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The Preacher's Magazine

A monthly journal devoted to the interests of those who preach the full gospel

J. B. Chapman, Editor

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THE VALUE OF EXPERIENCE

BY THE EDITOR

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

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

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

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

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

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

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isolation and want of co-operation may make a cynic of the preacher who is short on grace, but they will make the man of prayer and faith a tender, more determined Christian.

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

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

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

EDITORIAL NOTES

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

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

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

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

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

Every reader will want a copy of Dr. A. M. Hills' new book, "Homiletics and Pastoral Theology," which is just now about ready for the market. The material in this book is adapted to both young and old preachers—all will appreciate it.

What are you planning for Mother's day? This is a splendid occasion for a sermon on "Family Religion," "Family Government," "The Power of a Good Example," "Mother's Love as Representative of God's Love," or "Examples of Love, Human and Divine." And if the occasion is well announced and an "atmosphere" is created somewhat beforehand, there is opportunity here to do much good. A pastor cannot take cognizance of all the "special days" which are suggested, but Mother's day is one that he cannot afford to ignore.

May also is the month in which Decoration day comes. In many communities this day is not so much observed as it was a generation ago. Yet it may often present a good opportunity for a sermon on some civic righteousness theme, and the wise pastor is always on the lookout for times and seasons that will assist him to make his message effective.

It is said that demand for the old-time orator has passed, and that people now prefer plain, unpretentious speech. If this is true, it is an improvement. Just what permanent advantage could ever come from a diction and style that called more attention to the speaker than to the subject is not clear. But it is certain that when a preacher uses plain language and unpretentious style he must at least have something worthwhile to say or else he will be in poor state sure enough. And a man cannot speak plainly unless he can think clearly, and clear thinking is hard work, you know.

DEVOTIONAL

HISTORICAL STUDIES IN CHRISTIAN DOGMA

By BASIL W. MILLER

Chapter Two. The Development of Christian Apologetics—Continued

2. *French Atheism and Encyclopedism.* The atheism of France is the direct offspring of English deism; for it passed rapidly to the French and found lodgment among her philosophers and literary men. It immediately assumed a more infidelistic type, as clothed in a brilliant form. Chief among such leaders were Helvetius, Condillac, Voltaire and Rousseau. Holbach's *Systeme de la Nature* exhibits materialism in its most gross form. He said, "As the liver secretes bile so the brain secretes thought." God becomes only a name for nature, and nature is but a gathering of material atoms. The Encyclopedists of France, as led by Diderot, prepared the *Encyclopedie ou Diction-*

naire Universel, published in 1751 and on, wherein all universal knowledge was systematized and brought under the influence and garb of materialism and atheism. Bishop Horne replied to French atheists in his celebrated, *Introduction to the Critical Study of the Holy Scriptures.*

3. *German Rationalism.* In Germany reason was set up as the arbiter in religion and held the right to sit in judgment on the Holy Scriptures. Such rationalists accepted what pleased their anti-supernaturalistic theories and rejected that which did not. In its origin rationalism was Franco-Dutch, speculative and skeptical. After deism had been greedily absorbed by France it was carried into Germany. Deism in England posed as a philosophy more clear-eyed, more complete and more reasonable than Christianity. When the French had added their impetus to atheism and unbelief it was left for the Germans to make this popular with reference to a critical study of the Bible ac-

ording to rationalistic principles. Rationalism posed as a friend to the Bible but when science began to lift its head, immediately the Scriptures were surrendered, and with the incoming avalanche of discrepancies and errors, so-called, it was loudly proclaimed that the Bible never intended to teach science. When geology appeared rationalism was prepared to give up the stories of creation and of the flood.

The father of rationalism of this age was John Rohr. His *Briefe über Rationalismus* (1813) laid down the famous doctrine of the supremacy of an intellectual faith. Later, Paulus interpreted all miracles of the Bible as an incredible ingenuity, resulting from a misunderstanding of narratives actually performed. Such writers as these and Bretschneider, Ammon, in his *Summa theologiae*, Winer, author of *Grammatik des N. T. Sprachidioms*, and De Wette helped to popularize rationalism in Germany. The relationship between rationalism and higher criticism is so close that it is difficult to separate the two, and many of the leading rationalists were the outstanding critics of this age.

4. *Higher Criticism.* The foundation was laid for a critical disbelief in the Scripture through the writing of the skeptics of the different ages of Christianity, so that it is difficult to treat of the origin of this method of attack upon the supernatural origin of our faith. However, several distinct stages are discoverable.

a. *Early period.* Deism, atheism, skepticism and rationalism prepared the way for higher criticism; for when the foundations which underlie revelation are cast aside then it is but natural for revelation itself to be denied. The present view of higher criticism was first hinted at by Carlstadt in 1521 in a book on the Canon of the Scriptures, and by Masius, a Belgian scholar, who in 1574 published a commentary of Joshua, and by a Roman Catholic priest called Peyrere in his *Systematic Theology*, published in 1660. But in reality it originated with the materialistic and atheistic philosopher Spinoza. In his *Tractatus Theologico-Politicus* published in 1670 boldly he impugned the traditional date and Mosaic authorship of the Pentateuch and ascribed its origin to Ezra or to some later compiler.

In England Hobbes became an outspoken antagonist of the necessity and possibility of a divine, personal revelation and also denied the Mosaic authorship of the Pentateuch. A few years

later a French priest called Richard Simon pointed out the supposed varieties of style in the documents of the Pentateuch as indicative of various authors in its composition. A Dutchman, Clericus, in 1685 advocated an Exilian and Priestly authorship of the Pentateuch, and taught that it was composed by exiled priests in Babylon. In 1753 a Frenchman, Astruc, a medical man, a bold free thinker, one whose personal life was immoral, propounded for the first time the Jehovistic and Elohist hypothesis for the composition of the Pentateuch. (Vide Briggs, *Higher Criticism of the Pentateuch*, p. 46). He briefly taught that the use of the two words for God, Jehovah and Elohim, as used in the Pentateuch proved conclusively that the books were written by different authors. His *Conjectures Concerning the Original Memoirs in the Book of Genesis* was published in which he asserted that he was able to trace the use of ten or twelve different memoirs in the original composition of the book. Naturally he denied the divine authority of the Pentateuch and because of its repetitions he termed it useless.

b. *German Formative period.* The next period was largely German. In 1780 Eichhorn, an Oriental professor in Göttingen, reshaped the documentary hypothesis of Astruc and heralded it as the view of the leading scholars of the age. He thus became the father of higher criticism, as Briggs avers (*History of the Study of Theology*, V. II, p. 178). Later Vater and Hartmann with their fragment theory practically undermined the Mosaic authorship and inspiration of the Pentateuch and made it a group of fragments carelessly thrown together by an editor or by editors in various ages. In 1806 De Wette, Professor of Philosophy and Theology at Heidelberg, published a book in which to the theory of his predecessors he added the supplemental hypothesis, assuming that Deuteronomy was composed in the age of Josiah (2 Kings 22:28). Soon after Vatke and Leopold George declared the post-Mosaic and post-prophetic origin of the first four books of the Bible. Bleek soon followed, advocating the theory that a redactor had gathered together different documents and traditions, and after weaving them together into a connected whole, he termed them the works of Moses. In 1865 Kuenen published his *Religion of Israel and Prophecy in Israel*, in which he defended the most rationalistic and anti-supernaturalistic methods of the composition of the Pentateuch. Wellhausen in 1878 published his volume

on the history of the Israelites in which the theories of other rationalistic critics were intertwined and well defended. The scholarship of this volume won for the critics and for their cause many friends and followers. His was the hand that shaped the writing but the voice was that of De Wette and Kuenen. (Vide Briggs, *Higher Criticism of the Pentateuch*).

c. *Recent English and American Criticism.* Critics arose in America and England with great rapidity. Samuel Davidson, Robertson Smith and George Adam Smith forged along with much fervency in the advocacy of criticism. Driver of Oxford prepared his much heralded *Introduction to the Literature of the Old Testament*. In this he elaborated with great skill and detailed analysis the theories in vogue in critical schools concerning the Old Testament. Briggs of the Union Theological Seminary was an earnest advocate of German theories in his *Higher Criticism of the Hexateuch*. Bade, of the Pacific School of Religion, became one of America's outstanding critics through the publication of his work, *The Old Testament in the Light of Today*. Thus the work goes on in the critical destruction of the basis of Christianity. Critics deny the very foundations of Christianity, the supernatural origin of the Bible, the validity of miracles and prophecies, and the veritable inspiration of the Scriptures. They question the historicity of the Bible and even refer to its supposed erroneous statements. Religion in the hands of critics becomes a patchwork of credulity, magic and superstitions.

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

a. *Works in English:*

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

Nath. Lardner, *Credibility of Gospel History*, and *Collection of Ancient Jewish and Heathen Testimonies*. "The most learned historical work against deism, and a storehouse of external evidences of the Gospels" writes Schaff (*Propaedeutics*, 314).

William Paley, *Evidences of Christianity, Natural Theology, and Horæ Paulinæ*.

George Fisher, *The Grounds of Theistic and Christian Belief, The Supernatural Origin of Christianity*.

Richard Storrs, *The Divine Origin of Christianity Indicated by Its Historical Effects*.

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

McGarvey, *Evidences of Christianity*.

Leander Keyser, *Christian Evidences*.

b. *German Works:*

Luthardt, *Apologetische Vorträge über die Grundwahrheiten des Christenthums*. Trans. into English, *The Fundamental Truths of Christianity*.

Ebrard, *Apologetik*.

Kraftan, *Die Wahrheit der christlichen Religion*.

Schanz, *Apologetik des Christenthums*.

6. *Literature refuting higher criticism.* When higher criticism appeared as the outcropping of rationalism and deism, the attention of apologetics was turned to this new phase of attack. This literature is likewise very extensive. But several works of great import must be mentioned. Bissel in *The Pentateuch, Its Origin and Structure*, shows that the very structure of the Pentateuch proves the assertions of critics to be false concerning it. Sayce in *Monument Facts and Higher Critic Fancies* has the spade of the archaeologist speak in corroboration of the old Testament and in defense of the inspiration and accuracy of the Bible. This is a small book, but it is one written by the world's greatest Assyriologist and its conclusions are such that the critic must respect them. Orr in *The Problem of the Old Testament* meets criticism on its own ground and by the very structure of the Old Testament and especially of the Pentateuch refutes every claim of criticism and proves the veracity of the history of the Scriptures. Bartlett in *The Veracity of the Hexateuch* deals with this problem with great skill and scholarship in defending the inspiration and historicity of the first six books of the Bible. In *The New Biblical Guide*, the greatest storehouse of archaeological corroboration of the Bible in existence, Urquhart speaks as an archaeologist of note upon the claims of critics and reaches the conclusion that the spade of archaeology and the story of the Bible are telling the same narrative. Dr. Robert Dick Wilson, of Princeton, master of some forty-five languages related to the Bible, in *Studies in Daniel* refutes the claims of the critics with reference to the fab-

rication of this book. In his *A Scientific Investigation of the Old Testament* he speaks as a world renowned Semitic linguist and philologist and shows that the structure of the language of the Old Testament is such as could only have been written as the Bible asserts. Other valuable works in this field are daily coming from the press to establish the genuineness and authenticity of the Bible.

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

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

8. *Systematic theologians as apologists.* In our discussion of apologetics through the Christian centuries we cannot overlook the systematic theologian. For oftentimes it has been the theologian who has first stated the defenses of the doctrines of the Church so that he might thus lay a foundation for his dogmatic theology. For as stated in the opening section there can be no sound theol-

ogy unless there is first a systematic treatment of the credibility and genuineness, as well as the inspiration of the Bible. The following works in dogmatic theology have not only given the dogmatic statement of the tenets of theology but they have also furnished apologies for the Christian religion:

a. *The Lutheran Church:*

Hase, *Hulterus Redivivus. Dogmatic der Evangelisch-Lutherischen Kirche.*

Schmid, *The Dogmatic Theology of the Evangelical Lutheran Church.* (Translated from the German).

Luthardt, *System der christlichen Gewissheit.*

Sprecher, *Groundwork of a System of Evangelical Lutheran Theology.*

b. *Reformed and Calvinistic Churches.*

Calvin, *Institutio Christianæ Religionis.*

Ebrard, *Christliche Dogmatik.*

Oosterzee, *Christian Dogmatics.* (Trans. from Dutch).

Hodge (Charles), *Systematic Theology.*

Hodge (Archibald), *Outlines of Theology.*

Shedd, *Dogmatic Theology.*

Strong, *Systematic Theology.*

c. *Anglican Church:*

Pearson, *An Exposition of the Creed.* "One of the most valuable works on theology in the English Language." (Schaff, *op. cit.* 346).

Browne, *An Exposition of the Thirty-nine Articles.*

Buel, *Treatise of Systematic Theology.*

d. *Arminian and Methodist:*

Arminius, *Works.*

Wesley, *Sermons.*

Watson, *Theological Institutes.*

Pope, *Compendium of Christian Theology.*

Raymond, *Systematic Theology.*

Miley, *Systematic Theology.*

Thus the four great systems of Christian (non-Catholic) theology are represented, and these works furnish the background of the world's most famous defenses of the supernatural origin of the Christian religion. Most of these authors in systematic theology base their discussions upon apologies for the Christian belief, or upon their works in *Christian Evidences*.

In conclusion: We have thus trod the way from the fountain source of Christianity through the weary maze of the defense of the religion of Christ against the enemies without the Church and the heretics within it. For every antagonistic

(6)

there has arisen a scholarly defender. For every heresy there has been called into action the keenest minds of all Christendom to refute it. Even in this modern age of infidelity which is clothed in the garb of religious teachers, the Church is not without her apologists. We have thus laid the foundation for a systematic treatment of the historical development of the dogmas of Christendom, without which our beliefs might be fallacious. Unless the inspiration of the Bible can be defended in an age of science, there can be no true treatment of systematic theology. Before passing into the realm of theology proper there remains one other consideration, that of the forces, the factors which have influenced Christian dogmatics. These forces are the philosophical tendencies, the theological writers, the rise of denominations and creeds.

Bibliography

(It is not our purpose in this connection to furnish a complete bibliography of the literature on apologetics, but to furnish sources of such bibliographies. For in the body of the work the most important books have been mentioned.)

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Schaff, *Propædeutics*, pp. 313-315.

The New Schaff-Herzog Encyclopedia, Articles on "Theology," "Apologetics," and "History of Doctrine."

Keyser, *A System of Christian Evidences*, pp. 230-247. *Contending for the Faith*, pp. 334-346.

Mullins, *Why Is Christianity True?* pp. 413-441.

THE SABBATH IN SCRIPTURE AND HISTORY

By HORACE G. COWAN

The Chronology of the Sabbath

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

The Bible says, "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made" (Gen. 2:3). And many readers have hastily concluded that the reference here was to Saturday, because Saturday is now the seventh day of the week. But there is no hint in the scriptural account of the creation of names being given to

the days of the week, and whether any day of the primal week corresponds in the records of time with any day of more recent occurrence, it is the work of chronology to show.

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

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

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

1. The day on which God rested from the work of creation, the seventh from the beginning, was the first whole day of man's life on earth, he having been created the last of all of God's creatures on the sixth day, and evidently near its close. The seventh day could not have been a Sabbath for man, he not having labored prior to that day, and his first Sabbath would have been after six days of labor had brought him to the fourteenth day from the beginning, or his own eighth day of existence. The Sabbath was then continued on the seventh day in succession from man's first whole day.

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

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

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

"Persons who are only familiar with recording

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events from the Christian era and by the Gregorian calendar have no conception of the difficulties which chronology presents. It is a marvel how modern chronologists have triumphed over some of these difficulties."—*Biblical Chronology*, by Rev. H. T. Besse.

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

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

The ancient Roman calendar began with the founding of the city of Rome in B. C. 753, and dates of that period are designated as *Anno Urbis Condite*, or, "in the Year of the Building of the City," abbreviated as A. U. C. During the prevalence of this system at Rome, on January 1, A. U. C. 710, or, B. C. 45, a new calendar was introduced by Julius Cæsar, which has been called for him the Julian calendar. The occasion for this was the confusion which had prevailed under the old calendar, the details of which need not be entered into here. Under the old system a lunar calendar had prevailed, which normally provided for a year of 354 days, with an intercalary month every two or three years, in order to harmonize the lunar and the civil years. But by the Julian calendar a solar year of 365 days was provided for, in a common year, and every fourth year a leap year of 366 days.

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

This Julian year became and continued to be the measure of time in the Roman empire, and later throughout Europe and America for many centuries; but it was afterward found that some correction of the calendar was needed, in that Cæsar's estimate of the length of the year at $365\frac{1}{4}$ days was an error of about 11 minutes and 14 seconds too much, owing to the precession of the equinoxes, or their occurrence some days ahead of their proper dates. By the 16th century the error amounted to ten days, and Pope Gregory XIII ordered that ten days be dropped from the month of October, 1582, whereby the 5th of the month should be counted as the 15th. This corrected calendar has since been known as the Gregorian calendar, and is the one now in use in all civilized nations.

The Julian years had begun to be counted from a new beginning in A. D. 527, when Dionysius Exiguus, a Roman abbot, introduced the reckoning of time from the Christian era, or the birth of Christ, as he thought. But Dionysius' estimate placed the birth of Christ some years later than the date afterward agreed upon for the Savior's advent, making the beginning of the system called *Anno Domini*, or, "in the Year of Our Lord," commonly designated as A. D., to occur some years after the event it was designed to celebrate. The years "before Christ," or, B. C., number time backward from the Christian era to the creation, and are practically the same as the years A. M., except that their numbers are reversed.

The Mosaic or ancient Hebrew calendar was lost when the Jewish nation was conquered and dispersed, and Jerusalem destroyed, by the Romans, in A. D. 70, and no other system of time measurement peculiar to that people took its place until about A. D. 360 when Rabbi Hillel introduced a calendar based upon the Metonic cycle of 19 lunar years, which has been in use among the Jews for some centuries for the regulation of their feasts and holy days. It contains 12 months of 29 and 30 days alternately, or a year of 354 days, with an intercalary month at suitable intervals to make it harmonize with solar time. It is thus called a luni-solar year, and the

system is that referred to as the modern Jewish calendar, or Rabbinic A. M.

The years of the periods A. M., A. D. and B. C., including the eras before the flood, and afterward to the exodus, the ancient Hebrew or Bible year, and those of the Julian and Gregorian calendars, were all solar years, that is, years arranged according to the annual revolution of the earth around the sun. This is a basic point in chronology, as those years must be distinguished

from the modern Jewish or Rabbinic A. M. and other years included in lunar cycles. This will avoid the error into which some modern commentators and chronologers have fallen of reckoning biblical years according to the modern Jewish calendar, and thereby interpreting the scriptural periods of time by a system unknown to the Bible.

(Continued in next issue)

MALTA, MONT.

DOCTRINAL

SOME GREAT PREACHERS I HAVE KNOWN

By A. M. HILLS

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

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

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

sins. A father's and mother's emotion in behalf of those loved.

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

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

"4. The chapters of the Westminster Confession concerning decrees, election, reprobation, are extraordinary specimens of *spiritual barbarism*. The views there given of God are wholly irreconcilable with the manifestation of God in Christ Jesus. They stand over against the conception of God as shining from the face of Christ as the Gorgon head

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against an Apollo, in the Grecian mythology. I hold it to be a monster, and not a master of love that is there portrayed. I reject it with an intensity of feeling that touches the very soul of honor and fidelity to God. Much of the violence sometimes manifested in my preaching springs from indignation that I feel when the loveliness, the beauty, the glory of God in Christ is trampled underfoot by such spiritual barbarism. It stands in the way of thousands. It has turned more feet into the way of infidelity than any other single cause.

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

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

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

"7. Finally, the mediæval representation of hell and the punishment of the wicked is a spiritual barbarism. That there will be pain and penalty in another world for those who have perverted their moral natures in this I fully believe. But those gross representations, those exquisite and infernal descriptions of the material torments of the lost, rolling in waves of fire, writhing in the folds of serpents, gnawed by demons, pierced by fiery

forks, clawed, dragged, tossed, roasted by an infinity of disgusting devils in an eternity of torments, increasing with every age, the capacity to suffer increasing likewise, till the whole infinite round of imaginable space is filled with the smoke and shrieks of their torments. Such a dogma is an insult to reason, to the moral sense of mankind. Compared to the solemn simplicity of Christ's warnings of future doom they are as a thousandfold midnight compared with the rising of the all-revealing sun."

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

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

"And first, I believe in God, and never for a

moment have I faltered in believing in a personal God, as distinguished from a pantheistic God, whether it is the coarser pantheism, believing that the material universe is God, or from the more subtle view of Matthew Arnold, who holds that God is nothing but a tendency in the universe, a something that is not me that tends toward righteousness! Well, he may love such a God, but I cannot. I would rather chew thistle-down all summer long, than to work with any such idea as that. He is more than man in the operation of the intellect, larger in all the moral relations, infinitely deeper and sweeter in the affections. He is a personal Being, and accessible, like other persons, to the thoughts, the feelings, the wants, the cares of men. So I have believed and so I do believe, He so transcends anything we know of Him that God is unknowable.

THE TRINITY

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

FAITH IN CHRIST

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

THE HOLY SPIRIT

"Then I believe in the Holy Spirit as one of the persons of the Godhead. I believe that the divine influence, the quickening, stimulating influence of the mind of God proceeds from the Holy Ghost, and that it is universal, constant, immanent. Whatever in man that reaches toward holiness aspiration, love of truth, justice, purity, feeds upon the spiritual nature and is developed by the down-shining of the Holy Ghost.

PROVIDENCE

"I hold and teach that there is a general and a special providence of God which over-rules human life by and through natural laws. But I also believe that there is an over-ruling special providence of God in things pertaining to human life by the direct action of His own will. God stands behind the whole system of natural laws and can produce special results in men whenever He pleases. Such a doctrine of the special influence of the Spirit of God makes prayer of benefit to man. I believe that millions of prayers are answered, some directly and some indirectly. Man has the feeling and should have, 'I have a right to carry myself and all that concerns me to God: it is not in vain that I pray to Him. I believe in God in prayer, in divine providence.' And so I believe in

MIRACLES

"I believe that miracles are possible now and they not only were possible, but were real in the times gone by, especially the two great miracles that began and ended the Christian dispensation, the miraculous conception of Christ, and His resurrection from the dead. When I give those up the two columns on which the house stands will have to fall to the ground. Being of scientific tastes, believing in evolution and the whole scheme of natural laws, I say they are reconcilable with the true theory of miracles.

"When I came to Brooklyn, I wrote in a book, 'I foresee there is to be a period of great unbelief: Now I am determined so to preach as to lay a foundation, when the flood comes, on which men can build.'

REGENERATION

"I believe that universally man is sinful. He is a sinner to such an extent that he needs to be transferred out of his natural state into a higher and spiritual state. He needs to be born again. If anyone believes in the sinfulness of man, I do, and if any man ever believed in being born again I believe in that. Some are far less sinful than others. It is far easier for some to rise into the spiritual kingdom than others. Heredity has a powerful influence. Man is not a full man and a religious being until he is lifted into that higher realm in which he walks with God. No man can lift himself up. There is not a man born that does not need to be born again. He has not the power to regenerate himself; but he can open his mind to receive the divine influence and the act

of surrender to God and entrance into the spiritual kingdom are the joint act of man willing and the co-operative, enabling influence of the Spirit of God.

INSPIRATION OF THE BIBLE

"The Bible is the record of the steps of God in revealing Himself and His will to man. It pleased the Lord, at sundry times and in divers manners, to reveal himself and to declare his will unto the church; and afterward for the better preserving and propagating of the truth and for the more sure establishment and comfort of the Church to commit the same, wholly to writing.

THE ATONEMENT

"The New Testament, instead of discussing the atonement, confines itself to the setting forth of Christ, His nature, power, relations and commands. I am accustomed to say that Christ is Himself the atonement, that He is set forth in His life, teaching, suffering, death, resurrection and heavenly glory as empowered to forgive sin and to transform men into a new and nobler life who know sin, and accept Him in full and loving trust.

"I cannot conceive of the emergence from heaven of such a being as Christ, upon such a mission, without its having relations to the procedures of the unseen world. What necessity there was for Christ's sacrifice apart from its influence on man, and whatever effect it may have had on the divine government, that part of the truth is left unexplained in the Word of God. The Scriptures declare that the suffering of Christ secured the remission of sins. They do not say how it secures it. Romans 3:20-26 tells all that is known about it.

FUTURE PUNISHMENT

"I hold that the consequences of a life of sin are so large, so dreadful, that every man ought to be deterred from venturing upon them. They are so terrible as to constitute the foundation of urgent motives and appeal on the side of fear, holding men back from sin and inspiring them with desire for righteousness. I do not think we are authorized by the Scriptures to say that future punishment is endless in the ordinary sense of that term."

Such in the main was the theology of this great preacher. With such views, either matured or in germ, he began his ministry at Lawrenceburg, Indiana, in 1837. His church consisted of nineteen women and one man who was less than a woman.

The church voted him a munificent salary of two hundred and fifty dollars, which dwindled in payment to one hundred and fifty. The Home Missionary Society added one hundred and fifty more. The young pastor and his wife lived in two rooms over a stable through the cracks of the floor of which they could see below, and receive the rising smells! The rooms were furnished with second-hand furniture, and the preacher was sumptuously arrayed in second-hand clothing! His winning oratory crowded the church, as ever afterward; but he recorded no notable spiritual results from two years of labor. In 1839, Mr. Beecher accepted a call to Indianapolis, from a church of fifteen members. The town was an "unkempt village" surrounded by a wilderness. The first railroad had not reached the town. French Catholics had come from Louisiana, bringing slaves with them. With these easy-going religionists there was nothing immoral in drinking and drunkenness, and gambling was an entirely innocent recreation. But there came another class of pioneers from the Middle Atlantic states, more eager, thrifty, greedy, who drank and fought and gambled for gain. The few Christians led by Beecher and others had enough Christian fighting to keep their armor bright. Beecher preached once seventy nights in a revival, always packed his church with eager listeners and led every reform movement. He published a volume of "Lectures to Young Men" which was the beginning of a national and world-wide reputation. He edited a department of the Indiana Journal, and in many ways made himself the most active, best loved and most hated man in that new commonwealth.

In 1847, he was called by Park St. church, Boston, one of the two leading Congregational churches in the United States, at that time, and also by a church of twenty-one members in Brooklyn, N. Y. He wisely chose the latter, and in a forty years' pastorate developed a church of three thousand members and three Sabbath schools of three thousand pupils and filled the world with his influence and fame.

We could heartily wish some things in his great career had been otherwise. With all his wonderful gifts as a soul-winner, he cannot be named with Finney or Moody or some other preachers of his century. There must have been some great underlying reason! Perhaps his "ready wit" and "uncontrollable humor" was a hindrance and a snare to him. I have long thought so. Perpetual out-

bursts of laughter, I have observed are not conducive to settling the great concerns of the soul and the realities of eternity.

Furthermore, there is no mention of a baptism of the Spirit in his life, or in his doctrinal statements, and no mention of sanctification. It is too late in the history of Christianity to deny the supreme importance of these experiences as a condition of widest usefulness.

Again, a more critical and exact scholarship would probably have given him a more complete and useful theory of the atonement.

One biographer says of him, "He did not reason; he felt!" The feelings are not capable of arriving at a safe statement and correct conception of the doctrine of future punishment, on which Beecher changed his teaching during his ministry.

He also adopted and defended the theory of evolution in his later years. He little thought that he was letting loose a deadly miasm of infidelity that would produce more atheism and make more barren preachers than any other teaching of modern times.

Moreover, his broad sympathy and unsuspecting charity for everybody led him to be too careless and too intimate socially with evil men, who, moved by Satan and jealousy, turned on him to destroy him. God did not let them prevail. The charges made against him by his foes were critically examined by his church and it pronounced him innocent. Then he was prosecuted in court for six months, the longest civil trial in history, and the prosecution failed. Then a church council of two hundred and forty-four members sat in judgment on his character and his purity was again sustained. "There was no proof at any time of any act of impropriety and nothing that could even be called an indiscretion. His only indiscretion was allowing himself to be on terms of social intimacy with men wholly unworthy of his confidence." During those four awful years, 1872-1875, when devout Christians were filled with sorrow, and the sons of Belial rejoiced and clouds of suspicion were darkening his reputation, his noble church stood by him. Three hundred and eleven joined the church by letter, and four hundred and forty-four by profession and only two hundred and two withdrew. Discerning Christians felt that

Beecher was never so deep and spiritual nor so fruitful in his preaching nor so uplifting in his prayers as during those years of his deepest sorrow.

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

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

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

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

"And two went out in the winter night,
Their earth toil just begun;
The other, forth to eternal light,
His work for the planet done."

—WILL CARLETON.

He was stricken with apoplexy during the week and died March 8, 1887. A hundred of the great men of Europe and America wrote tributes to his memory. The New York legislature adjourned to attend the funeral. Dr. Talmage said, "The Colosseum of Rome (which seated 80,000) would not hold the audience that wanted to honor this dead hero and saint."

HINTS TO FISHERMEN

By C. E. CORNELL

The Skill of Modern Surgery

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

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

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

A Mother's Influence

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

Subjects and Texts from Philippians
The Fruits of Righteousness (Phil. 1:11).
Abounding Love (Phil. 1:9).

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Discreet Conversation (Phil. 1:27).
The Saints of God (Phil. 1:1).
Sincerity, Its Meaning (Phil. 1:10).
The More Excellent Way (Phil. 1:10).
The Secret of St. Paul's Life (Phil. 1:21).
The Christian Metamorphosis (Phil. 1:21).
The Peril of Controversy (Phil. 2:3-5).
The Mind of Christ (Phil. 2:5).
Beware of Dogs (Phil. 3:2).
His Exalted Name (Phil. 2:9).
Suffering With Christ (Phil. 3:8-10).
On a Stretch for the Goal (Phil. 3:14).
What to Think About (Phil. 4:8).
Anxious Care (Phil. 4:6).
Complete Victory (Phil. 4:13).
Heavenly Resources; an Abundant Supply (Phil. 4:19).
The Saints of Caesar's Household (Phil. 4:22).

God's Illimitable Universe

With the largest world telescope, on Mt. Wilson, California, man looks trillions of miles into space. He is able to see stars separated from him by the distance light could travel (11,000,000 miles a minute) in 72,000 years, on the basis that in one year light travels 5,800,000,000,000 miles. He sees that the "dust" in the Milky Way consists of millions of suns, each with its family of planets rotating around it. Great is our God in His creative works.

Solomon—The Man of Wisdom and Folly

His wisdom seen—in his wise choice (1 Kings 3:5-9).
In judicial insight (1 Kings 3:16-28).
In surpassing other wise men (1 Kings 4:29-31).
In uttering proverbs and discourses (1 Kings 4:32-34).
In the erection of the temple (1 Kings Ch. 5, 6).
In his prayer of dedication (1 Kings 8:22-53).
His folly shown—in luxurious living (1 Kings 4:22, 23; 10:21).
In marrying heathen women (1 Kings 11:1, 2; Neh. 13:23-26).

In excessive sensuality (1 Kings 11:3).
In oppressing the people (1 Kings 12:4).
In sanctioning idolatry (1 Kings 11:4-7).

Subjects and Texts from Jude

Some are Sanctified (Jude 1).
Three desirable graces—Mercy, Peace and Love (Jude 2).
A Common and Uncommon Salvation (Jude 3).
Contending for the Old-Time Faith (Jude 3).
Unbelief Destroys a Nation (Jude 5).
Why Were Angels Put Out of Heaven (Jude 6).
The Wicked Cities of Ancient and Modern Times (Jude 7).
Hell—Eternal Fire (Jude 7).
A Duel of Words (Jude 9).
The Natural Man Corrupt (Jude 10).
The Error of Balaam (Jude 11).
The Restless Sea (Jude 13).
Enoch, the Prophet (Jude 14).
The Splendor of the Second Advent (Jude 14).
The Doom of the Finally Impenitent (Jude 15).
The Mockers of the Last Days (Jude 18).
Building a Spiritual Structure (Jude 20).
Our Part in Salvation (Jude 21).
Which? Eternal Life or Eternal Death (Jude 21).
Escape as by Fire (Jude 23).
Kept by the Power of God (Jude 24).
Presented Faultless (Jude 24).
Security and Glory (Jude 24, 25).

Expository Preaching

Bible expositors are very few among us. If I had my life to live over again, I would study the art of expository preaching. The Bible is a deep, unfathomable mine of precious gems—"Kohinoors," "Cullinans," and "Nassaks"—but these precious gems lie deep, and it will require searching and digging to discover them.

Spurgeon would spend forty-five minutes illuminating a single text. His vast audience hung upon his words. The exposition was so varied and complete that the truth stood out so that the one with the simplest mind could see and understand.

For princely expositions we turn to Maclaren, Jowett and G. Campbell Morgan. There seem to be few brilliant expository American preachers. There ought to be more.

Short of the Mark

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

Little Windows for Preachers to Peep Through

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

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

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

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

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

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

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

Never show favors because a man may have a bulging bank account. A rich man may not be worth as much to God as a hod-carrier.

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

Never show the "white feather" on moral questions. Have some backbone, stand up straight. Your uncompromising courage will invigorate others.

(15)

Never play with the fire of modern, destructive criticism, you are almost sure to get burned.

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

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

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

The Religion of Mrs. Herbert Hoover

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

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

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

regular attendance at the Little Meeting-House of the Friends Society.

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

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

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

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

Christ Winning the Hindus

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

"Great social reforms which have been introduced during the last one hundred years, partly by law, but mainly through changes in public opinion, also are witness to the influence of the Christian gospel. Dr. Farquhar sets down the more notable of these reforms, thus:

1827-35. Female infanticide put down by Lord Bentinck.

1829. Widow-burning prohibited.

1829-36. The Thugs, an organization of robber-stranglers, put down.

Suggested Topics from Jude

- Some Sanctified (v. 1).
- The Uncommon Salvation (v. 3).
- Contending for Old-time Faith (v. 3).
- "Certain" Wicked Men (v. 4).
- Deadly Unbelief (v. 5).
- Fallen Angels (v. 6).
- A Mighty Battle between Michael and the Devil (v. 9).
- The Body of Moses (v. 9).
- A Heavenly Host Coming (v. 14).
- Do You belong to this Crowd? (v. 15).
- Signs of the Times (v. 18).
- Ready for His Advent (v. 20-21).
- Saved as by Fire (v. 23).
- The Difference between Faultless and Blameless (v. 24).
- Final and Glorious Triumph (v. 24).

The Vanished Friend

Around the corner I have a friend,
Yet days go by and weeks rush on,
And before I know it a year is gone,
And I never see my old friend's face,
For life is a swift and terrible race.
He knows I love him just as well
As in the days when I rang his bell,
And he rang mine; we were younger then.
And now we are busy, tired men,
Tired with playing a foolish game,
Tired with trying to make a name.
"Tomorrow," I say, "I will call on Jim,
Just to show that I'm thinking of him."
But tomorrow comes and tomorrow goes,
And the distance between us grows and grows.
Around the corner—yet miles away.
"There's a telegram, sir." "Jim died today."
And that's what we get and deserve in the
end—
Around the corner a vanished friend.—Selected.

Prayermeeting Topics

- Philemon—The Beloved Fellow-Laborer (v. 1).
- The Magnitude of Love and Faith (v. 5).
- Effective Testimony (v. 6).
- Soul Refreshing (v. 9).
- Onesimus—The Profitable Servant (v. 11).
- Partnership with Paul (v. 17).
- Paul as Surety for a Debt (v. 18).
- Spiritual Refreshing (v. 20).
- Confidence (v. 21).
- The effectiveness of Prayer (v. 22).
- Paul's Companions (vs. 23, 24, 25).

1848-56. Obscenities connected with Hinduism prohibited.

1856. The first widows' home organized by missionaries.

1856. Hindu widow remarriage legalized.

1860-70. Child-marriage, polygamy, enforced widowhood, caste, all repudiated by the Brahma Samaj.

1872. Brahma inter-caste marriage legalized.

1875. The founder of the Arya Samaj opposes child-marriage.

1887. The first widows' home organized by a Hindu.

1891. The minimum age of marriage for girls fixed at twelve.

1903. Hindu opinion roused on the subject of the outcastes.

1905. Mr. Gokhale organizes The Servants of India Society.

1906. The repressed classes mission formed by Hindus to help outcastes.

1908. The Seva Sadan organized by Hindus to serve poor women.

1909. Hindu protest against the tonsure of Hindu widows.

1913. Act for the better protection of girls.

Most of these changes, points out the writer, are, on the one hand, inconsistent with the rules and customs of the national religion, but, on the other, are all in full accordance with the teaching and spirit of Jesus.

Franklin on Booze

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

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

Recent Archeological Revelations

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

God's Illimitable Universe

It is proposed to build on Mount Wilson, near Pasadena, California, an immense telescope with a two-hundred-inch lens, the largest lens in the world, to cost seven million dollars.

This huge telescope will bring into view a hundred million worlds yet undiscovered. It is calculated by scientists that light travels one hundred and eighty-six thousand miles a second or eleven million miles a minute. The new telescope will bring to view fixed stars so far away that it would require light to travel three thousand years to come from these stars to the earth. And this seems to be but the beginning of the kingdom of the King of kings. How astonishingly vast is the universe of God!

Where the Money Goes

At present there is a general shortage in missionary giving. All the great missionary boards are being pressed for finances. The money that belongs to God is going somewhere. Automobiles, movies, luxuries and all forms of pleasure. It is observed that more candy is being consumed by the American people than ever before. The average now is one pound a month for every man, woman and child in the population, according to a survey recently made by the Department of Commerce at Washington. The retail value of the products of American confectionery manufacturers is about \$1,000,000,000 a year. New York leads all states in total consumption, eating about 132,600,000 pounds a year, but Nevada leads in per capita consumption with 17.44 pounds. Of the average dollar spent by the average consumer for food products, 3.6 cents goes for confectionery; half a cent for chewing gum; 1 cent for chocolate products; 2.7 cents for ice cream; 2.2 cents for cake and pies; 2.3 cents for beverages, and 87.7 cents for other food products.

Is Your Bible Interesting?

A recent story is told of Little Mary who wanted to learn her Sunday school lesson and had asked her older sister to help her. At length the sister finished her other duties and, taking her Bible from the bureau, called:

"Come, Mary, I will help you now, and then you can go back to your play."

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

"Why, what difference will that make?"

"Grandpa's Bible is so much more interesting than yours."

"Oh, no, Mary. They are exactly alike."

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

The House at the End of the Road

(Dedicated to B. F. W., a Rural Pastor Who Makes Many a Trip to "the End of the Road")

There's a lonely house at the end of the road,
Where the icy wind sweeps by.
Gaunt and bare, weathered and gray,
It stands 'neath the winter sky.
And few e'er enter that lonely door,

Tho' sorrow, unbidden, can,
Shall I go to that house at the end of the road,
And "be a friend to man"?

Comfort and warmth are mine if I stay,
Toil and cold if I go,
For the road that leads to the house is long
And drifted deep with snow.
Here I may sit by the open fire,
And read and dream and plan.
Shall I leave all this for the lonely road,
To "be a friend to man"?

There's a little child in the lonely house,
Ailing, and soon to die.
Shall no one take him the glad good news

Of the beautiful home on high
Where poverty matters not, nor wealth,
Where there's neither creed nor clan,
But only light and love, and God,
The infinite Friend of man?

Oh, I must go to the end of each road
Wherever the way may lie.
Where ignorance, grief, and death may go,
With the help of God go I.
The Master traveled a long, hard road;
So, too, His servant can.
I'll forth to that house at the end of the road,
"And be a friend to man."

—ILGA ELAINE HERRICK.

HOMILETICAL

THE GLORY OF SOUL WINNING

By H. H. HOOKER

TEXT: Mark 7:31-37.

I. THEY BRING UNTO HIM

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

II. THE WORK JESUS DID

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

III. THE EFFECT UPON THE PEOPLE

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

IV. THE EFFECT UPON THE SOUL WINNER

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

THE ABSOLUTE GOOD

TEXT: The blessing of the Lord; it maketh rich, and he addeth no sorrow therewith (Prov. 10:22).
The ancients believed that the pyramids were

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

I. The influence of true religion upon character affords a proof of this. Here eminently "the blessing of the Lord, it maketh rich." On the banks of the Humber we have seen a vine growing in the open air. In the summer it put forth leaves, the fruit began to fashion, and one might have supposed that it was going to ripen into purple clusters; but it never came to perfection; the grapes remained paltry in the green, withering on the tree. A vine planted in the open air in the north of England is always a pathetic spectacle. How different with the vine as it is seen growing in Italy. Its branches are flung abroad as though in conscious triumph, every leaf upon it is a poem, and the clusters gleam like purple constellations set in a firmament like unto an emerald. Here is the rapture of the poet, the dream of the artist, the joy of the

vintner. Yet wide as is the distinction between the vine of the Humber and the vineyards of Italy, the difference is yet infinitely greater between character as it struggles in the chill air of secularism and as it ripens in the sunshine of Jesus Christ. "I am the true vine, and my father is the husbandman. I am the vine, ye are the branches; he that abideth in me, and I in him, the same beareth much fruit." The true Vine is incomparable in the wealth and beauty of moral fruition; and the branches, sharing in His fatness, bear the richest fruits of holiness that ever ripened beneath the sun.

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

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

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

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

—SELECTED BY C. E. C.

WORK, REST AND RELIGION

By C. E. CORNELL

TEXT: Luke 10:38-42.

I. INTRODUCTION

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

II. DISCUSSION

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

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c. How He relates the two.

- (1) We work to rest and rest to work. We separate them.
- (2) He consecrates both to himself and sanctifies both.
 - (a) In work by guidance, giving a motive glorifying faithfulness.
 - (b) In rest by guidance, giving a motive, showing himself as the giver of rest. Matt. 11:28-30.

III. CONCLUSION

1. Learn to work restfully and to rest profitably.
2. Learn to find the "one thing needful" in both, to "hear his word."

—REV. HENRY H. BARSTOW in
The Expositor.

THE SEED OF ETERNAL LIFE

By C. E. CORNELL

TEXT: Matt. 13:3, "Behold, a sower went forth to sow."

I. INTRODUCTION

The significance of the seed.

Thomas Guthrie, an eminent English divine, has said, "In regard to the figure here: None—not leaven with its assimilating power, nor light with its illuminating rays, nor bread with its nutritious elements, nor water as it springs sparkling from a mossy fountain to parched and thirsty lips—none sets forth the Word of God better than this of seed."

II. THE SEED COMPARED TO ETERNAL LIFE

There is life in the seed. Dry and dead though it seems, etc.

There is force in the seed. Buried in the ground it does not remain inert—or lie in a living tomb. It forces its way upward, with a power quite remarkable.

Illustration: A tiny seed dropped in the small crevice of a great rock in southern Ohio. The tiny seed germinated and grew until the little twig developed into a small tree and then a greater tree, splitting the big rock wide open. There was unseen power in the seed.

The gospel seed lodged in the heart, accompanied by the divine blessing, fed by showers from heaven, rends hearts harder than adamant.

III. THERE IS POWER OF PROPAGATION IN THE SEED

The power of a single grain of wheat or corn to reproduce itself.

The gospel seed shall spread from shore to shore.

Wherever the seed is planted—in any part of the world—there is fruitage and a harvest.

The Personal Application.

I HAVE SINNED

By A. C. METCALF

Seven Characters of the Bible who confessed to having sinned:

1. Pharaoh (Exodus 10:16).
2. Balaam (Numbers 22:34).
3. David (2 Sam. 12:13).
4. Saul (1 Sam. 28:13-16).
5. Judas (Matt. 27:4).
6. Achan (Joshua 7:20).
7. The Prodigal Son (Luke 15:18).

SHOUTING

By C. E. CORNELL

TEXT, Psalm 5:11.

I. INTRODUCTION

Shouting is out of fashion in the churches. The "amen corner" obsolete. Not much to shout over.

II. IS SHOUTING SCRIPTURAL?

Old Testament emphasis. New Testament emphasis.

III. WHO OUGHT TO SHOUT?

Negatively; the dead sinner has no shout. The worldly church member has no shout. The formalist has no shout. The Christless has no shout. The ritualist has no shout.

IV. WHEN TO SHOUT

Shout over pardon. Shout over perfect love. Shout over defeating the devil. Shout over answered prayer.

V. HOW TO SHOUT

Let the Lord fix you up a "shouter attachment." Use your liberty if you would get more. Don't spoil your shouts by compromise with sin.

A DECEIVER AWAKENED

By C. E. CORNELL

TEXT, 2 Samuel 12:7.

I. THE AWFULNESS OF SIN

1. The character of David.
2. Sin threw him from the king's throne to the gutter, and made him go mourning all his days.

II. THE LIMITS OF FORGIVENESS

1. David remained for months with his sin unconfessed. Men hesitate to confess.

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2. But the day came when he could write the 51st Psalm.

III. THE LESSON PERSONAL AND SOLEMN

1. The frightful consequences of sin.
2. Big sins, little sins.
3. All sin a direct peril to the soul.

IV. SELF-JUDGMENT

1. The blindness and infatuation of the man who missed the application of the parable.
2. It seems an almost impossible state of self-deception which could let him flare out in indignant virtue against an oppressed culprit, and never once dream that the case could apply to himself.

CHORAZIN AND BETHSAIDA CONDEMNED

By C. E. CORNELL

TEXT, Luke 10:13.

- I. JESUS SPOKE THOUGHTFULLY
Capernaum the home of Jesus in Galilee.
Chorazin.
Bethsaida.

II. "WOE"

A warning.
An Entreaty.

CONSEQUENCE OF BREAKING GOD'S LAW

Stick your hand in the fire and you are burned.

Sink under water and you drown.
Violate God's law and suffer.

REPENT AND ESCAPE

"Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?"

"For I have no pleasure in the death of him that dieth, said the Lord God: wherefore turn yourselves and live ye" (Ezek. 18:31, 32).

THE HEART-CRY OF THE WORLD

By C. E. CORNELL

TEXT: "Would God it were morning!" (Deut. 28:67).

The book of Deuteronomy written of Israelish history covering five weeks from the first day of the eleventh month to the seventh day of the twelfth month of the fortieth year. The history is continued seven days after the death of Moses who died on the first day of the twelfth month at 120 years of age.

The book of Deuteronomy and the epistle to the Hebrews contain the best comment on the nature, design and use of the law. A marvelous book. It can be safely asserted that very few parts of the Old Testament Scriptures can be

read with greater profit by the genuine Christian than the book of Deuteronomy.

1. This cry is going up from all the earth in all languages, and sometimes unconsciously. The heart is one; the passion, the vehemence of life is expressive of a common humanity.

2. This refers to a great matter of punishment that God is about to inflict upon His disobedient children. He would not leave them alone night or day; He would make them feel the thong of every sin that they had committed. For every evil word, every evil deed there would be a lash as of a scorpion sting. "Would God it were morning!"

3. The cry of the soul in the throes of despair. "Would God it were morning!"

4. The cry of the soul to get out of sorrow. Suppose sorrow was taken out of the world. No pity, no sympathy, no worthy help.

5. A struggle for helpful faith. The soul can never give up the idea of morning.

6. The victorious shout. Sustained by saintly histories. The morning has come to many. They have triumphed.

SIX LITTLE SERMON YARDSTICKS

By J. B. GALLOWAY

I. THE TEXT:

Does the text of your sermon have the following characteristics?

1. Suitable for the occasion.
2. One that will awaken the interest of the audience.
3. The best that you can get for the theme and occasion.
4. A complete thought, not fragmentary.
5. Not too long.
6. One that is clear to the hearer.
7. Clearly understood by the preacher.
8. A text that will create a reverent frame of mind in view of the circumstances.
9. A text that does not promise more than the sermon will fulfill.
10. A text with a great message.

II. THE THEME OR SUBJECT

Does the theme of your sermon avoid the following objections?

1. A theme which has no proper connection with the text.
2. A theme not contained in the text.
3. A theme which degrades the text.
4. A theme which only vaguely hints at the text.
5. A theme which is not clear or concise.
6. A theme which is not interesting.
7. A poorly stated theme.
8. A theme which is not convincing or gripping.
9. A theme which is too long for proper treatment in one sermon.
10. A theme that does not do the text justice.

III. THE INTRODUCTION

The introduction of your sermon is very important. Have you prepared it carefully?

1. Does it introduce the subject clearly?
2. Does it lead to the sermon?
3. Does it cause the hearers to expect more than they will get in the sermon?
4. Is it monotonous, or have you used variety?
5. Will it interest the attention of the hearers?
6. Is it distinct from the body of the sermon?
7. Is it of the proper length?
8. Are you familiar with your introduction? Do you know what you are going to say?
9. Will it prepare for a thoughtful, reverent hearing of the sermon?
10. Will a transition from it to the sermon be easy and proper?

IV. THE DIVISIONS

What is the character of your sermon divisions?

1. Are they the result of your own thinking?
2. Are they proper divisions of the theme announced?
3. Are they distinct from one another?
4. Are they co-ordinate?
5. Are they strong and suggestive?
6. Do they present the subject clearly?
7. Are they arranged logically?
8. Are they easily followed?
9. Have you more divisions than are necessary?
10. Do they do the subject justice?

V. THE CONCLUSION

No part of the sermon should have more care than the conclusion.

1. Does it conclude the subject discussed?
2. Is it separate from the body of the sermon?
3. Will it be impressive to the audience?
4. Does it have the proper emphasis?
5. Is it given in the right spirit?
6. Will it bring the desired results?
7. Do you conclude when you say you will?
8. Is it appropriate to the sermon preached?
9. Is it a climax to your sermon?
10. Is it the best that you can do?

VI. THE SERMON AS A WHOLE

1. Is the whole sermon a unit?
2. Is it your own?
3. Is it your best?
4. Does it contain a vital message?
5. Is it appropriate for the occasion?
6. Has it been given in a proper spirit?
7. Is it scriptural?
8. Does it have the unction of God upon it?
9. Is it saturated with prayer?
10. Is it God-given?

THE COMFORT OF THE COMFORTER

By C. E. CORNELL

TEXT: Acts 9:31.

- I. THE NEW TESTAMENT DESIGNATION
The meaning of "Comforter:" Paraclete, Teacher, Instructor, Guide, Monitor.
- II. THE HOLY SPIRIT AS COMFORTER
 1. To convict of sin.
 2. To witness to salvation.
 3. To guide into all truth.
 4. To give assurance of salvation.
- III. THE COMFORT OF THE HOLY SPIRIT
 1. Warms and inspires the soul.
 2. Prompts to activity.
 3. Makes a hardy Christian—able to stand hard knocks.
 4. The conservator of orthodoxy.
- IV. THE COMFORT OF THE HOLY SPIRIT
 1. God's equipment for successful service.
 2. Prompts to the largest self-sacrifice, even to the giving of our lives for the gospel.

Illustration: Dr. Arthur Jackson, a medical missionary to Mukden, Manchuria, went into a fever-ridden district to furnish medical attention for the poor, sick Chinese. He sacrificed his own life.
- V. THE COMFORT OF THE HOLY SPIRIT
As we take a last backward view of life. When the death-clouds hang low. Our final triumph—the Comforter abides.

THE JUDGMENT

By C. E. CORNELL

THE JUDGMENT FORETOLD

Psa. 96:13.

Psa. 98:9.

Ecc. 3:17.

Ecc. 12:14.

Rom. 2:16.

WHO ARE TO BE THERE?

2 Cor. 5:10.

Rev. 6:12-17.

Rev. 20:11.

Matt. 25:31.

Ecc. 11:9.

Ahab—A Character Study

1. Ahab, king of Israel, son of Omri (1 Kings 16:29).
2. Established idolatry (1 Kings 16:30-33; 21:26).
3. Was weak-minded (1 Kings 21:4).
4. The tool of his wife Jezebel (1 Kings 21:7, 25).
5. His doom foretold by Elijah (1 Kings 21:22); by Micaiah (1 Kings 22:28).

SOME PREACHED SERMON OUT-LINES

By BASIL W. MILLER

The Dynamite of the Spirit

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

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

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

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

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

CONCLUSION: This power was first given to the apostles, God's children, and it is for the regenerated today. It is the need of the individual heart and of the collective body of Christians, the Church. Seek ye the cleansing Spirit, while He may be found.

The Dynamite of the Spirit

TEXT: "Ye shall receive power the Holy Spirit having come upon you" (Original Greek reading of Acts 1:8).

INTRODUCTION: This is the promise of Christ to every human soul. We must dwell on this until the Spirit is outpoured. It is to be received

—as the text rendered above reads—when the Spirit has come, or does come, as an instantaneous act, upon one. It is to be the power of God, of Christ, and of the Spirit.

1. THE POWER OF GOD. "For it is the power of God unto salvation" (Rom. 1:16), here is the same Greek word. Can it be true that in the measure of one's capacity we are to receive the power of God? power of miracle working? power of touching the hearts of men, etc? This is the interpretation of the text according to the original reading. This is the power of the God of the Old Testament vitalizing one's soul.

2. THE POWER OF CHRIST. "That the power of Christ may rest upon me" (2 Cor. 12:9). The same Greek word appears. This is the incoming of the power of Christ—healing power—power to reach the lost—to console the broken-hearted—to raise the downcast—all other divine manifestations of the Master in the realm of touching the lost.

3. THE POWER OF THE HOLY SPIRIT. "In the power of the Holy Spirit" (Rom. 15:13, R. V.). Again the same word for power is found. We are to receive the power of the intruding Spirit on the day of Pentecost—of the falling on Cornelius—of His filling the soul of Paul, Luther, Moody, Wesley, and all the achievers among the saints.

CONCLUSION: This is the promise of the Father for which we are to tarry—that with power we may be endued—that the soul might be made holy, thoroughly cleansed by the Spirit of God—that we may be baptized for service—and rendered fit to reach the lost world. This is the sole need of the Church today—the cleansing baptism of the Holy Spirit.

The Dynamite of the Spirit

TEXT: "Ye shall receive power, when the Holy Spirit is come upon you" (Moffat's Translation of Acts 1:8).

INTRODUCTION: This source of divine power is available to the entire Church upon the sole condition of having been regenerated, and of consecration and faith in God's Word and His power to perform His promise. It comes not in the faraway distant future, nor at death, nor to a limited few; but it is the promise of the Father to all who will believe and follow Him. It is received as, or when, the Spirit is coming upon one in a sudden Pentecost blessing of complete sanctification.

1. COMES AS A VIOLENT GUST. First came as the original indicates as a violent gust or breath of wind, and holy fire. This indicates something of its eradicating, thorough-going coming. It is a violent experience, a pulsating occurrence, a dynamic possibility for the soul. It is thorough

in its action—its cleansing is complete. It is sudden in its coming—its appearance in the soul is instantaneous, not a matter of progress or growth.

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

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

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

The Dynamite of the Spirit

TEXTS: Acts 1:8 and 2:1-4.

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

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

2. IT IS THE NEED OF THE PRESENT CHURCH. Without it, the Church is unctionless—our efforts at revivals are in vain—the altars are vacant when He does not come. But when the Spirit is come conviction stirs the unsaved—the Church is moved—the community is aroused—the Church is filled with seeking sinners—a mighty revival breaks out. This will fill the Church; meet its needs; give it back its lost radiance; and draw the world to the Master.

3. THE PRICE OF THIS GIFT. The first condition is full consecration of the believer. This demands casting off all one's fears, and giving of one's heart to the Lord, totally, completely, the complete turning away from self to God. Then faith is necessary—we must believe that we receive. We must walk in the light—consecrate—we shall be cleansed from all sin. "If we walk in the light . . . the blood of Jesus Christ cleanseth us from all sin." On the part of the church for this pentecostal blessing to come it demands full harmony of worship—a unity of faith—and prayer unceasing until the Spirit rushes into the Church with the glorious results of Pentecost.

PITTSBURGH, PA.

SERMON SEED

By T. M. ANDERSON

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

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

demand pay. The quality of pureness will forbid such motives.

Another good question to ask ourselves is whether we have a quality of pureness in our thoughts and desires. I am persuaded that some have laid the foundation for their fall, and exposed themselves to the devil by their meditations. It is very easy to give place in the mind to an evil suggestion; and allow it to take abode in the thoughts. A desire may soon be expressed, and the soul plunged into confusion. The ministry exposes us to many dangers. The very type of its work causes one to approach the brink of ruin very often to help a soul. The ministry of sympathy toward those whose domestic life is stormy may lead to death and ruin to the soul. Only by pureness can we be saved. Pureness toward the opposite sex. Purity of such a quality as to utterly discourage familiarity. By pureness all criticisms may be escaped. Brethren, the work about the altar in revivals demands a pureness that is cautious. The very person we desire to help may prove a snare to the natural desires of the flesh, and lead to ruin. God save us from the threatened ruin of our soul by the sight of near-naked females in our choir and at our altars.

We can approve ourselves as ministers of God by pureness of life. In all dealings with men in matters of business it is better to suffer an injustice than to do one. Most preachers are put to it to meet their obligations; their money comes hard, and in small sums. The very fact of being a minister gives one a credit upon which he can borrow money and purchase things on time. The intention of paying may be pure, but the money to pay with may be difficult to secure. This will surely hinder the work to which God has called us. At this writing there is a preacher attending the meetings whose influence for good is ruined because he owes money which he cannot pay. There is a quality of pureness that goes with this life of the ministry. It is better to deny ourselves of things rather than give occasion to the wicked to blaspheme and the saints to blush with shame.

A man's word should be as good as his bond. What he promises to do should be done, or else a good reason be shown to all parties involved. Carelessness in matters of obligations will have an inevitable harvest of blasted fruits. A promise made by a preacher is, in the mind of the layman, backed by the religion of Jesus Christ. For that preacher to default in his word will mean a

severe blow to the Christ he preaches. Let pureness be the preventative of such a calamity.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Saved from Wrath through Him

Dr. Duncan, of the New College, Edinburgh, in conversation once with a lady, addressed these remarkable words to her: "It's a *grand* thing to begin at the beginning—to begin with the Lord as our Maker, and to learn who and what He is, Jehovah, I AM; and then to learn of Him as the Lawgiver; and then to meet Him as a Judge, and to be reconciled to His holy law—to hear Him pronounce the curse that we deserve, and to say amen to it; and then to lie at His feet, confessing that hell is our due, and, lying there, to take His own hand, Christ, instead of hell—Christ free, instead of hell deserved. That's just salvation, and no way but that will do for you or me. Try to get it fresh on your conscience every day, that hell is your desert, and that you take Christ instead."—*Expositor's Minister's Annual*.

Swords and Plowshares

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

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

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

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

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

"In the Confederate army," came the reply.

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

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

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

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

A Mother's Prayers

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

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

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

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

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

In one of England's old churches you may read the following inscription on a table marking Newton's last resting place:

"JOHN NEWTON, clerk, once an infidel and

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

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

The Resurrection Hope

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

The Body
of
Benjamin Franklin, Printer
(Like the cover of an old book,
Its contents torn out
And stripped of its lettering and gilding)
Lies here . . .
Yet the work itself shall not be lost,
For it will (as he believes) appear
Once more
In the new
And more beautiful Edition
Corrected and Amended
by
The Author.

True Greatness is Service

During the American Revolution, it is said that an officer, not habited in his military costume, was passing by when a small company of soldiers were at work making some repairs on a small redoubt. The commander of the little squad was giving orders to those who were under him, relative to a stick of timber which they were endeavoring to raise to the top of the works. The timber went up hard, and on this account the voice of the little great man was the oftener heard, in his regular vociferations of "Heave away! There she goes! Heave ho!" The officer before spoken of stopped his horse when he came to the place, and seeing the timber sometimes scarcely move, asked the commander why he did not take hold and render a little aid. The latter appeared to be somewhat astonished, and turning to the officer with the pomp of an emperor, said, "Sir, I am a corporal!" "You are not, though, are you?" said the officer; "I was not aware of that;" and taking off his hat and bowing, "I ask your pardon, Mr. Corporal!" Upon this he dismounted from his elegant steed, flung the bridle over a post, and lifted till the sweat stood in drops upon his forehead. When

the timber was elevated to its proper station, turned to the man clothed in brief authority, "Mr. Corporal commander," said he, "when you have another such job, and have not men enough, send to your commander-in-chief, and I will come and help you a second time." The corporal was thunderstruck: it was Washington!—*Paxton Hood's "Uses of Biography."*

Self-sacrifice

They tell us a beautiful story of Turner, one of the world's master painters. It was at an exhibition in 1826. Turner's picture of Cologne far outshone everything else in the great hall. On the morning of the opening of the exhibition, when a friend of the great artist led a group of expectant critics up to look upon it in all its glorious wonder, he was amazed to find that someone had tampered with the canvas. The golden skies that had given it much of its splendor had been covered with a dull, dead color, and the picture seemingly ruined. He ran in, consternation to his friend and said, "Turner, what in the world has happened to your picture?"

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

Lift up the Cross

When the Scottish chieftains wanted to raise an army, they would make a wooden cross, set it on fire and carry it through the mountains and highlands among the people and wave the cross of flame and the people would gather beneath the standard and fight for Scotland. I

come out with the cross of the Son of God—it is a flaming cross, flaming with suffering, flaming with triumph, flaming with victory, flaming with salvation for a lost world.—*BILLY SUNDAY.*

Proceeding to Your Assistance

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

PROVERBS

(Chap. 1)

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

To know wisdom and instruction.

(Not to opine them).

To perceive the words of understanding.

(He that hath eyes, let him read—he that hath ears, hear, and for the blind and the deaf—if patient and silent by the roadside—there may also be some one to say, "He is coming.")

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

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

—SELECTED BY C. E. C.

"There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing flecter;
There's never a star but brings to heaven
Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His dawn-light gladness voicing;
God give us all some small, sweet way
To set the world rejoicing."

PRACTICAL

PULPIT PREPARATION

By WILL O. SCOTT

PART ONE

THE first and only mention of the word *pulpit* in the Bible is in Nehemiah 8:4. The word *sermon* does not occur at all. It cannot be said that the inspired men before Christ ever preached; they legislated, taught, sang, wrote proverbs and prophesied. Hence, preaching was instituted by Christ himself. He also instructed His disciples to preach wherever they went and closes His instruction to them, after His resurrection, by the Great Commission, "Go ye into all the world and preach the gospel to every creature."

The sermon, it might be said, had its origin in the brief discourses delivered in the Jewish synagogues. In these, at the end of each lesson, the golden opportunity was given for comment by him who had been invited to lead the services and these were taken advantage of, at times, for fresh teaching, the development of some new idea, or the expansion of some old theory which, emanating from some newcomer, would fly from synagogue to synagogue throughout the land.

Such was the case with one of Paul's first discourses, spoken in the synagogue at Antioch, with such power that the next Sabbath almost the whole city came together to hear the Word of God (Acts 13:14, 44). It will be remembered that on one occasion Christ, on His return to Nazareth, was invited to read and explain in the synagogue of His native town and made comments that not only shocked and alarmed the Jews but drew upon Himself the "hate of hate and scorn of scorn," by which He was followed ever afterward, even to His death (Luke 4:16-32).

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

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

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

It was a sermon by Carey from Isa. 44:2, 3, that inaugurated the modern missionary movement.

It was a sermon by Dr. Lyman Beecher that proved dueling to be nothing short of murder and branded Aaron Burr with the mark of Cain.

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

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

In the first place, it goes without saying, that the preparation for pulpit service presumes that the preacher is himself converted. There are members of the church by the hundreds among the laity who, both by confession and by action, declare to the world the sad fact that they have "never known Christ," though like Phillip, they have been a long time with Him (John 14:9).

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

Conversion brought the throne of his power down from his head to his heart.

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

What a dreadful position for a man to occupy who has no spiritual life and without divine commission! King Solomon excelled more through knowledge and science than through deeply rooted piety, the man of proverbs more than psalms, the builder of a temple, but not a priest of God. No intellectual gifts, however brilliant, can compensate for a divided heart. The moral nature must keep pace with the mental growth. To be otherwise minded is like a pyramid standing upon its apex instead of its base.

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

Need I mention that one of the most essential, really, the paramount preparation for the pulpit is the baptism with the Holy Ghost, without which the sermons will be powerless and the preacher as one who "beateth the air." It was this equipment, based on the day of Pentecost, that made the early disciples firebrands for God; that started conflagrations, reformations, revivals that have crossed every ocean and touched remotest shores. It has produced preachers like those in the "Westminster Abbey of Faith" (Heb. 11), of whom the world was not worthy. Fennel, John and Charles Wesley, Fletcher, Finney, Carvoss, Bresee and a host whose names and

deeds of valor and sacrifice are more enduring than marble.

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

With these prerequisites, already noticed, another form of preparation, another essential, must be mentioned, viz., personal piety; which includes a minister's self-watch, a character that is always and everywhere, "like Caesar's wife, above suspicion," a life that will give weight to his pulpit messages which all expect will be like the sermon of Jesus, a reflection of his own thought and principle of action.

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

Verily, the pulpit is a high place and if modern day, scholastic learning is not to destroy its possessor the basis of perfect love and deep piety must be broadened. If the preaching is on purity of life the minister must be that himself in heart in lip and shirt-front; even to have his fingernails in mourning at a funeral is hardly permissible though he might, in that violent way, enforce the truth that man is but dust and ashes (Gen. 18.27).

A minister may have all the above qualifications and besides them, a golden mouth, a silvery tongue and an iron will and still be poorly equipped for his work. There seems to be a

general impression among the laity, that all a preacher has to do is to open his mouth like a young robin, and the Lord will fill it, and so being satisfied with the pabulum furnished they forthwith proceed to go to sleep, shutting their eyes and opening their mouths to receive the precious morsels. So the preacher "giveth his beloved sleep."

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

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

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

Solomon sought to find acceptable words (Eccle. 12:9-11). His habits were studious, for he spake 3,000 proverbs (1 Kings 4:32). This example might be consistently followed by some preachers in giving more attention to finding acceptable words and not "offer Christ another crown of thorns."

There are not wanting in every community those who never tire in ringing the changes upon "the unlettered fishermen of Galilee." They tell us that Peter and John were "unlettered and ignorant men" (Acts 4:13). But evidently this only means that they did not possess the vast stores of tradition held by the rabbis.

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

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

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

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

We must keep filling up from the fountain of living water or like a boiling pot, every time we boil over we will only be emptier than before.

Might as well talk about "throwing down a font of type and picking up the Iliad" as preaching without preparation. I read of a young minister who to show his readiness in off-hand preaching was accustomed to have his congregation drop texts into a hat passed around by a young girl and who would preach from the text she selected after the contents were well shaken. A wag put in the words, "Fools are not all dead yet," which happened to be the selection drawn. This is somewhat in keeping with the young theologian who announced to his congregation one morning that he had left his sermon at home, by an oversight, and would have to

depend upon the Lord to "take him through," promising to be better prepared next time. The Lord deliver us from such jugglery with sacred things and "handling the word of God deceitfully."

(To be concluded)

HERE AND THERE AMONG BOOKS

By P. H. LUNN

Considerable attention has been given of late to John Bunyan and his writings. This has been due to the fact that a great deal of publicity has marked the tercentennial celebration, in 1928, of the birth of Bunyan. Harold E. B. Speight, Professor of Biography at Dartmouth College, in his book "The Life and Writings of John Bunyan" (Harper, \$2.00) presents new and interesting material on the life of Bunyan and at the same time gives a scholarly and inspiring interpretation of Bunyan's writings. Dr. Speight pictures the dreamer of Bedford jail against the Puritan background of the seventeenth century and shows his influence in the movement which culminated in the exodus of America and later to the American Revolution. The book contains two hundred and twenty-four pages and five interesting illustrations. It would be difficult for anyone to tell the story of Bunyan and his writings in a more interesting and helpful manner.

For those who aspire to more than a superficial study of hymnology based on the more popular gospel hymns, a new book by Frank J. Metcalf, "Stories of Hymn Tunes" (Abingdon, \$1.50) will be of interest. The author is not a novice in this field, having to his credit an earlier volume, "American Writers and Compilers of Sacred Music." In this volume Mr. Metcalf has rather confined his research to the old standard hymns of which so little is known and around which cluster such interesting circumstances. In the Word we are adjured to sing "with the understanding" which doubtless may be construed

as alluding to a proper appreciation of the spiritual of what is sung but we are confident that acquaintance with the interesting and oft-times providential circumstances connected with the writing of a hymn or a hymn tune will make for more intelligent participation in this important part of our public worship.

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

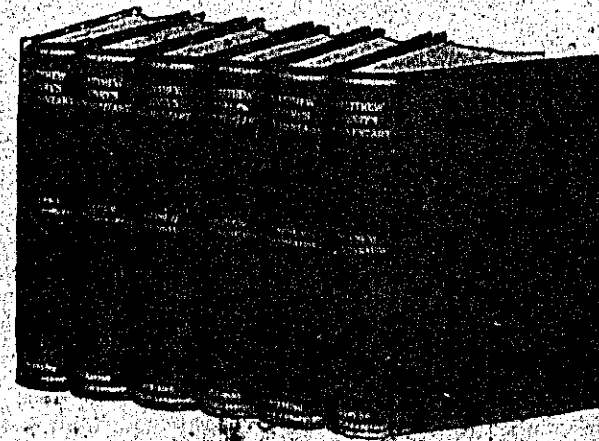
A volume of sermons strikingly simple and direct; poignant with evangelistic fervor and barbed with illustration has unfortunately been given the title, "Toward A Better World" (Doubleday-Doran, \$2). These sermons by Commander Evangeline Booth of the Salvation Army will be of interest to every preacher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

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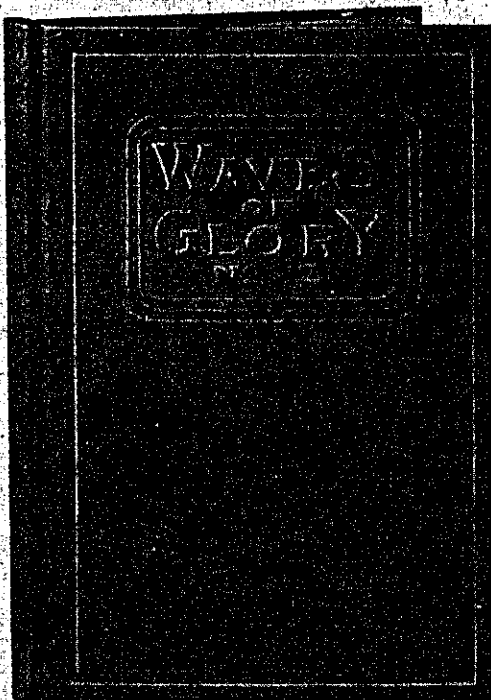
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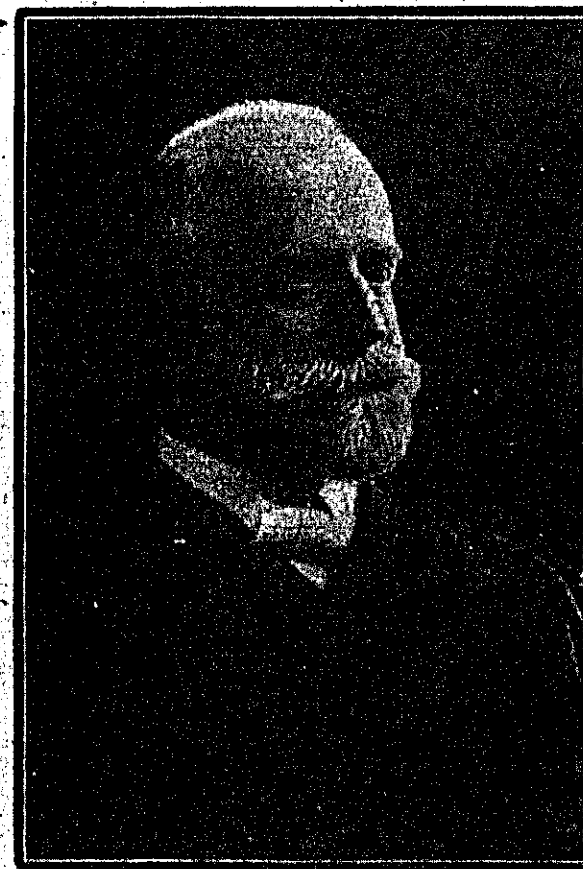
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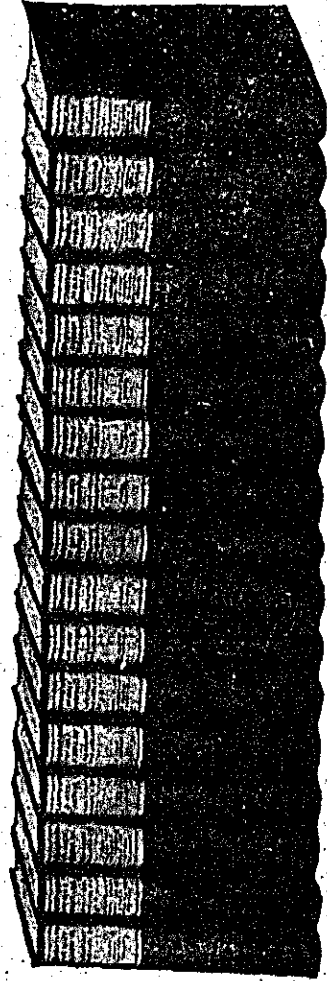
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The Preacher's Magazine

A monthly journal devoted to the interests of those who preach the full gospel

J. B. Chapman, *Editor*

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THE TYPE OF MINISTRY THAT IS IN DEMAND

By THE EDITOR

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

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

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

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

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

There is nothing much more embarrassing and pathetic than for a preacher to come to the time when his ministry is not in demand. This is especially the case if there was a time when he could by no means fulfill the demand which was made for his services. And advertising in the fields of others does not bring very much returns. In fact, too much "boosting" is a hurtful thing. A preacher practically has to create the demand for his ministry and then he does well to remain always within the scope of that demand. As the demand grows the preacher should grow, and always he can do his life's work in fields which are ready and ripe for him. A preacher

"seeking a location" is in a delicate relation. Not long ago I remarked to the brother of a gifted preacher that I was surprised to hear his brother had taken a church in which there was but a limited opportunity. The reply was, "My brother thinks it best to never be out of a job. At the close of his last engagement the church where he has now gone was the only one open, so he decided it must be God's place for him. And he said that if it is not God's place, God and the people can find him just as well in that small field at work as they could 'standing in the market place' waiting to be hired." That has been several years ago, and never since has that preacher wanted opportunities. Yes, preachers, we will have to create a demand for our ministry by *doing something* that needs to be done and doing it well.

EDITORIAL NOTES

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

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

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

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

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

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E. E. Shelhamer, describing "The Magnanimous Preacher," says, "Webster defines magnanimity as, 'Greatness of mind; that elevation or dignity of soul which encounters danger and trouble, with tranquility and firmness; which raises the possessor above revenge and makes him delight in acts of benevolence; which makes him disdain injustice and meanness and prompts him to sacrifice personal ease, interest and safety for the accomplishment of useful and noble objects.'" And to be a magnanimous preacher is to be "not only a godly man, but a manly man." Such a one has too much nobility "to argue and contend over little matters," has too much saintly dignity to be "easily agitated or distracted," and is "too broad and busy to notice a slight or insult."

John Wesley warns preachers against speaking too loud, too low, speaking in a thick, blustering manner (mumbling words and swallowing syllables), speaking too fast, too slow, in an uneven voice, or with a lunge. "To avoid all kinds of unnatural tones," he says, "the only rule is this: Endeavor to speak in public just as you do in common conversation. Attend to your subject and deliver it in the same manner as if you were talking of it to a friend." Speaking of gestures, he says, "You should always be casting your eyes upon someone or other of your auditors, and looking from one side to the other, with an air of affection and regard; looking them decently in the face, one after another, as we do in familiar conversation."

DOCTRINAL

HISTORICAL STUDIES IN CHRISTIAN DOGMA

By BASIL W. MILLER

Part Three. Symbolics

Chapter IV. The Historical Influence of Creeds upon Theology

I. CREEDS THE CRYSTALLIZATION OF THEOLOGICAL THOUGHT

Creeds are the reflection of the theological thinking of the respective centuries. They are theology, systems of belief, as stated by councils, formulated by Synods, or written by individuals, and commonly received as expressing the belief of a given age concerning doctrines. During the period of the rise of the Apostles' Creed, that which makes up this famous symbol constituted the theology, systematized into a creed, of that period. Creeds but reflect the common beliefs of the eras of their writing. Heresies have arisen, writers combatted, councils were called, and the theologians present stated their beliefs concerning the problem or point under consideration, and the result was a creed, or a theological symbol. They are usually formulated after much

discussion around a common point of interest, and vary in their nature with the common errors or heresies which gave rise to them. The symbols of the early Church have come down to us in three fundamental creeds—the Apostles' Creed, the Nicene Creed, and the Athanasian Creed. These three—to be more fully considered later—dealt with the common problems of belief and defense of the faith of the first four centuries of the Church. We can expect them, as is the case, to be explicit with reference to such items as the existence and nature of God, the truth of the Trinity, the divinity and humanity of Christ. For these are the common problems of those centuries. But when we consider the Augsburg Confession, the famous creed of the Reformation, and the Westminster Confession, the bulwark of Calvinistic symbols against Arminianism, we shall expect the common thought of these two ages to be brought out, and crystallized in these two confessions. Such is true. Creeds are formulated in answer to some existing need of a clarified statement of doctrine concerning dogmas upon which there exists at the time a difference of opinions.

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II. CREEDS INFLUENCE FUTURE THEOLOGY

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

Some creeds must be classified as fundamental—that is, as existing for the entire Church—and others remain as works for particular systems of theology or individual denominations. The Westminster Confession, as being based upon a Calvinistic scheme, is a particular creed for those denominations which cling to this tenet, while those of the Lutheran formulation will be held

by this faith. The four fundamental creeds are the three mentioned above from the early Church fathers, and the Faith or Confession of Chalcedon, taking a very definite position on the current Christological discussions of the fourth and fifth centuries. The particular creeds are numerous, and one can do no better in studying them than to turn to Schaff's justly famous volumes, *The Creeds of Christendom*, wherein the creeds of the Church are given. But failure to consider the historical influence of the creeds upon the development of theology is leaving out one of the most vital elements in a study of the progress of dogma.

III. THE NATURE OF SYMBOLICS OR CREEDS

The term symbols or creeds had its origin in the expression of beliefs by the Christians of the early ages. "*Credo, ergo confitetur*," "I believe, therefore I confess." Creed comes from the Latin word, *credo*, and denotes a belief, or in the active verb form, I believe. Schaff states that the Church has never been without its creeds, (*Ecclesia sine symbolis nulla*), while the other term used, symbol, comes from the Greek word, *symbolon*, or something put together. The form symbolic, denoting a study of the creeds or symbols of the Church, is but an anglicised form of the German word *symbolik*. Later the term *confession* came to be used to express the idea of a creed or a symbol, as the Augsburg Confession, and the Westminster Confession. With these came into gradual use the term *articles* such as the Church of England calls her confession or creed formed in 1553 the *Forty-two Articles of Religion*. In some cases the symbol is named *platform*, as the *Cambridge Platform*, prepared in 1648 by a Synod at Cambridge, Mass., or a *declaration of faith*, such as the *Declaration of Faith and Order*, issued by the Congregational churches of England in 1658. In cases the *catechism* has been used as a symbol, as the *Short Catechism* by Luther. The Anglican church has devoted much study to its *Articles of Religion*, the Presbyterians to the *Westminster Confession*, and the Lutherans to the *Catechism*.

The nature of a symbol, and the sources of its origin, are well expressed by Schaff. "A symbol may proceed," he writes, "from the general life of a church in a particular age without any individual authorship (as the Apostles' Creed); or from an Ecumenical Council (the Nicene Creed; the Creed of Chalcedon); or from the

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synod of a particular church (the Decrees of the Council of Trent; the Articles of Dort; the Westminster Confession, and Catechisms); or from a number of divines commissioned for such work by ecclesiastical authority (the Thirty-nine Articles of the Church of England; the Heidelberg Catechism; the Form of Concord); or from one individual, who acts in this case as the organ of his church or sect (the Augsburg Confession, and *Apology*, composed by Melancthon; the Articles of Smalkald, and the Catechisms of Luther, and the Second Helvetic Confession by Bullinger). What gives them symbolic or authoritative character is the formal sanction or tacit acquiescence of the church or sect which they represent. In Congregational and Baptist churches the custom prevails for each local church to have its own confession of faith or "covenant," generally composed by the pastor, and derived from the Westminster Confession, or some other authoritative symbol or drawn up independently." (*Creeds of Christendom*, 6, 7).

IV. FUNDAMENTAL CREEDS

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

As to the origin of this creed there is no certainty. Schaff, *op. cit.*, p. 16, seems to think that it grows out of Peter's confession as recorded in Matthew 16:16, and of the baptismal formula which determined the trinitarian arrangement. It is the product of the Western Catholic church within the first four centuries. It was called by

the ante-Nicene fathers, "the rule of faith," "the apostolic tradition." Briggs in *Theological Symbolics* avers that the most ancient creed known is the Creed of the Church of Jerusalem, which reads in the original Greek, "*Pisteuo eis ton patera, kai eis ton uion, kai eis to pneuma to agion, kai eis baptisma metanoias*." This it is seen expresses faith in the Father, the Son and the Holy Spirit, and was used by the candidate for baptism. There is a strong legend which affirms that this creed was of apostolic origin, which Schaff discusses at some length in his work (*Op. cit.* p. 22-23). (We shall not append the form of the various creeds, for to do so would make the present work entirely too extensive, but shall refer the reader to Schaff's work wherein the creeds are given in toto.)

2. *The Nicene Creed*. The *Symbolum Nicæno-Constantinopolitanum*, of the Nicene Creed, is the eastern form of the early creed. And coming at the age where the divinity of Christ and of the Holy Spirit were under extreme fire, it is more definite than the Apostles' Creed on this score. In it are such terms as "coequal," "coessential" (*homoousios to patri*) the principle which shook Christendom at the time of the creed's formulation, "begotten before all the worlds," "very God of very God" (*theos alethinos ek theo alethinou*) "begotten, not made" (*gennethis, ou poiethis*). Schaff thinks that this creed likewise arose out of a baptismal formula for the service of baptism as a confession of the faith of the one to receive the rite in the Triune God. This conclusion is based upon a comparison of the symbols of the church of Jerusalem, and the Creed of Cæsarea, which Eusebius read at the Council of Nicea (See Hahn, *Bibliothek der Symbole*, pp. 40 sqq.). There are three forms of this creed which must be distinguished from each other. They are:

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

(2). The Nicæno-Constantinopolitan Creed makes some minor changes in the form, and omits the anathema against the Arians. This is traced to the second Council held in Constantinople 381 A. D.

(3). The Latin or Western form differs from

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the Greek by the world *Filioque*, which as Schaff remarks, "next to the authority of the Pope, is the chief source of the greatest schism in Christendom" (*op. cit.* p. 26). The first trace of this *filioque* in the creed is found at the third Council of Toledo in Spain, 589 A. D. From here through council after council it passed on to the Protestant churches. The Nicene Creed is highly honored in the Greek church, and holds the same position as the Apostles' Creed in the Roman and Protestant churches. The Anglican, Lutheran and Roman churches use this also in some of their liturgy. A comparison of the two creeds—the Apostles' and the Nicene—show their relationship. Schaff in the work referred to in the first volume does this. The second creed is an enlargement of the first, with some essential additions. It aims to clarify the Apostles' Creed with reference to questions under debate at the time of its formulation, 325 A. D.

3. *The Creed of Chalcedon.* This creed was adopted at the Council of Chalcedon held in 451 A. D. This embraced the second form of the Nicene Creed, and the Christological doctrine of Pope Leo the Great as expressed in the classical *Epistola Dogmatica*. This condemned the heresy of Nestorianism and reaffirmed the faith in the person of Christ as composed of two natures, the divine and the human, as inseparable, and unchangeable, and yet as cemented together in one union, each being preserved and concurring in one Person and one Hypostasis. The first council established the pre-existent Godhead of Christ, while this one related to the incarnation of the Logos, and His life as He walked upon earth and now sits at the right hand of the Father. This substantially completes the Christology of the ancient Church. As the doctrine of the Nicene Creed stands today supreme in that it is midway between Tritheism and Sabellianism, so this Chalcedonian Creed takes the true position with reference to the person of Christ.

4. *The Athanasian Creed* is the fourth great fundamental creed of the Church, and as was the case with the first one, so with this, the authorship and origin are doubtful. It is ascribed to Athanasius and because of the opening words, "*Quincunque vult salvus esse*" it has been called the Symbolum Quincunque. Since the ninth century it has been ascribed to Athanasius, the chief defender of the divinity of Christ and of the orthodox position concerning

the Trinity. The great name of such a father secured for this creed the authority equal almost to that of one having been produced by a council. Even though the third and fourth councils inserted into their actions a prohibition to compose or publish any other creeds than that of Nicæa. This prohibition reads thus: "The holy Synod has determined that no person shall be allowed to bring forward, or to write, or to compose any other creed, besides that which was settled by the holy fathers who assembled in the city of Nicæa, with the Holy Spirit." This was also repeated at the Council of Chalcedon in 451. Since the middle of the seventeenth century the authorship of this father has been abandoned. The creed does not occur among any of the writings of Athanasius. It seems to allude to the doctrinal controversies of the fifth century, concerning the person of Christ. It almost presupposes the Christology of the Chalcedon Creed. The first part contains the Augustinian doctrine of the Trinity in a fuller form, while the second is a summary of the Chalcedonian Christology.

These four creeds are the fundamental ones of all Christendom, and became the authoritative statements of the doctrines included in them, which have done more to bind or influence future theology than any other single, or all other factors combined. They were fixed, preserved with the authority of great antiquity, of apostolic origin, or as being the work of the early fathers gathered in councils for the expressed purpose of stating dogmas. In the following chapter when we shall analyze these creeds we shall see how they still affect the statement of doctrine.

(To be continued)

THE SABBATH IN SCRIPTURE AND HISTORY

By HORACE G. COWAN

IV. The Chronology of the Sabbath (Continued)

THE various eras or systems of counting time which originated and have been in use in different parts of the world began at different dates, and to the uninitiated present a confused mass of dates and epochs out of which it would be hopeless to expect harmony. And there was practically no way of reducing the confusion to order until Joseph Justus Scaliger, in 1583, discovered the Julian Period, by the use

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of which, Sir John Herschell said, "light and order were first introduced into chronology."

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

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

Scaliger multiplied together the number of years in each of these cycles, viz., 19, 28 and 15, and obtained the product of 7980 years, which he called the Julian Period, as it comprised that number of Julian years, which is intended as a measure for eras and periods of years in all ages of the world. He then found in his researches that of all the years of this period only 4714, when divided separately by 28, 19 and 15, produced the remainders of 10, 2 and 4. He next discovered that A. D. 1 was the 10th year of the solar cycle, the 2nd year of the lunar cycle, two years, therefore, 4714 of the Julian Period and the 4th year of the Roman Indiction. Those and A. D. 1, were thus found to have been one

and the same year, and formed a fixed point or common center in chronology, from which other years in the two systems may be found by measuring forward or backward, as may be desired. Also years in other eras may be similarly located.

For the conversion of dates in one system of time reckoning into another two laws must be observed, as follows: Firstly, the law of synchronism, or the occurrence of a fixed point or the turning back of years and cycles of years through earlier periods of time, to find that they repeat themselves in the same order at regular intervals, as day and night, summer and winter, seedtime and harvest alternately come and go at the same hours or in the same order of the seasons.

The location of the original Sabbath on Sunday, and its regular recurrence on the successive seventh day from man's first whole day on earth, awaits, therefore, a method by which the days and years may be numbered and counted with exactness from some known date to that first week when the heavens and the earth came into being at the behest of their Maker, and on the last day of which he ceased from all his work of creation. It will be claimed, of course, that that day being the seventh from the beginning was no other than Saturday. But the burden of proof is on those who say that it was Saturday. There is nothing in the Scriptures to warrant this position. Neither do the Scriptures say that the primeval Sabbath was on Sunday. But when the laws of chronology, which are based on ascertained facts and are capable of scientific demonstration, are allowed to operate it will be proved that the original seventh day of the earth, on which God rested from the work of creation, corresponded with the day now called Sunday.

The law of synchronism brings together two years at one point of time. The law of cycle reversion may be illustrated by the table below. These two laws are correlative, and mutually operate to produce the required result.

TABLE I

Year of Solar Cycle	Days In	Begins On	First Sunday	Sunday Letter	Ends On
1	366	Monday	Jan. 7	GF	Tuesday
2	365	Wednesday	Jan. 5	E	Wednesday
3	365	Thursday	Jan. 4	D	Thursday
4	365	Friday	Jan. 3	C	Friday
5	366	Saturday	Jan. 2	BA	Sunday
6	365	Monday	Jan. 7	G	Monday
7	365	Tuesday	Jan. 6	F	Tuesday
8	365	Wednesday	Jan. 5	E	Wednesday
9	366	Thursday	Jan. 4	DC	Friday

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10	365	Saturday	Jan. 2	B	Saturday
11	365	Sunday	Jan. 1	A	Sunday
12	365	Monday	Jan. 7	G	Monday
13	366	Tuesday	Jan. 6	FE	Wednesday
14	365	Thursday	Jan. 4	D	Thursday
15	365	Friday	Jan. 3	C	Friday
16	365	Saturday	Jan. 2	B	Saturday
17	366	Sunday	Jan. 1	AG	Monday
18	365	Tuesday	Jan. 6	F	Tuesday
19	365	Wednesday	Jan. 5	E	Wednesday
20	365	Thursday	Jan. 4	D	Thursday
21	366	Friday	Jan. 3	CB	Saturday
22	365	Sunday	Jan. 1	A	Sunday
23	365	Monday	Jan. 7	G	Monday
24	365	Tuesday	Jan. 6	F	Tuesday
25	366	Wednesday	Jan. 5	ED	Thursday
26	365	Friday	Jan. 3	C	Friday
27	365	Saturday	Jan. 2	B	Saturday
28	365	Sunday	Jan. 1	A	Sunday

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

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

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

RULE I. Add to the year of the event 4713, the years of the Julian Period before Christ; divide by 28, the years in a solar cycle, disregard the quotient, and the remainder, if any, and if none, then 28, will be the Julian year in

the solar cycle sought. From the first Sunday in January of that year count Sundays to the first Sunday in the month of the required event, and add to the number of that day the number of days required for the correction of the calendar in Gregorian time, divide by 7, and the remainder, if any, and if none, then 7, will be the first Sunday of the required month in Gregorian time; then count to the day of the event.

Example 1. The writer was born May 25, 1859. What day of the week was that?

To 1859 add 4713, and divide the sum, 6572, by 28; the remainder, 20, is the year of the solar cycle sought (see Table I); the first Sunday in January of that year was the 4th, Sunday letter D, and counting by Sundays the first Sunday in May was the 3d. Add to this number 12, the days required to be dropped from the Julian calendar in the nineteenth century, and divide the sum, 15, by 7; the remainder, 1, will be the first Sunday in May, 1859; count to May 25 and the day will be Wednesday.

(Try your own birthday by this rule.)

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

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

Example 1. The year A. M. 1, the year of the

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

The lunar cycles of the Jewish calendar, like the solar cycles of the Julian Period, bring the days of the week and month to the the same starting point after the expiration of the last year of the cycle. Therefore, Monday, October 3, 1921, being also Monday, Tisri 1, 5682, of the Jewish calendar, occupied the same position in the record of days and weeks as that held by Tisri 1, in the year 1 of the Jewish calendar. Therefore, the first

day of the creation period was on Monday, and the first Sabbath, the seventh day from the beginning, was on Sunday.

This may be demonstrated in another form. Add A. M. 1 to 5777, the latter being the years B. C. of the Alexandrian era of the world, and from the sum, 5778, subtract 4713, the years of the Julian Period B. C., and divide the remainder, 1065, by 28; a remainder of 1 will be left, which is the year of the solar cycle sought. In that year the first Sunday of January was on the 7th, Sunday letters GF, it being a leap year, and the first Monday of October was the 7th, which, according to the modern Jewish or Rabbinic A. M. calendar, was the first day of Tisri, the first Jewish month, of the first year of the world, and, therefore, the first Sabbath was on Sunday.

It will be noticed that the various eras here considered begin with different years, and the period of the creation varies, therefore, according to the era used. According to the Julian Period it was B. C. 4713; the Rabbinic A. M. calendar B. C. 3761; and by the Alexandrian era B. C. 5777. All these could not, of course, be the year of the creation; but their value as measures of time is in the fact that all begin the first day of the first year of the earth on Monday, and, therefore, by an undesigned coincidence show that the first Sabbath was on Sunday.

MALTA, MONT.

DEVOTIONAL

GREAT PREACHERS THAT I HAVE KNOWN

By A. M. HILLS, D. D., LL. D.

No. 3. Dwight L. Moody

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

surely will let Moody be ranked among the very great.

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

Dwight L. Moody was no exception. His mother, Betsy Holton, was born in 1805, and on January 3, 1828 married Edwin Moody. Nine

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years later her sixth child, Dwight L. Moody, was born February 5, 1837. Another child came. Then the young husband died and after his death a pair of twins were born. Here were sorrow and poverty and trouble enough. A young widow with nine children, seven sons and two daughters, with a mortgage on the home, and heartless creditors who took everything they could find to satisfy their claims, even to the kindling wood in the shed! What angels some monied men can be to a desolate widow with nine young children!

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

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

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

We are informed by a biographer that Mrs. Moody, though kind and loving, was a strict disciplinarian and enforced order in the home in the old-fashioned way, by whipping. These were frequent in the case of Dwight for he was the ring-leader in all the mischief that was going. He tells us that he would try to fool his mother when she sent him out for a whip and bring in

a dead one. She would break it, and send him for another. He told her once that the whippings did not hurt any. She saw to it that he should never have occasion to say it again! She was very calm and deliberate, not at all in a hurry when trimming Dwight.

Of course in such a home of poverty the opportunity for getting an education was limited. Discipline was severe, and a chastisement at school meant another at home. Evidently Dwight thought the fun was worth the whippings, for he kept at his pranks till a female teacher came, who resolved to rule not by the rod but by love. She told Dwight so; and said, "If you love me, try to keep the rules and help me in the school." It subdued Dwight completely. "You will never have any more trouble with me," he said, "and I will whack the first boy that makes you trouble." Which he did the very next day!

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

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

wouldn't want your mother to know about, we'll see about it. You may have till Monday to decide." "I don't want till Monday, I'll promise now!"

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

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

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

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

He learned what the great merchant prince, John Wanamaker learned, that the Bible is true when it says, "Godliness is profitable unto all"

things, having the promise of the life that now is, and of that which is to come" (1 Tim. 4:8). His suspicious uncles speedily learned that they had little occasion to be ashamed of their "self-willed" nephew.

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

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

Decision Day Came

It always does come to people who amount to very much. When Moody was a lad he had an ambition to be worth \$100,000. He is now twenty-three, has saved seven thousand dollars and has a salary of five thousand dollars a year, and has just made in one year five thousand dollars in special commissions besides his regular salary. Young, strong, clean, vigorous, saving, and well on his way to great business success and a vast fortune! But it began to dawn on him that God had something more important for him to do than making money. Up to this time, he had shown a real genius for gathering great numbers into his Sabbath schools;

but none of them were being saved. But a teacher of a class of unsaved and frivolous girls must leave Chicago for a friendlier climate; being far along in tuberculosis, Moody was asked to pray with one of these girls. He said, "I had never in my life prayed God to convert a young lady then and there, but we prayed, and she was converted." The same effort was made with other members of the class, and all were saved. It gave Moody a new conception of Sabbath school and Christian work.

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

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

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

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

At another time, a minister, following Moody's address criticized him by saying that his talk was made up of newspaper clippings, etc. Then the humble Moody arose, stepped to the front and said, "I recognize my want of learning and my inability to make a fine address. I thank the minister for pointing out my shortcomings. Will the brother now please lead us in prayer and ask the Lord to help me to do better!" It is needless to ask which of the two speakers had the

confidence and esteem of that audience! But in spite of his "I done" and "I seen" and "I have saw" he went on trying with all his might to rescue men from sin and death, as he would have striven to rescue them had they been asleep in a burning building. And all the time, in answer to the prayers of that godly mother and that pious young woman, the Holy Spirit was helping him!

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

After the war, he again returned to Chicago to re-enter Sabbath school work, and to establish state Sabbath school conventions. Once he cried out with pathetic voice, "If I had the trumpet of God, and could speak to every Sunday-school teacher in America, I would plead with each one to lead at least one soul to Christ this year!" It was just a heart-throb of his holy enthusiasm and never-dying zeal for the conversion of the people!

In a little time after the war he was preaching to the largest congregation in Chicago and had the largest Sabbath school in the city. But he was not yet master of his work. He had even found P. P. Bliss and Ira D. Sankey, who were such a power to draw the crowds. The meeting with Sankey was providential on this wise. There was a religious convention in Indianapolis; and it was announced that Mr. Moody of Chicago would lead a Sunday morning prayer-meeting at six o'clock. Sankey was curious to meet Moody, of whom he had heard so much. He determined to be at that meeting; but the distance was so far, he was a half hour late, and sat down by the door. After a lengthy prayer, a song was needed. No one leading, Sankey rose and sang "There Is a Fountain Filled with Blood." After the service he was taken forward to be introduced to Moody. "Where are you from?" "Pennsylvania." "Married?" "A wife and two children." "What do you do for a living?" "I am in the government service." Still holding Sankey's hand

and looking into his face with searching vision, Moody said, "Well, you'll have to give up your business, and government position and come with me. You're the man I've been looking for for eight years. I want you to help me in my work in Chicago." That unexpected meeting meant Moody's increased success and Sankey's fame and fortune.

But Moody needed still more! Sarah, Cook, a Free Methodist minister's widow, and her sister, in the late summer or early autumn of 1871, came to church one Sunday evening and sat in the second pew in front of Moody's pulpit. They came forward after the service and kindly said, "Brother Moody, we are praying for you!"

He said to himself, "What are they praying for me for? I wonder if I made some mistake?" They were in the same seat the next Sunday evening and looked as if they were praying. At the close they again came forward and said, "Well, Brother Moody, we are still praying for you." That time he blurted out in his abrupt way, "What are you praying for me for? I'm all right; why don't you pray for the other folks?" The saintly Mrs. Cook replied, "O no, Brother Moody, you are not all right; you have not the Holy Spirit power as you ought to have it!"

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

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

"Today the Savior calls, for refuge fly!
The storm of justice falls, and death is nigh!
I have never seen that audience since. I have hard work to keep back the tears today. I would rather have that right hand cut off than to give an audience now a week to decide what to do with Jesus. I have been often criticized for trying to get

people to decide at once. They say, "Why don't you give them time to consider?" I have asked God many times to forgive me for telling people that night to take a week to think it over and if He spares my life I will never do it again."

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

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

Moody had been intensely active in Christian work for eleven years but now for the first time in his life he was baptized with the Spirit and ready! Now things come to pass! God is effectively with him. The next few years were spent largely in England, Scotland and Ireland, preaching to great congregations with great results. Moody and Sankey held 285 meetings in London in four months in five different halls, ministering to 2,530,000 people with an average congregation of about 9,000. The critics made their various estimates of these men. One said, "They have probably left a deeper imprint of their individuality upon one great section of

English men and women than any other persons who could be named." Another said, "We would not change him. Make him the best read preacher in the world and he would instantly lose half his power. He is just right for his work as he is, original, dashing, fearless."

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

Dr. Theodore L. Cuyler said, "Dwight L. Moody was undeniably the most extraordinary gospel preacher that America has produced in this century, as Spurgeon was the most extraordinary that Britain has produced. Both had all *Christendom* for their congregations." A London writer following Moody a long time gave this estimate: "He is not eloquent but very fluent; not poetical or rhetorical; but he never talks twaddle, and seldom utters a sentence that is not well worth hearing. He is a rapid, too rapid a speaker; nevertheless, what he does say is *sensible, forcible* and to the point, and not too long, which is a great advantage. He is American to the core, in *speech, intonation and vigor*. His anecdotes are *superabundant*, and for the most part of his own experience; they are always *apt*, often most *pathetic*, and sometimes appalling. His *earnestness* is intense, his *energy* untiring, his *courage* lionine, his *tact* uncommon and his *love for souls* most tender."

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

Dr. Dale was certainly right. Had Mr. Moody been playing pranks and cracking jokes and pulling off stunts like a vaudeville actor, he would have been doing what a circus clown does, and the crowds would have been no evidence of power. But Moody was as far from this disgusting buffoonery, as a man could be, as reverent and earnest as a Hebrew prophet! But there

were the vast audiences, and the multitudes turning to God! Power? Certainly; undeniable spiritual power!

Henry Moorehouse gave this estimate of Moody:

1. He believes firmly that the gospel saves sinners when they believe, and he rests on the simple story of a crucified and risen Savior.

2. He expects when he goes to preach that souls will be saved, and God honors his faith.

3. He preaches as if there were never to be another meeting and as if sinners might never hear the gospel again. These appeals to decide now are most impressive.

4. He gets Christians to work in the after-meetings. He urges them to ask those who are sitting near them if they are saved. Everything about his work is very simple, and I would advise the workers in the Lord's vineyard to see and hear our beloved brother, and if possible learn some blessed lessons from him in soul-winning.

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

A volume of such comments could be found. It was estimated that during his forty years of public Christian work he addressed fifty million people in America, England, Scotland, Ireland and the Holy Land. He has been rated as the greatest soul-winning "lay" preacher of all time!

Yet, with it all, he was the soul of simplicity and humility. On one occasion he was asked to introduce Henry Ward Beecher as the speaker of the evening. "What?" said Moody, "Introduce Beecher? Not I, ask me to black his boots and I'll gladly do it."

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

He was asked in a public assembly in London by an unfriendly critic to publish his creed. He promptly replied, "My creed is already pub-

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

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

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

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

He felt that much of the training of the preachers in the great schools was impractical; and he

was certainly right about it. To correct this disgraceful barrenness, the Bible Institute has done a great work.

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

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

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

lost his power, and did not know why!" Evidently there was a reason. God knew!

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

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

I am compelled to say that just as Brother Moody failed to be a success, preaching the "second blessing," so now the holiness evangelists are no longer a great success at preaching the "first blessing!" In other words, relatively speaking, we have very few conversions in our camp-meetings and church revivals. We have revivals and revivals and revivals in rapid succession and at great expense. The evangelists preach the experiences of the saints away and preach them back to the altar, and warm them over, and heat them up, till eight or ten saints join by letter after the meeting and with them, two or four converts! It looks as if, among our evangelists, the preaching of regeneration is becoming a lost art!

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

Robert Ingersoll and Moody were contemporaries, both dying in 1899. Ingersoll was a minister's son, well educated, highly gifted and a consummate orator. He said at the funeral of his brother, "Life is a narrow vale between the cold and barren peaks of two eternities. In vain we strive to look beyond the heights. We cry aloud and the only answer is the echo of our wailing cry!" He had spent his life discrediting

the Bible and fighting Christianity and Christ, and his dismal death was like that of the infidel Hobbs—"taking a leap in the dark!"

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

Verily, it makes a vast difference whether one detests or believes the Bible; whether one hates or lives and serves Jesus Christ; whether one spends his life cursing or blessing his fellow-men! "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13).

NAMELESS SAINTS

Says Edward Everett Hale in his poem of that title:

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

CAN'T HOLD OUT—WHY

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

1 Cor. 10:13.

Isa. 41:10.

Isa. 41:13.

2 Tim. 1:12.

Rom. 8:38, 39.

Psa. 121.

—C. E. CORNELL.

EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER

Introductory

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

In order to obtain a full understanding of this sermon we should note its setting in relation to the ministry of Jesus. There are several standpoints from which this may be viewed. First, we may consider the sequence of events. In the first part of the Galilean ministry, Jesus had preached in the synagogues; then as the crowds began to increase and to become more insistent upon hearing Him at all times, He turned to the open air and thus gave the word of life to large throngs. The Sermon on the Mount forms part of these open air discourses. Then we note the relation of the preaching of this sermon to the call of the twelve. It is generally considered that there was a close connection between the two. Dean Farrar, in recounting the circumstances, states that Jesus spent the night in prayer on the mountain, then first in the morning called the disciples to Him and ordained them, and thereafter preached the sermon. Moreover, we can approach this discourse from another point of view and that is the characterization of the preaching of Jesus. Again, in the early ministry, Jesus had followed somewhat the same line of thought in His messages as John the Baptist, calling the people to repent; but as we approach the time of his discourse, the nature of

His preaching was more didactic, bringing before the people and more particularly His disciples the nature of the kingdom. Finally, in connection with the setting, we find that while there had not been an open break with the authorities at Jerusalem and Jesus was still in the year of popularity, yet this sermon marks a turning point and indicates a distinctive separation from the teaching of the scribes and Pharisees, and outlines an entirely new position so far as they were concerned.

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

Passing from the circumstances of the sermon to the theme, we find considerable diversity of opinion in stating the dominant thought. Adeney says that we have an "Ethical directory to Christians," and Votaw asserts that it sets forth the ideal life. Jenkins has a very formal conception regarding the contents and maintains that it is a logical treatise on the greatest of themes, "The Righteousness of the Kingdom." Edersheim combines some of the thoughts already expressed

and concludes, "We would regard it as presenting the full delineation of the ideal man of God, of prayer, and of righteousness—in short, of the inward and outward manifestation of discipleship." Tholuck describes the sermon as representing the "Magna Charta of our faith." Geike approaches the subject from a different point of view and makes two statements; one that we have here, "Principles and laws of the Christian Republic" and again that the sermon is the "Full statement of the nature of His Kingdom, and of the condition and duties of citizenship." All of these conclusions shed light upon the content and show us that there are many aspects from which this sermon may be considered. But when we turn to the keynote of Christianity, and to the teaching of Jesus in general, I believe that we would say that the thought of life is predominant. We know that this is true in the Gospel of John which represents to us reflective thought upon the ministry of Jesus. Accordingly we feel that Volaw in asserting that the Sermon on the Mount sets forth the ideal life may have approached the heart of the subject more nearly than the others. But this would seem to be rather too general. While it is true that we have here the ideal life, yet it is a very specific ideal. It has its contrasts to all ideals that had hitherto been presented. Preceding ideals had been primarily ideals of outward conduct, but the Sermon on the Mount is primarily an ideal of inward life and being from which the outward conduct is regulated. The sermon treats first of the inward life, then the outward. Thus we would

conclude that the leading thought might be expressed as the ideal life for the pure in heart.

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

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

HINTS TO FISHERMEN

By C. E. CORNELL

How to Make the Midweek Prayer Service Popular and Profitable

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

When we write that title, we at once lay ourselves open to criticism. But we hope the reader will not be too hasty in his criticism. The "proof of the pudding," you know, is the thing. Other

pastors have tried this plan that we are about to suggest and they find that it works.

To have 25 per cent of the membership of the church in the week-night worship service commonly called the *prayermeeting* is just a little unusual in this age of many attractions which counteract the appeal of the church. Yet even a higher percentage has been experienced. To interest and hold the young people of the church in the prayermeeting is a thing to be greatly

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desired, and yet that is quite within the possibility of the average church.

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

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

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

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

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

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

Use bright hymns and songs. Songs of Christian experience.

Don't just sing and sing for all you are worth, use a little sane comment on the verses and have a story suited—prepared beforehand.

Then call on the people for Scripture verses and testimonies—growing out of the hymns.

Take twenty minutes for this opening part.

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

Another song, then call on one or two laymembers for prayer.

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

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

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

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

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

The expository method is undoubtedly best. Not too rambling and disconnected and general, but careful analytical explanation of the scriptures. The people want to know the Bible. It is the most interesting book in the world, and the one book least known and little understood. Make its truths live, and the people will hang on your words. We have found a good plan is to study the Bible by books in the midweek service. Take a chapter (don't try to read it all in the meeting) and point out the great truths, doctrines, and visions that are there. Take a single text and open it up and let the light shine on it and through it. Ask "What does this phrase mean?" "Of whom is the writer speaking?" "Other great

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texts connect with this one, can any of you give me one?"

Close on time. Even if you are not through with your speech. Set an example to the deacons. The people will come again for more, if you interest them. Insist on everyone shaking hands with everyone. Be yourself an example in greeting everybody personally. Don't stand off in one corner and talk to some deacon. And you will find that you do not need to have church parties, suppers, get-togethers to bring the people out to prayermeeting. They love to come when they find help, comfort, strength, cheer and good fellowship.

Bearers of the Torch

TEXT, *Thou art a teacher come from God* (John 3:2).

1. A noble profession, with a long line of distinguished predecessors, seekers and revealers of truth, wise conservators of the spiritual heritage of the race, fearless heralds of a new day! The greatest personality ever known among men was a Teacher. His Sermon on the Mount, his Golden Rule, and his parables are the most potent factors in the world for character and civilization.

2. Are the teachers of the world unappreciated? Athens put to death their great teacher, Socrates, and yet the world refuses to forget him or cease to do him honor. The city of Florence banished Dante but his teachers have glorified his memory and put his tormentors to shame for all these centuries. John Bunyan was shut up in Bedford jail for twelve years but he taught every English household and every pulpit through "Pilgrim's Progress." Italy stoned Savonarola, then wrought his teaching into her history. Jerusalem stoned her prophets and crucified her greatest Teacher, but it is they who have immortalized Jerusalem. If the world's teachers are unappreciated by the age they teach, they are nevertheless enshrined in memory and their names inscribed on history's roll of honor. Their pay is in a treasure of spirit which does not corrode or corrupt and which thieves do not steal.

3. Truth sets us free—from ignorance, superstition, prejudice and pride. Truth rules the world. Error often mounts the throne but "truth, crushed to earth, shall rise again." It is when the teacher prizes his truth as greater than himself, and the joy of mediating truth his greatest pay that he becomes a worthy successor of Him who was called "a teacher come from God."

"I gave a beggar, from my little store of wealth, some gold.

He spent the gold, and came again, and yet again: Still cold and hungry as before.

I gave him then, a thought—

And through that thought of mine,

He found himself—the man supreme, divine—

Fed, clothed, and crowned with blessings manifold.

And now he begs no more!"

—The Expositor.

Listening In

Yes, it takes a lot of nerve to throw away old sermons; but it is good exercise.

The devil is not a "roaring lion" today, but "an angel of light."

God's power is the only power greater than Satan's.

When you can't answer, don't "stab" at it. Say, "I don't know, but I'll try to find out."

There is a vast difference between the Satan of Christendom and the Satan of Scripture.

Be sure your terminology is correct. Don't talk about Jesus, but the Lord Jesus.

Only once did our Lord Jesus "supplicate" (pray for) Himself. 'Twas when Satan sought to destroy Him in the Garden.

God's doings may not seem right to me; but who am I?

To disbelieve a truth doesn't destroy it.

Note carefully the first occurrence of words in Scripture.

The King James Version is 99.4-5% in harmony with the original. There is none better.

The subconscious mind must remain subordinate to the conscious mind or you become abnormal.

Study the subconscious mind if you like, but don't seek to overdevelop it.

The resource of the Christian is Christ Jesus. Satan's great war is not against men but against the Lord Jesus Christ. And the war is not yet ended.

Eph. 2:12 begins: "without Christ," and ends: "without God." Don't let the world mislead you. No Christ, no true God.

God gave both the perfect, infallible written Word and the perfect, infallible living Word through imperfect, fallible human beings.

Unless the believer is guided by the Word of God he is misguided.

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

College Students in the United States

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

Some Problems of the Preacher

That the preacher has problems is without question. His problems come frequently and some of them are continuous. To meet them with courage and wisdom is not so easy as many suppose. But they can be met and problems may become a blessing. Clarence E. Flynn has recently written:

The day one offers himself to God for the work of the Christian ministry he takes upon himself a set of serious personal problems, along with his problems of leadership and service. He proposes to do God's work, and that means also to be God's man. He must be that amid difficult conditions, under constant scrutiny, and in the face of frequent misjudgment.

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

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

hood at its best. Certainly that is what Jesus did.

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

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

What's the Matter with the Preacher?

He fails to study and has nothing fresh or edifying for his people. What's the matter with the preacher?

He seldom reads a good book. What's the matter with the preacher?

He is not a careful Bible reader, he has not learned the value of exposition. What's the matter with the preacher?

He is wordy and glib with his tongue, but his words have no power or unction. There is hardly an ounce of conviction. What's the matter with the preacher?

He seems to be extremely busy yet there are many members that he has not called upon. They would enjoy a pastoral call. What's the matter with the preacher?

He is long-winded. Has a hard time trying to land his little boat. What's the matter with the preacher?

He once preached an hour at a funeral; twenty minutes is long enough for a funeral talk. What's the matter with the preacher?

He is almost sure to be in every church fuss. What's the matter with the preacher?

He sides in with the modernists of the church and thus compromises the Word of God. What's the matter with the preacher?

He announces a short sermon and then talks

nearly an hour. What's the matter with the preacher?

All his meetings run late. He has lost the value of time. What's the matter with the preacher?

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

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

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Prayermeeting Themes

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

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

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Turning Misfortune into Opportunity

Basil King, the well-known novelist, who has recently passed away, was a man of peculiarly fine character. An Episcopalian clergyman, deeply

in love with his calling, he lost his eyesight almost entirely, and had to give up his church work. But he taught himself to operate a typewriter, and in his affliction he gave the world many powerful and helpful novels. He turned his misfortunes into opportunities, and I never saw him when he did not appear cheerful and even merry. The nearest approach to a complaint of which I have heard was his saying, half-humorous, wholly stout-hearted, "I have more adversity than I know what to do with."

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

Handy Subjects and Texts

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

He Answers Prayer (Isa. 65:24).

A Safe Leadership (Isa. 42:16).

The Peace of Christ (John 14:27).

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1. Drug addiction has not increased since prohibition.
2. The average worker is spending less on drink now than ever before.
3. Prohibition is an important factor in the increasing thrift of the country.

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

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

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

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

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

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

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

Little Windows to Peep Through

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

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

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

Companionate marriages are hell-made and hell-bent.

The devil concentrates his forces against a revival church.

A shouting, happy Christian is a scarce article these days.

Doubt is one short road to unbelief, unbelief will destroy the soul.

There is strength in temptation if resisted and barter their all, just to have some of the glory of the old paths.

III. *The Old Paths Lead Home:* Home, a wondrous and sweet word it is. The battle under the banners of Christ now rages, but there will come the time of the last stand for right—then home, the home of the soul! The storm now blows, but ere long it will be hushed in the silence of death—the home, the home of immortal glory and bliss. The sea is rocked with wild tempests, but a voice will still it—then home, the home of divine associations, of fellowship with saints and redeemed. Listen to the sound of many waters as though falling through the ages—it is not that, it is the re-echo, the reverberating crash of the new song of the redeemed as they reach heaven, their eternal home. None but the old paths lead home. All others lead far afield, but the old paths land on the golden strand of eternal glory and bliss.

Conclusion: O man who is wandering astray, seek ye the old paths! Redeemed, tread on, ere long the beaming light of the home city will come into view.

PITTSBURGH, PA.

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Compiled by J. GLENN GOULD

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

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

HOMILE

THE DIVINE PROMISE OF TRANSFIGURATION

Sermon Outlines

By C. E. CORNELL

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

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

I. Instead of evil, purity. "As the lily." Sweet, natural, profuse product of the open air.

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(23)

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

- IV. Instead of ill-fame, honor. "Fragrance as Lebanon." Science suggests the indestructibility of a fragrance. So character. A temporal influence and an inherent immortality about goodness (Psa. 112:6).

sacraments be duly administered."

The word *church* found first in the New Testament (Matt. 16:18). The apostle Paul uses it first in 1 Cor. 1:2.

II. THE CHURCH IN ITS RELATION TO THE WORLD

1. Separate.
2. "Called out ones."
3. The individual Christian a church in miniature.

Illustration. The white oak leaf is a reproduction of the tree.

III. MY PART IN SUSTAINING THE DIGNITY AND SPIRITUALITY OF THE CHURCH

"Walk," "Lowliness," "Meekness," "Long-suffering," "Forbearing one another in love."

1. How much do I owe the church?
 - a. My prayers.
 - b. My presence.
 - c. My purse.
2. Shall the church be kept clean?
 - a. The pure Word preached.
 - b. By disciplinary enactment.
 - c. Schism—its evil results.

(See Wesley's Sermons V. 2, Page 166).

IV. TO RIGHTLY REPRESENT CHRIST, THE CHURCH MUST BE HOLY.

- a. This means the individual holy.
- b. The divine requirement (Eph. 5:25-27).

THE BOY JESUS

By C. E. CORNELL

TEXT, *And when they found him not, they turned back again to Jerusalem, seeking him* (Luke 2:45).

I. THE EMERGENCE OF INDEPENDENCE—JESUS CARRIED BEHIND

1. Parents thought he was still with them. First surprised, then troubled, then awakened to the promise and peril of independence.

2. Childhood here emerges into youth—wise parents accept as upward urge of personality. Not only accept but capitalize.

II. YOUTH CRAVES DEEPER THINGS FOUND HIM ASKING QUESTIONS

1. Youth wishes to go beneath tradition and custom to the whence, why and whither of all things, material and spiritual. In one of our church schools one youth asks, "Why did Paul make his missionary journeys?" Another asks, "Does God care when we do wrong?" A class of young people spent a most profitable winter seeking the spiritual meanings within and behind Jesus' parables. Isn't that Christian discipleship?

III. YOUTH IS IDEALISTIC—WIST YE NOT THAT I MUST BE ABOUT MY FATHER'S BUSINESS?

1. Youth is imitative: "My father's business"

THE CHURCH

By C. E. CORNELL

TEXT, Eph. 4:1-6.

I. THE WORD "CHURCH" IS AMBIGUOUS

A body of people united together in the service of God.

The nineteenth article of the Church of England says: "The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the

and "my father's religion." To wish to fulfill these in service is the glory of youth.—Rev. SAMUEL DRURY.

PERSONAL MORAL RESPONSIBILITY

TEXT, *What do ye more than others?* (Matt. 5:47).

The Farmers' Bank of Naylor, Ga., was closed after the State Banking Department, at the request of J. R. Carter, president, and with his co-operation, had made an audit, because the shrinkage in assets exceeded capital stock and surplus. Carter then immediately bought up all stock which he did not hold, and forwarded to the banking department his personal check to cover the accounts of all depositors. The department then appointed him a special agent, and authorized him to reopen the bank temporarily to pay off the depositors.

Although not legally liable because of the failure, which occurred in the spring of 1928, yet Carter affirmed that he "felt a personal moral responsibility." Hence he saw that shareholders and depositors suffered no loss. His action was termed "remarkable" by the state department; and the report of the Associated Press remarked that "the Golden Rule venture was said to have cost him approximately \$40,000."

THE GLORY OF THE OLD PATHS

By BASIL W. MILLER

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

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

I. *The Noble Company of the Old Paths:* There is glory in the company which one finds on the old paths—patriarchs have trod this way—the footprints of the prophets are to be found thereon—the sweet singers of the ages have scattered their melody along their way—herein have warriors for righteousness fought—yes, the company of the old paths consists of the choicest of heaven's hosts. If one seeks to live with the holiest of the ages, there is but one place to find such comradeship—on the old paths of righteousness.

II. *The Glory of the Old Paths:* Glory cannot be described nor heralded, but none can doubt its presence when once he experiences its wonders. Glory is majesty, glory is beauty, glory is wonder, glory is the scintillant light, the holy aurora or divine halo thrown out from the presence of

God. Then the glory of the old paths, is their majesty, beauty, worth, preciousness, etc. Herein is the glory of salvation from sin—the beauty of dependence upon God and His will for us—the majesty of answered prayers—the amazedness of the power of the crimson stream to transform the soul—the excellence of battle and victory in the army of Immanuel. None excels these old paths in glory and worth. The ages would barter their all, just to have some of the glory of the old paths.

III. *The Old Paths Lead Home:* Home, a wondrous and sweet word it is. The battle under the banners of Christ now rages, but there will come the time of the last stand for right—then home, the home of the soul! The storm now blows, but ere long it will be hushed in the silence of death—the home, the home of immortal glory and bliss. The sea is rocked with wild tempests, but a voice will still it—then home, the home of divine associations, of fellowship with saints and redeemed. Listen to the sound of many waters as though falling through the ages—it is not that, it is the re-echo, the reverberating crash of the new song of the redeemed as they reach heaven, their eternal home. None but the old paths lead home. All others lead far afield, but the old paths land on the golden strand of eternal glory and bliss.

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Here is Mark Twain's summary of all that life meant for him: "A myriad of men are born; they labor and sweat and struggle for bread;

they squabble and scold and fight; they scramble for little mean advantages over each other; age creeps upon them; infirmities follow; shame and humiliations bring down their pride and their vanities; those they love are taken from them, and the joy of life is turned to aching grief. The burden of pain, care, misery grows heavier year by year; at length ambition is dead; pride is dead; vanity is dead; longing for release is in their place. It comes at last—the only unpoisoned gift earth ever had for them—and they vanish from a world where they were of no consequence, where they achieved nothing, where they were a mistake and a failure and a foolishness; where they have left no sign that they existed—a world which will lament them a day and forget them forever."

Seeing Christ

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

Reaching Individual Men

"It takes a really big soul to be interested in an individual; anybody can be interested in a multitude. One secret of President Roosevelt's real power and greatness was shown in an incident of his address at the dedicatory exercises of the new capitol of the state of Pennsylvania. There was an old graybeard about ten rows back who wore on the lapel of his faded blue suit the little bronze button of the Grand Army of the Republic. The President had been speaking of the steadfastness of Pennsylvania at historical crises, and mentioned the time when the preservation of the Union was the issue. 'The time,' he suddenly exclaimed, 'when you, my friend, down there with the button—you and your comrades

saved the Union.' The veteran's face beamed with joy. Tears of pride stood in his gray eyes. He grabbed off his wide felt hat and raised it aloft. Because of his ability to be interested in one man, the President had tenfold his power, not only with the tens of thousands then present, but with his nation and with the whole world. And the best thing about this one-man interest is that it is not confined to Presidents; we can all practice it ourselves."—S. S. Times.

Goodness and Mercy Follow Me

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

The Sanctity of Life

Says a recent writer, "The mere denunciation of our young people, thundering against them and calling down upon them the penalties of the moral law, does little good. Undoubtedly the penalties of the moral law are terrific, and our modern cleverness will not evade them. A bullet may leap from the rifle's mouth crying, 'What care I for gravitation? I will go as I will!' For all its speed, however, it will not beat out gravitation in the end. Gravitation never lets go. It hangs on tremendously. Sooner or later that bullet will come down. So our moral wildness will never escape the moral law. But strenuous insistence on that fact does not cure the situation. The deeper trouble with all of us, both older and younger, is not that we lack knowledge of external penalties, but that we lack a fine sense of inward sanctities. If a violin had been made in the first place by Antonio Stradivari himself and if skilled hands had played upon it the compositions of the masters, any cheap en-

deavor to make it hiccup with syncopated jazz would be resented. The violin would be ashamed. That quick sense of possessing in ourselves something inwardly fine that must not be desecrated is essential to great character. It is one of the supreme gifts that any home can give to its children. It is generally caught by contagion, not taught by admonition. It is instinctive self-respect—the resistance of a man who holds a high opinion of himself against the profanation of his holy things."

Love Your Enemies

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

Life's Trivialities

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

Let the Lower Lights Be Burning

Here is the life story of a humble woman: "I was living at Sandy Hook when I met Jacob Walker. He kept the Sandy Hook lighthouse. He took me to that lighthouse as his bride. I enjoyed that, for it was on land, and I could keep a garden and raise vegetables and flowers.

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

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

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

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

"He is dead," I said.

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

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

Forgetting Those Things which are Behind

It is possible for us to allow the successes of the present to blind us to the possibilities of the future; to become so elated with the victories already won, and so burdened with the spoils of present conflict, that our eyes are blinded and our strength depleted for greater achievements in the future. Alexander the Great was aware of this danger, as pointed out in a current periodical. "There was a critical moment when his

army weighted down by the spoils of gold and silver and precious stones. Alexander gathered all the plunder in one huge pile and set fire to it. The soldiers, at first furious, soon realized the wisdom of their leader. They walked lightly again. Their feet had suddenly become winged. The conquest of Persia served only to whet Alexander's ambition. Beyond was India, an unknown land, reputedly of enormous wealth. It was in India that he attained the supreme heights of human grandeur. Behold his triumphal procession! Hundreds of white elephants with gilded

tusks; Bactrian cavaliers riding their mounts backwards; enormous bulls with jeweled horns; troops of black elephants; red camels; henna-dyed horses; finally Iskander in his chariot, as broad as the road, drawn by four rows of black stallions, ten to a row. Iskander, sitting on an ivory throne, was surrounded by 400 free male lions." This was the human glory that came to the youthful conqueror of the world because he was willing to sacrifice the plunder of the present for the future.

PRACTICAL

PREACHER'S VOICE AND DELIVERY

By W. W. MYERS

III

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

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

The human voice has a large range of pitch. Some voices have a much larger range than

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

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

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

"Ye crags and peaks, I'm with you once again." The above sentence is only suggestive. The

student should add several of his own and practice on them for variation of pitch. Another good exercise is to take some passage like the nineteenth Psalm, and read it for variation of pitch. Note the various ways in which you can begin each sentence. Some may be begun on a high pitch, some on a low pitch, and some on a medium pitch.

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

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

be very careful that he does not speak too loud.

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

In physics we learn that resonance is attained by sound striking hard substances or cavities. This may be tested by holding a vibrating tuning fork against a table, or by holding it over a long glass tube immersed to its proper depth in water, or by the use of a Helmholtz resonator.

God has so constructed man that he has wonderful possibilities of resonance. Very few, however, have developed those possibilities. When we listen to the wonderful resonance of a bullfrog, an animal about the size of a man's fist, it ought to put us to shame that we have so neglected this field. The bony structure of the face affords wonderful opportunities for resonance. There is not only this hard, bony structure but also the cavities of the mouth and the maxillary, the ethmoidal, the sphenoidal, and the frontal sinuses. What is called placing the tone is chiefly a matter of resonance or gaining control of the resonators. It is a matter of directing the tone against the resonators in such a way as to bring the best tone quality.

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

The student who undertakes to develop his voice without the aid of a teacher is likely to fall into serious errors. It is very difficult for a student who has had no voice training to understand a vocal exercise simply by reading it from the printed page. The safer plan is to take enough lessons to lay a good foundation

and then keep up the exercises afterward. Because of this difficulty of understanding vocal exercises the writer declines to give any in this article for fear of their being misinterpreted. It is better to refer the student to chapter eight in "Resonance in Speaking and Singing" by Thomas Fillebrown. Dr. Fillebrown gives a splendid discussion on "Placing the Voice," and the student will find also a few good exercises.

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

9 PULPIT PREPARATION

By WILL O. SCOTT

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

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

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

Both Whitefield and Livingstone died upon their knees. John Knox cried out in his prayer, "Give me Scotland or I die!" Before Pericles went before the audience with his orations he prayed the gods that nothing might go out of his mouth but what might be to the right pur-

pose, a good example for preachers to follow in their high and holy calling.

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

The preparation for the pulpit must necessarily include:

BIBLE STUDY

If, like the man in the first Psalm, we meditate on the law of the Lord day and night, the leaf of our ministry will not wither.

"There is but one book," said the dying novelist, when he was asked what book he would have read to him. You know, the old saying, "Beware of the man of one book." One who has the Bible at his finger tips, on his lips and in his heart is to be envied and is one of the best gifts, that we are allowed by the apostle Paul to covet. To understand our Bible should be our highest ambition in the realm of study.

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

Dr. Drummond wrote his "Natural Law in the Spiritual World," as a result of hearing Mr. Moody say that *some pray too much in proportion to their Bible reading*. His "Greatest Thing in the World," was the result also of his reading First Corinthians, 13th chapter, once through every week for a year.

*"A glory gilds the sacred page
Majestic like the sun;
It gives a light to every age;
It gives but borrows none."*

In preparing for pulpit work it is greatly to one's advantage to have the *voice* in good con-

dition, for most of our hearers want our sermons to be *sound*, both in delivery and doctrine.

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

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

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

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

WIT AND HUMOR

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

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

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

Religious work without any humor or wit is like a dinner served without any condiments or dessert. People, as a rule, will not sit down to

or long remain at such a banquet. That was real wit when Sam Jones, said that "Some men are such notorious kickers that if he were invited to officiate at their funerals he would prefer to stand at the head of the coffin instead of the foot."

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

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

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

Job used it when he said to his self-conceited comforters, "No doubt ye are the people and wisdom will die with you" (Job 12:2).

It no doubt might shock some persons to hear the intimation that our Savior ever indulged in humor. But a fair analysis would readily detect something closely analogous to this quality of speech in many passages during His ministry. He not only used it when He ironically eulogized the putrefied Pharisees, saying, "The whole have no need for a physician," but with one phrase He laid bare the cunning of Herod by exclaiming, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected."

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

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

One word in conclusion: How may the gospel be so preached in the tomorrows, in these days

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

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

ADJUSTMENTS NECESSARY TO MINISTERIAL SUCCESS

By ROY L. HOLLENBACK

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

Social Adjustments

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

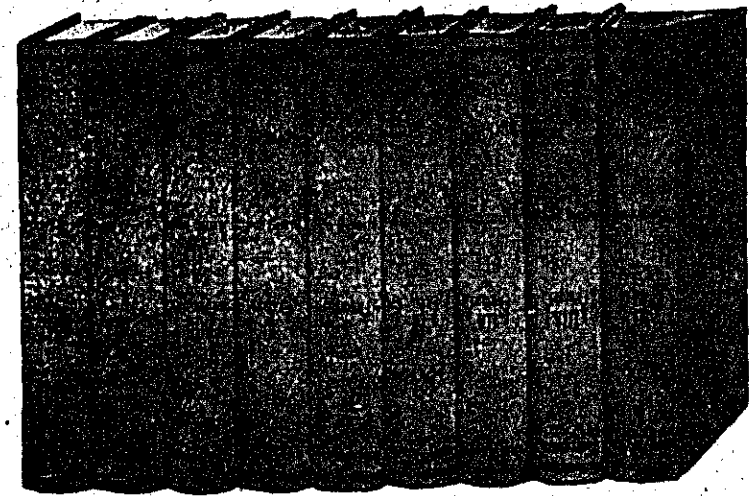
There are others whose social adjustment must be made upward, if they are to succeed as ministers. Some have been raised in abject poverty, and without sufficient culture to commend them to their congregation. It is commendable that many such persons have successfully lifted themselves to high ideals,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

polished will enable them to completely overcome this handicap.

Adjustments in Preaching

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

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



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