

The Preacher's Magazine

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

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PREACHER DEFENSES AND CRITICISMS

By THE EDITOR

WRITING in *The Central Christian Advocate*, Earl Chamberlin offers a few defenses and a few criticisms of the preacher which we desire to present in summary.

First, against the accusation that a certain preacher "cannot preach," the following defenses are made: (1) The preacher is inadequately supported in a financial way, so that worry over family finances robs him of his courage, dwarfs his faith and cripples his mind. (2) The habit of shifting most of the business of the church to the preacher makes for a good manager but a poor preacher. (3) The demand for pastoral calling is unreasonable; for not only is the preacher expected to call on the shut-in, the sick, old and strangers, but many who are strong and well and able to bear a lot of the burdens of the church, expect, nevertheless, that the preacher shall fritter away his valuable time in keeping them sweetened up and on the job. Says Mr. Chamberlin, "Relieve the pastor of useless calling, free him from business details, pay him enough salary to keep his family in reasonable decency and comfort—in short, give him time and strength and energy for study and prayer and preparation—then congregations will discover that preachers can preach."

Against the objection to preachers' "begging from the pulpit," it is answered that laymen should wish that they would quit with such earnestness that they would "pay up" liberal pledges, and support the church on the same basis that they spend money in other directions. This would end the begging from the pulpit.

Against objections to the reading of sermons, it is answered that the read sermon has been much more carefully prepared than the extemporaneous one and that the preacher who reads his sermon is usually free from the criticism of "wandering from his text."

The preacher is also defended against the charge that he is "personal" when he preaches against sins of which "some" present are guilty. The minister must speak the truth as he sees it, regardless of whom it may offend.

Mr. Chamberlin's "Critical Observations" are so pertinent that we append them almost in full. He says:

"Why can't announcements of routine business affairs of the church, all of which are usually covered by a printed bulletin anyway, be kept out of the pulpit? How earnestly those who feel as I do about this are praying for the dawn of the day when the pulpit will no longer be the church bulletin board! How fondly we are hoping for the time when the servant of God standing at the sacred desk will no longer be a ballyhooing press agent for all the petty social activities and business details of his organization. When emergency announcements must be made, let it be done in a dignified way, so as to detract as little as possible from the main purpose of the Sunday church service, which main purpose I conceive to be the worship of God by all the people.

"I wish preachers would stop preaching down to the least intelligent and preach up to the most intelligent minds in their congregations. It is not the lawyer nor the doctor nor the school teacher who should be the outstanding scholar and philosopher in the community. The preacher should occupy that place. But how frequently, instead of being the leader, the preacher is the follower in the process of developing the intelligence and stimulating the minds of the people. This is not primarily because the minister can do no better. I believe it to be due largely to his belief that the people in the mass prefer lighter stuff, and to his anxiety to catch the crowds. If

ministers generally could realize how eagerly their congregations seek mental stimulation, how earnestly they look for light, how keenly they hunger for strong spiritual food, there would be less of the mediocre and commonplace and trivial in the pulpit, and more of the Bread of Life.

"It has been a wondrous privilege to know many ministers who are courageous enough to stand out against this appeal of the crowd—men who are leaders of the thought life and the religious life of their churches. They read much of the great writers, and keep abreast of the best thought of the times. They feed it to their people as rapidly as it can be assimilated. They are always a little ahead of the best minds in their congregations, and are stimulating and encouraging constructive thinking.

"And then I want my pastor to maintain an atmosphere of real reverence and sincere worship in the church service. We go into some churches, and everything moves along like a time table. The thought uppermost in the minds of minister and congregation is that the service must end exactly at eleven minutes to twelve. There is no time for meditation, no restful influence, no suggestion of awesome reverence in the presence of God.

"Then we seek another church, only to find a clown or a vaudeville actor in the pulpit. No matter how lofty and inspiring the sentiment of the text, his sermon is spattered with jokes. Timeliness and applicability are secondary. His ideal is a laugh every minute. On leaving such a service some time ago I chanced to overhear one good sister say to another, 'How I like to come to church, our pastor tells so many funny stories.' To what depths that pastor has descended to attract the crowd! And the crowd may come for a time. They like sensationalism. But it must change frequently. The pastor who undertakes to get and hold the people that way will find it a bigger job than he can carry on for long.

"How vividly I remember the church services of one pastor under whose masterful teaching it was my privilege for a short time to be. Over the doors leading into the auditorium you saw two golden words, 'Reverent Silence.' As you entered the church you received a printed bulletin. The words that first caught your attention were, 'As you enter the pew, pray for the preacher and the people.' Hymn, prayer, and scripture all pointed to the central theme of the sermon. You could feel that the choir sang the anthem from hearts filled with the love of God. And then the sermon! Oh, the wonder of it, that one man could lift the hearts of all the people so high up into the full light of the splendor of the glory of God! As that rich voice I remember so well pronounced the last word of the benediction, the sweetest tones of the organ sounded, while all the people stood in rapt silence. You left that holy place knowing you had been in the presence of the Almighty. Would to God that throughout America we might have more preachers like that!"

DOCTRINAL

HISTORICAL STUDIES IN CHRISTIAN DOGMA

By BASIL W. MILLER

Part Three—Symbolics (Cont.)

(2) *Creeds of the Reformed Churches.* a. *Swiss Reformed.* The *Second Helvetic Confession* in twenty-six articles maintains the following distinctive doctrines: The verbal inspiration of the Bible and the integrity of the traditional Hebrew text, the vowels and all; the existence of

God, and of the Trinity; that He shall not be represented by any image or idol; that we shall call upon God only through Christ the divine Mediator; the providences of God guide and rule all things; that God created all things, angels, devils, and man; that man fell through sin; man was free as to his will before the fall; that after the fall he was enslaved to sin; and after regeneration he is free again, and the intellect, once darkened, now is enlightened; God has chosen

some to life eternal; Christ is the true God, and the only Savior of the world; the law of God is complete and holy, and explains what is right and what is wrong; the gospel of Christ is glad tidings of redemption and salvation; repentance is a change of the heart produced by the sinner in turning to God and lays the foundation for conversion; that sinners are justified by faith alone in Christ; that faith and good works receive a reward from God. A most excellent digest of this is made by Schaff, in his *Creeds*, pp. 396-420.

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

(b) *The Synod of Dort* tried to sound the death knell of Arminianism, but rather brought out the differences between the theology of Calvinism and of Arminianism. It composed the *Canons of Dort*, and gave rise to the Remonstrance of the Arminians. The first is the classic statement of Calvinism and the second of Arminianism. The two works can best be analyzed by a comparison of their dogmas. The five points of difference are—absolute predestination, against conditional predestination; limited atonement, against a universal atonement; human inability, saving faith; irresistible grace, against resistible grace; perseverance of the saints, as opposed to the uncertainty of perseverance of saints.

The Arminians held to a divine predestination, which was conditioned upon a divine foreknowledge of man's faith and perseverance. But the Synod of Dort affirmed absolute predestination as an act of the divine sovereignty of God. The Remonstrants state: "That God . . . hath determined . . . to save in Christ, through Christ, those who, through the grace of the Holy Ghost,

shall believe on this His Son Jesus, and shall persevere in this faith and obedience of faith through this grace, even to the end." The Synod of Dort states: "Election is the unchangeable purpose of God . . . whereby he has chosen . . . a certain number of persons to redemption in Christ. . . ."

The Arminians asserted that Christ died for all men, on condition of their repentance and faith, that all could be saved; the Synod stated that Christ died only for the elect: The first affirms, "That Jesus Christ . . . died for all men and for every man, so that he hath obtained for all, by His death on the cross, redemption, and the forgiveness of sins." The Synod wrote, that this offer of salvation was universal, that it was of sufficient worth for all but "that it is the will of God . . . that Christ . . . should redeem . . . all those and those only who were from all eternity chosen to salvation."

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

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

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

churches in general, but these two divide all Protestantism into two camps.

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

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

d. *The Anglican Articles of Religion.* (a) The *Articles* of Henry VIII assert: The binding authority of the Bible, the three ecumenical creeds, and the first four ecumenical councils; the necessity of baptism for salvation even in the case of infants; the sacrament of penance, with confession and absolution; the presence of Christ's body in the Eucharist; justification by faith, as joined with charity and obedience; the use of images in the church; the honoring of the Virgin Mary and the saints; the invocation of saints; the observance of the rites and ceremonies; and the doctrine of purgatory, along with the necessity of prayer for the dead. This it is seen is essentially Romanish. (b) *The Thirty-nine Articles* follow the usual outline of theology and deal with the outstanding doctrines of the Church. As noted in the former section

these articles accept the usual Catholic doctrines of the first three Creeds, also all other evangelical churches, and some of these doctrines are stated in the words of two Lutheran documents, the *Augsburgh Confession* and the *Wurtemberg Confession*. They are Augustinian in the sections on anthropology and soteriology, that is, they affirm the existence of original sin, and the necessity of divine grace for salvation. Then they entirely reject the abuses of Rome as well as its peculiar errors, and teach as do all other evangelical and Protestant churches the doctrines of the Bible and tradition, justification by faith alone, the relation of faith and good works, the Church, and the Sacraments. On predestination they lean toward Calvinism. The thirty-fifth article refers to the Prayer-book and the consecration of archbishops, bishops, priests and deacons, and herein it is purely Episcopalian. On *predestination* it asserts: "Predestination to life is the everlasting purpose of God . . . whereby He hath decreed by His counsel . . . to deliver from curse damnation those whom He hath chosen out of mankind and to bring them by Christ . . . (Art. 17). *The Lambeth Articles* in 1595 also affirm the dogma of predestination. They teach the eternal election of some to life, and the reprobation of others to death; the number of the elect is unalterably fixed; the true faith of the elect never fails finally nor totally; saving grace is not committed to all men; it is not in everyone's power and will to be saved.

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

Chapter I treats *Of the Holy Scripture*, in which the inspiration of the Hebrew vowel points is not affirmed. This is the most admirable statement of the inspiration of the Bible given thus far. Chapter II, *Of God and the Holy Trinity*, is a restatement of the Nicene Faith. "Only its feeble statement of the doctrine of the Trinity in Section 3 was altogether inadequate to resist the Unitarianism, which came like a flood early in the eighteenth century and eventually captured the entire Presbyterian body in England" asserts Briggs (*Theo. Sym.* p. 382). Chapters III, *Of God's Eternal Decree*; IV. *Of Creation*;

V, *Of Providence*; VI, *Of the Fall of Man*; VII, *Of God's Covenant with Man*; IX, *Of Freewill*; X, *Of Effectual Calling*, all take the Calvinistic position of the Synod of Dort, wherein the statements of the Church were formulated against Arminianism. No statement can in any manner transmute them into an acceptance or compromise into either the Arminianism of Wesleyanism, or of the Augustinianism of Rome, of the Church of Luther, or even of the *Articles* of the Church of England. They are elaborate in their formulations, unbending and rigid in their adherence to this doctrine.

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

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

Theology and Christology is a statement of the Nicene doctrine, as held by orthodox churches. It places emphasis upon the expiatory character

of Christ's death, which was made upon the cross, as satisfying divine justice, and purchasing reconciliation with God. *Predestination* is presented in a logical manner in this scheme, and that which goes to make up the Calvinistic system as over against Arminianism—which had been developed by Calvin against Rome, and later in Holland against Arminius, and now in England—received herein its outstanding formulation. The Westminster Confession goes beyond the Helvetic Confessions, the Heidelberg Catechism and the Thirty-nine Articles; but it is no stronger on this doctrine than the Canons of Dort. It teaches the doctrines of Augustine, and Calvin. Naturally a form of reprobation is taught, which Schaff tries to soften (*Vide, op. cit.* p. 768-771). The atonement is limited as would be necessary to any scheme of Calvinistic dogma.

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

3. *Modern Symbols*. In this connection we shall pass over all the symbols of Congregationalism, the Baptists, etc., in that they are but modifications of the general scheme of Calvinism as mainly expressed by the Westminster Confession; also of the American Episcopal church, in that they also are slight modifications of the

Thirty-nine Articles of Religion of the Anglican church; likewise of the Friends, since in one way or another, save their peculiar stand on the sacraments, and the movings of the Spirit, they are closely related to the doctrines of Wesleyan Arminianism.

The Twenty-five Articles of Methodism as prepared by Wesley are but modifications of the Thirty-nine Articles of Anglicanism. Wesley abridged these and restated those which did not suit his theories, such as predestination, perseverance, etc. Methodism must be distinguished, in its theology, from the Arminianism of Netherlands, as developed by Episcopius and Limborch. In general the distinction between these and Lutheran anthropology consists in three points: Methodism holds a much stronger view of original sin, and looks upon it not only as a disease or a fault, but as a total depravity which renders man unfit for co-operation with divine grace toward conversion. Methodism teaches that the freedom of the will is a gift of the prevenient grace, which is afforded to every man as an antidote against original sin. Methodism lays greater stress upon the subjective, emotional, experience of conversion, regeneration and sanctification. Schaff, writing of the age in which his book was prepared (1877) says, "Its preaching is essentially radical evangelistic revival preaching, which rouses the sinner to a sense of his danger, and the paramount necessity of an immediate, sudden, and radical change of heart and life" (*Creeds*, V. 1, 879). While this is true of his age, it cannot be said of the preaching of modern Methodism which is now largely under the spell of liberalism.

Three distinctive doctrines must be noted in Wesleyan Arminianism: (1) The doctrine of the universality of divine grace, not only as intended for effect, but as an actual offer, which every man can receive. Adam's sin caused the universal fall of man, from which arguments for total depravity were derived, and in Christ's death the universal offer and possibility of salvation is afforded. Methodism brings the possibility of salvation within the reach of all. (2) The doctrine of the witness of the Spirit or the divine assurance of salvation. Their expression is that the Spirit bears witness with our spirits that we are born of God. On the assurance of this witness the Christian feels that he is accepted of God. (3) The crowning distinctive doctrine of Wesleyanism is that of perfectionism. This was

first stated in modern theology of the Quakers. This perfection is not a sinless perfection or faultlessness. Wesley terms it entire sanctification or perfect love, which is within the reach of every Christian, but from which one may apostatize. Wesley taught that this was to be received by a special act of faith the same as conversion. The statement of Wesley is best given in his book, *Christian Perfection*. In passing it might be stated that the doctrinal position of the Church of the Nazarene is essentially that of Wesleyan Arminianism, to which statement the church is true in that the dogmas of modernism are in no wise held.

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

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PITTSBURGH, PA.

THE SABBATH IN SCRIPTURE AND HISTORY

By HORACE G. COWAN

VII. The Mosaic Calendar

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

The change of the year at the exodus affected only the time of its beginning and ending; what had hitherto been the seventh month was now the first, and the sixth of the old calendar became the twelfth; for the new as well as the old was a year of twelve months of thirty days each. There is a popular teaching at the present time that there was a thirteenth month intercalated at the end of the year, about every three years, in order to harmonize the year with solar time. In Bible dictionaries and commentaries and in tables in the back parts of popular editions of the Bible, the "Jewish Calendar" is often given, with the statement, either direct or implied, that this was the calendar in use among the Jews in all periods of their history. But the careful student will search the Scriptures in vain for that kind of year which adds a thirteenth month at certain intervals, and a faithful study of the text of Scripture will show the following results: First, that the year of the Bible, in all periods of the history of the human race, was a year of twelve months only; no thirteenth or intercalary month is mentioned anywhere in the Bible. Second, each of the twelve months was thirty days long; there is no intimation anywhere that any month was of a different length.

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

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

"And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision" (1 Kings 4:7).

In the service of king David were twelve captains "that served the king in any matter of the course, which came in and went out month by month throughout all the months of the year." And in 1 Chronicles 27:2-15 they are named and numbered from one to twelve, from "the first course for the first month" to "the twelfth captain for the twelfth month."

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

The year in the New Testament may be either the Hebrew year of the Mosaic calendar or the Roman year of the Julian calendar, but in either case it was a year of twelve months. Where the Hebrew year is referred to and the number of months given, the latter is limited to twelve. "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month" (Rev. 22:2).

Josephus, the Jewish historian, who lived and wrote during the first century A. D., and whose intimate knowledge of the laws, customs and institutions of the Jews, and active participation in their public affairs, give the cast of reliability to his writings, says, "When Moses ordered twelve loaves to be set on the table (the table of show-bread), he denoted the year, as distinguished into so many months."—*Antiquities of the Jews*.

Second, both in the primeval year from the creation to the exodus, and in the Mosaic year

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

In Daniel and Revelation there is a typical use of months and days in which they stand for the years of a future epoch—the consummation of the world's history. The "time and times and the dividing of times," of Daniel 7:25, the "forty and two months," of Revelation 11:2 and 13:5, and the "thousand two hundred and three score days," of Revelation 11:3 and 12:6, mean exactly the same length of time, viz., three and a half years of twelve months each and thirty days to the month.

Third, the year of the Bible was a solar year, or one whose length is measured by the apparent path of the sun in the heavens. Therefore, there were five days to be added to the year, and six in each leap year, to complete the full number required for a solar year. The feasts of the Hebrews were so arranged as to harmonize with the seasons and always occurred on their appointed dates and "in their seasons" (Lev. 23:4). The Passover came on the 15th of Abib, in the spring of the year, and was never held at any other time, except for extraordinary reasons, and then only one month later. On the day after the Passover, Abib 16, came the wave-sheaf offering of the firstfruits of the barley harvest, and this must always take place when the barley was ripe and before any of it could be reaped for ordinary uses, it could come neither earlier nor later in the season.

Then on the 16th of Abib a count of fifty days was commenced, which extended to "the morrow after the seventh sabbath," at the feast of Pentecost, on Sivan 5, in early summer. Finally, on the 15th of the seventh month, Tisri, after gathering in the fruits of the land, in the autumn, the feast of tabernacles was held for seven days. If on account of the year having had fewer

days than were required for a solar year—there had been a falling back of the months from their proper seasons, the feasts could not have been held at the appointed times, and there would have ensued hopeless confusion in the calendar of holy days. But in the entire biblical history there was no occasion when a feast came out of its appointed order or apart from its proper date, the Passover alone excepted upon extraordinary occasions, a happening pertaining only to a year of 365 days, that is a solar year.

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

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

At the feast of Pentecost there was a double-

Sabbath, or one 48 hours long, including the 4th and 5th of Sivan, and the next Sabbath was on the 12th of Sivan, from which the regular seven-day order continued. See Leviticus 23:15-21. The

following table shows the order of the Sabbath in the Mosaic year. Count from the 1st of Abib until the 5th of Sivan is reached, then from that date on.

1. ABIB							4. TAMMUZ							7. TISRI							10. TEBETH						
1	2	3	4	5	6	7	2	3	4	5	6	7	8	1	2	3	4	5	6	7	2	3	4	5	6	7	8
8	9	10	11	12	13	14	9	10	11	12	13	14	15	8	9	10	11	12	13	14	9	10	11	12	13	14	15
15	16	17	18	19	20	21	16	17	18	19	20	21	22	15	16	17	18	19	20	21	16	17	18	19	20	21	22
22	23	24	25	26	27	28	23	24	25	26	27	28	29	22	23	24	25	26	27	28	23	24	25	26	27	28	29
29	30						30							29	30						30						
2. IYAR							5. AB							8. BUL							11. SHEBAT						
6	7	1	2	3	4	5	7	1	2	3	4	5	6	6	7	1	2	3	4	5	7	1	2	3	4	5	6
13	14	15	16	17	18	19	14	15	16	17	18	19	20	13	14	15	16	17	18	19	14	15	16	17	18	19	20
20	21	22	23	24	25	26	21	22	23	24	25	26	27	20	21	22	23	24	25	26	21	22	23	24	25	26	27
27	28	29	30				28	29	30					27	28	29	30				28	29	30				
3. SIVAN							6. ELUL							9. CHISLEU							12. ADAR						
4	5	6	7	1	2	3	5	6	7	1	2	3	4	4	5	6	7	1	2	3	5	6	7	1	2	3	4
11	12	13	14	15	16	17	12	13	14	15	16	17	18	11	12	13	14	15	16	17	12	13	14	15	16	17	18
18	19	20	21	22	23	24	19	20	21	22	23	24	25	18	19	20	21	22	23	24	19	20	21	22	23	24	25
25	26	27	28	29	30		26	27	28	29	30	(1	2	25	26	27	28	29	30	26	27	28	29	30	(1	2)	
							3)																				

DEVOTIONAL

SOME GREAT PREACHERS I HAVE KNOWN

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

No. 6, Rev. Wm. Mackergo Taylor, D. D., LL. D.

HERE was much in common between the life and experience of this man and Rev. John Hall, D. D., LL. D., about whom I last wrote. They were born the same year. Dr. Taylor in Kilmarnock, Ayrshire, Scotland, and Dr. Hall but a few miles away in the north of Ireland. They seem to have been nourished by the same United Presbyterian church. Both unexpectedly came to America through no planning of theirs. Both made a decided hit, attracting immediate attention by their ability as preachers. One was pastor of the leading Presbyterian church and the other of the leading Congregational church of New York City, and each held his pastorate till death. They had similar homiletical methods, and both were supremely great as pastors, and excelled in pulpit ability. Such lives repay the most critical study.

I am at a disadvantage in writing about Dr. Taylor. My own books that he wrote, all but one, are now in Bethany College Library, with the fifteen hundred other volumes of my library that one of my sons turned over to the college for the use of the students because I was away in England for four years.

I went to the Pasadena Library to get Mr. Taylor's Biography and some of his many choice books; but did not, to my amazement find one. Biographical Cyclopædias furnished the following: Born 1829, graduated from Glasgow University 1849. He then spent a year as Classical Master of the Academy of Kilmarnock of which he himself was a graduate. He studied in the United Presbyterian Theological Seminary in Edinburgh three years, graduating in 1852. Preached two years in Kilmaur, Ayrshire, Scotland, was called to Liverpool in 1855 to form a new Presbyterian church. The church was organized with forty members. During his pastorate of sixteen years it grew to a membership of over six hundred and his audience to one thousand

people. It had a very able and distinguished constituency and was one of the most effective and widely known congregations of that denomination in all England.

The famous Dr. Richard S. Storrs of Brooklyn, N. Y., wished to make an extended visit to Europe of some months' duration and induced his church to invite Mr. Taylor of Liverpool to fill his pulpit during his absence. The young man came in 1871 and preached with such effectiveness that he made a reputation far and wide for his pulpit ability. It led to his being called to be pastor of Broadway Tabernacle, the largest Congregational church in New York City, as successor of the eminent Dr. Joseph P. Thomson. This was the church that grew out of Finney's preaching in New York, and had been a mighty moral and spiritual force from the beginning of its history. That year, 1872, Dr. Wm. M. Taylor received on the same day the degree of D. D., from both Amherst and Yale: He afterward received the degree of LL. D. from Princeton in 1883. Just as Dr. John Hall was the first man to be invited to follow Henry Ward Beecher in lecturing to the students of Yale Seminary, so Dr. Taylor was the second in 1876 and in 1886 he was invited a second time to deliver the Lyman Beecher Lectures.

He delivered a series of lectures to the divinity students of Princeton University in 1883. Like Dr. John Hall, he wrote much for the religious press, and edited the prominent paper, "The Christian at Work," from 1876 to 1880 and made that paper by his articles and printed sermons very popular and exceedingly useful. In one respect he differed very widely from his illustrious contemporary, Dr. Hall, who was very reluctant to give his sermons to the public in printed form. Dr. Taylor did it constantly and systematically, as a way of blessing humanity. He printed a volume of his sermons, "Life Truths," in Liverpool in 1862. "The Miracles a Help to Faith," Edinburgh, 1865; "The Lost Found," in 1870; "Memoirs of Rev. Matthew Dickie," Bristol, in 1872; "Prayer and Business," New York, 1873; "David, King of Israel," New York, 1875; "Elijah the Prophet," New York, 1876; "The Ministry of the Word," Yale Lectures, 1876; "Songs in the Night," 1877, New York; "Peter the Apostle," New York, 1877; "Daniel the Beloved," 1878; "Moses the Law Giver," 1879; "Gospel Miracles in Relation to Christ," Princeton Lectures, 1880; "Limitations of Life," 1880; "Paul the Missionary," 1882; "Contrary

Winds," etc., 1883; "Jesus At the Well," 1884; "John Knox. Biography," 1885; "Joseph the Prime Minister," 1886; "The Parables of Our Savior," 1886; "The Scottish Pulpit," 1887.

These biographies of Bible characters are incomparable gems, and very likely the chapters of the books were all first preached as sermons in his own pulpit, drawing practical lessons for everyday living from these Bible heroes.

I remember when this good man was translated. The necrology notice of his life in the Congregational Year Book mentioned the names of one hundred and three publications he had given to the world. He was an industrious man, full of pent-up energy, that poured itself out in sermons and authorship and through the religious press, feeding the spiritual life of the people. No moss was allowed to grow on his brains because of disuse! He read widely, thought deeply, and consequently had something to give out through voice and pen, which a needy world was eagerly waiting to receive.

The cyclopædia tells us that, "As a pulpit orator he aroused the deepest interest, being skilful and logical in presenting his subjects." (That is, he had a good homiletical method, which it is now fashionable among cheap preachers to laugh at). "He was qualified to illustrate them from all departments of literature, and adorned his oratory with bursts of thrilling eloquence, exhibiting great dramatic power."

These two men, Dr. John Hall and Dr. Wm. M. Taylor, were very much alike in their pulpit manners. They were evidently trained alike in an atmosphere of dignity, and reverence for the sanctuary, and the seriousness of the work of the ministry, and the sacredness of the pulpit, where the gospel of salvation is proclaimed by men called by God to be "*ambassadors for Christ*." It was written of Dr. John Hall that "he never raised a smile when preaching." And it was so with Dr. Wm. M. Taylor. They had too serious business on hand to pull off any monkey-stunts in the pulpit. They did not exhibit any skill in "high-kicking" or "high-jumping" or "holy-dancing" or "holy-rolling!" They called vast audiences of the most intelligent people, not by becoming clowns and mountebanks, and turning the church into a vaudeville theater; but by the serious, earnest proclamation of the soul-saving gospel. They developed churches of two or three thousand members each, not by undignified foolery but by earnestly preaching the

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

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

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

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

Instantly Mrs. Taylor flew to the door, to receive the old woman who had arrived from Scotland and was looking for the lad she had known in his native land many years before. We may be sure the great preacher's heart was soled that day to converse with one who could call him by his first name.

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

An illustration may be told of his sympathy for all sorts of people. He had a very aged woman in his New York parish whom he had many occasions to call on because of her infirmities. He was not only received by the aged saint as though he were an angel of God, but the very servants of the household knew and felt his charm, and when the pastor arrived, they asked permission to line up in the hall to shake hands with him and to get his benediction.

It is well known that Dr. Taylor not only used manuscripts in the pulpit, but also urged others to do so, in order that through the discipline of the pen the mind of the preacher might grow and the sermons be richer and in better form for delivery.

But this was not Dr. Taylor's early ideal; at first he fought hard to preach without the aid even of notes. But much to his sorrow he found he could not continue to do so. When the night before he preached, he was kept awake charging his mind to include this and that in his sermon the next day; and when he was kept awake the following night upbraiding himself because of what he forgot to say, and also what he did say that he didn't intend to say, he decided that the Lord never intended that he should lose two nights' sleep every week, and so he gave himself continuously to the use of manuscript in the pulpit. He said, "I do not read my sermons: I preach *through* my manuscript!"

"Dr. Taylor was very energetic in his delivery of a sermon, like Dr. Chalmers of Scotland, who also read. A characteristic of him when especially moved was an upward and downward motion of his body; so that a stranger, once asked, 'How tall is your pastor? Sometimes he seems only four feet; and again he seems to be seven or eight feet.' In truth he was about five

six inches, and weighed about two hundred pounds! When he rose to his highest—that is the exaggerated height, it was because he was standing on the tips of his boots. His daughter, Miss Belle Taylor, told me he would have holes in new socks after the delivery of one sermon."

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

Dr. Kirkwood mentions one more gift, which Dr. Taylor did not use in the pulpit. "He had a gift for humor, and was a hearty laughier, and was always glad to tell a good story or listen to one. After a vacation trip in Europe, which he took each summer, he had a drive around London in company with his friend, Spurgeon. Both preachers were the guests of Spurgeon's publisher. The publisher afterward declared that if he had only known beforehand what these brilliant men would say, he would have smuggled a shorthand reporter under the seat in order to have one of the best books imaginable. He sighed to think of the profits he had lost!"

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

We had an interview with this man in his home in New York City, and had an opportunity to witness and be impressed by his gracious personality. He was a real man, great in intellect, great in sympathy and purpose, great in heart. He could unbend and condescend, and be patient

and considerate to a younger and inferior man. We found him wise in counsel, helpful in advice, full of resources and initiative, amply qualified for large administration and great achievement. We afterward had some correspondence with him, and always found him the same unvarying helpful elder brother!

It was our custom in the early, formative years of our ministry to read one sermon a day from some master mind. We did it as a mental tonic, to keep our mind keyed up to great thoughts and great themes, and to get the spiritual vision and inspiration that comes from communion and spiritual fellowship with God's great souls. If we had our life to live over, we would do so again, only with more persistence and regularity. To that practice I think I largely owe the measure of success I may have had in my ministry, especially in that first ten years' pastorate in the leading church in the country in northern Ohio. I had in my congregation several judges, lawyers, doctors, teachers, bankers and graduates of educational institutions. They seemed to think that I gave them some mental and spiritual food. And if I did, it was because I communed with great minds myself, and lived in the atmosphere of great thoughts and in spiritual fellowship with great souls. Among these teachers and inspirers and guides of mine, was this same Dr. Wm. M. Taylor. How eagerly I read his sermons, studied his homiletical method and literary and sermonic style, and also F. W. Robertson's and Canon Farrar's of England, and Murray's of Boston and Moody's and Beecher's and Talmage's and Finney's. These are they that imparted to my mind some conception of efficiency, and greatness, and achievement in the ministry. They were, unconsciously to themselves and to myself, fitting me to do the work which God has enabled me to do with voice and pen, in the pulpit and classroom, by writing books and writing articles for the religious press these last thirty-five years! I owe them a debt of gratitude which I never can repay, but only here cheerfully acknowledge! They taught me how to introduce a subject, how to state the truths involved in a text or theme, in logical sequence, and how to draw a conclusion or make an appeal that will give effectiveness to a sermon and cause it under God to bear fruit.

At the dinner table yesterday I was told of a living minister who has been a pastor of one church for fifty-two years, and testifies that he does not know of a single soul in all that time

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

Dear brother preachers, if you are not successful, wake up! Change your habits, your methods, your reading, your study, your mental companionships, your spiritual fellowships and by communion with God's great souls get a breath of heavenly inspiration that will lift you out of the ruts, and help you, at least in a measure, to become like them.

One thing I miss in the lives of these two successful ministers. I find not one reference to the baptism with the Holy Spirit, and the ex-

perience of sanctification is not once named by either of them. That shows what theological training in a Calvinistic atmosphere can do to blind a young, ardent Christian to one of the Bible's greatest truths. It seems almost unbelievable, but is sadly true. In a school, and under the influence of able and reverend teachers, a bias can be implanted in a young man's mind against the most plainly revealed truths of Holy Writ which no after study may ever correct. Their usefulness may be sadly crippled and greatly abridged; but they will not know it. The world will admire and applaud them for what they have been, and only God will grieve over *what they might have been!*

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

And may those whom God has blessed with abundance of means, esteem it a great privilege to endow those institutions that will not educate young ministers to be prejudiced against holiness; but will help them to get it, and inspire them to spread to the ends of the earth the knowledge of an uttermost salvation.

EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER
FUNCTIONS OF DISCIPLESHIP
(Matt. 5:13-16)

AFTER Jesus had concluded the description of the qualities of discipleship he passes to a striking statement of its functions. This is couched in two outstanding metaphors. One of these had as a background the symbolical use in Old Testament, and the other, though also symbolized in the Old Testament, yet is predominantly a New Testament figure, being found frequently in the writing of the apostle John, where it constitutes one of

the leading thoughts. The virtues demanded of the disciples were not to be cloistered virtues, but they were to be radiated forth in the world that others might see the fruitage of the divine ideal realized in human beings.

Thus after the final benediction was pronounced upon the group of eager disciples, Jesus, with special emphasis upon the personal pronoun, asserts, "Ye are the salt of the earth." In the Old Testament there had been reference made to the "covenant of salt." By this the heave offerings had been secured to the priests in perpetuity and likewise had the kingdom been promised to David. The thought was of a covenant that could not be broken. Then there had been

the command that every sacrifice that was burned on the altar must be offered with salt. Not only so, but the Talmud states that there was a further requisition made and that was that even the wood which was used to burn the offering must be sprinkled with salt. From such injunctions it can easily be seen that salt stood for that which represented the higher things and from its nature it would be concluded that it represented the power of preservation. That salt stood for higher things is brought out further by certain comparisons that were extant among the Jews. According to Edersheim the soul was compared to salt, so also was the Bible and moreover acuteness of intellect was likewise compared. Thus when Jesus used this figure in reference to the disciples, there must have been a flood of memories from Old Testament history and Jewish literature. They could see the demands that were made upon them.

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

Returning to the significance of salt as used in this special connection, we may find some help in the comments of different writers. Zehnpfund in Schaff-Herzog remarks, "When Jesus terms His disciples 'the salt of the earth,' He regards them as a new purifying element to counteract moral foulness." Sanday and Headlam in their commentary on Romans brings out a similar idea by saying, "The disciples are the element in the

world which keeps it wholesome, and delays the day of decay and of consequent judgment." Stier is a little more general in his statement. Contrasting the salt with light, he says, "Rather is salt the inner essential power and virtue from which the efficacy proceeds by natural laws." Hastings, referring back to the use of salt in offering of sacrifices, continues, "With all this in their minds, Jesus' audience could understand Him to mean no less than this, that His disciples were to act on society as a moral preservative, keeping it from total decay, and fitting it to be an oblation, not distasteful, but acceptable to Jehovah." The dominant idea in these comments would seem to be the preservative force of salt. The first function of discipleship would be to save the corrupt moral mass of degenerate mankind from the doom of judgment. Through the operation of this power, the cup of iniquity would not become full at once. Along with this major thought would also be a corollary in the purifying force exerted by the holy lives of the disciples. As they stayed the hand of corruption, they would purify other lives in their contact with them. They would be like the river seen in Ezekiel's vision, bringing healing wherever they went.

But along with this stern call to duty went a warning. How carefully is this warning stated! It is not put in direct monitory form, but as a hypothetical case, "But if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men." The figure is true of life. Thompson in his work, "The Land and the Book," cites an incident where he states, "Sixty-five houses in Lady Stanhope's village were rented and filled with salt. These houses have merely earthen floors, and the salt next to the ground in a few years is entirely spoiled. I saw large quantities of it literally thrown into the street, to be trodden under foot of men and beasts." Again, "Josephus records that the salt in Herod's magazines having once become spoiled, he strewed the forecourts of the temple with it 'that it might be trodden under foot of the people.'" So Jesus warned the disciples that as the natural salt might lose its savor and be cast forth as worthless, so they also might lose the power to arrest moral decay and to purify the elements of moral corruption.

Before passing from this figure, we should consider passages in the other Gospels which, while

not exactly parallel, yet are closely related. Mark 9:49, 50 reads, "For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another." In the context of this passage we find the account of the ambitious desire of the disciples and the dispute over the question of who was to be greatest. Following this Jesus inculcates a lesson on moral discipline, which, if they should fail to exercise, would bring them into the danger of the fire that is not quenched. Then He follows this with the verses quoted. Everyone who would follow the Master must have the purging of divine fire and every sacrifice that His followers make unto Him must be preserved from corruption with salt. They must have this force that stays corruption within their own souls, as a resistance to any insidious temptations, such as had been besetting them. If they give way to such, then the salt loses its saltness and what hope is there for it then?

Again in the Gospel of Luke 14:34, 35 we have a passage: "Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear." In this connection we have the picture of great multitudes following Jesus. They no doubt like the disciples in the Markan account were dreaming in their minds of the dazzling prospects that awaited them in the coming kingdom, and Jesus, reading their hearts and thoughts, tells of the sacrifice that will be necessary to follow Him. He exhorts them to count the cost before giving their allegiance. Then concludes the exhortations with the verses given. David Smith in commenting on this passage, says, "Discipleship means an absolute surrender, a readiness to face any sacrifice for the Master's sake. It is not discipleship at all if we follow Him from any other motive than love of Him and devotion to His cause. His disciples are 'the salt of the earth,' since their presence saves society from corruption. But if they be worldly minded, they are like insipid salt; and than this there is nothing more useless. It is worse than refuse. It serves neither as soil nor as manure; for not only is there no nourishment in it but it kills vegetation."

In the second figure, describing the function of discipleship, we have the statement, "Ye are the light of the world." "Light," says Thayer, "is

used of one in whom wisdom and spiritual purity shine forth, and who imparts the same to others." Thus light would seem to be an outward expression of an inner state and condition. Light radiates its beauty; it illumines the darkness: shows the blackness of sin and the thick darkness of moral perversity. Such a force were the disciples in the world.

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

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

In the conclusion of this admonition we are given the objective of letting our light shine. If we do not seek to cover our light, then from its inherent power it will naturally shine forth. Should we try to force our light to shine, we destroy its potency, but if we let it shine, it gleams forth with untainted radiance, and thus scintillating, it is productive in that it reveals and sets forth the good works of the individual, good works which bring glory not to the disciple himself, but to his heavenly Father. "Not that men,

instead of all manner of evil, are to say nothing but good of you." says Stier, "but that the Father in heaven may be acknowledged as your Father through your light, your good works; and that ye may thus be termed His children even now before the world."

Thus we have the burden of responsibility placed upon all disciples of the Master to be a force and power in the world that shall stay the corruption of evil and illumining its darkness, point men to the heavenly Father. Should they fail in this duty, then they have lost the supreme worth of life and became without value of any kind. Having once obtained the great good of life, and losing the vision of it, they render no service to the world, they are fit only to be

trodden under foot of men as the Scriptures teach.

In treating this passage homiletically there are several possibilities. The whole passage may be made the basis of a textual discourse with the theme suggested as the caption for this article. Then verse 13 may be taken for a text and be divided into two main parts. Under the first, the qualities of salt may be considered and then used to illustrate characteristics of disciples, and in the second part there may be a discussion of the ways in which salt may lose its savor. Finally verses 14 to 16 may be made a text with a threefold division as follows: The significance of light, the necessity that light should be made evident and the effects coming from letting light shine.

HINTS TO FISHERMEN

By C. E. CORNELL

Great Truths

Great truths are portions of the soul of man;

Great souls are portions of eternity;

Each drop of blood that ere through true heart
ran

With lofty message, ran for thee and me;

For God's law, since the starry song began.

Hath been, and still forevermore must be,

That every deed which shall outlast Time's span

Must goad the soul to be erect and free;

Slave is no word of deathless lineage sprung—

Too many noble souls have thought and died,

Too many mighty poets lived and sung,

And our good Saxon, from lips purified

With martyr fire, throughout the world hath rung

Too long to have God's holy cause denied.

—JAMES RUSSELL LOWELL.

Who Is At Fault?

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

"The more I converse with the believers in

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

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

—C. E. C.

Three Timely Admonitions

Here are three timely admonitions given by James (James 1:19) especially applicable to present day life. Let every man be:

1. "Swift to hear."
2. "Slow to speak."
3. "Slow to wrath."

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

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

Slow to wrath. A Jewish Rabbi said, There are four kinds of dispositions:

1. Those who are easily incensed, and easily pacified; these *gain* on one hand, and *lose* on the other.
2. Those who are not easily incensed, but are difficult to be appeased; these *lose* on the one hand, and *gain* on the other.
3. Those who are difficult to be incensed, and are easily appeased; these are the *good*.
4. Those who are easily angered, and difficult to be appeased; these are the *wicked*.

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

—C. E. C.

The Methodist Concern

The Methodist Book Concern was founded by a little band of preachers at the conference in John Street Church, New York, in May, 1789. Its newest and finest manufacturing plant was dedicated at Dobbs Ferry, N. Y., recently.

The site of the plant comprises over ten acres and cost \$205,000, and the buildings and improvements, \$1,068,725, making a total outlay of \$1,273,725. There are 143,850 square feet in the

main building, and in the power house and garage 8,755 square feet, a total of 152,570 square feet.

It is interesting to note that the original capital of the Book Concern, which was in 1789 a loan of \$600 from John Dickins, has grown amazingly, the assets of the Book Concern being, on December 31, 1926, \$8,111,964.28, that in the 138 years of its history the Book Concern has contributed to the support of retired ministers and other "conference claimants" a total of \$7,454,908; that at the present time there are over 1,100 employees on the Book Concern staff; and the annual pay roll is over \$1,100,000; that over a billion pages of Sunday school literature are distributed annually by the Methodist Book Concern, and that last year it bound over 2,400,000 volumes.

Here is encouragement for our Nazarene Publishing House.

—C. E. C.

The Modern Trend

- A Christianity without Christ.
- A Christian experience without emotion.
- A change of heart without the supernatural.
- A church "having a form of godliness, but denying the power."

—C. E. C.

Books Vs. Battles

Books are more important than battles. At least this is the contention of Dr. James I. Wyer, director of the New York State Library School. In his opinion fifteen decisive books have proved of more worth to the world than fifteen decisive battles. Against each of Creasy's fifteen decisive battles he has listed a book of approximately the same date which he believes is more important. His list follows:

- Marathon, 490 B. C.—"Iliad"
- Syracuse, 413—"Euclid's Elements"
- Arbela, 331—"Aristotle"
- Metaurus, 207—"Plato"
- Arminius over Varus, 9 A. D.—Hebrew Scriptures
- Chalons, 451—Augustine's "City of God"
- Tours, 732—"Justinian"
- Hastings, 1065—"Chanson de Roland & Morte d'Arthur"
- Joan of Arc, 1429—"Divine Commedia"

Spanish Armada, 1588—"Shakespeare"
 Blenheim, 1704—"De Imitatione Christi"
 Plutowa, 1709—"Pilgrim's Progress"
 Saratoga, 1777—"Wealth of Nations"
 Valmy, 1792—"Positive Philosophy"
 Waterloo, 1815—"Origin of Species"

—*Pathfinder.*

Apt Questions

Selected by C. E. C.

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

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

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

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

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

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

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

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

Do Not Expect Christ's Second Coming Soon

The Methodist Book Concern dedicated their new manufacturing plant—said to be the finest of its kind in the world—at Dodds Ferry, New York, Tuesday, Oct. 18, 1927.

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

Dr. Conner nowhere in his century message intimates or anticipates the second coming of Christ.

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

York to Paris in 33½ hours. But Dr. Conner does not give a *hopeful hint* that Christ might return before the close of the coming century or the year 2026.

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

—C. E. C.

A Misapplied Scripture

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

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

Suggested Subjects and Texts for the Preacher

- A Sure Foundation (1 Cor. 3:2).
- The Rapidity of Time (Job 9:25).
- The Mystery of Godliness (1 Tim. 3:16).
- Watching the Tongue (Psa. 39:1).
- Fruitifying Soil (Jer. 31:12).
- The Reward of Obedience (Job 36:11).
- The Value of Tears (Psa. 126:5).
- Purging and Fruitfulness (John 15:2).
- The Shining Face of God (Psa. 31:16).
- The Soul's Rest (Heb. 4:11).
- God's Compassion (Psa. 103:13).
- Bridling the Mouth (Psa. 39:1).
- The Menace of Idolatry (1 John 5:21).
- The Transformation of Satan (2 Cor. 11:14).
- A Complete Christian (Col. 2:10).

—C. E. C.

The Fight Is On We Must Win the War

A Call to the Colors

The following extraordinary message was adopted and sent out to the world by seventy-

five representative leaders at Atlantic City Conference on Prohibition held Oct. 5 and 6, 1927. It is a document worthy of careful scrutiny:

"The nation is approaching its great period of political discussion and decision. The crisis in constitutional government demands a national offensive. Organization must be made adequate for the occasion. We call for a realignment of our forces and for a unified command.

"Prohibition is not a theory; it is a fact. The practicability of its enforcement where not vitiated by corrupt politics has been proved. That it is a good law has been demonstrated. By it labor has been enriched, business enlarged and the public's savings increased. Morally it is the greatest social adventure in history. Politically it challenges a free people to carry out their own mandates. At its worst Prohibition is immeasurably better than legalized liquor at its best and it is the settled conviction of a large majority of the nation's voters that it shall be carried into full effect.

"We stand for the enforcement of all law. The issue joins in the Eighteenth Amendment. The personal liberty argument is specious. Personal liberty must wait on public weal and walk with law. To concede that enforcement is impractical is to condone nullification. The alternative is ordered government or anarchy, and the Constitution of the United States is not a jest.

"The friends of Prohibition and Law Enforcement demand positive declarations in party platforms. They will strive to defeat office-seekers who are either negative or silent. Representative leaders of 25 million women who have been added to the electorate since the Eighteenth Amendment came into force have joined in the declaration of 3,000,000 organized young people that 'No candidate not outspokenly committed to the Eighteenth Amendment and its enforcement can have our support or votes.'

"We call upon the American people to repudiate all state and national party platforms that deal only in glittering generalities with law enforcement. We will oppose and vote against candidates in both parties whose promise is fair and dry but whose official performance is wet.

"The matter is more than a domestic issue. The hope of every other people awaits the outcome of our struggle and the organized 'trade' abroad unites with the illicit traffic at home to

destroy our achievement. In this, when we strengthen America we serve the world.

"Let propaganda be answered with truth. Release the facts. Let complacency make way for militancy. Mobilize the public conscience.

"Then shall Lincoln's aspiration become a reality in government and 'reverence for law the political religion of the nation.' And with Lincoln we invoke upon this cause 'the considerate judgment of mankind and the favor of Almighty God.'"

—C. E. C.

Women and Cigarettes

Dr. John Snape, pastor of the First Baptist church, Cleveland, Ohio, has some wholesome things to say about women and girls smoking cigarettes. He broadcasts over station WJAY. In answer to the question, "What do you think of women smoking cigarettes?" Dr. Snape said:

"Anything that decreases the womanliness of woman decreases her charm and deteriorates the race. Feminine cigarette smoking is an unbeautiful aftermath of the World War, invented by the devil, capitalized by the Tobacco Trust and bill-boarded only by the theater. I speak these stinging words against it for three reasons:

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

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

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

"3. It is a principle of Scripture that a thing,

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

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

Ignorant of Millions

Two brothers living in Pennsylvania, one a former bartender and the other a section foreman, have been millionaires for six years, but did not discover the fact until recently. An uncle living in Denver died leaving \$2,000,000, which goes to them as his only living relatives. These men were millionaires six years ago, but did not know it! As soon as they learned of their good fortune they hastened to establish their claims and to enter into the enjoyment of the property. If they had doubted the lawyer who told them the good news and refused to take the necessary steps for gaining possession, they would still be poor. How truly this illustrates the condition of men who are the heirs of the infinite spiritual wealth of God through Christ, but have never discovered their wealth. God's love is a supreme gift, available for all who will accept. Acceptance of love drives out evil, and thus sinning humanity becomes allied to the divine.

THE PROOF OF GOOD WORKS

A minister in London met an infidel one day who "wished that all churches were swept from the land, beginning with Spurgeon's." The minister quietly asked this question, "Then which of you infidels will be the first to take upon himself the responsibility of Mr. Spurgeon's orphanage?" The silence that followed was oppressive.

—Selected.

HOMILETICAL

WARNING AGAINST COMPROMISE

By U. T. HOLLENBACK

Ex. 10: 26, "There shall not a hoof be left behind."

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

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

I. PHARAOH BIDS FOR A COMPROMISE

Sinners seeking God, anyone seeking heaven, will be beset with this temptation. Sin is missing the mark. Whatever causes us to miss, no matter how close, pleases Satan, and damns us.

Four compromise propositions.

1. Worship in Egypt. "Stay in the land" (Ex. 8:25).

Worship but remain in sin. Plead for sinning religion. Be religious but still live in sin.

2. Worship near Egypt. "Go not very far away" (Ex. 8:28). Do not get too religious. Beware of hysterics. Do not get afflicted with too much religion, two works of grace.

3. Worship alone. Just the men go. "Go now ye that are men" (Ex. 10:11). Do not have family religion. He knew homesickness would bring them back. Let the family do as they please. Church a failure without women and children.

4. Be stingy with God. "Only let your flocks and herds be stayed." (Ex. 10:24).

II. GOD STANDS FOR THEM WHO STAND BOLDLY FOR TRUTH.

Need people today to stand for God and holiness.

Need people who have family religion.

Need them who realize all they possess is for God's glory and use.

Beware of taking strong stands uncompromisingly on that which has no moral or

spiritual significance and being loose on essentials.

Churches are broken by stands for notions instead of truth.

III. GOD TAKES STRONG MEASURES TO BREAK THE COMPROMISE HABIT

The firstborn slain.

IV. WHO WILL DARE TO TRUST GOD?

He is faithful.

Hebrews in furnace.

Daniel.

Ebed-Melech.

Joseph.

Add others of more recent date if needed.

TEXTUAL SERMON OUTLINE

By C. E. CORNELL

TEXT, Heb. 1:3.

I. INTRODUCTION

The book of Hebrews, Paul the author.

II. FOUR BIG WORDS THAT CANNOT BE MISAPPLIED

1. The significance of Bible statements.
2. Language means something.

III. "HIMSELF"

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

IV. "PURGED"

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

V. "OUR"

Individually—collectively.

Of no meaning without personal appropriation.

The provision makes possible the experience.

VI. "SINS"

(a) *All sins.* Actual—Inbred.

(b) Because of our need.

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

(d) The excellency of pardon.

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

"The chains that have bound me are flung
to the wind,

By the mercy of God the poor slave is
set free

And the strong grace of heaven breathes
fresh o'er my mind

Like the bright winds of summer that
gladden the sea.

"There was naught in God's word half so
dark or so vile,

As the sin and the bondage that fettered
my soul;

There was naught half so base as the malice
and guile

Of my own sordid passions, or Satan's
control.

"For years I have borne about, hell in my
breast;

When I thought of my God it was nothing
but gloom;

Day brought me no pleasure, night gave me
no rest:

There was still the grim shadow of hor-
rible doom.

"It seemed as nothing less likely could be

Than that light should break in on a dun-
geon so deep;

To create a new world were less hard than
to free

The slave from his bondage, the soul from
its sleep.

"But the word has gone forth, and said, 'Let
there be light,'

It flashed through my soul like a sharp
passing smart;

One look from my Savior, and all the dark
night,

Like a dream scarce remembered, was
gone from my heart.

"And now, blest be God and the dear Lord
that died!

No deer on the mountain, no bird in the
sky,

No bright wave that leaps on the dark
bounding tide,

Is a creature so free or so happy as I."

VII. "PURGING OR CLEANSING"

Holiness or entire sanctification subsequent
to regeneration.

VII. "PURGING OR CLEANSING"

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

THE BIBLE IS FULL OF IT

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

The Homiletic Review gives this suggestive out-
line:

SUBJECT, "The Rich Publican of Jericho
Found."

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

Zacchæus sought and found.

I. HINDRANCES

1. Popular difficulty—a publican.
2. Moral difficulty—a sinner.
3. Business difficulty—rich.

II. AIDS

1. He had a desire to see Jesus.
2. He made an effort to see Jesus.
3. He was willing to obey Jesus.

III. RESULTS

1. A great confession.
2. A great restitution.
3. The great truth heralded (v. 10).

HEAVEN

By C. E. CORNELL

Old Folk's Day

TEXT: Rev. 22:5.

I. TWO FACTS ABOUT HEAVEN

1. Heaven is a state.
2. Heaven is a place.

Illustration: Saturn one thousand times larger than the earth. Millions of worlds larger than Saturn. Heaven made on the plan of an infinite God.

II. SOME THINGS IN THIS WORLD NOT IN HEAVEN

1. Sin here. No sin in heaven.
2. Sorrow here. No sorrow in heaven.
3. Separation here. No separation in heaven.

III. SOME ATTRACTIONS OF HEAVEN

1. Jesus.
2. Angelic hosts.
3. Old Testament saints. New Testament saints.
4. Martyrs.
5. Our own loved ones.

IV. FITNESS FOR HEAVEN

1. Pardon for the sinner.
2. "Holiness, without which no man shall see the Lord" (Heb. 12:14).

V. THE TRIUMPHS OF THE CHRISTIAN

Illustration: John Holland, in "The Better Country," By Borders. Climax by quoting Anna Louise Strong's "City of God."

"Not in the wind-hushed isles and gardens Elysian

Not in the snow-pure peaks forever untrod,
Not with the timeless stars—is the prophetic vision

Of the ultimate dwelling of God.

"O, a City, a City—behold in its center
Justice throned in light exceeding the sun.
Nothing unclean or that maketh a lie shall enter
The home of the Righteous One.

"Only a nation of conquerors ever shall win it,
Its streets shall be filled with the shouts of
children at play;
The peoples of earth shall gather their treasures
within it
And laugh in the light of its day.

"Age by age shall toil in the night, disdaining
Peril and pain for hope of its distant gleam;
Life by life shall the laborers pay in attaining
The gray world's desperate dream.

"Thus shall we build it—the crown of His ended
creation
Stone by stone of our hunger and faith and
love—
A city of cities, a city of many nations,
And God the ruler thereof.

KEEPING A HOT HEART

By C. E. CORNELL

TEXT, Lev. 6:13.

The details of the law.

The *fire* on the altar.

The fire was kept burning by constant attention.

It required considerable effort and the sacrifice of comfort.

The fire had to be replenished.

There is no retaining a hot heart without persistent and constant attention.

A hot heart in the pulpit, and hot hearts in the pews, and the Church of God will move.

**GOD'S SPIRITUAL KINGDOM SET UP
IN THE SOUL**

By C. E. CORNELL

TEXT, Romans 14:17. "The kingdom of God is not meat and drink; but righteousness, and peace and joy in the Holy Ghost."

"The kingdom of God."

"The kingdom of Christ."

"The kingdom of David."

"The kingdom of heaven."

"The kingdom of Christ and of God."

"The kingdom."

These are all synonymous and signify the divine spiritual kingdom, the glorious reign of Jesus Christ.

"SOME OF THE DELIGHTS OF PERFECT LOVE"

By C. E. CORNELL

TEXT, John 17:26.

I. THE SETTING OF THE TEXT

The language, the attitude of Jesus.
His heart-cry.
The text—depth of meaning.

II. LIFE'S PROBLEM

Is it to be slavery or emancipation?
Is it to be drudgery or ease?
Is it to be in Satan's grasp, or heaven's light?

III. PERFECT LOVE GUARANTEES AN EASY VICTORY OVER SIN

The painful struggles of the justified life over.
Satan unmasked; the soul can discern his angel's robe of light.

IV. PERFECT LOVE BRINGS ONENESS WITH CHRIST

An undivided heart.
Illustration: An Indian told a missionary that there were two Indians inside of him—A *good* Indian and *bad* Indian. The crucifixion of self.

V. PERFECT LOVE INTENSIFIES OUR LOVE FOR A LOST WORLD

This should be the normal attitude of the church.

Illustration: David Brainerd said, "I long to be a flame of fire continually glowing in the divine service, preaching and building up Christ's kingdom to my latest, my dying hour."

VI. PERFECT LOVE INTENSIFIES CHRISTIAN ACTIVITY; CHANGES DUTY TO DELIGHT

"I will *run* the way of thy commandments when thou shalt enlarge my heart."

VII. INCREASED LIBERALITY

VIII. STEADFAST FAITH

IX. JOY, POWER-GETTING, BLESSED

SOUL-SAVING—LIFE'S MOST SERIOUS BUSINESS

By ROY L. HOLLENBACK

TEXT: James 15:19, 20.

I. PUTTING SOUL-SAVING IN ITS PROPER LIGHT

"Shall save a soul from death."

1. If we look at soul-winning in any other light than saving a soul from *death*, we will never be stirred as we should to the momentousness of the task and responsibility. We are not saving them merely

from unbelief, or from error, or from superstition; but we are saving them from *death*—eternal death.

2. Some other motives are often used in place of this one:

- a. We want them saved for our own, or their, happiness
- b. We want them saved to swell our numbers in the church.
- c. We want them saved to gratify a "party zeal."

All of these are very unworthy motives.

II. CONVERSION IS Laid UPON US AS A HUMAN RESPONSIBILITY

It is the work of man to convert. Of course we allow that the Holy Ghost must both direct and empower us. To fulfill this responsibility, there must be:

1. A real passion for their salvation.
2. We ourselves must be spiritual enough to have a personal testimony to give them.
3. Our lives must hold their confidence.
4. We must deliberately plan for their salvation.

Do all in your power to get them to church, exhort them in season, pray and fast for them. Do not hide your concern for them. Make them know that you feel the danger of their souls being lost.

Not much is to be gained by studied diplomacy here. Nine-tenths of wisdom in soul-winning is in the earnestness and heart love we feel for their souls.

III. THE WEIGHT OF THE RESPONSIBILITY IS ENFORCEMENT BY THE CHARACTER OF THE WORK

If by converting a soul we save that soul from death, then there is no other conclusion only that if we fail that soul will die. If they die when we could have saved them, they die upon our account, and we are guilty of their blood.

PAUL BEFORE FELIX

(Acts 24:24-26).

By ROY L. HOLLENBACK

Introduction: Relate some brief historical background concerning Felix and Drusilla, and of Paul's coming before them.

History says that Felix was once a slave, and from this arose to the high place of Governor. He

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

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

I. WHAT SORT OF MESSAGE PAUL MIGHT HAVE USED FOR THIS OCCASION

1. He might have flattered them. Though Paul exercised due courtesy, he never uttered one word of flattery.
2. He might have preached love to them. This is the need of the down-and-out sinner, but hardly of such high-brows as they were.
3. He might have generalized, and avoided the sins that were nearby. The devil wants nothing better than to have the truth soft-pedaled because someone is in the congregation who is guilty.
4. He might have garnished a gospel message with beautiful selections from Plato or Socrates.

II. THE APPROPRIATE TRUTH WHICH HE DID PREACH TO THEM

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

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

1. "Righteousness." Civil, political, domestic and personal.
2. "Temperance." All sin is intemperance and indulgence.
3. "Judgment." Perhaps he bore in upon Felix that for every injustice he had meted out the "judgment to come" would make an adjustment with him. Preach to the world the whole truth that God is just as full of judgment as He is of mercy.

III. THE FEELING THAT HIS MESSAGE PRODUCED UPON FELIX

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

1. Fear presupposes that there is a God to fear.
2. Fear presupposes that there is a judgment to come.
3. Fear is designed to secure repentance. It is just as legitimate to appeal to man's sense of fear in trying to save him as it is to appeal to any other emotion.

IV. THE MANNER IN WHICH THIS FAITHFUL MESSAGE OF PAUL WAS NEUTRALIZED

"Go thy way for this time." Procrastination will ward off the good effects of any message God sends.

1. Felix dreamed vainly of a day when he would have a "convenient season." Such a season never comes. The devil will see to it that circumstances will never favor your surrendering to God.
2. On the other hand, this is a more convenient season that you shall ever have again. You'll never have less sins to confess. You'll never have less habits binding you. The channel of difficulties will never be less full than now.
3. You have continued in an undecided state of mind until now, and the chances are most favorable that you will continue to procrastinate until your soul is hopelessly lost.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Moody's Last Appeal

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

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

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

a pressing invitation from one of your messengers to be present at the marriage of Your only Begotten Son. I hasten to reply: By the grace of God I will be present."

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

Moody's Last Words

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

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

The Heaven's Declare the Glory

"The planet on which we dwell, with all its seas and cities, is whirling on its axis at a speed which, taken at a point of the equator, carries us through a thousand miles of space every hour. The planet itself resembles a stone fastened by a string 93,000,000 miles long to the sun, and whirling through space at the rate of 66,000 miles every hour, or 1,500,000 miles a day. The whole band of planets to which we belong, in addition, is rushing toward some unknown point in space at the rate of more than 52,000 miles an hour.

"The earth under our feet, in brief, is shaken with three unlike motions: it turns on its axis at the rate of 1,000 miles an hour; it is flying

around the sun at the rate of 66,000 miles an hour; and in company with the sun and its sister planets it is rushing through space toward some unguessed goal at the rate of 52,000 miles an hour. And yet so perfect is the soft equipoise of God's worlds, so exact is the balance of all the forces which do His will, that the combined rush of these three movements is not enough to bend the leaf of a flower. Oh, the depth of the riches both of the wisdom and the power of God! How "much more" is God than we are in contrivance and knowledge and power? As much as the Infinite is greater than the finite."—DR. W. H. FITCHETT.

The Victorious Tide

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

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

O mighty sea, thy message
In clanging spray is cast!
Within God's plan of progress
It matters not at last
How wide the shores of evil,
How strong the reefs of sin,
The waves may be defeated,
But the tide is sure to win.

—*The Outlook.*

The Ebb and Flow of God's Grace

It is a fact of history that the tides of revival fervor rise and fall like the tides of the ocean. Periods of depth follow periods of shallowness in the religious thinking of men. To many thinkers today it appears that the tide of power in the church has reached its low point and that we are about to see a new and mighty revival of religion. In illustration of this truth, Principal E. Griffith-Jones says:

"I think of a tidal channel, and of a vessel

ready for a long and adventurous voyage. The cargo is all on board, the steam is in the boiler, the fires are burning brightly in the furnaces. All the arrangements for the voyage have been completed; there is nothing wanted so far as preparedness is concerned. But there is no movement seaward. The captain and crew are waiting for something; something that can neither be hurried nor controlled. That something is the rising of the tide. The vessel is made for the sea, not the land, and whatever her equipment, she will not move till that tide lifts her, and provides the channel deep enough for her displacement. But directly that tide does come, the engines will begin to throb, the vast bulk will begin to move, the helm will begin to direct her course, and so the voyage will be started.

"Or, I think of something else, still nearer the heart of my subject. I think of the trees in winter, standing leafless and rugged against a pale sky, or fighting with rude and stormy winds; and of the brown fields, and of the gardens where no flowers grow. The world seems dead, life seems as though it had fled away to some younger planet. But we know better than that, for we have seen this before. Life is really busy, not, indeed, with the twigs and flowers and blossoms, but with the roots of life. Far below the surface they are storing up the moisture, and transforming the soil by that hidden process of vital chemistry which goes on all the winter, into 'something new and strange.' Yet nothing seems to happen at all for a long time. Week follows week, and months crawl after month, with no sign of life anywhere. The roots, indeed, can do no more; they are full of sap; but they are powerless to life it through trunk and branch to the buds at their extremities. But wait a little longer till the poor old earth that has lost the fires of her youth, and now depends on the kindly sun for her annual quickening, has turned herself toward the cherishing heat that pours down upon her; and one day you realize suddenly that the leaves are out and that spring has come, clothing the world in garments of beauty and light."

Moody's Abiding Influence

In 1924 there was held in Glasgow, Scotland, a great meeting to celebrate the fiftieth anniversary of Moody's great revival in that city. One of the remarkable addresses of the evening was made by Sir John H. M. Graham, one of

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

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

Transforming Power

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

Or perhaps a better illustration is the wire along the street. It lacks power until it connects with the dynamo; but when it gets into the power house, the wire becomes a new creature. It is the same in size and shape and weight that it was, but it is charged. When a man enters Christ, God re-enforces him with omnipotence. DR. JAMES I. VANCE.

PRACTICAL

THE PREACHER'S VOICE AND DELIVERY

By W. W. MYERS

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

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

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

making clear the idea which is in the mind of the speaker. However, one must not think that all that is necessary is to get the right thought, for speech has its technical side the same as other modes of expression, such as music and art.

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

The mental cause of emphasis must not be confused with motive. If the mental cause is correct the central idea will most likely take care of itself. This is not always true if we confuse mental cause with motive. In the story of the prodigal son the elder brother says, "And yet thou never gavest *me* a *kid* that I might make merry with my friends." Now it makes no difference so far as motive is concerned whether we emphasize *me* or *kid*. It does, however, make a great deal of difference with central idea. If *me* is emphasized one naturally thinks that the father gave the other son a *kid*. In reading the context it is found that this is not the case, but that the father had given him much goods and had killed the fatted calf. The elder brother is offended because the father has given so much to the younger while he has not been given so much as a *kid*. Therefore, in order to bring out the right central idea, the emphasis should be upon *kid*. From this it will be seen that mental cause of emphasis is dependent upon proper conception of central idea as well as upon motive.

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

The first mode of emphasis to be discussed is

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

The quality of mercy is not *strain'd*;
It droppeth as the gentle rain from heaven
Upon the place beneath. It is *twice* blest;
It blesseth him that *gives* and him that takes.
'Tis mightiest in the mightiest; it becomes
The throned *monarch* better than his crown.
His *sceptre* shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth set the dread and fear of kings;
But *mercy* is above this sceptred sway;
It is enthroned in the *hearts* of kings,
It is an attribute of God himself;
And earthly power doth then show *likest* God's
When mercy *seasons* justice. Therefore, Jew,
Though justice *be* thy plea, consider this—
That, in the course of justice, none of us
Should see salvation: we do pray for mercy
And that same prayer doth teach us all to render
The *deeds* of mercy.

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

For those who wish to make further studies in the use of inflectional emphasis, I will refer to a few passages from the Bible. Paul's defense before king Agrippa, Acts 26:2-7, is very good. Matthew 4:1-11, is also good for inflectional emphasis. Other passages where there is much

conversation will be good for practice in this mode of emphasis.

The second method of making prominent the central idea is known as change of pitch. This is the method used in contrast and in subordination. It is used when there are great changes in situation or feeling. "An extreme change," says Dr. Curry, "in thought, feeling or situation tends, in dignified self-control, to cause an unusual change of pitch. The extent of the variation is in proportion to the degree of change over it." The following lines afford a good illustration for the use of change in pitch for emphasis.

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

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

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

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

"Reason unstrings the harp to see
Wherein the music dwells;
Faith pours a hallelujah song
And heavenly rapture swells.
While reason strives to count the drops
That lave our narrow strand,
Faith launches o'er the mighty deep
To seek a better land.

"One is the foot that slowly treads
Where darkling mists enshroud;
The other is the wing that cleaves
Each heaven-obscuring cloud.

Reason, the eye which sees but that
 On which its glance is cast;
 Faith is the thought that blends in one
 The future and the past.

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

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

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

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

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

—FRANCIS RIDLEY HAVERGAL.

The above quotations deal primarily with change of pitch in contrasted ideas. We shall now consider this method of emphasis in subordination. Unimportant words and ideas must be placed in the background in order that the central idea be made clear. "Just as the painter brings out certain features of his picture by

painting others in the background, so the reader often makes a phrase emphatic by slurring or subordinating the rest of the sentence." In the following the subordinate clause is written in italics:

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

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

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

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

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

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

Gal. 1:1-5; Titus 1:1-4; Hebrews 1:1-4; and 2 Cor. 10:3-6.

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

FACTS AND FIGURES

By E. J. FLEMING

The World Almanac for 1929 gives the membership of the Jewish Church in the United States as 4,000,000; the Roman Catholic church as 18,500,000; the Protestant churches as 33,500,000 the non-church population as 64,000,000,

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

From the Watchman Examiner we take the following note: "In 1928 American Jews gave \$235,735,855 for sectarian and non-sectarian philanthropies. This makes them the largest givers. The average *per capita* contribution was \$50.00."

The Church of the Nazarene *per capita* giving for all purposes for the year 1928 was \$50.68.

Recently while 11 ships of the United States Navy spent 2 weeks in New York Harbor and on the Hudson, the representatives of the American Tract Society gave booklets and tracts to the number of 90,000 to the 11,250 men of the Navy.

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

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

It was reported that nearly 4,000 delegates were in attendance at the Southern Baptist Convention at Memphis, Tennessee, May 9-11, to which number should be added several thousand visitors. The statistical secretary reported the present membership of white Southern Baptists to be 3,705,876 in 24,274 churches. The negro Baptists in the South bring the total up to 6,635,811 Baptist church members in the South.

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

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

The Christian Century gives us the following statistics of the religious make-up of the population of the city of New York: Out of the total population of 5,940,348 there are 4,079,501 persons with church connections. The Jews lead with 1,765,000; next come the Catholics with 1,733,954; the Greeks have 25,000, and other religious bodies 554,857.

THE PREACHING THAT GOES HOME

By ROY L. HOLLENBACK

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

Who of us, upon hearing certain prominent preachers, have not been greatly disappointed to find that after their sermon was finished there was very little that we could retain except possibly one or two isolated points or illustrations? We knew that we had heard something—perhaps something wonderful at the moment—but just what we had heard we found it impossible to say. It had slipped from us in a few moments, and we were led to wonder if, after all, it was not really a great sermon but we had just been too thick-headed to see it. But a wider observation has taught us that some preachers of outstanding reputation offer us very little in their sermons which we can carry away with us or pass on to anybody else. Their style of sermon presents a very glossy appearance, and carries with it quite a gush of momentary emotion, but there is nothing tangible or permanent in it. When you try to turn their sermons over in your mind afterward they burst, like the soap-bubble, of their own inflation, and vanish into thin air. Needless to say that a revival effort built around this type of preaching will usually be just as intangible and unlasting as the fabric out of which the sermons are composed; whereas if the preaching is sound and solid it will make a lasting impact upon the church and community, and stay with them indefinitely.

It is not with the thought of encouraging any one certain form of sermon that we pen these lines; for we believe that the effect of preaching upon its hearers does not depend as much upon the type of sermons preached as upon the fact that they are really sermons.

Too often what is given out lacks form of any kind. It is just a conglomeration of thoughts and ideas promiscuously thrown together, and offers no special "line of thought" which the hearers can follow. Consequently, they scatter over such a wide range that no brain could collect them into one bundle to carry home. This may do for one who poses as simply an exhorter; but this is not preaching. And while by this hit-or-miss type one may create some inspiration, and charm a few unthinking people, it takes only a few months for it to wear threadbare with any intelligent audience. In the long run, the preacher who always preaches a finished sermon will win in the favor of the people. He may be less attractive at the first, he may be less spectacular and "gushy"; but if he establishes the reputation with his hearers of always bringing forth a complete, well-formed, tangible sermon that is clearly and logically thought through, they will wait upon his ministry steadily and attentively. For whether they see it at first or not, they will come to see that "finished" sermons stay with them, feed them, enlighten them and indoctrinate them; while half-baked sermons vanish like the morning dew.

It is my own opinion that the weakest point in our pulpit ministry is that we are content too easily with the making of our sermons. We get a happy thought, and before we have thought it through, or have had a chance to shape it around a decent skeleton, we give it out; and in doing so we waste a very valuable line of truth which might have developed into one of our most edifying and tangible sermons had we given it a proper amount of preparation before preaching it. If we would take time to study our themes thoroughly, build our sermons architecturally correct, see that our introductions are the right length and furnish a good groundwork, and make sure of the strength and appeal of our conclusions and climaxes—we would be well rewarded for our efforts. Even a very ordinary sermon is greatly strengthened if it is well-formed and complete.

We will sidestep our theme sufficiently to say that we personally believe that expository sermons stand head-and-shoulders above all other kinds in their permanent value with the average

hearer. A single setting of scripture, systematically homilized, presents the most tangible form of sermon possible to preach. And arguments so presented, and conclusions so drawn, have much greater weight than they do if based upon scriptures chosen here and there from the Bible. The objection is often raised to expository preaching that it has a tendency to become prosy, which is perhaps true. But it need not do so, if proper attention is given to using suitable illustrations, and to finding a suitable climax. There is equal room in an expository sermon for "punch," illustration, oratorical flights, quotations of poetry, etc., if we will only put in sufficient time on them to fit them in. And there is nothing that approaches the expository sermon in giving a clear knowledge of the Bible. However, it is good to at times depart from any general form, and for the sake of variety preach a different kind of sermon altogether. But it is never wise to preach anything less than a well-rounded, finished, comprehensible sermon.

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

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

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