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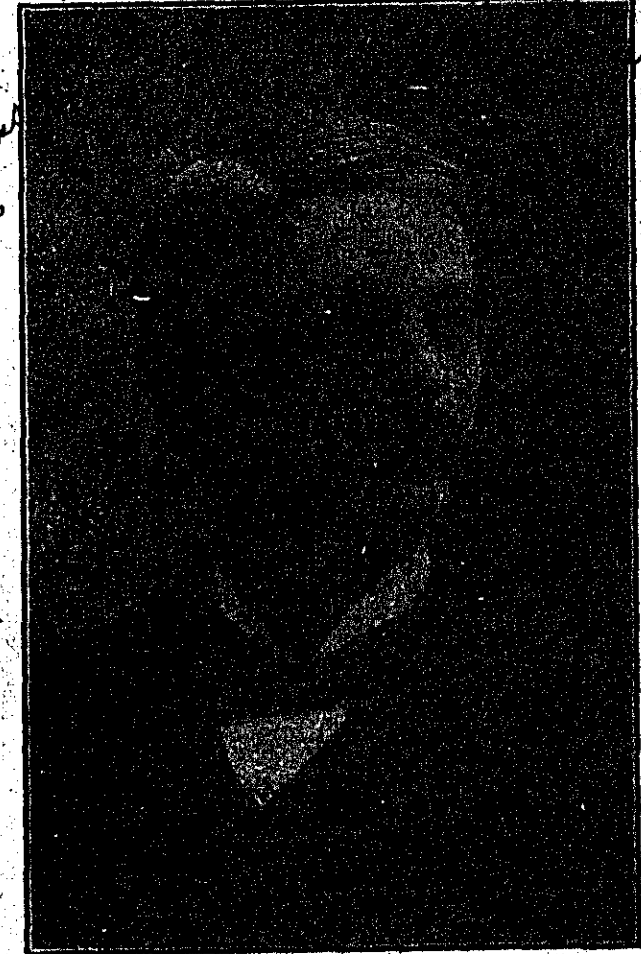
2923 Troost Ave., Kansas City, Mo.

The Preacher's Magazine

VOL. IV NO. 7

JULY, 1929

WHOLE NO. 43



Sam P. Jones.

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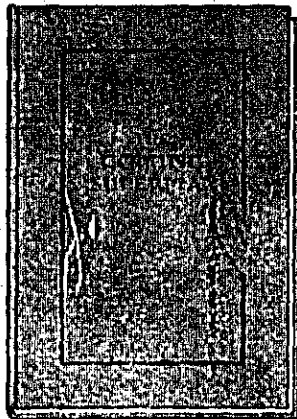
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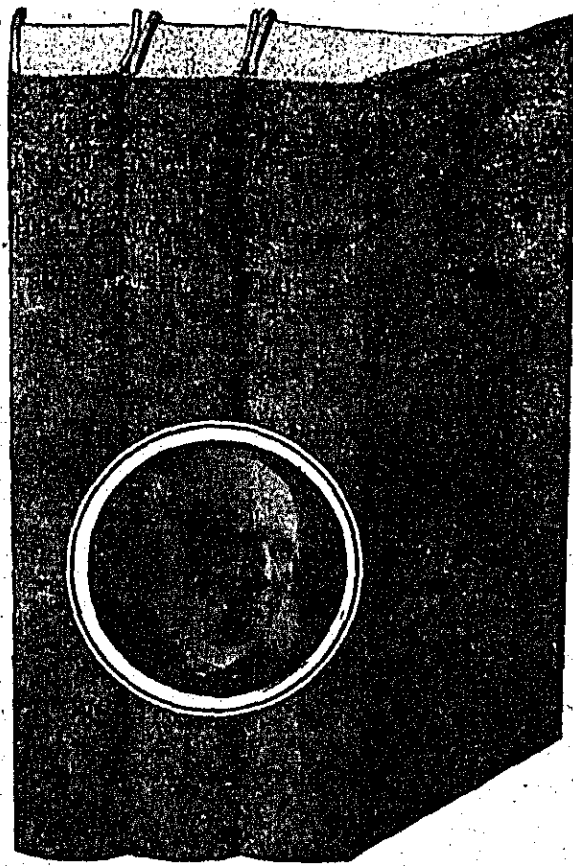
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J. B. Chapman, Editor

Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 per year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

VOLUME 4

JULY, 1929

NUMBER 7

SPEAKING THE TRUTH IN LOVE

By THE EDITOR

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

A preacher may fail negatively because he does not preach the truth, but he destroys and tears God's flock to pieces only because he possesses an unchristian spirit, and much as mere ineffectiveness is to be deplored, even this is not as bad as that "lower criticism" which comes with a want of love in the preacher's heart. For mere negative failure is not so bad as positive destruction of the work of God.

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

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

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

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

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

EDITORIAL NOTES

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

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

July is one of the two campmeeting and tent meeting months of the year, and almost every preacher will have more than the usual number of opportunities to preach the saving gospel to the multitudes. And this is the time to be definite, positive and unapologetic. Some will tell you that this is the time to defend the truth, but our own observation convinces us that it is especially the time to preach the truth. Give it out with no uncertain sound and in the power of the Spirit and God will give it entrance into hearts and prosperity in a degree that will delight your heart.

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

DOCTRINAL

HISTORICAL STUDIES IN CHRISTIAN DOGMA

By BASIL W. MILLER

Part Three—Symbolics

V. PARTICULAR SYMBOLICS

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

We shall pass over the creeds of the Greek church, for with the exception of a few councils which spoke with authority they continued to

believe and to receive the creeds formulated before the division.

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

(1). *The Synod of Orange* in 529 rejected Pelagianism and semi-Pelagianism, with reference to the innocence of human nature, and the possibility of salvation unaided by grace divine. It also defined a mild form of Augustinianism, with reference to the dogma of original sin. It maintained the necessity of divine grace against the doctrine that the will unaided by grace can attain unto redemption. In other words, it condemned Pelagius and his doctrines, and went one step farther (for this had been done by the Synods of Milevius in 416 and of Carthage in

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418) to include Augustine's doctrine of the original nature. It is a reflection of the doctrinal controversies of this age. The sovereignty of God was also recognized. Herein began to be laid the foundation of the doctrine of total depravity which has been the statement of Christendom from then until the present.

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

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

(4). *The Council of Lateran* in 1179 condemned Nihilianism which looked upon the human nature of the Lord as having only a phenomenal and not a real or substantial existence. This deals with the reaffirmation of the Trinity and the person of Christ as being divine. (Other synodical and council meetings and dictums of lesser import we shall pass over in our discussions leading up to the Reformation.)

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

(1). "*The Evangelical Lutheran Church*," states Schaff, "in whole or in part acknowledges nine symbolical books; three of them inherited from the Catholic church, viz., the Apostles' Creed, the Nicene Creed, (with the Filioque), and the Athanasian Creed; six are original, viz., the Augsburg Confession, drawn up by Melancthon (1530), the Apology of the Confession, by the same (1530), the Articles of Smalcald, by Luther (1537), and two Catechisms of Luther (1529), and the Form of Concord, prepared by

six Lutheran divines (1577). These nine symbols constitute together the Book of Concord (*Concordia or Liber Concordiae, Concordienbuch*),..." (*Creeds of Christ.*, V. 1 p. 221).

a. *Augsburg Confession.* Three of these we have already considered. This was prepared by Melancthon, at the request of the Lutheran states, during the early spring of 1530, under the approval of Luther. It was read on June 25th of that year before the assembled representatives of church and state. The Roman theologians answered it in their *Confutation*, which Melancthon answered again in his *Apology of the Augsburg Confession*. Luther turned the task of preparing the Confession over to this famous scholar. This breathes throughout a genuine evangelical spirit, and is both churchly and traditional, and in harmony with the Scriptures. Its tone is conciliatory, aiming at peace between Rome and the Protestants. It is generally received far beyond the Lutheran church, and herein it is the fundamental confession. Numerous editions of the Confession have appeared during the years, and it is still the outstanding creed of the Lutheran body of Christendom. The Apology is likewise accepted by the church.

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

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

d. *The Form of Concord.* This was the last creedal statement of the Lutheran confessions, and was completed in 1577. It was an effort on the part of the Church to rid itself of strife which had come about by years of controversies

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upon various doctrines. For thirty years controversies upon dogma raged with as much fierceness as was the case during those of the Trinitarian and Christological discussions in the Nicene age. In its final form, it never gained the general acceptance of the Church. But in the more recent revival of orthodoxy in the Church the Formula enjoyed a partial resurrection among the Lutherans of the sacramentarian type who regard it as the model of doctrine and the finest summary of the Bible doctrines. This next to the Augsburg Confession is the most important theological work of the Lutheran church. As representing Lutheranism it is one of the fullest embodiments of a distinctive type of orthodoxy. It is for the Lutherans what the Canons of Dort are for the Calvinists, or the Decrees of Trent, for the Roman Catholics.

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

a. *Swiss Reformed Confessions.* We cannot deal with all of these but shall treat the representative one. (a). *The Second Helvetic Confession*, 1566 A. D. This is the work of Henry Bullinger, a friend and pupil of Zwingli around whom the other confessions center. He was a learned and pious man, trained in patristic and scholastic theology, and a student of the writings of Luther. His position placed him as a friend of Calvin, Melancthon, Beza, and others who were prominent in the discussion of this period. In 1562, writing in Latin, he composed this Confession for his own use. During the trouble within the Lutheran church the ruler, Fredrick III, wished to have a clear statement of the doctrines of the Reformed church, and Bullinger sent him this confession. Later the Swiss felt

the need of the confession, so with a few changes they accepted this, and this final form was published in Latin and German at Zurich, March 13, 1566. This is the most widely adopted and most authoritative of all the confessions of the Reformed churches of the Continent, with the exception of the Heidelberg Catechism. This is expanded beyond the length of a creed and is a theological treatise. It is a restatement of the First Helvetic Confession, with great improvement in form and material. It is moderate in its dissent from the Lutheran dogmas. From the standpoint of theological merit this stands first in worth of all the Reformed confessions, but from the angle of practical usefulness it must yield to the Heidelberg and the Westminster Shorter Catechisms. In this connection one should mention Calvin's *Institutes of the Christian Religion*, for in reality this is a confession, an enlarged creed, which has the acceptance of all theologians of the ages since its preparation. Others must be passed over, but this one stands out supreme among the Swiss.

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

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In 1610 the Arminians laid their five points or articles, their *Remonstrance*, before the estates of Holland. This consists of: Conditional predestination; Universal atonement; Saving faith; Resistible grace; and the Uncertainty of perseverance. With this brief mention we must pass to other confessions or symbols.

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

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

d. *Anglican Articles of Religion.* The Reformation in England is the culmination of the work of reform, which finds its greatest fruit in the translation of the Bible. (a). *Doctrines of Henry VIII.* When the Church of England broke from Rome the first deliverance was contained in

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

e. *Westminster Confessions or Symbols.* We shall pass over all the interesting history of the Reformation in Scotland, and Ireland and will meet with the Westminster Assembly of Divines. This stands first among all Protestant Councils. It was purely English and Scotch, and surpasses the Synod of Dort, which decided the fate of Arminianism and Calvinism with reference to the five famous points. Parliament called together divines from the kingdom to meet in July, 1643. 151 members were selected in all for the purpose of effecting a more perfect reformation in the Church of England, with the hope of bringing it closer to the Church of Scotland and the Reformed Churches on the Continent. Puritan divines from the colonies were also included among the other representatives. Practically all held the Calvinistic system of doctrine and there were no Arminians, Pelagians, nor Antinomians present. Four classes were represented, the Episcopalians, the Presbyterians, the Erastians, and the Independents. One debate lasted thirty days, and is called the "long debate." The *English Articles* were revised and a joint committee prepared the famous Westminster Confession. The Confession was first printed in December of 1646, or during the first month of the following year, 1647. Some slight changes were ordered by

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Parliament that year, and the next the final form was arrived at by changing a section on marriage.

We shall not attempt an analysis of this famous Confession in the present chapter, but shall do so in the following. But this is the theology of Calvinism at its maturity. The framers were familiar with theology on the Continent, and with the Arminian literature and controversy. It is a classic statement of Calvinistic theology, one which in the nature of a Confession has never been surpassed, and the source of Calvinistic thought since that day. Every writer on Calvinism since then owes it a debt of gratitude.

3. *Symbols of Modern Protestantism.* (1). *Congregationalism.* Congregationalism was an attempt to restore the ancient purity of the Church. In the *Declaration of 1833* the Congregational statement of doctrine and polity was formed for England; this was based upon a previous declaration of 1658, which was formed from an alteration of the Westminster Confession. Several synods met in America and stated their dogmas, possibly the outstanding one was that of the Oberlin National Council in 1871, at which time articles of faith were adopted. (2). *The Baptists* have accepted several creeds or confessions—the Calvinistic Baptists cling to the Westminster Confession, and to Calvin's theology as their doctrinal statements. The *Arminian or Free-Will Baptists* differ from their brethren in that their doctrinal tenets are akin to Arminianism on several points.

(3). We are forced to pass over the Moravians, the Friends, etc., and the other more recent and much smaller denominations, and come to the *Methodists*. There are two parent bodies at present for the many divisions of this denomination, in England, the Wesleyans, and in America, the Methodist Episcopal church. The doctrinal creeds of Methodism appear in the *Twenty-five Articles of Religion*, which were prepared by John Wesley from the *Thirty-nine Articles* of the Church of England. They were adopted in the United States in 1804, and are now unalterably fixed and can neither be revoked nor changed. Wesley's *Sermons and Notes on the New Testament* are also accepted in England as doctrinal statements and are binding, but in America they are as highly respected as though they were binding. Still in the modern deluge of criticism the doctrinal statements of Wesley are rapidly being cast aside. Then the doctrinal portions of

the *Book of Discipline* are secondary standards for the American Methodist churches.

VI. THE DOCTRINAL INFLUENCE OF THESE CREEDS

Our hasty review of the development of the leading creeds which are basic to Protestantism—for after the Reformation we have not concerned ourselves with those of the Catholic church—has brought out one indelible fact, and this is, that the progress of doctrine has been reflected in the creedal statements of the Church. Though a creed, or a confession be but the doctrinal statement of a given age concerning points at issue, still when once this formulation is made the future Church has found it extremely difficult to break away from it. For instance, every outstanding creed, confession or catechism carries the common material of the Apostles', the Nicene, and the Athanasian Creeds. The Heidelberg Catechism today remains the doctrinal formulation of the Reformed church, though centuries have passed since its origin. Calvinistic theologians cannot break away from the statements of the doctrinal postulations of the Westminster Confession in 1647; nor from the theology of John Calvin. The true Arminian is bound by unbreakable cords to the *Works of Arminius*, the *Sermons and Notes of Wesley*. And the Episcopal theologian cannot turn from the *Thirty-nine Articles of Religion*. Creeds are the crystallization of theological thinking of a given age, and they are also constraining and controlling influences and factors in the progress of doctrine after they are stated. This will appear more clearly when we have completed the analysis of the various doctrinal tenets of the different creeds.

PITTSBURGH, PA.

THE SABBATH IN SCRIPTURE AND HISTORY

By HORACE G. COWAN

V. The Law of the Sabbath

THE Sabbath of the creation was given to Adam and his posterity, therefore it was a universal day of rest, and as it may have been observed by the patriarchs did not partake of racial or national distinctions. But at Mount Sinai the Sabbath was incorporated in the law given to one nation, and became a marked feature of the loyalty of that one nation, the Hebrews, to their law and the Lawgiver.

But was there no law for the primeval Sab-

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bath? Though none is mentioned in Genesis, yet the custom of observing seven-day periods of time, at the close of which there were days of rest, both among the ancestors of the Jews and in various Gentile nations, evidently had its origin in a law given to man in Eden for the keeping of the Sabbath.

In Genesis it is noticeable that although no laws are mentioned, except one against murder (Gen. 4:10-12; 9:6), yet all of the Ten Commandments seem to have been preceded by well-known laws regulating the conduct of men in their relations with one another, and with God. The acts of Cain, Lamech, and the violence of the antediluvians in taking human life brought judgment upon them, and after the flood God pronounced the law, "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6); and after the flood the cities of Sodom and Gomorrah, because their sin was very grievous, were destroyed by fire from the Lord; Abraham and Isaac were reproved for bearing false witness concerning their wives before the kings of Egypt and the Philistines, and Jacob fled from the wrath of his brother Esau, after defrauding him of his birthright. That there was a clear conviction of the unlawfulness of theft before the commandment, "Thou shalt not steal," was given, appears from the language of Laban and Jacob concerning the images of the former which Rachel had taken, and Jacob's disavowal of the same, as well as in the plaintive protest of Joseph's brethren over the hidden cup found in Benjamin's sack. And that sins of impurity were not to be allowed, the act of Shechem in defiling Dinah, the daughter of Jacob, was declared by her brothers, "for that were a reproach unto us," while the high standard of purity to which Joseph arose in the hour of strong temptation ever makes him a shining example to the young man in the presence of similar testing, when he said, "How can I do this great wickedness, and sin against God?"

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

human race, but gave them because they are inherent in the nature of things, and He cannot amend, suspend or abolish them.

"We say it is in the very nature of things that the whole is greater than a part; that a straight line is the shortest distance between two points; that two straight lines cannot enclose a space. We cannot conceive the opposite to be true. It does not depend on the will of Deity whether these things shall be so or not. He does not create these relations. They are eternal and necessary truths. In like manner, there are certain truths pertaining to the conduct of all rational and intelligent beings—certain moral distinctions, which we regard as immutable and eternal—inherent in the very nature of things. And on this firm, eternal basis rests the foundation of our moral obligations."—*Moral Philosophy*, by REV. JOSEPH HAVEN, D. D.

Each of the Ten Commandments may thus be shown to have a natural or moral foundation, aside from the fact that they were delivered by God from Mount Sinai, which made them the law of God's chosen people. The question has been raised and earnestly debated among scholars as to the moral status of the Sabbath commandment, some maintaining that it is not a part of the moral law, but an enactment of the divine Lawgiver for the Hebrew race during a transient period of time. It was given to that people when the Lord brought them out of the land of Egypt, and was peculiarly adapted to their dwelling in the land of Canaan, with penalties visited upon them for its violation which were not known to or imposed upon any other nation.

Dr. James Augustus Hessey, in the *Bampton Lectures, 1860*, quotes Dr. William Whewell as saying, in his *Elements of Morality*, "There are parts of the Ten Commandments which are merely arbitrary, or local, or temporary, and apply only to the ancient Jews. Such is the reason given in the fifth command, that thy days may be long upon the land which the Lord thy God giveth thee; such is the command of absolute abstinence from labor on the Sabbath; such is the selection of the seventh day of the week for the day of rest, if that selection is really included in the command."

Proper distinction should be made between moral laws or principles and those which are only ceremonial, and, therefore, of a temporary nature. The former are permanent and universal, the latter transient and Jewish. "In the moral are rest, hallowed time, worship, probably a day for worship and holy convocations. In the posi-

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tive (ceremonial) were the septenary division, the seventh-day obligation, memorial of deliverance from Egypt, and the Jewish civil, ceremonial and judicial relations; the last involving penalties for violation of sabbatic law."—*Sabbath and Sunday*, by REV. WM. DELOSS LOVE, D. D.

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

We may well believe, therefore, that with the children of Israel in the wilderness and afterward in Canaan, the Ten Commandments were a unit; no rabbis or doctors of the law, not to mention doctors of divinity, had yet begun to form targums or interpretations of the law, and that the law and the commandments were of God was sufficient for the Hebrew mind. They always referred to the giving of the law, including the commandments, to the descent of the Lord upon Mount Sinai and His speaking to them in tones of thunder, while the mountain quaked and glowed with heavenly fire. The manifestation of

divine power and authority there given was a sufficient credential for the validity of the law, and no questions were raised as to the permanence or transitoriness of any particular precept. More than a thousand years after the events at Sinai the Levites in Jerusalem, at a time of national fasting and repentance, said in their comprehensive prayer to God for the Jews, "Thou camest down also unto mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments; and madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant" (Neh. 9:13, 14).

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

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

MALTA, MONT.

DEVOTIONAL

GREAT PREACHERS I HAVE KNOWN

By A. M. HILLS

No. IV. Phillips Brooks

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

What elicited such an interest in the sermon of a young man but thirty-six years of age, and already mounting to the zenith of influence and fame as a preacher in his denomination? We will try to tell.

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First, he was blessed with a noble ancestry. We might as well admit that "blood tells." The subject of this sketch used to take pardonable pride in calling John Cotton his "very great grandfather." This relationship was on his father's side. On his mother's he could claim a common descent with the founder of Phillips Academy, Andover, and with Wendell Phillips, the princely orator of America. His mother, Mary Ann Phillips, has been described as the woman gifted with a genius for religion. The fact that four of her six sons entered the ministry of the Protestant Episcopal church seems to be ample authenticating evidence.

William Gray Brooks, the father of this family was a substantial merchant of strong physique, integrity and will. Phillips Brooks, of whom we write, was born in Boston, December 13, 1835. The boy was baptized by the Unitarian minister

of the First church in Chauncy Place which the family attended. But in 1839 Mr. and Mrs. Brooks became members of St. Paul's church, precisely what Phillips Brooks in his own ministry influenced so many Unitarians to do, join the Episcopal church. The domestic life of that period was marked with simple dignity. There were noble men in the community to look up to and admire and there were, also, the democratic advantages of training in the public schools in his city, which was the common mother of all. There he could match alike his physical force and his wits against his fellows of all ranks and degrees. So his patrician blood and his plebeian association taught him thoroughly, what all preachers need to know, that the most nobly endowed, and the humblest in mind and station, are essentially brothers.

He was sent first to the Adams School and then to the Boston Latin School. There he found himself in the inspiring atmosphere of such names as Franklin, the Adamsons, John Hancock, Emerson, Mobley, Sumner, and Wendell Phillips! What a place for a thoughtful and ambitious boy to be inspired to intellectual attainment and patriotism.

He entered Harvard College in 1851 before he was quite sixteen years of age and had the inestimable privilege of having Agassiz and Longfellow for teachers and above all President Walker, to whom he felt most indebted. During his college course he was not exceptional in scholarship. But in the matter of literary composition, he won and maintained an easy mastery. He graduated at 19 years and six months, a beautiful, clean, moral young man, standing six feet, four inches high, with noble brow and thoughtful face and lustrous eye, betokening a clean life. In short, he was such a young man as Jesus looked upon and "beholding him, loved him."

After graduation his former teacher offered him a place in the Boston Latin School, which he accepted. The year that followed was the one year of his life of conspicuous failure. He was an eminent success with the upright pupils and much loved; but he failed in the government of the unruly. The head master made the comment that "one who failed as a school teacher, could never succeed in any capacity." How fortunate for the world, that that superb master of men did not control the unruly boys! It gave him time to meditate, and consult with God and men about his future. Two of his college professors told him that he was ruled out of two professions, the law and the ministry by an impediment of

speech. He had a way of stammering or enunciating indistinctly, if he talked slowly. But a powerful inward influence and the subtle prompting of a prayerful mother, was seconded by the advice of President Walker and Dr. Vinton his pastor, and he decided for the ministry. Dr. Vinton advised him to study theology at Alexandria, Virginia, a school noted for its evangelical fervor. Harvard had taught him scholarship, Alexandria Seminary was to teach him devotion and zeal in God's service. A large percentage of its graduates became missionaries.

On his first night at the school, the young Bostonian stood amazed at the fervor of the young men, who poured out their souls in a prayermeeting. On the next day he was equally amazed to find these same young men delinquent in their lessons. "The boiler," as he afterward described it, "had no connection with the engine!" It was fortunate for him and the world, that his machine was prepared at Harvard; it was left for the Southern school to furnish the steam!

Here as at Harvard, he was not at first conspicuous for marked ability among his mates. But, when a special task was assigned him, he showed at once that in the writing of impressive, sinewy English "he stood supreme among his fellows." He even showed poetic gifts, as he afterward proved, which might have been developed to success and fame.

One of his seminary professors with discerning and prophetic vision, said to him, "That young man is fitted for any position the church has to give him." How true it proved to be!

On July 1, 1859, this young man, so promising and so earnest, was ordained to deacon's orders by Bishop Meade and was immediately solicited to be rector of the Church of the Advent in Philadelphia. But so modest was he about his ability to fill the place acceptably, that he agreed at first for but three months; but he stayed about two years longer. His old friend, Dr. Vinton, was then rector of Holy Trinity church, one of the most prominent parishes in the city, and he often requested Phillips Brooks to fill his pulpit Sunday afternoon. He made such a favorable impression that when Dr. Vinton was called to New York City, Holy Trinity at once urged Phillips Brooks to be their rector. There he was, less than three years in the ministry, and leading one of the largest parishes in the denomination.

Just here the mental and moral fiber of the young man was tried thoroughly. The Civil War was on for more than a year, Philadelphia as the young rector said, "Was in the temperate zone

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of the religious life; but it lay far too near the equator of warfare to be temperate in all things connected with the Rebellion." The number of persons more or less in sympathy with the South among his parishoners was large. In another Episcopal church in the city the rector could not read the prayer for the President of the United States without hearing the rustle of the silk skirts of ladies rising from their knees in protest.

In such an atmosphere this young man not yet twenty-seven years old, was leading a wealthy city parish, yet loyal to his country, loyal to his prayer book, loyal to his convictions, and loyal to God. He did not swerve by a hair's breadth from duty and righteousness. One wrote of him, "He was ever ready to speak, to work, to set others to work. He encountered blizzards of prejudice and virulence. Vestrymen protested, judges who were parishoners ceased to be judicial, rich pew holders and pot-house politicians raged, fine ladies carped and sneered, pleaded and cajoled. But none of these things moved him. With courtesy and kindness and Christian forbearance, he went on his way, spoke his word, did his deed and bore himself like a king!"

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

When Lincoln was assassinated, his grief was too deep for utterance. But he afterward delivered a noble eulogy in Holy Trinity church from which we quote the following: "By all the goodness that was in Lincoln, by all the love we had for him, and who shall tell how great it was? by all the sorrow that has burdened down this desolate week; I charge his murder where it belongs on slavery. I bid you to remember where the charge belongs, to write it on the doorposts of your mourning houses, to teach it to your wondering children, to give it to history of these times, that all times to come may

hate and dread the sin that killed our noblest President."

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

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

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

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

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

He met noble parsonages and had leisure to study the masterpieces of art and see the historic

scenes and observe the diverse customs of differing nationalities.

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

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

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

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

In the autumn 1866 Mr. Brooks returned to Holy Trinity church, much strengthened for his work. In the absurd demonstrations in Philadelphia against letting Negroes ride in the street cars, of course he, as his sympathies led him during the war, stood on the side of the race which Lincoln set free. All his feelings and every drop of blood in his veins, were on the side of oppressed and down-trodden humanity. For the rich and poor alike he labored with consuming zeal.

During the latter part of this pastorate the striking qualities and the spiritual effectiveness of this man could not be hid. He began to be sought after by other places. An invitation came to be president of Kenyon College, at Gambier, Ohio. But the quiet, classic shades of a small rural college did not appeal to him so strongly as the conflicts and turmoils of a great city. And, besides, he said, "No! they wouldn't let

me have free swing, and I wouldn't take the place unless they did."

Then came the call to be rector of Trinity church, Boston. It was the home of his childhood and his parents. Nearby was his alma mater—Harvard. It offered him "free swing." He accepted, and henceforth Boston was the center of his activities and the field of his achievements in his mature life. It touched all the springs of his moral being and he poured out the emotions of his heart in his public addresses, "A Century of Church Growth," in the Memorial History of Boston: the Two Hundred and Fiftieth Commemoration of the Founding of the First Church in Boston; and the similar celebration of the Founding of the Boston Latin School; the historical sermon when the new Trinity church was dedicated and his Harvard College address.

His soul was simply thrilled with love for his environment. To him it was holy ground. On returning from one of his trips abroad he is said to have exclaimed, "There is nothing on earth so good as being a minister in the city of Boston." Even shortly before his death, he said to one of his friends, "What do you suppose I have been doing today? Why, just walking around Boston and looking at the streets and the people. Yet the call to this new parish, like the call to Holy Trinity in Philadelphia was not accepted by this conscientious minister until its urgency made anything else than acceptance out of the question.

He soon brought a new life and a democratic spirit into the old, dignified, aristocratic church. The walls became too narrow for the growing audience. Before the end of 1870 a meeting of the "Proprietors," was called to discuss the expediency of building a more commodious church in a new section, the Back Bay region. It was decided and land was purchased. This new movement was greatly accelerated by the great Boston fire of 1872 which laid the old church in ashes and made the need of the new building imperative. It was begun in April, 1873, and consecrated in February, 1877. During the interim the church worshiped in Huntington Hall in the Massachusetts Institute of Technology.

Here Principal John Tullock of St. Andrews University in Scotland, traveling in America, heard Phillips Brooks preach one Sunday in 1874. He wrote that day to his wife, "I have just heard the most remarkable sermon I have ever heard in my life from Mr. Phillips Brooks, an Episcopal clergyman here. It was equal to the best of Frederick Robertson's sermons with a vigor and force of thought which he does not always have.

I have never heard preaching like it, and you know how slow I am to praise preachers. So much thought and so much life combined, such a reach of mind and such a depth of insight and soul. I was electrified. I could have got up and shouted."

Such a tribute from such a source speaks volumes for Phillips Brooks as a truly great preacher! This may be supplemented by another decisive evidence if more evidence was needed. A good sum of money was contributed to Yale University, the interest of which was to be paid to the preacher who should be invited to deliver an annual series of lectures on preaching before the theological students of Yale Seminary. It was called the Lyman Beecher Lectureship. It was stipulated that Henry Ward Beecher should deliver the first series and as many more as he wished; and that after that the Yale authorities were free to invite any preacher of any denomination in the world to deliver the lectures. H. W. Beecher filled the place three years in succession, 1872, '73, '74. The third man of all the great preachers in the world to be chosen after Henry Ward Beecher was Phillips Brooks!

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

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

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

First, we may say, "He had a noble body of truth which he most thoroughly believed. When he was asked to teach and preach at Harvard and be an overseer of the university, he gave them to understand distinctly that he was a Trinitarian and must teach and preach the noble orthodox faith, if he preached and taught at all. He held up a Savior who was *very God*, and offered a salvation that came through the atonement of a divine Savior. He did not do as many modernists are doing now—trim the truth to win popularity and please the people who have itching ears. He won the people by preaching the mighty gospel as the Almighty God revealed

it knowing that it exactly met the needs of all humanity and would draw all classes of men to a living Christ. Like St. Paul he could say, "I am not ashamed of the gospel of Christ, for [I know] it is the power of God unto salvation to every one that believeth." He said, "I have only one sermon—Christ." And he preached it to queen Victoria and her cabinet and court, and to the cultured womanhood of Wellesley, and to the cultured manhood of Harvard and to the unchurched and unwashed Sunday night mob of Faneuil Hall, the Globe Theater, the Grand Opera House and at Concord State Prison. He knew they all needed it, and that it fitted them and attracted them all.

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

A Boston minister, invited to address about eight hundred physicians at a dinner of the Massachusetts Medical Association, said to Mr. Brooks, "I don't know what under the sun to say." Mr. Brooks instantly gave this pregnant answer: "It doesn't make much difference what you say, so you do not say what they expect. Preach the gospel." That is what this man preached, the glad tidings of salvation and what he felt called to preach; and it was what people proved to be quite willing to hear.

During one of Moody's series of meetings in Boston, the great evangelist was ill one evening. Somebody must be selected to take his place. Who was it? Not a Congregationalist! Not a Baptist! Not even a Methodist! It was the gown-preacher and prayer-reader Phillips Brooks! And as the vast audience poured out into the street at the close, one man, voicing the thought of thousands, was heard to say, "Why, here we have a preacher of our own, just as good as Moody!" The truth was, both these great men

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preached the same mighty soul-winning gospel, ever old, but ever new.

Brooks himself, in his lecture, "The Ministry for Our Age" said, what the sixty thousand barren preachers of 1929 would better seriously lay to heart, "There is in every man's heart, if you could only trust it, a power of appreciating genuine spiritual truth, of being moved into unselfish gratitude by the love of God. He who continually trusts it, finds it there. . . . The minister who succeeds is the minister who, in the midst of a sordid age, trusts the heart of man who is the child of God, and knows that it is not all sordid, and boldly speaks to it of God, his Father, as if he expected it to answer. And it does answer; and other preachers who have not believed in man, and have talked to him in low planes, and preached to him half-gospels which they think were all that he could stand, look on, and wonder at their brother-preacher's unaccountable success!"

St. Paul wrote in his old age to his beloved son Timothy, "I have kept the faith." Phillips Brooks asks, "What sort of a creed may one hold and expect, to hold it always, live in it, die in it, and carry it even to the life beyond?" He answers,

"1. It must be a creed broad enough to allow the man to grow within it, to contain and to supply his ever developing mind and character.

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

"3. The third quality of a creed that a man may keep to the end is, that it may be turned into action. A mere speculation you never can be sure that the mind will hold. The faith which you keep must be a faith that demands obedience, and you can keep it only by obeying it.

"Breadth, Positive Evidence, Practicalness—these, then, must be the characteristics of a creed which a man expects to live in and die in."

Such was "the faith which Phillips Brooks kept." It was not conjured up in his own brain; it came down from God. It spoke with authority, and was to be revered and obeyed. It was as practical as light to the eye, food to the hungry stomach and water to the thirsty tongue! It was a gospel adequate for the needs of all humanity. It could take a filthy sinner and so cleanse and transform him as to make him fit for the society of heaven.

And oh, with what holy animation and heavenly unction he preached it! The printed words were not all there was to his sermon. To the noble diction and exalted truth must be added the personality of the preacher. And what a personality it was! As I heard him last, in his new church, he stood six feet four inches high, his form symmetrically massive, his weight three hundred pounds. The average speaker delivers 120 words to the minute. Picture that man with a trained voice in keeping with his majestic frame, delivering his message at the rate of 190 to 215 words a minute, his face mobile and radiant with the emotions of his soul, his eyes melting with tenderness or flaming with fire, his whole being intensely engaged in impressing upon you the thought of his great soul. It was a veritable Niagara cataract of sacred eloquence that gripped you with the opening sentence and held you like a vise to the very end. You could not let your mind flag for a moment or you would never overtake the speaker. And as you feel a solemn awe at Niagara, so in the presence of this Phillips Brooks, an awe came over you as if God was speaking through him to your inmost soul. And thus, according to his own definition, his preaching was great because it was "great truth expressed through a great personality."

Alas! that there are not more such preachers! In these unfortunate times we have so many ministers who have no faith to preach, no personal God, no authoritative gospel of salvation, no authoritative body of morals, no divine doctrines revealed from heaven, and no passion for souls! They stand weekly before eternity-bound congregations, and preach away their faith in the Bible, and Christ, and offer instead, their own unproved guesses and speculations and surmises, thus making a failure and a farce of their ministry.

But let them not forget that they must meet those deluded and unsaved parishioners at the bar of God!

Phillips Brooks went on from strength to

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strength. Thrice elected overseer of Harvard and invited to a professorship; published six volumes of sermons and lectures; delivered noonday Lenten lectures to business men in Trinity church, New York; elected bishop of Massachusetts in 1891. Delivered noonday Lenten lectures to business men in Boston in 1892. But by so much burning this bright "candle of the Lord" burned out, Jan. 23, 1893. Dr. Holmes described him as "the ideal minister of the American gospel."

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

EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER
The Beatitudes—First Series
(Matt. 5:3-6)

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

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

judges him is not primarily a standard of external performance, but a standard of internal purpose and aspiration."

To gain further insight into the significance of the Beatitudes, an inquiry into the means of the word, Beatitude, itself might be helpful. The Greek word and the corresponding Hebrew word denote a state of well-being, yea, moreover, a state of well-being that is thus because its fountain source is from God, and its outflow gives peace and joy. Thus it is that the Beatitude carries with it what its name indicates, benediction and blessing.

Finally, it should be noted that although the Beatitude form is frequently found in the Old Testament, yet like the parable, because of the unique use which it assumes as employed by the Master, it comes to be regarded distinctively as belonging to the teachings of Jesus. When we think of the Beatitudes, we think only of those found in the Sermon on the Mount.

In coming to a consideration of the particular Beatitudes themselves, we have standing first: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." As we see the multitude and also the disciples on the hillside expectant and filled with wonder over the miracles and signs wrought by Jesus, questioning within themselves whether or not this might be the Messiah and with this thought imagining the glory, magnificence and pomp that would attend Him and His followers, how must this statement have cut across all their hopes and fond expectations? Instead of the promise of conquest, triumph and riches with dominion over their enemies, comes

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the benediction upon those who are poor as stated by Luke, but Matthew makes the reference more specific and adds the words "poor in spirit," making the condition a spiritual one rather than a material. When we move away from materialistic conceptions, and come to the consideration of spiritual values, we see that here we have a fundamental truth set forth. The opposite of poverty in spirit is self-exaltation, the magnifying of the ego. This by some is regarded as the very essence of sin, forming the root from which all other sins spring; whether sins of the flesh or sins of the spirit. Hastings in commenting upon this fact, states, "This spirit is the seed-ground of sin. All kinds of wrong become possible to the man who makes his own pleasure or aggrandizement the supreme rule of his life. Conscience has little place in the heart of the man who makes self the axis of reference in all his conduct. This inflated egotism is flat against the order of the universe, and essentially hostile to the kingdom of God." Accordingly we see why at the very opening of his sermon Jesus pronounced a blessing upon "the poor in spirit." As long as man has confidence and egoistic appreciation of himself, he cannot enter into spiritual life, but when all pride and self-sufficiency are blotted out and with complete abandonment man confesses his utter spiritual poverty, then he is taking the initial step in seeking divine favor.

Following the benediction upon "the poor in spirit," we have the Beatitude, "Blessed are they that mourn: for they shall be comforted." After man has come to the sense of his utter lack of all that "pertains unto life and godliness," and his complete helplessness, then there is induced a state of sorrow, and he mourns for his sins and mourns because of the inward state of poverty. This is a godly sorrow, a sorrow that, when it has had its full fruitage, will need not be repented of. To such a heart can a message of comfort and consolation be brought. "Seest thou one weeping," says Stier, "thou mayest securely address to him the heavenly message of a merciful salvation, in the sure hope and confidence of a hearing for your message."

After the assurance given to those who mourn, we find the words, "Blessed are the meek, for they shall inherit the earth." The first question which would naturally arise in one's mind is, Who are the meek? When we search into the significance of the word, we find that it has various connotations. It may denote self-effacement or it may signify passive resistance to opposition or patient endurance of affliction, but

here it would seem that it has still another meaning. When all pride is gone and man mourns on account of spiritual poverty, then comes the breaking down of the human will. Stier describes meekness here, as a "willingness and plasticity of spirit, in opposition to the proud, opposing obstinacy of the natural self-will." It is the state and condition which results when man comes to the end of his own resources and utterly abandons himself to divine grace.

Finally, in conclusion of this series of Beatitudes, we have the assurance, "Blessed are they that hunger and thirst after righteousness: for they shall be filled." As the background for this positive longing we have the negative aspects of a soul emptied of self, mourning for sin, with a will brought into complete subjection; then, since no being can live with an inner vacuum, there comes forth the intense desire and longing, like a man who long has been without food and water, for a life that is not his own, but in contrast, for righteousness. This longing has not been begotten within now for the first time; it has been dormant within the soul since the dawn of its life, but it has been smothered with the self-life, then, when that is gone, it takes full possession of the being. The soul was made for God, and though it may seek satisfaction in other avenues of life, yet never does it find the inner longing satisfied until it returns to God, with a cry to be filled with righteousness. Accordingly one writer says:

*"And thus a not unkindly world
Hath done its best for me:
Yet I have found, O God! no rest,
No harbor short of Thee."*

*For Thou hast made this wondrous soul
All for Thyself alone;
Ah! send Thy sweet transforming grace
To make it more Thine own."*

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

Thus we see that in these first four Beatitudes, we have the picture of the inner working of a struggling soul, a psychological analysis of the process whereby a human spirit attains unto grace and finds salvation in righteousness be-

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stowed upon it by love divine. The Beatitudes are not separate entities by themselves, but form an organic unity and follow in logical sequence.

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Newton S. Swezey tells in Zion's Herald of a young minister who discussed companionate marriage before a class of boys and girls of high school age, assuming the possible grounds for the performance of such a marriage ceremony by a Christian minister in the name of the Church of Jesus Christ, and reading in their presence the views recommended by Judge Ben B. Lindsey which appeared in a recent issue of a magazine. Dr. Swezey's righteous soul was disturbed and tortured as he contemplated the unscripturalness of such a make-believe marriage. He was led to write a sensible and important article from which we quote:

Is companionate marriage of God or the devil? The union of man and woman is either of God or it is not of God, for everything is based upon this alternative, either good or evil. Therefore, companionate marriage, so-called, is not marriage at all, for God cannot take part in a mock transaction since He is love and light and truth and purity, and "in him is no darkness at all." "Till death us do part" means overcoming by the grace of God the mistaken judgments of the world, the fancies and follies of youth, that man should purify himself even as God is pure and continue in such sanctified relations till the end of time.

We have been schooled in the high ideal of the marriage vow, "Those whom God hath joined together, let not man put asunder." Anything

but this eternal vow leaves room for the usurper to assume undue prerogatives and seek to overthrow the loyalty that belongs to each of those whom this vow involves, and to seek for himself the affection that belongs to another.

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

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

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

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animal inclination is not the foundation for a happy marriage.

There must be co-operation, and to make this possible there must be mutual understanding. There is need of religious training in the home and continuance of religious practice in the newly formed home. There ought to be training for parenthood. God in the beginning made woman to be a helpmate for man and never intended that she should do it all.

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

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

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

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will soon detract and the little one will soon be an unwelcome occupant. It is easier to go straight and do right when our children are with us. Job in his affliction and loss looks back to the time when his children were with him. It is after middle life, when the children have gone out from the home, that many a man is called upon to fight the hardest battle with himself. With ambition then at a low ebb, he settles down to the commonplace and for a time the physical or Adam nature seems to challenge supremacy over the mental and spiritual. It is here that in all too many cases a man forgets the woman of his youth, who has in no small way made their success and present standing possible. It is here that the day shall determine upon what foundation the life and home have been established. The psalmist speaks of "the destruction that wasteth at noonday."

The finest picture my mind's eye looks upon is father and mother bending over the baby form, renewing again the vows they took at the marriage altar. We do need a higher type of recreation for parents. The mind and heart must be set upon more elevating desires and seek the higher virtues. Too many people enter married life with preconceived notions, chasing the rainbow in search for the pot of gold. Companionate marriage is of the devil, the works of iniquity, the fruits of sin. We have sowed to the world and we shall of the world reap corruption. "Come out from among them, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Marriage and Divorce A SERIOUS SITUATION

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number of divorces had arisen to 170,952, or 150 per 1000 of total population, and in 1925, the last year for which figures are available, the number of divorces stood at 175,449, or 150 per 1000 of total population. The divorce rate was three times larger in 1925 than in 1887. In twenty-eight states in 1925 the number of divorces increased at a rate higher than that shown for the United States as a whole.

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

Dwight L. Moody Preacher-Evangelist

It is a significant tribute to the abiding influence of Dwight L. Moody, that nearly thirty years after his death two distinguished men should devote themselves to writing books retelling the story of the great evangelist's life and work, and making a study of his character and the secret of his power. The first of these books—a book of 300 pages—is "D. L. Moody: A Worker in Souls," by Gamaliel Bradford, the well-known critic and biographer, and is published by Doubleday, Doran and Company of New York; the second, entitled "D. L. Moody: His Message for Today," is by Prof. Charles R. Erdman of Princeton Theological Seminary, and is published by the Fleming H. Revell Company of New York. The two books are quite different in character, the first being a critical study of the man himself, the second being the story of his activities and the content of his message, but both are intensely interesting and inspiring.

Mr. Bradford's book is a remarkably sympathetic study of the evangelist and a real tribute to his greatness. It is interesting to note to what sources Mr. Bradford attributes Mr. Moody's greatness and power. First of all was his faith in God. God was as real to him as sunshine, as

the very earth on which he walked, as real as his mother or his children, and as near, intimate and approachable. He walked and talked with God.

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

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

Professor Erdman's book tells with detail the story of Mr. Moody's wonderful activities—the beginnings of the Sunday school and church in Chicago; the first visit of two years in England; the remarkable meeting often lasting months in our own country; the founding of the summer conferences and the schools at Northfield. He also devotes considerable space to Mr. Moody's message. What was the gospel that accomplished these wonderful results? Mr. Moody probably addressed more people than any other man in history—some estimate three hundred millions—what transforming word did he utter? "It was, in brief," says Dr. Erdman, "the good news of God's redeeming grace in Christ Jesus. The chief content of Mr. Moody's preaching was the love of God. It must not be supposed, however, that he failed to rebuke sin or to proclaim punishment.

In the truest sense his message centered in the atoning work of Christ. He preached 'Jesus Christ and him crucified.' His message began at the cross, but never ended there. The gospel he preached told how 'Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.' His definite aim was to persuade men to yield themselves in obedience to this living Lord, and in all things to do His holy will. He pled with men to forsake sin, and he promised victory to all who looked to Christ for help."—Dr. FREDERICK LYNCH, in *Christian Herald*.

He Blazed the Trail with Sankey

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

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

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

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

It was in developing this work that Moody was joined by Ira David Sankey, who became of equal renown. Sankey's first assistance was to sing hymns in conjunction with Moody's preaching. The pair made such a success that Moody and Sankey's gospel hymns were a byword. The two also conducted revival meetings in England. Sometimes 20,000 persons would gather at one time to hear them. In 1879 Moody opened the Northfield Seminary for young women at the town of his birth and several years later started there the Hermon School for boys. In each the training centers about Bible study; the boys are instructed in farm work and the girls in housework. It was at Northfield in 1880 that the first Christian Worker's Conference met at Moody's call, and it was Moody who in 1889 started the Bible Institute of Chicago.

Moody's sermons might not have been gram-

matically correct but they were forceful and to the point. They were translated into German and other languages. It is estimated that during his career Moody was a sincere and earnest fundamentalist. He died in 1899. His last words were, "Earth is receding; heaven is approaching. God is calling me."—*The Pathfinder*.

Conquering the Impossible

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

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

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

People are inclined to regard Swift's "Gulliver's Travels" a wild fantasy, yet it was in this book that Swift correctly guessed that Mars had two moons—so close that one of them completed a revolution in 10 hours and the other in 21½ hours. It was not until 150 years later that science discovered the existence of Mars' two satellites—one making a revolution in 7¼ hours and the other in a little over 30 hours.

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

Today nothing seems impossible.

Doctrine of Immaculate Conception

"The doctrine of immaculate conception holds that the Virgin Mary, by a singular privilege and grace granted by God, was preserved exempt and immaculate from all stain of original sin. All other descendants of Adam, with the exception of Jesus, came into the world with original

sin on their souls. Mary, according to the doctrine, was immune from original sin at the moment her soul was created and infused into her body. The doctrine does not refer to Mary's physical conception by her parents, who had the usual part in forming her body. The immaculate conception of the Virgin was a subject of controversy from the 12th century. It was proclaimed as an accepted dogma of the Catholic church in 1854. Many people confuse the doctrine of immaculate conception with that of the Virgin birth. It does not in any way concern the birth of Jesus, but the conception of Mary by her mother, whose traditional name, was Anna."

The Value of a Good Book

To choose and read a good book is highly practicable. There is scarcely anything that will do the whole man so much good. A good book brings health, refreshing, inspiration and vision to the mentality. It will help both soul and body.

Henry Drummond once said regarding the choosing of a good book; "To fall in love with a good book is one of the greatest events that befall us. It is to have a new influence pouring itself into our life, a new teacher to inspire and refine us, a new friend to be by our side always, who when life grows narrow and weary, will take us into his wider and calmer and higher world. Whether it be biography, introducing us to some humble life made great by duty done, or history, opening vistas into the movements and destinies of nations that have passed away, or poetry, making music of all the common things around us and filling the fields and the skies and the work of the city and cottage with eternal meanings, whether it be these or story-books or religious books or science, no one can become the friend even of one good book without being made wiser and better."

Suggested Subjects and Texts

The Strong Right Hand of God (Psa. 119:173).
Fertile Soil in which to Grow (Eph. 3:17-19).
Trusting God (Isa. 50:10).
A Long Suffering God (2 Pet. 3:9).
A Complete but Reasonable-Consecration (Rom. 12:1).
Wisdom's Choice (Eph. 5:17).
Strength from God (Isa. 40:29).
Heavenly Glory (2 Cor. 4:6).
Noise and Weakness (Psa. 46:10).
Trusting and Fearfulness (Isa. 12:2).

An Everflowing Fountain (Rev. 21:6).
God's Will First (Matt. 26:39).

Jesus Healed a Multitude

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

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

What a notable ministry of healing His was! Note the specific cases in references:

Healing all Manner of Diseases (Matt. 4:23).
Palsy Healed (Matt. 4:24).
A Leper Healed (Matt. 8:3).
The Centurion's Servant Healed (Matt. 8:7, 13).
Peter's Wife's Mother Healed (Matt. 8:14, 15).
The Sick Healed (Matt. 8:16).
He Healed Two Possessed with Devils (Matt. 8:28).
A Man Sick with Palsy (Matt. 9:2-7).
The Woman with an Issue of Blood (Matt. 9:21-22).
Two Blind Men Healed (Matt. 9:35).
None left out:
All Healed (Matt. 11:5).
The Withered Hand (Matt. 12:10-13).
He Healed Them All (Matt. 12:15).
Blind and Dumb Healed (Matt. 12:22).
He Healed Their Sick (Matt. 14:14).
He Healed All that were Diseased (Matt. 14:35).
Perfectly Whole (Matt. 14:36).
All Classes Healed (Matt. 15:30,31).
He Healed Them There (Matt. 19:2).
Two Blind Men (Matt. 20:30-34).
Blind and Lame (Matt. 21:14).

With God

To talk with God no breath is lost;
Talk on!
To walk with God no strength is lost;
Walk on!
To toil with God no time is lost;
Toil on!
Little is much, if God is in it;

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Man's busiest day not worth God's minute;
Much is little everywhere,
If God the business does not share.
So work with God—then nothing's lost;
Who works with him does best and most.—
Old English Verse.

The Preacher who Talks Too Much

Not a few preachers have fallen into a "talkative" habit. They seem to think that they must "add a word" to almost every announcement. By the time they get through most of the audience are worn to a frazzle and a lot of precious time has been wasted.

A wise and observant editor calls attention to those preachers who think they must make "appropriate" remarks.

"Recently," says the editor, "we attended a church service at which the pastor introduced every hymn, every scripture reading, every anthem and every other part of the service with 'appropriate' remarks. The consequence was that an hour was used up, and the people too before he reached his sermon. Evidently that pastor thinks that he is paid for his much speaking. We are certain that his people would let him off with less. The truth is that he spoiled a beautiful service also because everybody was fidgety to get home to dinner by the time the sermon was begun. What a pity it is that that man cannot understand the value of time and learn not to fritter it away! We are making no plea for short services or short sermons, although we might make a plea for both of them. We are simply pleading that pastors will conduct the service of worship in a dignified and straightforward way without interpolating too many of their own side remarks. When these side remarks are unusual they are sometimes very delightful. When they are continuous they are nerve racking."

An Ambassador on the Law

At a recent dinner of The Pilgrims of the United States, celebrating the twenty-fifth anniversary of its founding, Hon. James R. Sheffield, formerly Ambassador to Mexico, referring to the pilgrimage from Egypt and the pilgrimage on the Mayflower, said,

"The Ark of the Covenant became the Mayflower compact, and the Ten Commandments written on tables of stone, which governed the tribes of Israel, were built unchanged into the foundation of the Puritan commonwealth.

"I have sometimes wondered, if the two tables of stone which one man could bring down a mountainside contained enough law for Moses and God, why we pilgrims of this modern world need the mountain of statutes which we have erected, which no lawyer can interpret and no layman can observe.

"You cannot change human nature by statute. Some men are too apt to barter their individual liberties in order, to have the supreme pleasure of controlling their neighbors' conduct. If we wiped out that mountain of statutes and simply reaffirmed the Ten Commandments and the Sermon on the Mount, would not our morals and our liberties be safeguarded, and happiness, tolerance, and freedom for all men be fully secured?"

The Church Moving Forward

We like to think that there are tens of thousands of devout men and women in the churches of the land. Men and women who believe in God with all their hearts and who exalt His Son Jesus Christ. The universal Church is far from spiritual death or going backward.

Dr. H. K. Carroll recently gave the annual church census which was published in The Christian Herald. These statistics show a net gain in membership for 1927 of 573,723, while 1926 the increase was only 490,000. There is ample room for a larger net gain in church membership, and every sincere Christian ought to work for it.

The Hon. Chauncey M. Depew on the Bible

The recent death of Dr. Depew has called forth many well-deserved tributes. He took such joy in bringing joy to others, and was so altogether delightful in his attitude toward life and others, that too much cannot be said about him.

An officer of our Society, having occasion to meet him a few years ago, was immediately greeted with reminiscences of Dr. Depew's contacts with the work of the Society, among which was the fact that Dr. Depew's first public address, after graduation from Yale, was on the Bible, at the annual meeting of the Westchester County Bible Society.

Dr. Depew was not only a lifelong friend of the Bible, but also a lifelong user of the Bible.

A statement of his attitude toward the Bible was contained in an Associated Press dispatch of February 12, 1927, from Savannah, Georgia, as follows:

"Chauncey M. Depew, commenting today on

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Thomas A. Edison's views on immortality, as expressed yesterday, said, "I am more firmly anchored to the Bible than ever before, and believe implicitly in its teachings and the God it portrays. I have always felt a real dependence on God. My idea of God is personal, a glorified, divine and infinite heart, brain and spirit—all-comprehending, all-powerful, never-failing."—*Bible Society Record*.

The Tithing Plan

Wonderful would be the happiness of our people and the financial results if the tithing plan were generally adopted. So far as we know, no better plan than the tithe has been suggested. There may be circumstances in which the tithe is an impossible amount. Assuredly the tithe should not be the limit of the giving of prosperous people and people of wealth. It makes a good beginning, to say the least. We have read somewhere of a Christian business man who handed the treasurer of his church \$478. The treasurer acknowledged the contribution with something of surprise, for the man had not been ranked as a heavy giver. A few weeks passed, and then the man handed to the treasurer \$583. After two months more he came with another contribution of \$447. The treasurer could no longer contain himself, and said: "Mr. S—, I am grateful to you beyond measure for these contributions, but I do not understand. Tell me, if it is not asking too much, have you fallen heir to a fortune?" The man laughed heartily and replied, "Nobody has left me a cent that I know of, and I have no notion anyone ever will. I have simply adopted the Christian conception of property, and I am trying to govern my giving by it. These contributions represent the tithe of my income which I have come to believe belongs to God." That man had learned one of the fundamentals of giving.—*Watchman-Examiner*.

When He Was Thankful.

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

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

"That's just it," said the blackbird. I can sing as well as anyone when there's anything to be thankful for; but the ground is as hard as iron, there isn't a berry in the gardens, and where

I am to get breakfast from I'm sure I don't know. Perhaps you have had yours?"

"Not yet," said the thrush.

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

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

Choosing the New Testament

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

What Dr. Jefferson Thinks of the Bible

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

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

The Question of Divorce

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

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A Remarkable Address

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

"What can Methodism do for the world? This help God to save it. And so, by His grace, we will. The Church is the spouse of Christ, the object of His tender and inexhaustible love. It is the body of which Christ is the Head. O comrades in the joy of His love, in the fellowship of that devotion which is to bring in the consummate glory of His universal reign, let us lift before our eager minds the Master's yearning that His Church shall wear the garments which are without spot or wrinkle or any such thing!

HOMIL

THE PROGRESSIVE CHURCH FOR THIS AGE

By C. E. CORNELL

TOPIC: Sources of Strength and Courage.
TEXT, Joshua 1:9.

I. JOSHUA'S COMMANDER—GOD
Not an empty admonition to strength.
God can and does make men strong.

Illustrate: The career of Moses.

II. SOURCES OF STRENGTH IN THE MATERIAL WORLD

—The raindrop.
The lightning.
The silent forces of nature.

Illustrate: A Chili squash harnessed.

August 21, lifted 60 pounds.
Sept. 30, lifted a ton.
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Illustrate: A man who needed 452,696 barrels of water. His field a mile square needed, an inch of water over it. 27,878,400 square feet in a mile; on every twelve square feet a cubic foot of water was needed. A cubic foot of water weighs sixty-two and a third pounds. Hence it would require 74,754 tons of water. Or, it would take 74,754 teams

to haul it. Nearest water in abundance, ocean 1000 miles away.
Three impossibilities

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

Then let us approve ourselves ministers of God by the Holy Ghost. Paul in speaking of his own ministry said that God had established him, and had anointed him, sealed him, and given him the earnest of the Spirit in his heart. Here is the scope of the Spirit's work in the minister.

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V. OUR LITTLE BLEST OF GOD

Illustrate:

The loaves and fishes. Dr. Lyman Abbott once said:

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

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THE ANCIENT LANDMARKS

By J. B. C.

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

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

In applying the lessons of this text to our lives today, we are reminded:

I. Of the necessity of standing by the landmarks of doctrine set by our fathers. The "faith of our fathers" is the faith for their children and attempts to alter the essential teachings of the Bible are reprehensible in the sight of God.

II. Of the necessity for standing by the landmarks of our fathers in matters of experience. Sin must be repented of, salvation is witnessed to by the Holy Spirit, the sanctifying baptism with the Holy Ghost is for us as essential as for our fathers. Answers to prayer are realities, etc.

III. Of the necessity of standing by the landmarks of our fathers in regard to ethics and life. Divorce must be condemned. We must stand for clean politics. We must stand for Sabbath observance, honesty in business matters, and zeal and

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SANCTIFIED BY THE SPIRIT

By C. E. CORNELL

TEXT, 2 Thess. 2:13.

I. INTRODUCTION

Compare the context.

The contrast between the wicked and the righteous.

II. CHOSEN FROM THE BEGINNING TO SANCTIFICATION

"From the beginning." From the beginning of their Christian career.

Their clear regeneration. See first chapter of 1st Thess.

III. THE EFFECT OF SANCTIFICATION

An act of God's grace whereby we are made holy.

Holiness a state.

Developing in holiness.

Illustrate, Dr. Haynes once said:

Holiness has relation to politeness.

Holiness has relation to our speech.

Holiness helps us in our apparel.

Holiness fosters and favors culture.

Holiness will foster a spirit of enterprise and public spirit.

Holiness takes cognizance of recreation.

IV. GAINING THE TRUE EXPERIENCE

A complete consecration.

Money, time and friends.

vitality in religious matters as our fathers did. CONCLUSION: Only the incidentals of life change. The essentials of life are the same always.

APPROVED UNTO GOD

By T. M. ANDERSON

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

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

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

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

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

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

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

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

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

SERMON SEED

By T. M. ANDERSON

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

I. SEE THE CHARACTER OF THIS MAN (Chapter 1:8).

1. He was a perfect and an upright man.

2. He was one that feared God.

3. He eschewed evil. That is, he refused evil. Gave it no place in his heart and life.

II. SEE WHAT HE ENDURED, AND YET SINNED NOT, NOR CHARGED GOD FOOLISHLY

1. He suffered the loss of his wealth and possessions. Yet he did not sin because of it. Neither did he become bitter against God, and charge Him foolishly. Few there be among men who can so suffer and retain their integrity. If one is not dead to things then the loss of them will surely test them severely (See v. 21).

2. He did not sin when he lost his children

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V. OUR LITTLE BLEST OF GOD

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

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

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

SERMON SEED

By T. M. ANDERSON

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

I. SEE THE CHARACTER OF THIS MAN (Chapter 1:8).

1. He was a perfect and an upright man.

2. He was one that feared God.

3. He eschewed evil. That is, he refused evil. Gave it no place in his heart and life.

II. SEE WHAT HE ENDURED, AND YET SINNED NOT, NOR CHARGED GOD FOOLISHLY

1. He suffered the loss of his wealth and possessions. Yet he did not sin because of it. Neither did he become bitter against God, and charge Him foolishly. Few there be among men who can so suffer and retain their integrity. If one is not dead to things then the loss of them will surely test them severely (See v. 21).

2. He did not sin when he lost his children

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by death. Sorrow was not sufficient to break his faith in God. Neither did he complain that God was not just as others have done. So often is it that persons charge God foolishly in such sorrows.

3. He did not sin when he lost his health, and was sore afflicted with disease. Sickness often sours men against God. They are swept from their moorings in faith by the storm of their afflictions. But if one man endured, others may do so.

4. He did not sin because of the advice of his friends and wife. Such as can hold on to God despite the advice of others to the contrary have faith indeed. Many unwise friends and relations can prove a snare to our souls in the multitude of their counsels. He harbored no grudge toward these persons, but prayed for them instead.

5. He could not understand God's designs in his case, yet he did not sin, nor charge God foolishly. That is real faith which believes when we cannot reason things out. "Though he slay me, yet will I trust him."

6. He did not give up in discouragement, and sin in a time of trouble. The things which would discourage one from further effort to live holy are many. But blessed is the man who does not sin in such an hour nor charge God foolishly.

TEXT: "Take heed to your spirit" (Malachi 2:16).

I. THE WRONG SPIRIT IS SHOWN

1. By not obeying God's commands. "If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord" (2:2).

2. By causing many to stumble at the law (2:8). The meaning is that by their example of the life they had caused others to fall under the condemnation of the law. Thus heed your spirit lest you be the destruction of another.

3. By dealing unfaithfully with a brother a wrong spirit was shown. It was the partial spirit. Respecting persons. Discriminating against some of God's people (2:10).

4. They had profaned the holiness of the Lord (2:11). That is, they had not properly represented the Lord in living and acting. Many have gotten the wrong conception of the Lord because of what they see inconsistent in those who profess holiness.

5. By wrong spirit of worship (2:13). They wept at the altars of worship, but showed no

sorrow for their sins and backslidings. God will not bless such a people in such a spirit.

6. They had dealt treacherously. That is unfaithfully (2:6). One cannot prove unfaithful to trusts and show the right spirit. What a terrible spirit is shown when we prove unfaithful to God and man.

7. They showed the wrong spirit toward God by saying, "Every one that doeth evil in the sight of the Lord is good." Saying that God delighteth in such people. This is manifest today by all who profess to be in the favor of God yet sin, and say despite that they are Christians. Such a spirit does not deal truthfully with the Lord. He does not fellowship with the sinful.

8. They showed the wrong spirit in withholding their tithes and offerings (3:8).

II. THERE IS A RIGHT SPIRIT SHOWN

1. It is the spirit of reverence and fear (3:16).

2. God recognizes a true spirit, and will reward such as show it (3:17, 18).

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

If the Light that is in Thee Be Darkness

You all know what I venture to call the most saddening instance, in literary history, of this failure to take the second step (which leads from darkness to light). You know the story of the later years of George Eliot. No writer has described with deeper insight and such superb analytic power the conflict of good and evil in the soul. Her mastery over moral problems, and her power to pass moral judgment has never been surpassed. Her perception of the moral and religious issues behind every course of conduct is never at fault. Her proclamation of the pitiless consequences of the breaking of the least of God's laws never falters. Her portraiture of the sure degradation and final loss of every soul that doeth evil is so solemn as to convince like a prophet's word. The spiritual significances of faith and of repentance have been illustrated, especially in her earlier works, with warm and tender feeling. She has told us that when she wrote the pages on which she reports Dinah Morris' moving appeal and prayers, the tears fell so thickly on the manuscript that they blotted the words and made them illegible. Yet this woman with the light so clear upon her path, and her moral sense so keen in regard to the obediences and chastities and sanctities of home, wilfully disregarded what most women have settled to be the way of honor. Whatever defense

apologists may offer for the events of her closing years, no one dares to say that they were not a violation of the moralities she had once preached, and the wilful desecration of the inner sanctuary of the home. Her eyes were opened, but she was not turned from darkness unto light. "There is a way," Bunyan has said in his imperishable line, "there is a way to hell from the gate of heaven." A man may see his iniquity, be ashamed of his sin, glance along the way of righteousness, and yet turn his back and pass into shame.—DR. W. M. CLOW.

The Paths of Glory Lead but to the Grave

To me the most interesting historical object in all Europe is a simple shaft of granite which rises from the roadside near the town of Wilna, on the western boundary of Russia. It bears two inscriptions in the Russian language. On that side of the shaft which faces the west are these words:

Napoléon Bonaparte passed this way in 1812 with 410,000 men.

On the other side facing east:

Napoleon Bonaparte passed this way in 1812 with 9,000 men.

—DR. J. L. HILL.

Judas Iscariot, which also Betrayed Him

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

always "Judas Iscariot, which also betrayed him." —DR. W. M. CLOW.

The Light of the World

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

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

Receiving the Atonement

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

After worship we sat down and spoke together. As the hour grew late the talk became good. I spoke first of all about sin, the faults and errors that crowd every day, the repeated wilfulnesses that shadow the soul, and of the sins of our youth, which had corrupted other lives and grieved our dearest. I then spoke of God and His holiness, and of His care for the sanctity of law and the moral order of the world. I

spoke of God's love in His anger, and there is no anger like the anger of love, and I asked him if he dared to bring that life of his, and with a few penitent confessions ask God to forgive him his past. The good old man listened in silence. His memory went back to the days of his wild youth. He remembered a deed which no penitence could repair and no confession amend. As I spoke to him of Christ, and of Christ's wearing our flesh and both facing and feeling our sin, and of His identifying Himself with us and with them, and of His offering to God His perfect repentance, and suffering His sacrifice of atonement, the old man meekly said, "That is a better gospel than mine." We knelt down and gave thanks that "God, for Christ's sake, had forgiven us." He had now received the atonement.—DR. W. M. CLOW.

What Is Success?

"He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it whether by an improved poppy, perfect poem, or a rescued soul; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction."—MRS. J. L. STANLEY.

The Power of the Cross

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

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there was sung, to the old Scots melody of Martyrdom, the simple verse:

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

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

Reconciliation

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

THE WARRING LAWS

By A. M. HILLS

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

The noble French commentator, Godet, affirms

that verses 1-4 describe the restoration of holiness by the Holy Spirit. "The sin principle" entails death even on the justified, when it regains the upper hand, as well as on the unjustified. There is therefore only one way of preventing "the sin principle" from causing us to perish—that is, that it perish itself. Sanctifying grace saves us by destroying it.

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

II. We thus have two more terms of tremendous significance in the text. "The Spirit of life"—or the life-giving Holy Spirit, who reproduces the Christ-life in us. Also "the sin principle." The Greek is "the sin"—the word "sin" in the singular number, with the article "the" before it. Says Whedon in his commentary, "By 'the sin' many understand the state of sin (sometimes called corruption) into which man has fallen as a nature, and no doubt there is a state of evil as well as an evil action, which in the Scripture is called sin. Sin is not in action alone;

there may be a permanently wrong and wicked state of mind."

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

Sin is personified as a fearful tyrant, who acquired universal dominion over the human race; he "reigns in death" (Rom. 5:21); "works death in us" (Rom. 7:13); "lords it over us" (6:14); "works all manner of lust" (7:8); "deceives and slays the sinner" (7:11).

Augustine and Calvin make it mean, "original sin or natural depravity." Koppe, Olshausen, Webster and Wilkinson say it means "sinfulness"; "sinfulness personified"; "a sinful disposition." Bishop Ellicott, "The power of sin," "the corrupt element in our human nature." Tholuck, "The tendency of alienation from God"; Barnes, "The corrupt propensities of our human nature." So Adam Clarke and Lightfoot. With such ample endorsement, by the world's ripest biblical scholarship, we are sure of our ground and cannot be mistaken.

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

"But," someone asks, "do not some teach that we must have sin in us," and "no man can be free from sin while in the mortal body?" Yes, we are compelled to admit that this is the fundamental element and warp and woof of most Keswick teaching. And the "higher life" conventions in the East repeat this same unscriptural nonsense and so do the Moody and Torrey Bible schools. Torrey said in one of his books, "There is not a line of scripture that warrants the idea that the baptism of the Spirit cleanses from inbred sin." What about these texts? (1) Acts 15:8-9, R. V. "Giving them the Holy Spirit, . . . cleansing their hearts by faith." (2) Rom. 6:18, R. V., "Being made free from [the] sin [principle] ye became servants of righteousness." Lange says "the aorist participle here denotes a definite act of deliverance." That is exactly what the Church of the Nazarene stands for, that in

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sanctification we get definite deliverance from *the sin-principle.*" (3) Rom. 6:22, "But now [not at death] being made free from [the] sin [principle], . . . ye have your fruit unto sanctification." That is exactly what sanctification is—*deliverance from the sin-principle.* (4) Rom. 8:2, "Law of the Spirit . . . made me free from the law of [the] sin [principle]"—*aorist tense.* (5) 1 John 1:7, "The blood of Jesus Christ his Son, cleanseth us from all sin." Verse 9, "And to cleanse us from all unrighteousness."

What can possess educated men to pervert and distort and deny the plain, unmistakable meaning of such texts? And yet they are pretending to preach holiness! But it is a new brand of modern holiness—"corrupt" holiness! "Sinful" holiness! "Depths upon depths of mischief" holiness! A kind the Bible writers never heard of!

The young preachers need not be afraid to preach with all boldness, this great doctrine of our church. It stands on the impregnable foundation of scripture as interpreted by the best scholarship of modern times.

IV. *How did the Spirit make Paul free from the propensity to sin—or depravity.*

1. By *awakening a hunger* for holiness.

2. By *inducing him to study the Word* to see if there were any deliverance (John 17:17).

3. To *get the consent of his will* to be holy.

4. By *leading him to consecrate all good things* to be owned by God (Rom. 6:13 and 12:1).

5. By *encouraging faith in some promise* (1 Thess. 5:23-24).

6. Then, by *exerting God's almighty sanctifying power*, cleansing from all sin. The verb "*made me free*" is in the aorist tense—*made me free at once.* By the work of the Spirit all regenerated believers can be sanctified immediately.

V. *What were the results?*

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

Bishop Hamline of the M. E. Church, "All at once I felt as though a hand, not feeble but omnipotent, not of wrath but of love, were laid on my brow. . . . It seemed to press upon my whole body and diffuse all through and through it a sin-consuming energy."

Will you, too, be made free immediately from depravity?

PRACTICAL

THE PREACHER'S VOICE AND DELIVERY

By W. W. MYERS

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

WHAT did Shakespeare mean when he said, "Speak the speech, I pray you, trippingly on the tongue"? What is embodied in that phrase, "trippingly on the tongue"? It seems to me that he meant in order to speak well, or "trippingly," one must speak literally and carefully on the tongue. In fact this is absolutely necessary if one would be free from the habit of *mouthing* which Hamlet so detested. Many teachers do not place enough emphasis upon the

tongue. "The student is taught to 'trip' with his lips, his jaw, his facial muscles, his larynx, his diaphragm—with everything, in fact, except the organ that nature intended him to trip withal, and as an inevitable result he minces or blurs his vowels, mouths his consonants, and "elocutes" generally to such an extent that beautiful natural speech is about the last thing one is likely to hear from an aspirant to the stage or the rostrum."

This brings us to the consideration of another phase of public speaking, namely, *enunciation* and articulation. These terms are closely synonymous. By articulation is meant the proper placement of the organs of speech; by enunciation, the clearness or distinctness of pronunciation. Without good articulation it is impossible to speak clearly and distinctly. Therefore, it is of the greatest importance that those studying for the

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ministry master this phase of public speaking. If the enunciation is bad people will not understand what is being said, and they will fail to get the message. Some prominent preachers have such poor enunciation that they can scarcely be understood in the rear of the church building. The sad part about it is that they think they are being understood. The thing which they are saying is so clear to them that they think it should be clear to everybody else even though they do mouth their words.

The principal organs of articulation, or those requiring special attention, are the lips and the tongue. It is impossible to make certain sounds without the use of these organs. If they are not properly placed the words will be mouthed. The tongue is by far the most important, but one should not forget that the lips also play an important part in speech. Some sounds are dependent upon the proper placement of the lips, other, the tongue. *oo, oo, o, aw, and o* are vowel sounds made with the lips. *ah* is an open tone. *u, er, a, e, a, i, e,* are vowels made by proper tongue placement.

In pronouncing the lip vowel it will be noted that the most extreme lip position is on the first vowel sound and that the position gradually decreases until it is entirely lost in the open tone *ah*. In the first of the tongue vowel sounds it will be noted that the tongue begins to rise and that it reaches its highest position in the *e* sound. Other vowel sounds are a combination of those already given. The following are examples: *oi* is a combination of *aw* and *i*. *i* is a combination of *ah* and *e*. It will be noted that in the pronunciation of these vowel sounds the lips and the tongue play an important part. Without these articulations it is impossible to have good enunciation. If these were the only sounds it would be an easy matter to master them; but one must remember that there are a large number of consonant sounds to master.

It would require too much space to give all the consonant sounds here. They are important and should be mastered. It is hoped that enough has been said to stimulate further study in this field. Those desiring further study will find valuable material in "The Technique of Speech," by Dora Duty Jones.

One of the causes of poor enunciation is that the speaker talks too fast. In rapid speaking the tongue and the lips are not given time enough to make the proper movements. Take a simple word like *rely* with only four letters, and yet it has five distinct articulations; r-e-l-ah-e. If

one will take time to get all the articulations in each word it will slow up his speech until he can be understood. The following exercise will convince one of the necessity of speaking for good enunciation. If it is read rapidly good enunciation is impossible.

"Did dad guide old Maud and Sid
'Round and 'round Merced
And find good gold?"

Many public speakers have the habit of speaking too fast, and the result is that they fail to get their message across to the people. Remember that you owe it to your audience to speak in such a manner that they will get your message. A few years ago I stood on the streets of San Francisco listening to a certain man as he attempted to preach the gospel. He talked so fast that it was almost impossible to understand what was being said. A young man standing near me said, "Say, Buddy, what language is he speaking?" This should be a warning to preachers who have acquired the habit of speaking too fast.

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

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

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

The reader will note from the above discussion that speech is a twofold process. It consists of tone-production and word-production. Each of these separate processes is controlled by a different set of muscles. The difficulty which the beginner encounters is that of gaining control over these two sets of muscles so that they will function independently of each other. In trying

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to make the proper articulations for speech by the use of the intrinsic muscles the extrinsic muscles are sometimes brought into action. When this is done the tone placement is changed, and the quality of the tone is marred. Extrinsic muscles of the tongue control the resonance while they themselves are controlled wholly by the sense of hearing and the sense of touch.

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

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

EXERCISE I

With the mouth open place the tip of the tongue against the upper teeth, make it as narrow

as possible, and then make it as broad as possible. Care must be taken not to push the tongue forward when making it broad. Repeat this exercise until you can make the changes rapidly.

EXERCISE II

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

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

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

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

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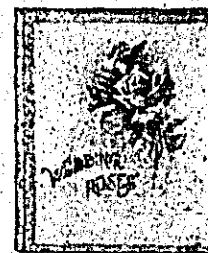
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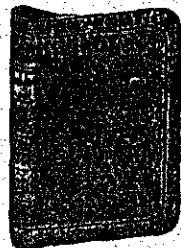
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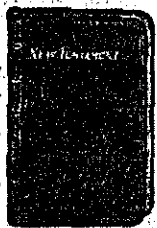
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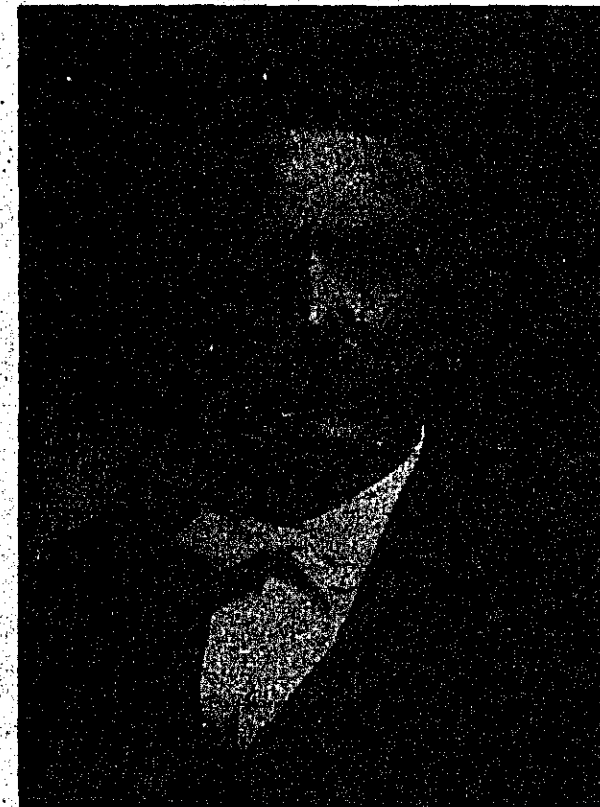
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The
Preacher's Magazine

VOL. IV NO. 8

AUGUST, 1929

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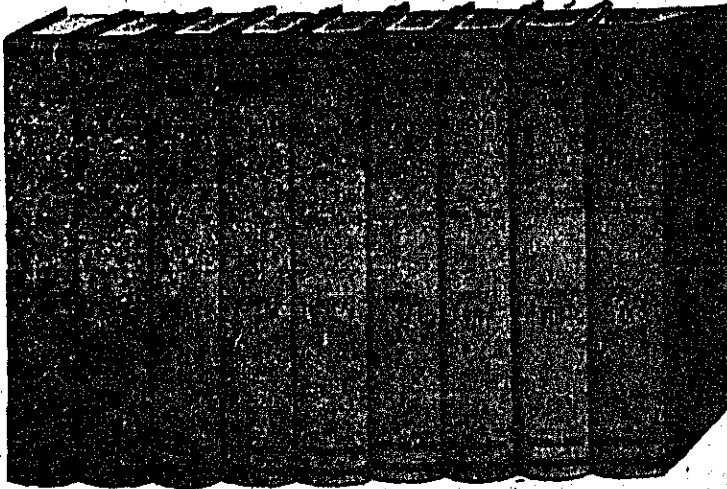
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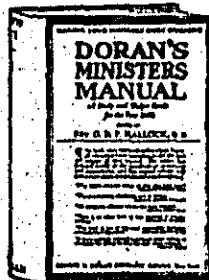
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Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 per year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

VOLUME 4

AUGUST, 1929

NUMBER 8

THE HANDICAP OF ADVANTAGE

By THE EDITOR

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

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

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

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

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

There is better chance for the preacher who sprang from poor parentage, had to fight for educational opportunities, was able to make commendable grades in school only by the most diligent application to his studies, found it necessary to overcome difficulties in delivery, had to press hard against an "inferiority complex" in assuming to be a preacher at all, was forced to serve his day in "hard-scrabble circuit" by means of the fact that there was no particular demand for

his services anywhere else, and who still have to pray hard, study much and work diligently to "hold his place" than there is for the one who excelled without effort. And it is encouraging to be able to say that 199 preachers out of two hundred are in this "better chance" crowd.

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

EDITORIAL NOTES

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

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

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

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

A BRIEF SKETCH OF THE LIFE OF REV. J. O. MC CLURKAN

[See front cover page]

He was born November 13, 1861, in the state of Tennessee. Raised by godly parents and was the son of a Cumberland Presbyterian minister. Converted about the age of twelve and joined the Cumberland Presbyterian church. When he was seventeen years old he joined the presbytery and began preaching the gospel. Ordained by his presbytery in his nineteenth year; entered college at the age of twenty. He was married in his twenty-first year to Miss Frances Rye and began his work as a pastor, soon after his marriage, in the state of Texas. He spent the remainder of his life as a pastor, teacher and editor. In connection with these lines of work he was a very successful evangelist.

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

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

The last twenty-five years of his life he spent in undenominational work. About the year 1900 he organized the Pentecostal Mission. As a result of this work thousands were saved from sin, reclaimed, sanctified, and called to religious work of various kinds. He truly had a zeal and passion for souls. The missionary spirit burned at white heat in his heart. At the time of his death the Pentecostal Mission was supporting thirty-one missionaries on the foreign fields.

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

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

DOCTRINAL

HISTORICAL STUDIES IN CHRISTIAN DOGMA

By BASIL W. MILLER

Part Three, Symbolics

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

I. A HISTORY OF THEOLOGY OF THE CREEDS

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

But the progress of doctrine can be seen only through an analytic study of the theology of the creeds in their historical setting. Our purpose is to investigate every line of influence which in any manner has affected the doctrinal postulates of Christendom. The Church authentically stated or accepted their doctrinal theology when they recognized or adopted the creeds; and in the statement of doctrine by individuals, which goes to make up the grand bulk of dogma, these creeds and their theology have largely shaped future doctrine. Each creed, until we reach the later confessions and articles, was called forth in conjunction with some particular doctrine or heresy, and the earlier ones usually defined doctrines which at that time had the credence of the Church. In this manner the theology was a progressive body, which in the beginning dealt with but a few doctrines, but when the ages

passed these doctrines, were embodied with the newer material, until a stage was attained wherein creeds, or confessions, became systematic treatises on theology. This is true of the *Articles* of the Anglican Church, Luther's *Confessions* and the *Heidelberg Catechism*. Naturally when the creeds accepted a certain doctrine, and included a clear statement of it, when theologians wrote, or churches thought, it was in accordance with the formulations of the creed.

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

II. FUNDAMENTAL CREEDS

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

This creed is based upon the New Testament

idea of doctrine. It expresses belief in the Trinity, the personality of God, the divinity of Christ, and the existence of the Spirit. It teaches the fact of the virgin birth of Christ, the grand doctrine of the incarnation of Jesus, the crucifixion of Christ as a step in the salvation of man. Herein is laid the foundation of every other doctrinal statement of the centuries which is termed orthodox. Not one exists which is but an expansion of or addition to this.

2. *The Nicene Creed.* In this creed the former one is included, so we shall consider only the additions, which were made against or to exclude the Arians. (1) The first addition is that Christ is begotten of the Father, begotten before the foundation of the worlds; He is God of God, Light of Light, the True God of the True God, as the Greek expresses it; He is begotten and not made. The Arians said that Christ was made and not begotten, created. He made all things, both in heaven and in earth. The first part of this comes from the Creed of Caesarea. The term *homousion to patri*, of one substance with the Father was inserted so that even the most strict Arians could not evade it. This is a biblical term. This expression went through several stages of meaning, until the technical term became, in expressing the nature of the Trinity, one divine substance in three Hypostases, or Persons. This is more carefully stated in the Athanasian Creed.

(2) The incarnation of Christ is next defined as His coming down from heaven, and becoming flesh and man, for the purpose of saving men. This third article is based upon the third article in the Apostles' Creed. The term came down denotes His existence prior to His birth as man; *sarkotenta*, became or was made flesh, incarnate, refers more explicitly to Christ's incarnation.

(3) The next addition is an enlargement of the former creed so as to express the thought that the Holy Spirit is Lord and Giver of Life, the inspirer of the prophets, who proceeds from the Father and is to be glorified with the Father. The Holy Spirit is herein affirmed to be proceeding from the Father, the same as the Son. He is also consubstantial with the Father, true God of true God, and not made or created. He with the Father is to be worshiped.

This creed is held by all the churches, orthodox, of Christendom; the Greek and Romans, no less than the Protestant.

3. *The Athanasian Creed.* This creed is like-

(4)

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

(3) The second part of this creed defines the correct belief with reference to the incarnation as against the view of the Apollinarians. The two natures of Christ are distinguished, the fullness of the human nature, and the possession of a rational mind or soul, is declared. The Apollinarian heresy is thus evaded, by the clear distinction of the divine and the human nature of Jesus, and the assertion of the existence of each. The statement begins with the definition of faith, "The right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man." He is divine and human in accordance with the Nicene Creed. He is a man of the substance of His mother, born in the world; a perfect man of a reasonable soul, and human flesh. The two natures of Christ are clearly set out: "Who although He be God and man; yet is He not two but one Christ . . . not by conversions of the Godhead into flesh, but by assumption of the manhood into God . . . One altogether: not by confusion of substance: but by unity of person . . . For as the reasonable soul and flesh is one man: so God and man is one Christ."

4. *The Creed of Chalcedon.* This creed continued the Christological statement of the Church with reference to heresies then existent. The Nestorian heresy, exaggerating the difference of the two natures of Christ, made Christ to exist with two persons practically. But the Council of Chalcedon defined its faith in the person of Christ as being composed of two natures, the

divine and the human, which were unchangeably, and inseparably connected, or interfused; but this distinction of natures by no means took away the property of union, but the peculiar items of functions or forms of each were concurring in one Person and one Hypostasis. Part of this statement reads, "Following the holy fathers we teach with one voice that the Son of God and our Lord Jesus Christ is to be confessed as one and the same person, that He is perfect in Godhead, and perfect in manhood, very God and very man . . . consubstantial with the Father as touching His Godhead, and consubstantial with us as touching His manhood."

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

III. PARTICULAR SYMBOLS

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

(5)

herein is stated the position of Christendom on the question of sin.

(2) *The Synod of Rome* made the official statement for the Catholic church upon the Eucharist, as noted before; it averred that the elements of the sacrament were changed into the blood and flesh of the Lord. This is the foundation of the theory of *trans-substantiation*, which was to rock the future Church. The Council of Trent reaffirmed it thus, "By the consecration of the bread and of the wine a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of His blood, which conversion is by the Holy Catholic Church suitably and properly called *Transubstantiation*."

2. *Symbols of the Reformation.* (1) *The Evangelical Lutheran Church.* a. *The Augsburg Confession* proper consists of two parts—one the positive and dogmatic, and the other the apologetic or the negative. One refers to the doctrines, and the others to the ceremonies and institutions. In twenty-one articles the first part presents a clear statement of the doctrines held by the Lutherans in harmony with Rome, and the Augustinian school, and in opposition to Rome, and in distinction from the Zwinglians. (a) In theology and Christology, the doctrines of God's unity and trinity, and of Christ's divine human-personality, the Confession reaffirms the position of the Church on the ancient creeds, and condemns the Unitarians and the Arians as heretics. (b) In anthropology, the nature of the fall and of original sin, the slavery of the will and the necessity of grace, and the cause and nature of sin, the Confession is substantially Augustinian. It is in opposition to Pelagianism and Semi-Pelagianism with reference to these points. The Donatists are condemned for denying the virtue of the ministry and the Sacraments.

(c) The third position of Protestantism in opposition to Romanism is found in the articles on justification by faith (IV), new obedience, the gospel ministry, the Church, repentance as necessary to salvation, ordination, ecclesiastical rites, the worship of saints, and the mediatorship of Christ in being the approach to God. Naturally one would expect prominence to be given to the doctrine of justification by faith for this is the fundamental point of the Reformation. (d) The next point of difference is found in those

articles on the Sacraments (IX, X, XIII) where in the real bodily presence of Christ is asserted in the Eucharist. The doctrine of the second coming of Christ and the millennium was advocated among the orthodox Lutherans.

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

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

c. *The Formula of Concord* gives the classic statement of Lutheranism upon doctrine. Its distinctive characteristics are: (a) Original sin is defined as a moral and not a physical defect, which shall be removed at the resurrection—thus is rejected the immediate imputation of Adam's sin to posterity, the theory of Pelagius, that after the fall human nature was incorrupt, the milder Augustinian of the Catholic church, that man's nature and essence are not utterly corrupt, but there is something of good still remaining in man; it also asserts that original sin cannot be removed until after the resurrection. (b) The human will is in entire bondage to sin before regeneration, thus refuting Pelagianism which asserts that man by his own powers is able to convert himself to God without the aid of divine grace, and Semi-Pelagianism which affirms that man by his will is able to begin his conversion, to be completed by the Holy Spirit. (c) It asserts the imputation of Christ's righteousness in justification, declaring that by faith alone are we justified, that Christ is our righteousness, and that His righteousness is imputed and not infused. (d) It affirmed that good works have no part in our regeneration; it also rejects the Reformed doctrine of the eternal perseverance of the saints. (e) It affirms as was the case in the former articles that the body and

(6)

blood of Christ are truly present in the Eucharist. (f) It asserts that Christ had a divine majesty of which in His humiliation He divested Himself; that after His resurrection He laid aside the form of a servant; and that He was and is truly omniscient, omnipotent and omnipresent. Thus the ancient errors of the Nestorians, Eutychians, Arians and Marcionites are rejected. (g) He descended into Hades in order to triumph over it and not to suffer the penalty of human sins. (h) A distinction is made between foreknowledge of God and predestination; the first extends to good and evil alike, but it is not causative; and the latter refers to God alone and is the cause of salvation. Thus the provision and offer of salvation are universal. The Calvinistic doctrine of reprobation and limited atonement are rejected. Finally it repudiates the newer forms of errors which were prevalent in that day, such as Anabaptists, New Arians, etc.

(To be continued)

THE SABBATH IN SCRIPTURE AND HISTORY

By HORACE G. COWAN

VI. The Basis of the Sabbath

THE harmony of Exodus 20:11 with Genesis 2:1-3 admits of no debate; that the seventh day was sanctified and called the Sabbath because of God's rest thereon, after the six days of creation, is evident from both passages. And the thought usually associated with the Sabbath is that it was appointed for rest and worship by a universal and perpetual law given, first to Adam, the progenitor of the human race, in the Garden of Eden, and second, to the children of Israel at Mt. Sinai. Much is made by certain writers of the Sabbath of rest as a memorial of the creation, an obligation upon the entire human race. It may be admitted that this is the truth, but not all the truth concerning the Sabbath.

There is one other passage in Exodus that agrees with this position, showing that the Sabbath under the law was a memorial of the creation rest, viz., Exodus 31:13-17, the last two verses of which follow: "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the

Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Evidently the meaning of this passage is that the Sabbath of the law was peculiarly a Hebrew institution, designed to cause the children of Israel to remember their Creator and worship Him upon the seventh day.

But there are more than thirty other passages in the Pentateuch referring to the Sabbath in which the six days of the creation period are not mentioned. The most prominent of these is in Deuteronomy 5:6-21, where a repetition of the Ten Commandments is given by Moses, forty years after their delivery on Mt. Sinai, in which occur some variations from the form in Exodus 20:1-17. The most notable difference is in the omission of all reference to the creation relative to the Sabbath, and the introduction of a new basis for Sabbath keeping, viz., "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the sabbath day."

The reason for this difference does not readily appear, and biblical students have debated the question without satisfactory results. By the greater number it has been altogether ignored. Among those who have considered the matter at all are some aligned for or against the proposition that there were two codes of the Ten Commandments, representing two different eras in their announcement. The form in Exodus includes the reason given at the creation for Sabbath observance, viz., the Creator's rest on the seventh day, and was, it is claimed, the law of God for the moral government of mankind from the beginning to the proclamation of the law on Mt. Sinai; and the commandments in Deuteronomy, which are embraced in an oral address by Moses to the generation that had grown up since the exodus, forty years before, contained the law for the children of Israel. This view takes into the account the difference in the days observed as the Sabbath in the two eras, as set forth in Chapters III and IV, preceding, viz., Sunday from the creation to the exodus, and Saturday at the latter event.

Opinions on this point have been expressed as follows: "Nor is it to be called the Sabbath of the Lord because God rested on that day, but because he had given the Jews rest on that day from Egyptian bondage."—Rev. John Smith, of England, 1694.

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"The Bible recognizes three dispensations, the Patriarchal, the Jewish, the Christian. God gave the people of each dispensation a decalogue. These three decalogues are substantially alike, except: That the Sabbath commandment rests on an entirely different reason in each dispensation. The Sabbath commemorated God's rest from creation to the patriarch, and occurred regularly on the 'seventh day'—Sunday—for many centuries, and was lost. . . . To the Jew the Sabbath commemorated his deliverance from Egyptian slavery. . . . In the Christian dispensation, Christ's resurrection and rest from redeeming the world is the reason for Sabbath keeping."—*Rev. Samuel Walter Gamble, in Sunday the True Sabbath of God, 1901.*

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

Another reason given of the different bases for Sabbath observance, in Exodus and Deuteronomy is that forty years after the giving of the law on Mt. Sinai, experience had proved the propriety of extending the benefits of the Sabbath to servants who, in some Hebrew families had been deprived of rest on that day, and the new basis was announced by Moses in his oral address to the new generation that had come on since the exodus. "In this view, the allusion to the period of the Egyptian bondage when themselves were not permitted to observe the Sabbath either as a day of rest or of public devotion, was peculiarly seasonable and significant, well fitted to come home to their business and bosoms."—*Jamieson, Fausset and Brown's Commentary.*

But Moses in his address in Deuteronomy said that the form he there gave, and the words written on the tables of stone at Sinai, were the same. "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And

he wrote them in two tables of stone, and delivered them unto me."

The first two tables were broken when Moses, descending the mountain, saw the people worshipping an idol, and in anger cast the tables down and broke them; but two other tables were provided, as the Lord commanded Moses, upon which the same words were written, and Moses put these two tables in the ark of the covenant.

Upon the testimony of Moses, therefore, there could have been neither two codes of the Ten Commandments, nor an addition or amendment of one as the result of human experience. The words spoken by the Lord on Mt. Sinai, and written by God's hand upon the two tables of stone, were delivered to Moses, and no change was made in the wording upon the second two tables.

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

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

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

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There was a theological course beyond the college course which Mr. Hall also took at Belfast. Both father and son were eager to see the theological course completed. For the father this was not quite to be. On the 20th of September, 1848, the son was suddenly called to part with the dear father who had been so much to his spiritual life. That father died "happy in the Lord." Toward the last he was heard to say, "Why tarry the wheels?" and soon afterward murmured with difficulty, "Joy unspeakable and full of glory!" What a benediction for a young preacher just entering the ministry in his twentieth year!

The ministerial students had chosen Mr. Hall to represent them on the missionary field of Connaught. He was their youngest member, "a really shy and self-distrustful man." He was also proud in the best sense of that word. Self-respect was born in him and no virtue has shown more clearly in the stock from which he sprang. He greatly dreaded the coming plunge into active life. He dreaded meeting new faces and new ways. And yet through his shy self-distrust there breaks from time to time the sense of strength and confidence in his cause and in himself.

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

Ireland at that time was a most unfortunate country. In the South and West the introduction of the potato had made existence possible for their large population. In 1846 the blight of the potato crop caused famine to stare the people in the face. The awful year of famine was fol-

lowed by a year of hunger typhus. Hunger had not touched the oppressive land-owning classes, but the fever did, and in 1848 their resources were strained, and ruin passed from family to family over the south and west of the country. Then to crown all in 1849, cholera made its appearance, and stalked amidst the hunger-racked peasantry and the now bewildered and disheartened gentry."

In 1849, June 6, young Mr. Hall started on the long journey (for those days) for Connaught. It was with fear and trembling that the raw and shy lad fresh from college undertook the work! He passed examination before the Presbytery satisfactorily but when he came to preach the sermon the shy little preacher called forth from an older member of the body the kindly suggestion that he would have more influence with his audience if he looked his hearers in the face, than "by trying to bore a hole in the roof with his eye!" Truly the greatest have to begin, and the art of preaching has to be learned by preaching!

Mr. Hall had taught his brothers and sisters and the neighborhood children, when a mere child. During his college and seminary course he did outside teaching to make his expenses. Now it all became a help to him. In after years he used to say, "No knowledge or experience comes amiss to the preacher." His work in Connaught was the inspection of schools, preaching at various stations, distributing tracts, visiting people at their homes and establishing Sunday schools, much like the work of our American Sunday school missionaries on the frontier. His nearest large center was Boyle. Here the schools had the untiring support of Mrs. Emily Irwin, the lifelong friend of Dr. Edgar, and now a widow with three little boys. A oneness of interest and devotion and service created esteem which ripened into love and resulted in marriage. The union was most fitting. Like interests and tastes made the relationship a blessed partnership in the life work of the ministry.

Mr. Hall had the opposition of the Roman Catholic priests and the high church Anglicans! No matter who it is, if anybody begins to stir things for good, the devil will always have his agents on hand to work up an opposition! Here Mr. Hall, with incessant demands made on him, formed the habit of working late at night, which began to injure his health. It is a mistake in any preacher, which often proves fatal.

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In Connaught also the habit was formed of writing for the weekly papers. This is one of the best ways of increasing a minister's usefulness. Mr. Hall discovered, as Dr. Cuyler did, what a source of power the weekly press, religious and secular, might be made, and all through life he puffed his pen freely. Many times, in five different places an article would appear from his ceaseless pen in the same week. Again and again he refused to gather such writings into a volume, declaring that, like his sermons, they were meant for the occasion, and the better fitted they were for that, the less fitted were they for permanent form. Just the same some of his poems richly deserve permanence.

Such a tireless and effective worker could not be hid nor hold back. In two years and a half without his seeking, and almost against his protest, there came a unanimous call to become pastor of Armagh in the county of his birth, January 6, 1852. He was now 22 years and 5 months.

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

The need of the congregation was a closer touch with the outlying regions dependent on the church. At once Mr. Hall began that systematic visiting which marked his whole ministerial life. He was in the habit of announcing a prayermeeting in one of these districts on a certain day and hour, having arranged with some household for the use of their largest room. Then he visited

around all day, and preached at night, and urged the people to attend the Sunday services, and got home about 11 p. m. These prayermeetings and extra preaching services were at first criticized as "Methodist" and quite "un-Presbyterian!" But the results were soon seen in the gallery as on the floor of the church, and week after week, the congregations grew steadily and quietly, but with permanent strength. "In all else my father's methods were inclined to be a little unsystematic. He had a remarkable memory and could afford to trust it where others would have used some system. In his visiting, however, from the beginning he kept careful records, and worked with steady and persistent system."

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

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

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

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

An ever increasing weight of responsibility in ecclesiastical matters and a great deal of hard, drudging work, bore its natural fruit. His fame as a minister and preacher was spreading. He preached for an acquaintance in Glasgow, and he had hardly reached home before overtures came

to take a pastorate in Scotland. He made an annual tour for the Deaf and Dumb Institution of Ulster. He pleaded for the Hibernian Bible Society. He acted as chaplain for the militia. He wrote prayers in behalf of the soldiery in Crimea and the Indian Mutiny. In short, he was an alert-minded, wide-awake man, alive to all the spiritual interests of his day, yet ever kept his spiritual poise, and never lost himself in the doings and fate of any political party. This one thing he did, he was "an ambassador for Christ!"

A call came to him from the congregation of Mary's Abbey, to be joint-pastor with Dr. Kirkpatrick, June 28, 1858. Great influence from denominational leaders was brought to bear upon him to go to Dublin for the sake of the church at large. To this he reluctantly yielded and left the Armagh church, to which his heart was wedded.

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

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

In process of time, there was a movement on foot to make this man Hall, who had given Dublin a worthy Presbyterian church, and filled it to the doors, moderator of the Irish Presbyterian Assembly! But there was opposition from

the political and ecclesiastical politicians who were distressingly conservative and thought it would never do. To get rid of Rev. John Hall somehow respectably, they elected him delegate to the assemblies meeting in the United States. Someone said to him, "I thought you were to have been moderator." His half-humorous reply was, "My brethren have transported me."

So transported he was, and his political and reform heresies troubled the assembly no more!

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

He sailed for New York May 2, 1867, a little less than thirty-eight years old. His first duty was to meet the United Presbyterian church, which was meeting in New York. Mr. George Stuart, a distant relative, piloted Mr. Hall around, a man widely known in religious circles. He had an insatiable appetite for public meetings, and any meeting he managed was a success. He knew well the American public and was in touch with as many religious interests as any man of his generation. He met an assembly at Rochester, at Cincinnati, St. Louis, Springfield, Lafayette, Chicago, "A city of 200,000, where thirty years ago there were only 600." "We get crowded meetings and are wonderfully reported, not in what we say but how we say it!" Crowded meetings at Pittsburgh, Philadelphia, Baltimore, and Washington. Harper's Weekly said of his address at Cincinnati, "His eloquent speech was one of the striking incidents of that assembly and will never be forgotten by anyone who heard it!"

Eight weeks of rush and speeches in the liveliest country on earth, when he bid farewell to it, as he supposed forever. He had scarcely reached Dublin when he received a cablegram informing him that he had received a unanimous call to Fifth Avenue Presbyterian church, New York City.

As he left Ireland, the Evangelical Witness said of him, "Our gifted predecessor, after a distinguished ministry of eighteen years has left his native country to spend the remainder of his days in the service of American Presbyterianism. His departure is a subject of universal and un-

feigned regret . . . He will nobly represent in another land the power and versatility of the Scotch-Irish race. The pulpit was the throne of his power. In fact, Dr. Hall was one of the freshest preachers of the age. He preached too, as he talked with a fine conversational freedom and naturalness and was so singularly lucid and happy in expression that he was, to our mind, the Goldsmith and Franklin, in one, of the Irish pulpit. His sermons are powerful from their heavenly unction, their beseeching tenderness, their popular scope and, above all, their wide range of analogical illustration. It is perhaps the highest praise of Dr. Hall's sermons that they do not read well; for it is a well-known fact that the newspaper speech which is polished and rounded and Ciceronian in its periods, is anything but popular or pleasing to an audience."

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

This man was every inch a pastor, and preached as good a gospel as any "dyed-in-the-wool" Calvinist would know how to preach, which is not saying any too much. Moreover he was a man of robust common sense who dropped all the inane nonsense of United Presbyterians about singing psalms without organs, and all other offensive peculiarities and adjusted himself to his environment to win. And he did win. Naturally inclined to Old School Calvinism, yet he found much that appealed to his sympathies in the warmer evangelical spirit of the New School thought. He had been sent to America

as a delegate to both assemblies, and he had the art and grace not to offend but help to win both sides, and bring them together in 1869. His stately dignity and refined ministerial courtesy made him, in a real sense, the man for the hour. Since he reached manhood some three million Irishmen had left the mother country for the new world, and multitudes of them had stopped in New York. They, too, had been trained in his theology, and Horace Greeley once said, "If any man likes that sort of a thing, it is about the sort of a thing he likes!" Dr. Hall by race and grace and eloquence and pastoral work gathered them in and packed his church. In process of time they moved to Fifth Ave. and Fifty-fifth Street and provided a nobler edifice for still more people. It too was crowded, I attended church there and stood in the outside aisle of the gallery ten or fifteen minutes before an usher would venture to give me a seat. The regular pew-holders had the first opportunity, and they were on hand to put in their claim.

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

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

Dr. Hall was the first preacher in America that was chosen to follow Henry Ward Beecher, in the Lyman Beecher Lecture Course, before Yale Theological Seminary. It showed what an impression he had made as a preacher in this coun-

try. The title of his lectures was, "God's Word Through Preaching." The very title shows what his conception of preaching was—a message from God to man through the preacher's lips.

In his student days he had been trained to write carefully on his theme before preaching, because "careful writing contributed to order, clearness, correctness of description and definiteness. All my experience since my student days confirms that impression. One often has general ideas, indefinite views, partly from the feelings, partly from the judgment. To put them down distinctly tends to remove the nebulous element, and make them communicable; for how can an audience catch an idea which the speaker cannot put into lucid expression? Conciseness is thus produced, and the mind is helped to follow the natural sequence of ideas. What one sees under heads I, II, III, with perhaps orderly subdivisions 1, 2, 3, and practical applications A, B, C, will be more orderly, easier of recollection and more intelligible, than would be an extemporaneous address however much thought out."

We could heartily wish this bit of homiletical advice from this eminent preacher would be taken to heart by all our brethren. We have so many preachers nowadays, whose sermons begin anywhere, and end nowhere, without introduction, unfolding of thought, conclusion or appeal, and which are completely obliterated from the mind five minutes after the benediction. It is a joy to hear of a sermonizing that elucidates God's great truths to the heart and conscience, and makes indelible impressions!

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

One whole summer he devoted to a tour of Western States on behalf of the Sunday School Union. He saved New York University when its case seemed hopeless, by becoming chancellor pro tem, and raising enough money to insure the existence of the institution. Then he summoned

to his aid Dr. MacCracken who became vice-chancellor and carried on the work for ten years.

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

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

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

As early as July, 1897, a rather harsh, coarse letter from a member of the Session informed Dr. Hall that a secret meeting of the session had been called to consider displacing him. It was a fearful shock to a man bowed with the sorrow of losing two members of his family by death. He offered to resign to give the congregation opportunity to choose a successor. He did resign and the session made all preparations to secure a successor. Various organizations protested and begged the church not to accept the

resignation and urged the pastor to continue in service, which he consented to do.

The trustees then resigned in a body, and nine elders tendered their resignations. Other acceptable men were elected in their places, and the church went on as before.

But the shock of these events, coming in such culmination, broke the great pastor's heart. The work went on with the old-time power and blessing but the coarse, insulting letter from a

member of the session, utterly misrepresenting the great body of church members, had done its deadly work, sending a death arrow to the physical heart of this great man, which sent him home before his time in September, 1898. I have known three Presbyterian churches to be wrecked in one year by the ungracious treatment of a loved pastor by a pugnacious session. In the hands of carnal men it is a fearful ecclesiastical machine!

EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER

The Beatitudes—Second Series

Matt. 5:7-12

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

Standing first in this series, we have: "Blessed are the merciful: for they shall obtain mercy." To obtain a correct understanding of this Beatitude, we need to ascertain the meaning of the word, merciful, as used here. The word in this text is found in only one other place in the New Testament, and that is in Heb. 2:7, where Christ is spoken of as a "merciful and faithful High Priest." But the noun derived from this adjective is found frequently and has the sense of almsgiving and alms, Matt. 6:3; Acts 9:36; 10:2; 24:17. When we take into consideration the meaning of the noun, we see that the thought content of the word, merciful, in this connection may be different from what we usually connect with the term. Our idea of being merciful, in the common sense, is to spare an offender and not mete out to him the full penalty of justice.

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

As with all of the other Beatitudes, this has a very close relation with the preceding, for the merciful man has become such because he has been made righteous. Moreover when we relate this condition of being merciful with the conclusion given, we find the outworking of a law

of action and reaction. The merciful man obtains mercy. The idea implied is not so much of mercy bestowed from a divine source but mercy from his fellow-men. He who is gracious and kind to his fellow-men will receive such in return, wherever there is a responsive heart.

From the thought of this gracious personality expressing itself in kindly deeds, we turn to a still higher ideal, to the climactic Beatitude of all. Our attention, however, is once more drawn to the inward state of being, but is there not a logic in the sequence? How long could this disciple remain loving and merciful, if there should not be any purging of the heart from the bitter roots that might spring up? Accordingly the felicitation is given: "Blessed are the pure in heart: for they shall see God." Hastings says regarding this Beatitude: "If there be in the bright constellation of the Beatitudes one particular star, it is this text. If in blessedness, there be a crown of blessedness, it is here. If there be a character that in its very quintessence is spiritual, it is this, and if there be a delight above all conceivable delights, it is that which is promised in these well-known words." With all this we agree.

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

The promise given to the "pure in heart" is that they shall see God. It has been said that there are three kinds of sight. First, there is the physical with which we behold the glories of the world around us and all material objects; second, mental with which we make comparisons, draw

analogies, see in the mind the great scientific facts before they become actualities, and form the pictures of the poet; then there is the spiritual with which we see God. This sight comes when the heart is made pure, all hindering forces then being removed and the spiritual vision consequently being clarified.

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

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

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

"Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

This passage depicts to us what ever and anon bursts forth in New Testament writings, that is, that in behind lay a stormy background, persecution, sufferings and revilings. In analyzing these verses, we note that the blessing is pro-

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nounced both upon those who already have suffered persecution, and upon those who may at any time receive ill treatment. Already there had been some outbreak of antipathy, it would seem. Then in considering still further, we see the different forms that persecution takes; in reproaches we have persecution by word, and the term used for persecute indicates an act; finally there is slander implied in "all manner of evil" that is spoken. Luke adds another phase, in the use of the term "to separate" which would seem to indicate excommunication from ecclesiastical connections. All who thus suffer are not to be dismayed by such, but already they have as their inheritance the kingdom and they are to "rejoice and be exceeding glad" for there is a great reward in heaven for them.

Thus concludes the Beatitudes, pronouncements of blessings, which if realized in the heart and life transform the inner nature until it is resplendent with purity and lost in the vision of God, and makes the outward life a source of blessing and grace to mankind. No higher ideal has even been set for man.

In viewing these Beatitudes from the standpoint of homiletical material, although as a whole this series may not be as readily adapted for a sermon, yet each single one may be easily

used. All may be given a twofold division, the last one falling under two main heads, such as, forms of persecution and promises for those who endure persecution. But the outstanding text for a sermon in this series is the second Beatitude, "Blessed are the pure in heart, for they shall see God." For this text Hastings gives us an outline that is full of suggestions.

I. THE VISION

1. To see God is to stand on the highest point of created being.
2. To see God is to be admitted into His immediate presence and friendship.
3. The theophany, or visible discovery of the Divine Being, which was given to the best period of Hebrew history, was a prefigure of the Incarnation.

II. THE CONDITION OF THE VISION

1. God cannot be seen by the eye of sense.
2. The vision of God is possible only to the pure in heart.
3. It is not enough to be clean outside.
4. There is no true purity apart from the absolute enthronement of God in the affections.
5. The vision of the pure in heart is its own exceeding blessedness.

HINTS TO FISHERMEN

By C. E. CORNELL

LITTLE STORIES WITH PITH AND POINT

True Friendship

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

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

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

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

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

The Intermediate State

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

"The subject of an address at a preacher's meeting in an eastern city a few years ago was the rather obscure theological topic, 'The Intermediate State.' The speaker began by saying that no one knew very much about the subject, whereupon a young minister arose and contradicted him. The minister who interrupted said that he had been an active pastor for ten years and knew all about the intermediate state, be-

cause during that time most of the members of his official board had been in it. He said, 'I could not exactly call them alive and they were not exactly dead—they were in the intermediate state.'

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

A Wet President a National Menace

H. E. Woolfver, editor *The National Methodist Press*, recently wrote concerning prohibition:

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

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

Killed by Announcements

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

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A number of churches publish a bulletin which is supposed to contain all the announcements for general information. This ought to be sufficient without a long spiel from the preacher.

It is unfortunate to say the least, that there are people so unloyal to their church that unless their fancy is appealed to or their duty personally stressed by the minister they will consider the week's routine of the church as apart from their responsibility.

Eskimo Forgiveness

It is said of Joseph that he gave his brethren the best place of the land even after their former mistreatment of him.

"When the missionaries first went to Labrador they found no word for forgiveness in the Eskimo language. So they had to make one—in a word meaning: 'Not-being-able-to-think-about-it-anymore.' It was such forgiveness that Joseph gave his brothers, and that is the way we are to forgive those who injure us."

The Little Hindu's Reply

A regiment of British Tommies, fresh from the home country, were encamped just outside a town in India. Soon after their arrival a Hindu Christian preacher went trotting by, a quaint little figure with a big Bible under one arm, and an umbrella under the other. Some Tommies hailed him with a question that sounded more irreverent than it really was: "Hello, Sammy! How's Jesus this morning?" The little fellow pulled up short and looked at them with his bright shining eyes. Then holding up his Bible, he said slowly: "Do you sahibs mean to say that you who sent us this Holy Book talk of the Lord Jesus like that? Do the people of your great country send the gospel to us poor heathen and yet insult the Savior?" The men looked a bit uneasy at his words, but he went on: "I will, however, answer your question, and answer it from the Great Book. You say, 'How is Jesus this morning?' I reply from Hebrews 13:8, 'Jesus Christ is the same yesterday, and today, yea, and forever.'" And, making the men a little bow, he went on his way. That evening two British soldiers went to Sammy's house to thank him for his plucky speech of the morning, which had led them to give their hearts to Jesus, who is ever the same, yesterday, today and forever.

Six Most Popular Words in Our Language

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Concerning the Christian Character of Judge Gary

J. M. C., an intimate friend of Judge Elbert H. Gary, contributes to Zion's Herald, an interesting little story showing the Christlike tendencies of the judge. Judge Gary was the former president of the U. S. Steel Corporation, the largest of its kind in the world. Judge Gary died in August of 1927. J. M. C. says, "Yesterday I read of the death of Judge Gary. Sixty years ago I came to know him and his entire family, including uncles, aunts and cousins. In the year 1893, his daughter and my own, went through much of Europe together, chaperoned by the cousin of Judge Gary, Miss Lara Wheaton, who was the preceptress of Rock River Seminary when I was president of the same institution. Later, when I was the presiding elder of Chicago Western District, and Judge Gary was a leading lawyer of the city of Chicago, he erected in Wheaton, a suburb of that city, a church as a memorial of his father and mother, the best Methodist church in the city, and besides endowed it with \$50,000. This expenditure required a large portion of his entire possessions, but gave evidence of his loyalty to his parents and to his and their church, which they had helped to found in the year 1832, and when Chicago was but a small settlement.

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Only 194,000,000,000,000 Miles!

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

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

mist, who has recently been conducting a series of experiments at the Lick Observatory as he is Hamilton, Cal., estimates the girth of the very universe at one hundred ninety-four quadrillion miles. But he is careful to explain that this figure may be an underestimate, since great stretches of space may extend an unmeasured distance beyond the cramped confines of the one hundred ninety-four quadrillion miles. As a result of his spectroscopic research, Maxwell is thought to have penetrated farther beyond the earth with a sidereal yardstick than any other worker with single stars as his object. Spectrographs, photographs of the spectra of these stars, were secured of stars 5,000 parsecs distance, or 96,000,000,000,000 miles. Beyond this, Maxwell could find few stars; here he believes are the confines of the sidereal universe. Previous attempts to measure the limits of the galaxy based on estimates of star-distances have varied from 6,100 parsecs to in excess of 90,000 parsecs. A parsec is approximately 19,000,000,000,000 miles (nineteen trillion)."

The Menace of the Lodge

There are more persons who attend the lodges of the country than those who attend the prayer-meetings. Not a few men and women substitute the lodge for the church and usually state that if one is a good Mason, Oddfellow and the like he is as good as those in the church. However, there is this significant difference, the church proposes to get men on their knees and ask them to repent of their sins, the lodges do not ask this. No lodge that we know anything about, asks men and women to repent; the churches, with little exception, ask men to repent.

The lodges have a very large membership throughout the world. A recent survey of the Masonic order, prepared by the Grand Lodge of Masons of the state of New York, shows approximately 4,450,000 wearers of the square and compass. Other lodges have as many members and some more. New York, England, Illinois and Pennsylvania are the four numerically strongest jurisdictions in the Masonic world, having an aggregate membership of 1,150,000, or more than one-fourth of all the Masons throughout the entire world.

My observation is, that when an individual is once clearly converted and subsequently sanctified wholly, the lodges drop off like leaves in the autumn. Real righteousness spells the doom of

- II. Time, with the opportunities which it offers.
- III. Duty, with the self-denial which it involves.
- IV. Sin, with the misery which it entails.
- V. Salvation, with the joy it brings.
- VI. Death, with the uncertainty which attends it.
- VII. Judgment, with the solemnity that surrounds it.

THE JOY OF HAVING NOTHING

By URAI T. HOLLENBACK

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

False notions of the possession of property in this world.

Paganism—What I capture, I own.

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

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

We will consider Christian truth:

I. YOU OWN NOTHING IN THE WORLD.

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

"The earth is the Lord's and the fulness thereof." You are a pauper. You have

never owned anything. Naked where perfect love reigns. This may consist with innumerable defects, infirmities and theological and practical errors. To a superficial observer these may look like sins but a deeper inspection shows that they lack the essential characteristic namely, the voluntary element. In ethics, it is an axiomatic truth that volition is an attribute of sin as an act, or sin which entails guilt. Yet involuntary deviations from rectitude need the atonement."

Why the Church is Water-Logged

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

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Day School Teacher's Use of the Bible

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

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

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

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

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

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

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

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

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

"Certain important facts are to be recognized by the teacher in his use of the Bible: (1) The Bible is a human as well as a divine book, (2) The Bible presents many difficulties to the student of it. (3) The Bible difficulties may be obviated by the observance of certain suggestions.

"Certain rules will aid the teacher in the use of the Bible: (1) He should make much of the spiritual and ethical aim in his work. (2) He should study the examples of teaching-work which abound in the Bible. (3) He should study the Bible independently. (4) He should study it systematically. (5) He should study every lesson from a pupil's point of view. (6) He should illustrate fully and wisely. (7) He should use the art of conversation and questioning. He should secure home-work by his scholars."

Sermon Suggestions

Salvation Needed (Rom. 3:9, 10).
Salvation Provided (Rom. 5:8).
Salvation Proffered (Acts 13:38, 39).
Salvation Rejected (Acts 13:45, 46).
Salvation Accepted (Acts 13:48).

Christ's Invitation (Matt. 11:28).
Who Are Invited? (Rev. 22:17).
Who Will Come? (John 6:44, 65).
What Is It to Come? (Rom. 10:9, 10).
What Will Christ Do? (John 6:37).

Salvation a Gift (Rom. 5:15).
Through Jesus Christ (Rom. 6:23).
Ask Him for It (John 4:10; Luke 11:13).
Received by Faith (Mark 2:5; 11:24).

Christ Exalted to Give Repentance (Acts 5:31).
Christ Preached in Order to Lead to Repentance (Luke 24:47).
Repentance Secured by Christ's Being Accepted (Acts 9:6).

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John Wesley, "The pure in heart are they whose hearts God hath purified, even as He is pure, through faith in the blood, from every unholy affection."

II. "A GOOD CONSCIENCE" *The faculty which guides us by the way of our duty.*
1. As a result of heart purity.
2. Love preserves a good conscience.

III. "FAITH UNFEIGNED"

1. Not a make-believe faith.
2. Not a "feigned" faith. *Deceptive.*
3. Not a hypocritical faith.

But a true unswerving faith in Christ.

The three pearls of character: "Love out of a pure heart," "A good conscience," "Faith unfeigned."

The "end" of the commandment. Nothing better.

THE PERSISTENCY OF A WOMAN

By C. E. CORNELL

(Mark 7:24-30)

Some of the characteristics of this Syro-phenician woman:

She was shrewd, she used tact. She called Him by His Jewish name and pedigree, to gain His attention and good will.

She was impelled by a great need. Her daughter had a horrible misfortune.

She showed desperate earnestness. Her station of life and her nationality did not prevent her coming to Christ.

Her prayer was pathetic, a real heart-cry. Such a prayer always gets the attention of Jesus.

Her faith scaled every mountain of difficulty thrown in her way. Similar faith will always get our prayers through.

She was not concerned about herself as she was for someone else.

In having her prayer answered she was wonderfully blessed as well as the one for whom she prays.

She was a praying mother. How blessed for any child to have such a mother!

She was an exception to the whole Gentile world. She shall be as an Israelite. God is no respecter of persons.

LEVITY

By C. E. CORNELL

TEXT, "They made light of it" (Matt. 22:5).

Subjects often made light of:

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

II. Time, with the opportunities which it offers.

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

IV. Sin, with the misery which it entails.

V. Salvation, with the joy it brings.

VI. Death, with the uncertainty which attends it.

VII. Judgment, with the solemnity that surrounds it.

THE JOY OF HAVING NOTHING

By URAL T. HOLLENBACK

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

False notions of the possession of property in this world.

Paganism—What I capture I own.

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

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

We will consider Christian truth:

I. YOU OWN NOTHING IN THE WORLD.
You may possess but it is not yours. You never created it. God is the only owner. "The earth is the Lord's and the fulness thereof." You are a pauper. You have absolutely no claim to anything. Naked came you, naked you will go.

II. YOU DO NOT EVEN OWN YOURSELF.
"Ye are not your own, ye are bought with a price!" You had nothing to say about your existence. You are the sole property of God. You are not your own to be, do, say, associate, give. You have absolutely nothing to give but your affections or will.

III. CONSECRATION IS A RECOGNITION OF GOD'S OWNERSHIP OF YOU AND ALL THAT PERTAINS TO YOU IN TIME OR ETERNITY. Cannot be otherwise. No room for self-pity, for

IV. THINK WHO YOUR FATHER IS.
This is not the service of a slave nor the grind of a prisoner, but the state of a child. Your Father is rich—you own nothing. He appoints you steward. This recognition is beneficial:
1. Saves from worry—we can't lose. Have nothing to lose. Job saw it and knew

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he never lost a thing. Never felt the loss. Losses are only in the imagination.

2. Makes God seem extremely liberal. Entitled to our service free. But gives us a commission of ninety per cent.
3. If we bring one-tenth into the treasury of the house of God He will give us ninety per cent of our increase for the work. The only condition is that if we do not reasonably need all the 90 per cent we are to give it to the poor or heathen or somewhere else for good.
4. God must be horrified to think after He gives a commission of 90 per cent some people steal the other ten per cent. Worse than bank robbers. Surely God is liberal. Dignifies us with a good job of making money for God on such a liberal commission. No room for self-pity.

V. OUR TIME OF OWNERSHIP IS COMING IN A FUTURE AGE

"The meek shall inherit the earth." "The righteous shall inherit the land and dwell therein forever."

God will bequeath to Sister Faithful one county called Holiness-Heights. To Brother Goodsteward, one tract called "Heart's-De-light," etc.

CONCLUSION: Do not steal the tenth, either by using or diverting from the treasury.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

"I Ceased Not to Warn . . . with Tears"

"What a multitude of tears Paul must have shed in his time!" exclaims Adolphe Monod. "What a victim to emotion must have been the martyr spirit of this flaming herald of the cross; By the space of three years, he says, I ceased not to warn everyone night and day with tears. It is manly to weep where there is occasion for weeping. The sensibilities of the heart, duly excited, are a fragrant atmosphere investing the soul and shedding its soft and balmy dews on all its powers. They are the silver tissues that are woven into the delicate but immortal texture of the mind." In Paul's footsteps there has followed an apostolic succession of like fervent souls. Seldom, for example, has the Church produced a more glowing spirit than Robert Murray McCheyne.

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He died at thirty. A few years later, a young minister, anxious to learn the secret of Mr. McCheyne's amazing influence, visited, as I have often done, the church at Dundee in which he ministered. The sexton, who had served under McCheyne, was still there. The old man took the youthful inquirer into the vestry, and pointed to some of McCheyne's books still lying on the table.

"Sit down here," said the sexton, leading his visitor to the chair in which McCheyne used to sit.

"Now, put your elbows on the table!" The visitor obeyed.

"Now, put your face in your hands!" The visitor did so.

"Now let the tears flow! That was the way Mr. McCheyne used to do!"

The sexton led his guest to the pulpit; and gave him a fresh series of instructions.

"Put your elbows down into the pulpit!" He put his elbows down.

"Now put your face in your hands!" He did so.

"Now let the tears flow! That was the way Mr. McCheyne used to do!"

"Yes, that was the way! What minister would not gladly sit at the feet of Murray McCheyne?" —DR. F. W. BOREHAM.

"Not unto Us, O Lord!"

"I was reading of the battle of Agincourt, in which Henry V figured; and it is said after the battle was won, gloriously won, the king wanted to acknowledge the divine interposition, and he ordered the chaplain to read the Psalm of David; and when he came to the words, 'Not unto us, O Lord, but unto thy name be the praise,' the king dismounted, and all the cavalry dismounted, and all the great host, officers and men, threw themselves on their faces. Oh, at the story of the Savior's love and the Savior's deliverance, shall we not prostrate ourselves before Him now, hosts of earth and hosts of heaven, falling upon our faces and crying: 'Not unto us, not unto us, but unto Thy name be the glory!'" —T. DEWITT TALMAGE.

Faith in Christ Life's Only Joy

"Patrick Henry, a great statesman of Virginia, before he died made a will bequeathing all his property to his relatives, and at the close of the will he wrote these words: 'There is one thing more I wish I could leave you all—the religion of Jesus Christ. With this, though you had noth-

ing else, you could be happy; without this, though you had all things else, you could not be happy.'" —Expositor.

The Value of a Soul

"I calculate the value of a soul by its capacity for happiness. How much joy it can get in this world out of friendships, out of books, out of clouds, out of the sea, out of ten thousand things; and yet all the joy it has here does not test its capacity. You are in a concert before the curtain rises, and you hear the instruments preparing—the sharp snap of the broken string, the scrapings of the bow across the viol. There is no music in that, you say. It is only getting ready for the music. And all the enjoyment of the soul in this world, the enjoyment we think is real enjoyment, is only preparative; it is only the first stages of the thing; it is only the entrance, the beginning of that which shall be the orchestral harmonies and splendors of the redeemed." —T. DEWITT TALMAGE.

Every Bridge Is Burned

Dr. W. E. Biederwolf writes, "To make provision for failure in the Christian life is to betray a half-heartedness and a lurking doubt that is pretty certain to bring it about. When Jesus told the paralytic at the pool of Bethesda to 'take up his bed' He meant that there was to be no provision for a relapse.

"When the Romans landed on the coast of Britain the savage natives of that land crowded around the cliffs above them and in the wildest fury prepared to swoop down upon them. And what did the Romans do? Prepare their ships for flight? No. The brave little band in full view of the savages who outnumbered them many times, first sacrificed to their gods, gave one last look toward Rome, which they might never see again, and then every man took a torch and deliberately set fire to the ships and having thus cut off every means of escape, they were ready to conquer or die.

"And when the savages who had looked on in utter amazement realized what had been done, they bethought themselves what heroism like that must mean and they were seized with fear, and fled in the wildest panic. One reason why the church is afflicted with the backslidings of so many of its members is because they fail to make a clean cut with the world and especially with that thing which more than any other had been spoiling their lives. It's the complete break with the world, the absolute cutting away from the

old life and the complete surrender to duty and the divine will that not only challenges the adversary to do his worst, but even when his worst is done brings glorious victory to the child of God."

The Grace of God

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

The Evil of Slander

A peasant with a troubled conscience went to a monk for advice. He said he had circulated a vile story about a friend, only to find out the story was not true. "If you want to make peace with your conscience," said the monk, "you must fill a bag with chicken down, go to every dooryard in the village, and drop in each one of them one fluffy feather." The peasant did as he was told. Then he came back to the monk and announced he had done penance for his folly. "Not yet," replied the monk. "Take your bag, go the rounds again, and gather up every feather that you have dropped." "But the wind must have blown them all away," said the peasant. "Yes, my son," said the monk, "and so it is with gossip. Words are easily dropped, but no matter how hard you may try, you can never get them back again." —Literary Digest.

Those Who Stay by the Stuff

Once for thirty-six hours we expected every moment to go to the bottom of the ocean. The waves struck through the skylights and rushed down into the hold of the ship and hissed against the boilers. It was an awful time, but by the blessing of God and the faithfulness of the men in charge we came out of the cyclone and we arrived at home. Each one before leaving the ship thanked Captain Andrews. I do not think there was a man or woman that went off that ship without thanking Captain Andrews, and when years after I heard of his death I was impelled to write a letter of condolence to his family in Liverpool. Everyone recognized the goodness, the courage, the kindness of Captain Andrews, but it occurs to me now that we never thanked the engineer. He stood away down in

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the darkness amid the hissing furnaces doing his whole duty. Nobody thanked the engineer, but God recognized his heroism and his continuance and his fidelity, and there will be just as high reward for the engineer, who worked out of sight, as for the captain who stood on the bridge of the ship in the midst of the howling tempest.

—T. DEWITT TALMAGE.

My Grace Is Sufficient for Thee

Says Gypsy Smith, "I called on Mrs. Bella Cook, the author of 'Rifted Clouds,' at New York, and each time I visited America I have gone to see her. Mrs. Cook has been bed-ridden for thirty-five years. She lives in a humble little cottage. When she first rented it, it stood in the fields, and the cattle were grazing about the doors. Now it stands in the backyard of a large store. Mrs. Cook, though she suffers much pain, is always active. Hundreds of people come to see her, and there have been the greatest and

most sacred transactions in her room. She lives by faith. She has no money, except what the Lord sends her, and she wants for nothing. Many rich people make Mrs. Cook the dispenser of their charity. The last time I called on her was on the eve of Thanksgiving day, and she was sending out the last of two hundred turkeys to make the Thanksgiving dinner for some poor family. I asked her if she had peace in the midst of all this loneliness and suffering. 'Peace!' she said, 'peace! I have the Author of peace.' 'How do you live?' I asked. 'How do the angels live?' she answered; 'My Father knows my needs, and supplies them.' Her face was one of the most beautiful I have ever seen. Although she is advanced in years she has no wrinkles or blemish of any sort. The peace of heaven plainly rests upon her. She lives in that cloud that overshadowed the disciples and their Lord on the Mount of Transfiguration."

PRACTICAL

PREACHER'S VOICE AND DELIVERY

By PROFESSOR W. W. MYERS

NUMBER FIVE

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

Vocal expression is a term used to denote all the various modulations of tone which are used to interpret thought. Many times these modulations of tone give the hearer an idea exactly opposite from that expressed by the words alone. How many times we have heard the word *yes* spoken with such modulation of tone as to convey the idea of *no*.

Expression is a process of interpretation. The musician interprets his thought by the use of his instrument; the artist portrays it upon the canvas; the sculptor carves it in marble; but the public speaker must interpret it by means of voice, words and action.

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

Very few preachers are good readers, yet one of the very important parts of the church service is the reading of the scriptures. We do not like to hear a man misquote scripture; but is not the man who misinterprets it guilty of just as great an offense? The following passage is often read in such a way as to change the meaning decidedly:

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

The reason this passage is so often misinterpreted is that the reader fails to group properly. In reading this will you pause after *help* or after *meet*? If you do not know, look up the definition of the word *meet*. If this does not make it clear, then parse *him* after *make*.

One of the first laws which the speaker must learn to obey is that of proper grouping. After each group comes a pause varying in length according to the idea to be expressed. In the following passage consider each line a group:

They shall obtain joy and gladness,

And sorrow and sighing shall flee away.

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

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

The following quotations will give you a wrong meaning unless you are careful to group properly:

"Moses was the daughter of Pharaoh's son."

"O Jimmy, and Johnny, and Willy, friends of my youth! O noble and dear old Elias! How should he who knows you not respect you and your calling?"

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

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

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

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

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

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

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

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

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

Listen, my children, and you shall hear

Of the midnight ride of Paul Revere,

On the eighteenth of April, in Seventy-five.

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

Four things a man must learn to do

If he would make his record true:

To think without confusion, clearly;

To love his fellow-men sincerely;

To act from honest motives purely;

To trust in God and heaven securely.

—VAN DYKE, *Four Things*.

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

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

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

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

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

Read the following scripture;

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

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

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

One sentence from Paul's writings is given below:

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he promised afore by his prophets in the holy scriptures),

Concerning his Son Jesus Christ our Lord, which was made of the seed of David ac-

ording to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead;

By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: Among whom are ye also the called of Jesus Christ: To all that be in Rome, beloved of God, called to be saints: Grace be to you and peace from God our Father, and the Lord Jesus Christ.

(Rom. 1:1-7).

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

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

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

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

MANNERS IN THE PULPIT

By LEWIS E. HALL

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

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To talk and laugh in the pulpit with some brother minister—though ready to rebuke with uncalled-for severity a similar offense in the congregation.

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

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

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

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

To lounge upon the pulpit sofa.

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

To blow his nose as if it were a trumpet.

To use his handkerchief needlessly.

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

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

To reprove disorder as to create greater disorder.

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

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

HEARTS OF TEXTS

THE LIGHT THAT SHINES EVERYWHERE

"There was the true light, even the light which lighteth every man coming into the world" (John 1:9, R. V.).

THE GREATNESS OF PRAYER

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

WHY THINGS KEEP GOING

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

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

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THE MAN IN THE BOOK

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

FACTS AND FIGURES

By E. J. FLEMING

The skeleton of a man who was supposed to have lived about 2,650 B. C., has been discovered by the joint expedition of the British Museum and the University of Pennsylvania in an excavation on the site of the Ur of the Chaldees.

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

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

We quote the following from the Christian Advocate:

"On top of the world in Old Tibet," is the grave of Dr. Albert L. Shelton, a hero of Christianity. For many years Dr. Shelton was a missionary among people of this faraway country. The stone which marks his grave bears the words, "Not to be ministered unto but to minister." Mr. Lindsly, in writing from Clinton, Missouri, of Dr. Shelton's grave, said, "In ages to come when Tibet is opened to the world; many of the brethren will pause here and grasp its significance."

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

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

In 1924 philanthropic giving in the United States passed the mark of \$2,000,000,000 for a twelve-month period, and since then it has continued to rise until in 1928 it amounted to \$2,330,600,000.

The movement of Jewish population into and out of Palestine last year was exactly balanced. Immigrants, 2,178 and emigrants, 2,178.

There are 42 leading universities and colleges in the country that make it possible for men and women to profit by their educational facilities through extension and home study courses. It is estimated that 30,000 persons were enrolled in correspondence courses in 1928, and 175,000 in extension courses.

Payments on account of the public debt and loan charges have caused a shortage in the treasury of the Palestine government, for the first nine months of 1928, of nearly £700,000.

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

Last year forty-six daily vacation Bible schools, with an enrollment of 2,640 were held in Japan.

In 1928, according to government figures, 3,322,000 persons changed their residence, as between country and city, 1,960,000 moving from the farms, and 1,362,000 moving to the farms.

Making Faces

"Why is thy countenance fallen?" (Gen. 4:6).

Mr. Hilaire Belloc tells a tale in tragic verse of a little girl who was caught making faces one day when the wind changed:

"Her features took their final mold

In shapes that made your blood run cold."

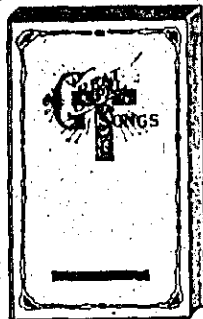
Maria grows up

"With every talent, every grace

(Save in the trifle of her face)."

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

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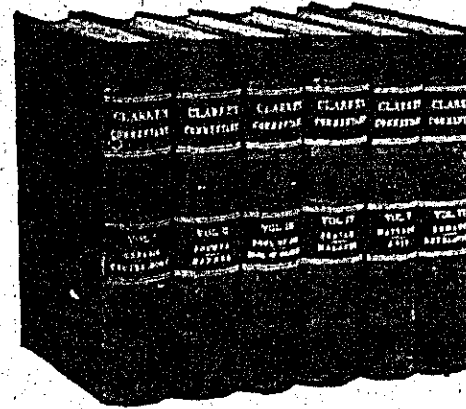
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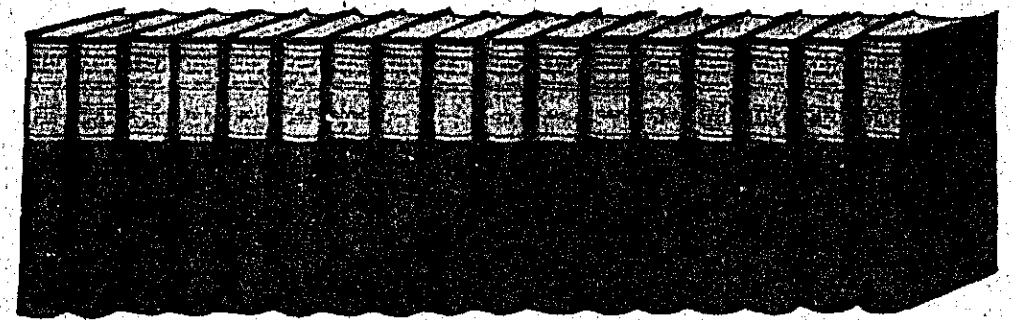


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