sins unfaithful for the sake of man, and withholding honor due to God. "But it is not proper that God should overlook anything disorderly in His kingdom" (I, II). (3) But this divine order is preserved by righteousness. (6) "It is therefore necessary, either that the honor withheld be rendered, or that punishment follow" (I, I, II). (7) It is necessary that either punishment or satisfaction follow every sin. (8) God chose the way of satisfaction. (9) But this satisfaction must be proper, since never a small sin alone details the necessity of an infinite sacrifice. (10) Since man dishonored God by submitting to the devil then man must render this satisfaction to God by the conquest of the devil. (11) Since this satisfaction is so great that man cannot render it, then God must render the demanded satisfaction. (12) But a man must render it, one who is of the same race, connected with humanity. (13) The God-man hence must render this satisfaction unto God. This requires the free surrender of the infinitely better and more adequate man, himself. Thus the incarnation and sufferings of the Godman are necessary to render proper satisfaction unto the divine honor. He concludes, "Thus the sins of mankind are remitted" (6). (14) And thus the doctrine of the atonement is proved by reason alone, solely satisfactory. (14) This argument is seen to be based upon the legal maxims, which Soreg affirms to be the Germanic, instead of the Roman legal idea, of satisfaction or punishment, poena aut satisfactio. Though defects can be noted in the theory, in that the basis is purely legalistic, making the death of Christ to be a juristic conception, the sufferings of Christ are not sufficiently related to His life, and the relation between the benefits derived from this suffering of Christ and humanity is not made clear, still it remains the foundation of the theology of the atonement for the past ten centuries. The fundamental position of the Cur Deus Homo is the metaphysical necessity of the atonement in order for the remission of sins. It is thus the attribute of justice, and not mercy, which insists upon legal satisfaction. A defect may be found in this, nevertheless the essential elements of the governmental theory—which refers to Adam as the head of the race. Nevertheless, to man, and the suffering of Christ the head of the race in redeeming humanity from the guilt and curse of sin—are to be found in this legal theory of satisfaction.

As noted above Anselm was absolutely clear in denying the claims of Satan upon mankind, thus necessitating the atonement, and in asserting the claims of justice as requiring an atonement. In this his theory becomes scientific and is "defensible at the bar of first principles," as Sheed states (Hist. of Chris., Doctrine, V. 1, p. 283. The theory is colored by the limitations of the Roman church, in which it was produced; "but in all its great outlines it has maintained itself and will continue to do so, as expressing the deepest thought of the Christian Church respecting the Savior’s atoning work." (Shears, Present Day Theology, p. 384.)

The Reformation brought out another theory called "penal substitution," which shall be treated at length in our study of the atonement. This is often called with Anselm’s doctrine. (19) It is the same doctrine, but in a different form. (20) Thus the idea of the atonement is in the same mind of the Church. (21) Anselm’s doctrine is in the same mind of the Church. (22) Anselm’s doctrine is in the same mind of the Church.

(6)

THE SABBATH IN SCRIPTURE AND HISTORY

By Horace G. Cowan

ANNUAL Sabbaths is a phrase frequently upon the lips of those who keep Saturday as the Sabbath, as well as those observers of Sunday who believe that the Sabbath of the Bible was always kept on Saturday. The meaning of the term is that, as held by the Jews, Adventists, Seventh-day Baptists, and those Protestants who hold the Saturday principle of the Bible Sabbath, the Sabbaths connected with the annual feasts of the Jews, as the Passover, Pentecost, and Tabernacles, were separate from the weekly Sabbath and occurred only once a year. This distinction between the weekly and festival Sabbaths has been taught so continuously and in-
of Illinois, in a debate with D. M. Cantright, then a Seventh-day Adventist, took the position that the Sabbath of the law was the seventh day of "a maturing week," and defended his position by the ability that Mr. Cantright was not able to weaken it. (This was the D. M. Cantright who afterward left the Seventh-day Adventists, and spoke and wrote extensively against their doctrine.) But it remained for Dr. Samuel Walter Gamble, of Kansas, to write the clearest treatise on the subject, *Sunday the True Sabbath of God*, 1901, in which he shows conclusively that the Sabbaths were on fixed dates in the months.

Recently Dr. Gamble's book, *a new edition* of which was issued in 1924, has received the endorsement of the International Fixed Calendar League, now working with the Calendar Committee of the League of Nations for the adoption of a new, fixed calendar by all the nations of the world. In a pamphlet entitled, *Moses the Greatest of Calendar Reformers*, the author says, "Because the command to work six days is just as binding as the one to rest on the seventh, the Mosaic calendar provided six work-days to follow the extended Sabbath on the fourth and seventh days of the week. These five in the week are made into six by making the extra Sabbath arrangement inserted in the calendar at the date of Pentecost... so that the work days and Sabbaths throughout the year annually recurred on the same fixed dates." (Italics are those of the authors.)

The "annual Sabbath" theory is narrowed down to one single day, viz., the day of Atonement on the 10th day of Tisri, the seventh month of the Mosaic calendar. This was provided for in Leviticus 23: 26-32. It was to be a Sabbath, in which "no manner of work" should be done, and in which the people should afflict their souls, and the high priest entered the Holy of Holies with the blood of the beasts, "which he offers for atonement for himself and all the people" (Heb. 9: 7). There was no other day like it in the law and customs of the Jews, it was the only annual Sabbath. Unlike other Sabbath days, which were feasts of the Lord, it was a day of fasting and affliction of soul, and of making atonement for their sins by the offering of blood. Its purpose was to"Christ being come an high priest of good things to come... neither by the blood of goats and calves, but by his own blood be entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9: 11, 12).

A writer in *The Sunday School Times*, recently said that there were thirty different kinds of Sabbaths in the ancient Jewish economy, and cited the Mishna as authority. This is typical of writers who have dwelt deeply in Jewish lore, and have sought to measure biblical times and seasons by the modern Jewish calendar, but it is not true of the Bible and cannot be sustained by biblical evidence. The Mishna, and the term "the oral law," which the scribes and rabbinical teachers among the Jews asserted was delivered to Moses on Mt. Sinai along with the written law, but was handed down by oral tradition until about the second century A.D., when it was committed to writing by a certain scribe. It was the "traditions of the elders," against which our Lord warned His disciples, and today all who wish to find the truth concerning the Sabbath will do well to adhere to the Bible, and let the Mishna and other Jewish traditions go.

What, then, are the facts about the "other Sabbaths" than the one which occurred each seventh day? For there were other seasons of work and rest in Israel, five in each year, viz., the week in which the seventh day was a Sabbath, the week in which the day of Pentecost was observed, and the week in which the day of Atonement, September 19, 1929, marked the beginning of the Jubilee year. The week in which the Lord gave the Law and the Ten Commandments is a case of need caused by the economic exigencies of the times and people. Land sold during the interim between two jubilees might be redeemed by the former owner or his kinsmen—for it was forbidden that the land should be sold permanently, but must remain in the possession of the family of the original owner and if not redeemed before, it returned in the year of jubilee to those who were entitled to possess it.

The children of Israel were delivered from slavery in Egypt, and yet they held slaves or bondservants; but their slaves must be strangers or foreigners, and not of the race of Israel. There were occasions, however, when an Israelite having "waxed poor" was sold to one of his own nation, and compelled to serve the one who bought him. But it was expressly provided that he was not "to serve as a boundervant," and that he was subject to redemption, and at the jubilee he went out a free man.

The goodness of God in giving the Hebrew people the Sabbath, on which the benefits of rest for their bodies, atonement for their souls, and deliverance from debt and bondage were theirs, ought to have made them a people devoted to...
And so God gave them into the hands of the Babylonians, who turned them away to Babylon, where they became the servants of the king of Babylon. "To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbaths, and it was threescore and seven years. A Sabbath seventy years long, which indicates that the sabbatic and the jubilean had not been kept for four hundred and ninety years, a neglect which tended to bring the nation to the verge of destruction.

Mr. Murray was chosen twice to deliver a series of sermons on Sunday evenings to young men and the general public in Music Hall, Boston. The vast auditorium was crowded to the limit, time after time. And no wonder! For a sample of the style of his address and the singular appropriateness and directness of his speech, take this introduction to a sermon to young men from the text, "I have written unto you young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one" (1 John 2:14).

"The idea of strength is intimately connected with youth. Age is the synonym of weakness—at least, of diminished vigor. The human frame with its once hardy flesh and swelling sinews shrunk and shrivelled, the erectness of stature gone, the lusterless eye, the tremulous hand, the unsteady knees, these speak of vigor departed, of motion checked, of beauty fled. They suggest the settling of the current, and the ebbing of the vital powers."

"But youth is strong. Neither weakness nor decay belong to it. It is full of strength and facile movements. Observe a grove of trees when in green, luxuriant prime. How lithe and flexible! With trunk sunk like a firmly set pillar deeply in earth, braced and fastened by a hundred lateral and far-reaching supports, and with branches whose beginnings are in its very heart, stretching wide out on either side, pliant and tough, each tree with tossing top and streaming foliage, standing against a stern, tremendous, with delight, and launching defiance at the wind. What cares such a tree for the gale? It meets it like a broad-chested man, inhaling new life and vigor from its violence, and tosses its flexible branches against it in disdain. How often we have all seen such trees, and sat and watched them swing away and bend, stop and rise, while every leaf stood out straight as a streaming flag! Such trees type the qualities and characteristics of youth. Take a young man injured to toil. I do not mean a slim, fragile lad, such as are nestled in babyhood in the suffocating down of your cities, but such as were rocked on the hard, oaken floors of the country—broad in chest with shoulders thick and square. Bare his breast and neck; what breadth, what fullness! See how the blue veins cross it, taut with healthy blood! Turn his head, and observe how with the motion the great ridges of the well-twisted cords come out. Lift the arm; move it up and down in the socket and mark the play of the tough sinews. Watch the face with its broad brow, the keen, lively eye, the crisp beard. The right, square jaw; the hand ever looking for still another bit of work on such a piece of God's creative power, and not marveled? And who of us, with such a picture in our mind, wonders that the aged apostle should say, 'I have written unto you young men because ye are strong.'"

There never was an audience of civilized men gathered on this planet who would not have been gripped by such an introduction by an orator who was himself a perfect illustration of what he was describing. And the concluding appeal of this sermon is equally appropriate.

"Now, one thing that all young men need, and which God expects you to exhibit in this moral warfare, is high, undaunted resolution—to put it in Saxon, grit. To live uprightly and purely in this age is no play. A young man who resolves to do it must put himself, as a fencer does when about to be attacked, on his guard. He needs an eye like a swallow's, and a word like a flint, and a heart and a purpose the thrusts and ward off the passes of his foe. A mild and dovelike disposition does not always hold a man up to the line of duty. . . There are times when a young man must say no, and bring it out like the snap of a frosty file. There are times also when he must say yes, and make it ring like the blast of a horn. Never did young men need this quality and temper more than they do today; never were there more opportunities for its exercise. In education, business, morals, politics everything is chaotic, and a Christian must pick his way by the exercise of his own conscience and judgment. God has made the line between morality and immorality, between right and wrong, between temperance and drunkenness, broader and clearer than ever before in the history of the world. No eye can fail to see it; and no confusion of issues, no paean of Jugglery, no evasion of duty, can ever wipe it out.

"In social life the same is true. In parlor and saloon, and on festive occasions, you will more than once be challenged by the tempter, and must needs hear witness for temperance and piety. At such supreme moments I entreat you not to flinch. Avoid rudeness, but never surrender principle. Never be so deceived by the sweetness of the draught, as to swallow poison. Harmonize with no fashionable folly. Be not moved by snears, nor swayed by banter, nor captured by entreaty. Be true to your highest convictions, and obstruct the evil given in the Bible to man, and to those aspirations for holiness which come to you in moments of supreme moral elevation."

"To conclude I would say, and I would say personally to each one of you, if you have ever yielded to temptation, ever stifled conviction, ever acted counter to your sense of right, ever been influenced by ridicule, ever joined in with less scrupulous companions, you did a weak and a silly thing. Never, so long as you draw breath, so disdain yourself again. Live, henceforth, so near the Deity, by faith in Christ and along the line of correct conduct, that in the hour of your supreme trial you shall not only be justified but also glorified, in the presence of God and those most holy angels of His, among whom, as with fellow-servants, you shall thenceforth live and love and adore forever."
and stung like a fly-blister. And it fits us yet. Among other things he said, "One thing we must not forget, namely, that Christianity is a fact. Its philosophy is thought out. Its moralities are reduced to practice; its predictions are fulfilled. Any objection urged against it is to be regarded as an objection urged against an established system. This is the vantage ground that every character in every novel is ever skeptical. If one could live in a vacuum he might doubt that there was any such thing as wind, and persuade his skepticism off upon others; but he would find it exceedingly difficult to do this when he stood with a current blowing against his cheek and among those who lived in the open air. Well, Christianity like the wind, is its own proof. It bears testimony of itself, and yet its testimony is true. It is seen in its effects. Its results are patent to all, and no objection can stand which ignores the powerful existence of what it condemns. The presence of apples in the market proves that there must be orchards.

"Indeed, religion has become so intimately interwoven with the people's life, so embedded in our institutions, it exists so little in its abstract forms and so fully in its concrete effects in our society, that no objection can be brought against it.

"To bring an objection against Christianity you must object to the civilization it has nourished, to the political structure it has raised up, and to the character of the people it has educated and inspired. You cannot separate the tree from the fruit, the stream from the fountain, the fragrance from the flower. They stand or fall together. The blow aimed at one hits both; their censure and praise are alike. The skeptics of this city, when they attack the religion of New England, attack New England itself. Every sneer against piety is a sneer against your characters and mine, fellow-citizens; as it is against every character inspired at all by religious impulses. For where and when is the religion of a people seen? Is it seen in their creeds, their verbal statements of truth, their catechisms and sacred books alone? I tell you nay; the religion of a people is seen and judged in the character of the people itself; it is advertised in their laws, manifested in their habits, exemplified in their homes, published in their civil institutions, and recorded in their jurisprudence. If you would see religion to judge her, go not to the churches only, look not at creeds and sermons. Go forth to fields and shops and stores and factories. Behold her in the action of a thousand industries which she makes possible and directs. Enter the courts of justice and see her in laws honestly administered. Pass to the legislature, and behold her in the formation of statutes whose object is to equalize the burdens of the state to the benefit of all. Go down to the crowded market where men buy and sell, and realize her presence in the protection of property, in the rectitude of individual characters. Visit the homes of New England, and see her in the loves, the sanctities, the joys of parents and children, for in such places and things is the religion of a people really manifested. It is against these, the blessed results of Christianity, that all enmity to Christianity is today addressed. Whoever soils the fountain, pollutes the stream. Whoever attacks religion, makes war on the results of religion. To sneer at piety is to sneer at that order of life, that class of habits, that honorable character, which it produces.

"This is what makes all error dangerous and all irreverence deadly. I care nothing about the creeds that err in the paths of error and in the notions and forms of statement. But when war is made upon religion itself; when we see that the animus of the endeavor is not to improve the definition of terms—not to revive an impotent truth, rendered so by an unfortunate expression—not to teach a higher scholarship, but to make all scholarship useless—then alarm is legitimate and counter attack is called for.

"Now, ladies and gentlemen, this is the true state of the case as regards many of our modern skeptics and opponents of religion. Their effort is not to improve the verbal and actual expression of religion, but to wipe out all religion. They hate it with the hatred which the carnal mind always feels toward spiritual forces and results. Their highest, their only, conception of intellectual liberty seems to be a general incredulity. They insist that flight is impossible save in a vacuum. Faith they associate with ignorance. They cannot conceive of a devout scholar. The graduates of Harvard—I am sorry to say it—come forth and prove their erudition by writing essays to deplore the very impulses, to throw discredit upon the very faiths in God and regard for man, which originated and for more than a century nourished their university. The piety that gave birth to Harvard is disregarded at Harvard. The daughter denies that she ever had a mother.

"I maintain that a scholarship which denounces more than it asserts, nay, whose very assertions are denials, is an impious scholarship. It would be wicked if it was not so weak.

"To be a strong mind must be constructive. It must build, it must elaborate, it must fuse and unite. Coherence is essential to dignity. The power of God is shown in orderly creation, in worlds made and wisely governed, in planets directed, in systems adjusted and impelled and in those vast constructive processes of energy which stand as parents to the universe itself.

"The power of God is seen in this; He speaks and laws spring into existence; He breathes upon chaos, and it becomes inhabitable; He fills his hand and the stars begin their endless march. This is God, and man born in His image stands united to Him in analogy. True, greatness, of whatever degree, is known by its creation. Its accomplishments are positive. It adds to, instead of detracting from, the bulk of the world's faith and won the world's respect. Hardly a man of men whose attainments are more brilliant than profound, and more egotistical than brilliant—self-assenting men, clever essayists, pert specialists, makers of books to advertise themselves, men whose reputation as scientists is built on bold guesses and builder abstractions; whose mutual disagreements and differences of opinion make confidence in the correctness of their conclusions the proof of blank credulity than they ever charged upon the believers of the Bible? What has skepticism ever built or established? What do these vanguard men of science have to show for the unity? What strength has it ever imparted to human weakness? What frivolity has it ever checked? What life has it ever assisted to a higher holiness? What death has it ever cheated? None. Nor can it. Its nature forbids the hope. A shadow cannot warm; a cloud cannot emit radiance. A negation cannot confirm any truth. There is no positive force in it. Its mission is to deny. Without a house itself, it works away at the underpinning of other men's houses. For fifty years it has done nothing in New England but disturb and deny. That is its history; that is its supreme achievement. Men say that it has won a wreath. I grant it;
but its wrench is woven from the generous faiths it has blasted, and the immoral hopes it has withered. Men say that its brow is white and garlanded, I admit it; but it is white with the paleness of despair, and the garland which shadow-o\m it is the garland of death.

I appeal unto you, then, to become religious, confirm yourselves in the faith and practice of a lofty piety. I appeal to you who are parents to do this for the sake of your sons and daughters, who will be just what you make them by your teachings and your example. I appeal to you in the name, not alone of the living, but in the name of the yet unborn, in whom you will transmit your character and in so doing irresistibly shape and fashion theirs. Remember that the future teems with life. The past is no fuller of graves than the years ahead are with cradles. I summon these into life to deepen the solemnity of my appeal; I print their faces in outline upon the air; behold how dense, how thick, how multitudinous they crowd upon your vision—millions upon millions of immortal beings whose lives you can make or mar. In the name of these I appeal to you; I exhort you. Be not what you would have them act, as you would have them act, live as you would have them live, that you may die in the same holy confidence and peace with which we all desire—\nthey at the close of their mortal lives may pass, up to their Maker and the God of our father, Abraham.

In vision, I see two futures, both of which is possible, one of which will be read. In the one, if a certain school of thought has its way, and works itself fully out in its influence upon men's minds, it will be a fearful thing to live, for in it men will be developed to the fullest measure of independence and possibility of power, sensitive along every fiber and tense in every cord; with instructed vision they shall look upon the material universe, able to direct the forces of matter as a master directs a slave, full of developed faculty, high aspiration, and unconquered energy; but to them there shall be no shield to ward away the blows of pain, no immunity against sickness, no consolation in sorrow, no escape from death, no perception of a haven of refuge and rest which their spirits shall find beyond the grave, no celestial state, no angelic destiny. That is one of the two possible futures—I thank God, I can see another. In this other, not remote but near, I see men filled with knowledge and power, but under the direction of a holiness such as the first Adam lost and the second Adam came to restore—full of dignity, innocence, wisdom, and love. In this future I now see, all men appear like brothers, wrongs are no longer inflicted, misery no longer endured. In it there are no armies, no battalions, no slaughter, no war. Love prevails, peace reigns, and the glory of the Lord, whose laws are the corrected consciences of men, is over it all. Here then are the two possible futures. I put them before you side by side, which will you choose? Which will you make real?

"The age ahead of us will be one of construction. Mighty edifices will be planned and reared; vast structures, intended for man's accommodation and safety, will go up in the face of the nations such as the nations never saw. I seek, therefore, for a sure foundation, for the fit and adequate basis; where is it to be found? I reply, In God's Word; in religion reduced to practice, in justice, and true holiness.

"I do not expect to live to see the completion of it; but when the temple which will express the full and perfect result of man's labors is fulfilled, and the capitals, one pillar of solid crystal, has been laid amidst the shoutings of all peoples, I pray that it may have the Rock of Ages for its basis, and its entire front one blaze of splendor, because it shall reflect as a mirror does a face, the glory, of the Lord.

President Finney was confronted with, and distressed by, this same skepticism that was bred in Harvard, and cursed Boston, and overspread the heart of New England. The negations of the university tended to make the churches timid and hesitant about believing anything or undertaking anything for the advancement of the cause of Christ. With the denial of Christ's deity, and miracles and resurrection and atonement, the people were perplexed and bewildered and undecided about all matters of religion, and a misconception of doubt being like a cloud over the city, paralyzing the faith, and stifling the spiritual aspirations of the people.

But I do not remember ever to have read another sermon on Harvard Skepticism so lucid in statement, so graphic in description, so crushing in arraignment, and above all, so just and convincing, as this. I desire I might not hesitate to say that in my younger days in the ministry, his weekly sermon published in his paper, did much to hold me steady in the path of faith, and keep me from running off after any of the fashionable fads of infidelity of that day. I also gladly admit my indebtedness to him as a writer of noble English. If I have ever acquired a forcible style of writing appropriate for public address, clear in thought, with short and well-balanced sentences, easy to deliver, and instantly apprehended, I owe more to him than to any other author. If every candidate for the ministry and writer for the press, were compelled to commit six of his sermons to memory, it would be an infinite mercy to a long suffering public. They would never get over the intellectual benefit received.

Suitably to this observation, listen to this by Murray himself on "Why so Many Men Remain Unconverted." "The first reason I shall mention why men do not come to God, is because the subject is not clearly, forcibly and judiciously presented to them. Religion labors under this tremendous disadvantage before a popular audience that its claims are not well argued. We have in our pulpits comparatively few men who state a truth clearly. They have not trained their minds to do it. They have not persuaded themselves that their usefulness lies in another direction. Webster would make a statement so clear that when it was made the question was half argued. Lincoln could put a proposition so clearly that he argued itself. Lyman Beecher would announce divine principles in such a way that no one could doubt them. Religion never depended on preaching so much as today, nor was it ever more poorly served. Its claims, in order to be admitted, must be heard by the people, and heard, too, set forth in such clearness and force that no one can deny them. The tongues of fire which came down and sat upon the early disciples were symbolic of that greatest of all agencies to forward the gospel cause. The church today needs and lacks tongues of fire. Those tongues of fire are needed so that all must and shall hear. Jesus needs today men strong in great utterance and mighty in speech."

"But, even when you find a preacher who preaches clearly and forcibly, he is often not sure. He is not sure whether or not it is worth the while to preach judiciously. He is not calm, sagacious, well-balanced. He means what he says well by saying unnecessary things. He weakens what he insists upon, by insisting upon too much. Essentials and non-essentials have equal prominence in his discourse. In other words, the claims of religion are weak, because weakly stated. The unconverted need to be impressed and not, because the puppets are weak in those elements of strength from which, as streams from their springs store great mental and spiritual impressions come."

"Then there is the difference of views among religious teachers. Our churches are filled with discussions that will never benefit anyone. Sabbath school teachers devote their time to the investigation of points of detail that have no more connection with the conversion of their pupils than the battle of Marathon has with the reformation of drunkards. Doctrine is debated, principles of interpretation decided, chronological differences attacked, discussions started of no use whatever in converting a soul. I fear a great many of us preach to maintain our own views rather than to win men over to right ones. I have heard men preach in a tone and manner better calculated to make enemies than friends. Insane poetry called it, the skeptics answered it, and the unregenerate, the very ones his speaking should have won over and melted, got mad, and at the close of the sermon went home, not saying, 'Well, perhaps the preacher is right, and I am wrong;' I will go and hear him again anyway.' No, they never said that; but they went out of that church vexed and vexed, saying, 'I'll never go and hear that fellow preach again as long as I live.'"

"Now I call that poor preaching. I do not care how zealous a man is, not how courageous. A preacher of the gospel is in the position of a herald who has been sent by a king to a province of rebellious subjects, not to punish them, but to conciliate and win them back to their allegiance. To this end he is to use argument, entreaty, personal solicitation, great patience and tenderness, tact and wisdom."

In 1870, Mr. Murray preached a sermon on "The Union of Moral Forces." He advocated, not to much a union of opinion as the union of a common love for God and a common devotion to the interests of his kingdom, until we all see God face to face as kings like him. He said, 'This is a union to be desired; this is such a union as it is our duty to have.' And this, God's kingdom, is nearly ours. Men say that
I am hopeful, and so I am; but my hope is not a vain dream, a poetic aspiration. It is a hope born of knowledge; it is based upon the apprehension of a law, a law which I trace through all the pages of history as a man traces a golden thread through a piece of velvet. That thread is being unveiled before my eyes. The progress made toward union and peace in religious matters, in the last two centuries, is a matter of astonishment. A few facts will illustrate this to your satisfaction, and show you what is long and rapid progress we have advanced.

"Two hundred years ago tyranny ruled here and the worst kind of tyranny at that; for it was tyranny, not over men's bodies, but over their minds. About all the religious freedom the Puritans knew was, 'Think as we do, or suffer the consequences.' Two hundred years ago two men were tried to the tail of a cart, and whipped through your streets with knotted lashes, 'with all the power the hangman could put forth,' as the record says, their mouths being stopped with wooden gags to prevent their cries of agony from being heard. And what pray, was their offense? Simple and solely because they were Quakers! A woman, and a recent mother at that, with her babe in her arms, was tried to the whipping-post which stood on the Common, near the corner of West Street, and beaten nearly to death. And why? Because she was a Quakeress. And when released from that brutal violence, she dropped upon her knees, poor woman, and prayed that God would forgive her persecutors, and bring at last, a day of liberty and peace to this city.

"That day is come. It is here, and we are living in it; and the song of that day is: Quakeress Jacoba, down from heaven and seen the fulfillment of her prayers this evening, and rejoices at the sight!"

"Two hundred years ago, within a stone's throw of Tremont Temple, where Brother Fulton [a Baptist] is preaching, a man was cruelly and publicly whipped for being a Baptist.

"Why do I mention these things? Simply that you may realize the progress which the world has made in the last two centuries toward union and peace; that you may see that, when one expressed the belief, not many years hence all who obey God and love their fellow-men shall stand together, he does not deal in extravagant speech, but makes a prediction which all history warrants and renders probable. I tell you, friends, the old warfares, one by one, are dying out. The sounds of bitter contention are being hushed. Death is gradually bringing a conclusion to past bitterness, and traces of conflict are being covered by the graves of those who most bitterly when He was manifested in the flesh! He came unto His own, and His own received Him not."

"There is nothing sadder than this retrospect of human perversions of divine knowledge and faculties imparted to man. The verdict of man's own conscience, and the man's own heart, and Calvary remain as written in the book of life. And even today, and ever will remain, the superlative expression of the natural cruelty of man on the one hand, and the tender love of God on the other.

"It has been granted us to live in a Christian age and land. The fagot and the torch are behind us. The arena no longer swarms with inconstant blood, and the dungeon, is no longer regarded as an agent of salvation. And yet, the judgment of the world through other media of expression not unfrequently reveals the same harsh and unmerciful spirit. The Pharisees still live; and so there is a Christ three might yet be a cross, and stoning, an expression of their creed. In contrast with the harshness and cruelty of man, I am to speak to you tonight of the tenderness and patience of God toward human weakness and human sin."

"What an introduction! In contrast with the ordinary rambling, irrelevant and meaningless remarks, it gives the attention with the first sentence and challenges thought, and leads to reflection about the hardness of man and the tender mercy of God! Would that our brethren of the ministry might learn this important lesson about the introduction to a sermon!"

"I should like to quote more passages, but must close." His reverence for the sanctity and His dignity in the pulpit was profound. I cannot recall one paragraph or one sentence in the many sermons I have read from him, that even suggested an attempt at humor. You would as much expect a guffaw of laughter from Jesus' Sermon on the Mount!

"But, with all his many excellences as a preacher, I am compelled to say that he did not have the success with the congregations that might have been expected of him. The reasons were quite manifest to my mind.
Christ the prophets could not have been fulfilled.

Following the proclamation that "the law and the prophets" were not to be destroyed, came an assertion of the permanence of the law. This was implied in the preceding, but that there might be no possibility of mistake, it is definitely stated here. To make the assertion more emphatic, it is preceded by a little word which is always used, our Lord to introduce a solemn statement, "Verily I say unto you," said Jesus, "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled." The reference in "jot" is to iota, the smallest letter of the Hebrew alphabet, and in "tittle" to a small extension which a number of the Hebrew letters had. It has been said that an equivalent phrase in our English language would be, "a dot of an 't' or the stroke of a 't.'" The law then in the least important part of its contents would remain inviolate until it reached the end for which it was given, even though that fulfillment should not come until heaven and earth shall pass away. The phrase, "and was a current in literature to denote the continuity of the law, and thus would be familiar to the hearers. Therein they would realize the affirmation in the language of their religious leaders of the validity of the law.

Accordingly since the law had such inherent value, there was a warning against a current fallacy among the Pharisees, namely that the law had commandments with varying degree of merit, that there were those which might be regarded as least and consequently might be left unperformed and that there were those which were greater, to which heed must be given. They were in the habit of comparing the least commandments to the smaller letters of the alphabet, and on this custom the reference in the preceding verse to "jot" and "tittle" probably was based. Jesus swept away all such subtle speculations and proclaims that in the kingdom of heaven anyone who has the status of a teacher and sets forth such a principle both by precept and example that there are certain commandments that may be disregarded, will be rated as least, but anyone who both seeks to, keep the commandments, even the least, and teaches others thus, shall be considered great.

After the validity of the law, even to the least commandments, had thus been maintained, Jesus continues by showing that so far from relaxing the demands of righteousness in the kingdom as compared with the righteousness of the Pharisees, He was increasing the requirements. For I say unto you," said the Master, "that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Thus it would seem that altogether we have three different classes specified, the least, the great, and those who were to seek a special characterization of the one dominated the least, outside of the general description given us, we might with Bruce say that the earnest reformer, the iconoclast, illustrated the case. This writer describes all three classes as follows: "The earnest reformer is a small character compared with the sweet, wholesome performer, but he is not a moral nullity. That place is reserved for another class, I call him least, not nothing, for the scribe is the zero. Christ's statements concerning these classes of the Jewish community, elsewhere recorded, enable us to understand the verdict He pronounces here. They differed from the two classes named in v. 18, thus: Class 1 set aside the least commandments for the sake of the great; class 2 conscientiously did all, great and small; class 3 set aside the great for the sake of the little. The ethical for the sake of the ritual, the divine for the sake of the traditional. That threw them outside of the kingdom where only the moral law has value. And the second is greater, hinder than the first, because, while zeal for the ethical is good, spirit, temper, disposition has supreme value in the kingdom." Thus at the very beginning of His ministry does Jesus utter an invective against the religious leaders of the day, and inveigh which ever increases in its intensity until it reaches an outstanding climax of the close. He shows that their religion has in it no moral or spiritual worth.

In summing up briefly the central teachings of this section, we might express them thus, the gospel ideal of life contrasted with the standards of the Pharisees: in both cases we have clearly set forth the supremacy of the gospel.
HINTS TO FISHERMEN
By C. E. CONNELL

What a Wonderful Machine
An anatomist who understood the structure of the heart, might say beforehand that it would play out; but he would expect, from the complexity of its mechanism, and the delicacy of many parts, that it would always be liable to derangement, or, that it would soon wear itself out. Yet this wonderful machine goes, night and day, for eighty years together at the rate of a hundred thousand strokes every twenty-four hours, having at every stroke a most resistive to overcome; and continues this action for fourscore years without disorder and without weariness.

Each ventricle will at least contain one ounce of blood. The heart contracts four thousand in one hour, from which it follows, that there passes through the heart every hour four thousand ounces, or two hundred and fifty pounds of blood. The whole mass of blood is said to be about twenty-five pounds, so that a quantity of blood equal to the whole mass of blood passed through the heart ten times in one hour, which is once every six minutes. Truly we are “fearfully and wonderfully made.”

Man was created. 1. According to God’s design. “In thy book all my members were written.” His entire being was pre-arranged by God. 2. Under God’s inspection. “My substance was not hid from thee, when I was made in secret.”

The great Creator superintended the formation of man’s bodily frame in the secrecy of the womb. 3. By God’s power, “Thou hast formed my veins. Thou didst weave me together in my mother’s womb.”—Brown’s translation of Psalms 139.

The Faith of the Fundamentalist
The Bible is the all-sufficient authority for the faith and practice of the Fundamentalist, but it does not believe that the earth is flat and immovable, that the sun, moon and stars revolve around the world, or that the sky is a canopy. For this we have the authority of Dr. W. B. Riley, President of the World’s Christian Fundamentalists Association, who tells us in Current History just what the faith of the Fundamentalist is. Put in three major propositions, Fundamentalism consists of “the Christian Creed, the Christian Character, the Christian Commission.”

It undertakes, writes Dr. Riley, to reaffirm the “greatest Christian doctrines; it does not attempt to set forth every Christian doctrine.” Out of the great confessions it elects nine points upon which to stand:

1. “We believe in the Scriptures of the Old and New Testaments as verbally inspired by God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.”
2. “We believe in one God, eternally existing in three persons, Father, Son and Holy Spirit.”
3. “We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man.”
4. “We believe that man was created in the image of God, that he sinned, and thereby incurred not only physical death, but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word and deed.”
5. “We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice, and that all that believe in Him are justified on the ground of His shed blood.”
6. “We believe in the resurrection of the crucified body of our Lord, in His ascension into heaven, and in His present life there for us, as High Priest and Advocate.”
7. “We believe in that ‘blessed hope,’ the personal, premillennial and imminent return of our Lord and Savior, Jesus Christ.”
8. “We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God. Further, we believe in the bodily resurrection of the just and the unjust, the everlasting felicity of the saved and the everlasting conscious suffering of the lost.”—The Literary Digest.

A Man’s Prayer
Lord, teach me that sixty minutes make a hour, six hours one pound, and, one hundred cents a dollar. Help me, Lord, so to live that I can lie down at night with a clear conscience, without a gun under my pillow and unhunted by the faces of those to whom I have brought pain. Help me, Lord, that I may earn every dollar on the square and that, in earning them, I may do unto others as I would have them do unto me. Deafen me to the jingle of tainted money and to the rustle of unhealthy shirts. Blind me to the faults of the other fellow, and reveal to me my own. Guide me, Lord, through the day so that each night when I look across the table at my wife, who has been a blessing to me, I will have nothing to conceal; keep me young enough to laugh with little children and smitten enough to be considerate of old age.

When comes the day of darker shades and the smell of flowers, the tread of footsteps in the front yard, make the ceremony short and the epitaph simple—“Here lies a man.”—Author Unknown.

A Young Man’s Prayer
God make me a man—
Give me the strength to stand for right
When other folks have left the fight.
Give me the courage of the man
Who knows that if I wills it can.
Teach me to see in every face
The good, the kind, and not the base.
Make me sincere in word and deal,
Blot out from me all sham and greed.
Help me to guard my troubled soul
By constant, active, self-control.
Clean up my thoughts, my speech, my play,
And keep me pure from day to day.
O make of me a man!
—HARLAN G. METCALF IN ASSOCIATION MEN.

Morning
The following lines were found on the body of an Australian soldier in France:

“Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life.”

“Rejoice, whatever anguish rend the heart,
That God hath given, the priceless dowry.
To live in these great times, and have your part
In Freedom’s crowning hour.”

“To say the powers of darkness take their flight;
I saw the morning break.”

The Preacher
The preacher is the embodied conscience of his congregation.

All sermons are bread, but some have more crust than others.

Preaching without preparation is merely a form of deep breathing.

The preacher is an octophonic, translating light rays into sound vibrations.

Some congregations are distant after the benediction, but close during the offering.

There are some in every congregation who merely receive the sermon and place it on file. It is a great day for the church when both the congregation and the minister are “all there.”

While most ministers will doubtless get to
heaven, yet many will not remain two years without seeking another location.

As the minister looks out over his congregation, he must believe that God is using him as a pen to write on lives.

If the preacher is not gifted, remember that you can bring a large torch to a small taper and carry away a great blaze.

—John A. Holmsen, The Christian Advocate

What is the End of Life?

The end of life is not to do good, although so many of us think so. It is not to win souls—although I once thought so. The end of life is to do the will of God. That may be in the line of doing good or winning souls, or it may not. For the individual, the answer to the question, “What is the end of my life?” is “To do the will of God, whatever that may be.”

Spurgeon replied to an invitation to preach to an exceptionally large audience, “I have no ambition to preach to 10,000 people, but to do the will of God”—and he declined.

If we could have no ambition past the will of God, our lives would be successful. If we could say, “I have no ambition to go to the heathen, I have no ambition to win souls; my ambition is to do the will of God, whatever that may be”—that makes all lives equally great, or equally small, because the only thing in a life is what of God’s will there is in it. The maximum achievement of any man’s life, after it is all over, is to have done the will of God.

No man or woman can have done any more with a life—no Luther, no Spurgeon, no Wesley, no Melancthon can have done any more with their lives; and a dairymaid can do as much.

Therefore, the supreme principle upon which we have to run our lives is to adhere, through good report and ill, through temptation, and prosperity and adversity, to the will of God, wherever that may lead us. It may take you to China, or you who are going to Africa may have to stay where you are; you who are going to be an evangelist may have to go into business, and you who are going into business may have to come to an evangelist. But there is no happiness or success in any life till that principle is taken possession of. And the highest service is first, moment by moment, to be in the will of God. It may be to work or to wait; to stand fast or to lie still.

Tis He, our blessed Lord, who will keep us in His will, if our eyes are fixed on Him.

How can you build up a life on that principle? Let me give you an outline of a little Bible reading:

The definition of an ideal life:

Acts 13:22—“A man after mine own heart, which shall fulfill all my will.” (Little David, son of Jesse, finally king of Israel.)

The object of life:

 Heb. 10:34—“I come to do thy will, O God.”
The first thing you need after life is food:

John 4:34—“My meat is to do the will of Him that sent Me.”
The next thing you need after food is society:

Mark 3:35—“Whosoever shall do the will of my Father in heaven, the same is my brother, and sister, and mother.”

You want education:

Psa. 145:10—“Teach me to do thy will, O my God.”

You want pleasure:

Psa. 40:8—“I delight to do thy will, O my God.”

A whole life can be built up on that vertebral column, and then when all is over,

1 John 2:17—“He that doeth the will of God abideth for ever.”

—Chas. R. Fletcher

A World at the Crossroads

Robert E. Speer, moderator of the Presbyterian general assembly, has recently said, “The world today is standing at the crossroads in regard to its social organization. We face a world in the valley of decision—a world that is taking tremendous chances. It is a world of very much deeper religious need than the world that went before. We look on a world that is very baffled and bewildered. All over the world today we see the breaking down of all other religions. And now it is going to be the Christian religion or no religion whatever. It is a clear issue between Christianity and agnosticism. The only answer that can be given to the religious need of the new world is the answer of Christ, and His living gospel.”

Dr. Francis E. Clark
Dr. Francis E. Clark, founder and president of the Christian Endeavor Society, 1851, 1927, died May 26, 1927. Dr. Dan A. Pelling, Editor in Chief of the Christian Herald, writes this tribute:

“Francis E. Clark lives; he has but gone to his coronation. His office chair is empty; his handkerchief at rest, and ‘headquarters’ shall never more be made ready for his return from distant lands. But he is not dead.”

“Across the world the heart of youth shall grieve; through misty eyes they shall read in all the tongues of their good St. Francis paced in quiet slumber. Ah, youth shall mourn, but not as those who have no hope. He is not dead. Youth knows—

‘Gentle add wise; steadfast and prophetic, loving and beloved, unscarred genius in decision and choice; at once masterful and self-effacing; missionary itinerant incomparable since Paul, who was the first; next to the young Man of Galilee, the supreme leader of the young life of the world; Francis E. Clark has won his way to God’s right hand, and from his harvest of hearts, rests with the King.

‘But the legions are deaf! His name is upon their lips. And like a trumpet on ahead a voice that death can never hush calls down from heaven’s battlements,

‘For Christ and the Church. March on!’

The Christian’s Overcoming Evangel

“The last enemy shall be destroyed is death.”

A drop of water, black with slime, will hang all day under shade and cloud, upon a blade of grass.

But let the sun find that drop, and before the close of the day the water will find wings. And when it rises, the slime will be left behind.

When Christ enters a human heart, the beauty of goodness, and the greatness of gentleness cast their glory there.

After a while the clay will be left behind. You will find it where the water drop was on the blade of green, but the spirit will have found wings.

Many an artist has painted the dark angel casting his shadow at our door. Stalking in darkness down our street. It is true. But it does not tell all the truth.

If I were an artist, I would try to paint a picture of death as given us in the 15th chapter of First Corinthians, “Changed by the risen Christ.”

And this would be the picture. Something like he lives to think it.

It would be an angel. He would be coming down the street. He would be coming toward our door. And his forward presence would be a shadow, and his face would be averted, and where I stood his wings would cast a cloud.

But on the other side of him, the side turned toward the world from which he comes and to which he is going with my loved one, I would paint wings of burnished gold, and a body of silver sheen.

I would show a radiance flowing all the way from the stars afar.

I would paint a brightness streaming from the wide-open pearly gates of the City of God, the New Jerusalem.

And underneath the picture I would write, “Thanks be unto God who giveth us the victory over sin, death and the grave, through our Lord and Saviour Jesus Christ.”

—Rev. Charles D. Darling, in The Expositor.

I Would not Worry

I would not worry if I were you;
The days will come and the days will go,
And anon the sky will be gray or blue,
And the earth be covered with flowers or snow.
The sun will shine or the rain will fall,
But God stands over and under all.

Some days will be dark, with scarcely a sign
That God ever gave you a loving thought;
And His face will be hid with His love benign.
And your soul lie prone with a fight ill fought.
And life will seem empty of joy—
A worthlesse bauble, a broken toy.

But I would not worry if I were you—
It will all come right, pretty soon, depend;
The rain will cease and the sky grow blue,
And God to your heart will kindly send
His message of love—and joy and joy,
You will wonder why you should be sad and cry.

Hide close to the Father, let come what may—
Reach out for His love in rain or shine;
He will turn your night into sweetest day,
And share His bounty of love divine.
He never forgets for a single day—
Why need them to fret and worry away?

—F. B. McMahan in The Ram’s Horn.

THE PREACHER'S MAGAZINE

311
HOMILETICAL

STEPS IN A SOUL'S DEPARTURE FROM GOD

By Olive M. Winchester

Text: Rom. 1: 21—"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

Introduction: Consideration of the forces which may play upon the soul to lead it away from God.

1. First Step—Do Not Glorify God as God

Two possible interpretations:

1. We may regard this as a departure from an intellectual knowledge of God to a failure to give glory to God as the Maker and Redeemer of mankind.

2. Or more directly applicable to our people we may interpret as the defection from a real knowledge of God to a failure to give due glory to God in times of stress or when we wish to exalt self.

Illustration: Moses, Num. 20: 12.

II. Second Step—Failure to Be Thankful

1. We are exhorted to be thankful, Ps. 100: 4; Col. 3: 15.

2. The benefits of the Lord demand our gratitude, Ps. 68: 19; 103: 2; 116: 12.

III. Third Step—Become Vain in Our Imagination (cf. Eph. 4: 17-18)

1. Exaltation of reason the basis of modernism in the rejection of revelation and the redemptive work of Christ.

2. Exaltation of reason the basis for the negation of the creative work of God and His providential care.

IV. Fourth Step—Foolish Heart Is Darkened

1. The heart is the fountain head of good and evil (cf. Matt. 15: 19 and Rom. 10: 10).

2. If the fountain head of light and life becomes’ darkness, how great is that darkness!

Conclusion: Exhortation to beware lest we take the first step in departing from God; if we do not take the first step, we will not take the second. But should we under stress of circumstances be found in default, then let us renew our covenant and give glory to Him who loved us and redeemed us from our sins.

PRECEPTS FOR CHRISTIAN LIVING

By Olive M. Winchester

Text: "Rejoicing in hope; patient in tribulation; continuing instant in prayer" (Rom. 12: 12)

Introduction: Setting of these precepts. They come in a series of such precepts, all of which are practical in their nature. They are uttered in balsam, terse form much as the Proverbs. They differ, however, from the Proverbs in that while the latter mirror the plane of the moral and prudential, the former rise to the plane of the religious and spiritual.


a. The element of joy is an outstanding factor in the Christian religion.

b. The highest joy, however, is that based on a hope that has real vitality, such as the Christian hope.

II. PATIENT IN TRIBULATION (cf. Rom. 5: 3; Jas. 1: 3-4; Luke 21: 19; Heb. 10: 36):

1. Patience or endurance in the Christian faith should accompany joy and hope. Often an emotional nature has little endurance, but the grace of God tends to stabilize this condition.

2. Patients should be exercised under the most trying circumstances, that is, in tribulation.


1. Prayer has been one of the most constant factors in all religions.

2. In the Christian religion prayer takes on new form and force.

3. The prayerful disposition, however, is the goal to be sought after by which the soul can readily at all times send forth its praise and petition unto God.

Conclusion: Hymnological—Here we have a trio of Christian virtues comparable to other trios of such virtues in the Scriptures, if we are exercised thereby, we will become more exemplary disciples of Christ and serve God more acceptably.

Our Inheritance in Heaven

By Olive M. Winchester

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you (1 Peter 1: 4).

Introduction: Intense interest is often expressed and earnest effort is often put forth in connection with inheritances here upon earth.

I. Inheritance (cf. Matt. 6: 19-20):

1. Destructive forces often play upon inheritances here upon earth.

2. In heaven, however, there is nothing to corrupt or destroy.

II. Unanswerable:

1. There is no joy or pleasure on earth but has its minor strain.

2. The heavenly inheritance has no taint or alloy in it.

III. FAREWELL NOT AWAY

1. Inheritances upon earth often are transient—the rich at times become poor.

2. The heavenly inheritance is permanent and abiding.

IV. REDEEMED

1. Often in the case of inheritances the will is frustrated and the one for whom the inheritance was intended fails to receive it.

2. The heavenly inheritance will be reserved for the special individual.

Conclusion: Homiletical—Let us give heed to make "our calling and election sure" that we become "heirs of God and joint-heirs with Christ."

SOME PREACHED SERMON OUTLINES

IN CHRIST

By Basil W. Miller

The Supreme Beauty of Christ

Text: "They are fairer than the children of men" (Ps. 45: 2).

Introduction: Outside the temple stood the congregation singing the favorite psalms at the time of worship. They strike out upon "The Lord is my shepherd," and sing on from psalm to psalm. "The heavens declare the glory of God." "He that dwelleth in the secret place of the Most High, and shall dwell under the shadow of the Almighty," and all of divine prophecy sings, "Thou art fairer than the sons of man." Christ is the incomparable One, outshining in glory the brightest sons of the race, surpassing in power and majesty all others. There is no standard by which man can measure Christ. He is:

1. FAIRER AS A REDEEMER. Christian Science says "Think beautiful thoughts and be saved." The cathedral of learning says, "Delve into science, chart the heavens, train the mind, and be saved." Morality affirms, "Live according to accepted ethical standards, and be saved." Pleasure, gazed with the glitter of gold, teaches, "Devote thine all to the altar of lust." But Christ, amid the clamoring voices of the age cries out, "Come unto me... and I will give you rest." He is the Saviour incomparable, the only Saviour of the world.

2. FAIRER AS AN ANCHOR OF THE SOUL. Life is a sea whipped into wild fretfulness by the raging tempests. Round about everywhere the storm rises higher—they sink—souls drift—strike the shoals—and go down in despair. Ah, there is an anchor which will hold amid the wildest storms of passion, the tempests of financial strain, the overwhelming floods of temptation. "To the Anchor, Christ Jesus. No other anchor holds so securely in life's storms as Christ. Place your confidence in education—life becomes an empty shell; in gold—and it disappears in thin air; in friendships—and when the hours of grief rush in as a tide, human hands are too frail to bear thee up. Christ is the Anchor all-sufficient, unmovable!

2. FAIRER AS AN INSPIRATION FOR AN ENRICHED LIFE: Would man build a career? Devote his life to saving an unknown, and an unlovable tribe of earth's darkies? Love for service, sacrifice and loyalty? Then let him meet Christ, and hand in hand to the heights of service and sacrifice they will climb. No man in whose life Christ is enrowned can fail. Call the roll of earth's mightiest and they have bowed at the cross of Christ. Luther, Wesley—preachers; Newton, Faraday, Kelvin—scientists; Florence Night-
ingale, Livingston, Cary—the race’s benefactors—at the cross of Christ their lives began. None else has lifted man to the heights of renown as Christ. None else as He has placed the fire of achievement in man’s blood.

Conclusion: In the terms of the soul, soul, yield all to His tender embrace. From the paths of sin, go back to Calvary and begin, life anew, transformed. On his face gaze and be redeemed.

When Jesus Wrote on the Sand

TEXT: “But Jesus stooped down, and with his finger wrote on the ground” (John 8:6).

Introduction: Jesus was not a maker of books; but He is the inspiration of more books than any other character or event of the ages. He wrote no prefaces or introductions to the works of the famed men of His age; but the world’s greatest have never tired writing of His deeds and glory. But once it is recorded that He wrote, and then it was not on the paper or vellum of His age, nor the clay tablets of earlier centuries; but on the shifting sands, so that the breath of the sea at the next moment obliterated His words.

It might have been that He wrote a message of reformation; perhaps quoted a passage from the prophets. Putting His life in those few words, or His message to a sentence or merely a phrase or so, it might have been that He thus wrote:

1. A MESSAGE OF SALVATION—or the remission of sins. A daughter had strayed, her virtue was stolen, others condemned, but Jesus consigned. Others would have stoned her; but Jesus forgave her. Her message throughout life was one of forgiveness. For the soul, strayed, lost, out of the bounds of His tender mercy, today His message is one of salvation, from sin.

2. A MESSAGE OF CONSOLING PEACE. Others did scorn her; but Christ only said, “Go in peace and sin no more.” All that have come to Him who have heard these same words of consolation, “Go in peace.” We come to Him with turbulence in the breast, but we leave with a peace serene. We come laden with sin, but we go away with “wings to the soul.”

3. A MESSAGE OF FREEDOM FROM FUTURE ACQUISITION. The law says that man shall suffer for his transgressions, and after his penalty is inflicted, poverty still condemns. But when Christ blots out the transgressions, no more fingers of scorn can be pointed at one. This glorious gospel of Jesus effaces the past, purifies the soul, and sets one into the future as a new creature in Christ Jesus. The sinner and the saint are then placed on an equal standing. For Christ is enthroned within.

Conclusion: Whatever Christ wrote, it was a message of freedom from sin’s yoke, peace from sin’s tempest, the soul, release from sin’s clanking chains upon the heart. So today would He meet man, and transform him.

The Triumphant Christ

TEXT: “I also overcame and am set down with my Father in his throne” (Rev. 3:21).

Introduction: In every realm Christ is triumphant—His person is supreme—His empire of love is the world’s mightiest; His wisdom surpasses all others. As a warrior in the battle He overcame until victory is His. Over every foe He has triumphed. He conquered every enemy.

1. At CALVARY Christ triumphs over sin—here He purchased redemption—here He battled the cohorts of hell—but He is victor over sin. He

2. At PENTECOST Christ triumphs in the realm of moral and spiritual power and triumphal exaltation. The keynotes of Christianity’s progress, sweeping as a flood tide the nations of the ages, its power of triumph over nations and men is Pentecost. Here through the Spirit He was enthroned in His followers and surcharged them with power over every foe.

3. At THE OPEN TOE Christ triumphs over man’s last mortal foe—death. In answer to Job’s question cry it aloud, “If a man die, he shall live again.” Christ died and arose—and as He so also shall we die, and arise again. At the open tomb Christ assures us of the future-life of glory in the heavens.

Conclusion: Enthroned in the heart of man Christ makes out of him also a conqueror. There is victory when Christ is by one’s side. Forty brave Christians to the last men died, as the Roman guard watched over them, promising life to anyone who would turn from Christ. When but one remained alive, turning to the guard he signified that he would worship Caesar. The guard said, “Give me thy clothes; let me take thy place; and for Christ I will give my life in thy stead, thou coward.” Yes, Christ conquered, and still conquers.

ILLUSTRATIVE MATERIAL

Compiled by J. Glenn Goold

Instantaneous Conversion

The “Puncher” was a prize-fighter by profession, and it was seen that though he had dropped as low as a human being could possibly fall and still retain the human semblance. So low down the incline he had gone that he was seriously meditating the murdering of his wife “for the fun of it.” He was in a saloon, deliriously acting at the time it happened. At the time what happened? Well, something extraordinary took place—that is sure. We cannot stop to detail, but anyway, he came out of the evil resort, went direct to his wife whom he had marked for murder, and this is what he said: “Mollie, I am going to join the Salvation Army.” Mollie, of course, was incredulous, but they went to the meeting. They both marched up to the penitents’ bench. And now may we quote from the book? “I cannot describe my sensations. The tears dropped from her eyes; it dropped like a ragged garment. An immense weight was lifted from my brain. I felt light as air. I felt clean. I felt happy. I felt my cheek swell. I cannot say what it was. All I know is that there was a sensation of being born again and clothed afresh in newness and joy.”

And the other stories cited in Harold Regina’s book are quite remarkable. They are illustrations of deliverance from a most incredible captivity. There is nothing in Holy Writ more wonderful. The change in these people is simple, but behind it is the mighty power of the gospel of the cross, and the truth for which that gospel stands—that the very lowest can be loved and lifted into the liberty of the light of God.—Dr. Malcolm James McLeod.

Faith in God

One snowy Saturday night, when our wood was very low, a poor child came to beg a little, as the baby was sick and the father on a spree with all his wages. My father hesitated at first. Very cold weather was upon us; a Sunday to be gotten through before more wood could be had, and we also had a baby. My father said, “Give half our stock, and trust in Providence; the weather will moderate, or wood will.” Very soon there is no wood, in her cheery way, “Well, their need is greater than ours, and if our half gives out we can go to bed and tell stories.” So a generous half went to the poor neighbor.

A little later, while the storm still raged, a knock came, and a farmer who usually supplied us appeared, saying anxiously, “I started for Boston with a load of wood, but it drifts so I want to go home. Wouldn’t you like to have me leave it here? It would accommodate me and you needn’t hurry about paying for it.” We said, “Didn’t I tell you wood would come if the weather didn’t moderate?”—Louisa M. Alcott.

Phi. 4:19

Kiyomasa Kimura came to America to learn of Dwight L. Moody how to be an evangelist. Moody was impressed by the young man and advised him to secure training at the Moody Institute. They were then at San Jose, California, and Mr. Moody betrothed himself that the Japanese student might not have money enough for the ticket. “Have you any money?” he asked. “Yes,” replied Kimura. “How much?” “Thirty-five cents.” “How do you expect to get to Chicago on thirty-five cents?” “How do you interpret Philippians 4:19?” “Very well, I shall expect to see you in Chicago in September.”

Kimura held revival meetings in San Jose among his countrymen, and established a church of fifty members that summer. Bishop Harris, under whom he had labored, gave him a ticket to Chicago, and his grateful church members presented him with a purse of fifty dollars. He went there and pursued the two years’ course, and then was ready to return to Japan to labor. But where would come his ticket then? One evening he was one of three speakers in a St. Louis meeting, but the preceding speaker took an hour and a half for his talk and just one minute was left for Kimura. “My name is Kimura,” he said. “I am from Japan. I have no mission board or fence behind me, only God Almighty. Remember me in your prayers.”

After the meeting as he was passing out in the crowd he felt someone’s hand in his pocket. Turning he saw a little old woman withdrawing her hand. She quickly slipped away in the crowd. In the pocket she had left an envelope with money enough to take him to Japan and then have a good supply over. He always remembered Philippians 4:19.—Selected.
The Christ Brotherhood in Africa

Before the... in a forest there was no intertillal talk of "the... W. M. B. Do not tell him that he was going to cease following Him now. The Saviour's ways with souls are as wonderful and tender now as when they were the same; he would be saved great sorrows if we were more intent on present fidelity than upon future felicity. "Mother," said a small boy, to whom his mother was speaking recently on duty, "let us talk about something more interesting." That is the way with all of us. But what interests Christ most—and we must see Him now—is the activity of the spirit of the heavenly kingdom.—Dr. Robert E. Speer.

Though the Outward Man Perish

John Quincy Adams at the age of eighty met a friend on a Boston street. "Good morning," said the friend, "and how is John Quincy Adams today?" "Thank you," was the ex-president's reply, "John Quincy Adams himself is well, quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and...and there is no longer a temple with its spirit. It is evanescent. The sun is sinking, and out from the spirit of the sanctuaries there sounds across the field the angels, and when these peasants hear it, they uncover their heads, and in the fields they how to pray. But there is a beautiful...and there is the spade—and the illuminated thing that wears the halo is the common implement of toil.—Dr. J. H. Towner.

Duty and Destiny

Simon Peter is like all of us: he would rather talk about future destiny than about present duty. His question is not, "What shall I do now?" but, "Where art thou going?" Jesus, with his absolute candor, drove the necessary truths home into Peter's soul. Future destiny was a great thing, but what Peter needed to face was present denial. And sure enough, that very night the man who was so interested in the future, fell like a coward and a traitor. The Lord was very gentle about it. He told Peter when he should follow Him some time at the same time that he told him that he was going to cease following Him now. The Saviour's ways with souls are as wonderful and tender now as when they were the same; he would be saved great sorrows if we were more intent on present fidelity than upon future felicity. "Mother," said a small boy, to whom his mother was speaking recently on duty, "let us talk about something more interesting." That is the way with all of us. But what interests Christ most—and we must see Him now—is the activity of the spirit of the heavenly kingdom.—Dr. Robert E. Speer.

The Scare of the Cross

If there is one scene that sensitive hearts should shrink from, it is the awful scene of crucifixion. We never could have endured to look on Calvary, and yet it was Calvary that we remembered. Is not, that strange? A story I heard the other Sunday will explain it. There was a lady who was very beautiful—all excepting her hands, which were misshapen and marred. And for many a long day her little daughter had wondered what was the meaning of those repulsive hands. At last she said to the child, "Mother, I love your face, and I love your eyes and your hair, they are so beautiful. But I cannot love your hands, they are so ugly." And then the mother told her about her hands: how ten years ago the house had taken fire, and how the nursery upset was in a blaze, and how she had rushed to the cradle and snatched the baby from it, and how her hands from that hour had been destroyed. And the baby saved was her little listening daughter. And the daughter kissed the shapeless hands (that she used to shrink from, before she knew their story) and she said...
and second, making an appeal to the emotions.

The methods of emphasis for these two appeals are well expressed by Dr. Curry: "Emphasis by means of inflection and intervals or the extension of form accentuates the logical relation of ideas; rhythmic emphasis expresses the intellectual fervor and deep continuous flow of passion."

Contrast these methods in reading the selection below. Read it first in the conversational style of direct address.

"Sunset and evening star, and one clear call for me!

And may there be no mourning of the bar when I put out to sea.

A tide as moving seems asleep, too slow for sound and foam,

But just what drew from out the boundless deep turns again home.

"Twilight and evening bell, and after that the dark!

AndMid there be no sadness of farewell, when I embark;

For the from our bourne of time and place the flood may bear me far,

I hope to see my Pilot face to face, when I have crossed the bar."

—Tennyson.

Now read the selection again giving attention to rhythm and to feeling.

In reading the following selection give special attention to rhythmic emphasis, and practice it until you can read with some degree of proficiency.

"Full many a gem of purest ray serene,

The dark unfathomed caves of ocean bear;

Full many a flower is born to blush unseen,

And waste its sweetness on the desert air."

—From the Elegy, Gray.

Passages of scripture which should be read with rhythm are as follows:

Psalms 1, 18, and 91; Isaiah 35 and 53; and Job 39: 19-25.

The fourth method of emphasis is that of pause. This consists in making a rhetorical pause just before or just after the emphatic word. It is very effective although it is seldom employed alone; some other form usually accompanies it.

"When a speaker," says Dr. Woolbert, "has just uttered words that carry vital and impelling meaning, he can add very definitely to that meaning by keeping silent while the meaning sinks in and effects its full mission. Or, again, if the bearers are uttering intensely to the thought of the speaker, a sudden silence brings all the listening power to a focus on what is coming next. Either of these types of the dramatic pause is very effective in carrying both logical intent and personal attitude, but especially the latter. A sudden silence has the same effect as a sudden noise—it attracts attention and gets an intense reaction. Silence is judiciously interposed to compel attention to the speaker's thought, and so keep the meaning to its intended destination."

If the reader will pause at the dashes in rendering the following sentences, he will note the effect which may be produced by the emphatic pause.

"The one rule for attaining perfection in my art is practice."

Quoth the raven—nevermore.

"My answer would be—no blow."

This shall stay them both.

"Of all sad words of tongue or pen, The saddest are these: "It might have been.""

"Whom therefore ye ignorantly worship him declare I unto you."

At the deed's base all things are sold, Each ounce of dross costs its ounce of gold;

For a cup and bell our lives we pay,

Bubbles we buy with a whole soul's tasking;

'Tis heaven alone that is given away,

'To only God may be had for the asking."

The above selections will give the reader a fair representation of this mode of emphasis. Other examples may be found in your reading if you will watch for them.

The last method of emphasis to be discussed is that of force. This consists in speaking the important word or words with a greater degree of loudness or with more intensity; it may be a combination of both. This method is the most common, although it is by no means the most important. It is so common that the term emphasis is often associated with only this one form.

"The degree of loudness is governed by mental concept rather than by the emotions." A high key and a loud tone are frequently used together, both resulting from an excited mental state. Passions such as joy, alarm, terror, defiance, or rage require a louder tone than con-

tement, tenderness, pathos, veneration, or reverence. If one is governed by the meaning this mode of emphasis is practically self-evident in the following:

"Hail! the dust brawn rinks stood fast;

"Farewell!" or blazed the rife blast.

Degree of loudness and intensity are sometimes used interchangeably, although they differ considerably. Degree of loudness is dependent upon the amplitude of the vibrations of the vocal cords; intensity is dependent upon the manifestation of thought and emotional life as expressed by the entire body. Intensity is not dependent upon mere loudness, but it is dependent upon earnestness. Note the difference in force in reading the above quotation and in reading the following one:

"Ye gods! Must I endure all this?"

In the first passage the emphasis is brought about by the degree of loudness; in the second, by the intensity.

The following selections will be found useful in the study of force as a means of emphasis.

"I do believe,

Induced by potent circumstances, that

You are my erring and make my challenge;

You shall not be my judge, for it is you,

Have blown this cool blast into my lord and me;

Which God's due quench! Therefore, I say again, I utterly abhor, yes, from my soul

Refuse you for my judge; whom, yet once more, I hold my most malicious foe, and think not

At all a friend to truth."

—From Henry VIII, Shakespeare.

"Too hard to bear! why did they take me thence?"

O'Almighty, Blessed Savor, Thou

That didst uphold me on my lonely isle,

Uplord me, Father, in my loneliness

A little longer aid me, give me strength

Not to tell her, never to let her know.

Help me not to break in upon her peace.

My children must I not speak to these?

They know me not. I should betray myself,

Never; no father's kiss for me—the girl

So like her mother, and the boy, my son."

—From afect Arden, Tennyson.

There is one saying of Jesus where this method was employed, although Christ seldom emphasized by the use of force.

"It is written, My house shall be called the house of prayer; but ye have made it a den of thieves" (Matthew 21: 13).

Having discussed each mode of emphasis separately, we shall now add a few remarks with regard to their use in conjunction with each other. It is seldom done that one method is used to the exclusion of all others. In the examples already given will be found other forms of emphasis besides the one being illustrated. In closing one example will be given showing the use of the various methods in conjunction with each other.

"This was the noblest Roman of them all: All the conspirators, save only he, Did that they did in envy of great Cesar; He only, in a general honest thought And common good to all, made one of them. His life was gentle, and the elements So mix'd in him that Nature might stand up And say to all the world, 'This was a man!'"

—From Julius Caesar, Shakespeare.

In the last clause, "This was a man," it is possible to combine all five methods. The word, this, may be spoken both with inflectional emphasis and with force. It may also be followed by the dramatic pause. The last three words, "was a man," may be spoken on a lower pitch, thus emphasizing the idea by change of pitch. This last clause must also have a rhythm in harmony with the preceding lines, so rhythmic emphasis also plays its part in bringing out the central idea.

The mastery of the various forms of emphasis cannot be accomplished in a day. It will take months of careful practice. Do not be discouraged, but keep everlastingly at it. Perseverance will win. Remember that if one would be at his best in presenting the gospel of Jesus Christ, he must master these principles.
the Lord helped us, and thinking it would be of interest to our ministry, I am here with giving, as far as I am able to remember, the service which was used extemporaneously, with a few added suggestions. This of course is intended only to suggest a plan for such a service.

When the congregation has gathered, the leaders in the service may march down the aisle, followed by the man and woman and their children, if they are present; and when before the altar, the minister may say:

We are assembled here in the presence of God and these witnesses to again recognize the sacredness of holy relationship of the marriage covenant. Fifty years ago today this man and woman were united in the holy estate of matrimony, which is an honorable estate, instituted of God in the time of man's Innocency. "For this cause a man shall leave his father and his mother and shall cleave unto his wife and they twain shall be one flesh." And "What God hath joined together let not man put asunder." This holy estate signifies the mystical union that exists between Christ and His church, which holy temple Christ adorned and beautified with His own presence and there performed His first miracle for the benefit of the guests. It was commanded by St. Paul to be honorable among all men; and therefore it is not by any to be entered into unstudied; but reverently, discreetly, and in the fear of God.

Fifty years ago our brother and sister covinanted together to live after God's ordinances in the holy estate of matrimony. They then pledged to love, honor, and keep each other in sickness and in health; and forsaking all others, to keep themselves pure in this holy estate as long as they both should remain alive.

After fifty years of beautiful wedlock, our brother and sister come hither to confirm their covenant with each other and with God, before these witnesses. I would therefore call upon you all to join in the spirit of prayer and thanksgiving.

(Here prayer may be offered).
(The sons and daughters having formed themselves into a semicircle behind the couple, the eldest in the center).

(The minister shall then address the man thus):
Do you __________ in the presence of God and these witnesses, solemnly confirm the holy vows of your marriage covenant?
(Answer: "I do.")
(The minister shall then address the woman thus):
Do you __________ in the presence of God and these witnesses, solemnly confirm the holy vows of your marriage covenant?
(Answer: "I do.")

Here the eldest daughter shall take the right hand of the woman and shall place it in the right hand of the minister, and the eldest son shall take the right hand of the man and place it in the right hand of the minister, who shall kiss their right hands and have them repeat after him the following statement of confirmation:

"I (using the full name of the man), do now, in the presence of God, and these witnesses, solemnly confirm the holy vows of our marriage covenant.
(Then the minister turning to the woman)

"I (using the full name of the woman), do now in the presence of God, and these witnesses, solemnly confirm his holy vows of our marriage covenant.

(The children may then join hands in a semi-circle while the minister makes the following benediction):  

Forsaking as this man, our brother, and this woman, our sister, have confirmed their former covenant of fifty years ago, to live together in holy wedlock, and have witnessed the same before God and this company, and declared the same by joining hands, I pronounce that they are husband and wife and that they shall continue together in the name of the Father, and of the Son, and of the Holy Ghost.

(Here the closing prayer should be offered.)
(Here the following benediction may be pronounced):

"The Lord bless thee and keep thee, and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace; both now and evermore. Amen."

Heart Talks With Ministers

This book is a symposium or collection of articles from different writers compiled by Rev. E. E. Shelhamer. Several thousand copies of the book have been distributed but for several years it has been out of print. We have revised the book eliminating some material and adding several new chapters and are now offering this revised second edition, a book of 191 pages, attractively bound in cloth boards, at ONE DOLLAR.

Dr. H. Orton Wiley, in the introduction says: "Young men will find in this book the fruitage gleaned from the experience of spiritual men, both in America and Europe. Men of more experience in the work of the ministry will find it helpful in preserving the standards which have guided spiritual men down through the years in their work of faith and labor of love. The subjects are timely, vital and interesting. Those who read its pages can but be inspired with new zeal for the old faith, and with increased prayer for the preservation of the high spiritual standards set forth in this admirable book."

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