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

J. B. Chapman, *Editor*

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PREACHERS MUST HAVE TIME TO THINK

By THE EDITOR.

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

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

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

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

One of the great preachers of America accepts no pastoral duties at all. He even has a private office downtown with nothing but a private telephone. But his public utterances are such as to indicate much careful thought and his ministry is waited upon by throngs of people. Of course his is an exceptional example, and it is not desirable, even when it is possible, to separate the preacher from the pastor. But this is a period requiring discriminating thought. There is such a general dissemination of knowledge that the preacher must be discriminating as never before, and discrimination requires thinking. It is not enough for the preacher to read and travel and hear; he must think and select and arrange and construct.

The stale preacher is no worse than the "raw" preacher. One comes with threadbare platitudes and familiar truisms; the other peddles half-baked notions which may require revision before the close of the season. But neither touches life in vital places or stirs up lasting fire in the mind and heart.

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

We think the modern tendency to shelve the sermon and give principal place to other parts

of the service is both wrong and unwise. It has pleased God to make preaching the principal instrument in the saving of souls, and there is no factor that will hold an audience Sabbath after Sabbath, year in and year out, like good, sound well arranged, unctuous gospel preaching.

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

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

EDITORIAL NOTES

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

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

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

While regretting any loss of standing for the ancient "faith of our fathers" which may at any time appear, let us make sure that we shall not lose the radiance and brightness of our holy

religion, even while holding tightly to the doctrinal fabric. A cold conception of God, of man and of the universe, even though it be an orthodox conception, will neither stir hearts nor win souls. Life answers only to life.

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

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

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

WHY THE MODERNIST CHURCH CANNOT LIVE

In their attacks upon modernism, some militant fundamentalists seem to unwittingly suggest their fear that the "new theology" will capture the Church and run it on without any of the grace of God or the elements of old-time religion in it.

We too are militant in our attitude toward destroyers of the faith, but our observations are that there is no zeal of propaganda in a modernist communion, and in the very nature of things, we cannot think there will ever be. Indeed, how can any man become enthused over the propagation of a negation? Just as soon as he has made his denials convincing, activity logically ceases. Perhaps no layman or preacher ever yet stood up to say that the Bible is not the inerrant Word of God, and then concluded

his assertion or argument with an ejection of joy and praise. And a joyless religion is a powerless religion, and it will soon become a dead religion.

And this leads us to say that there is probably no better method of defeating modernism and every form of doubt than to faithfully, incessantly and passionately preach the positive truths of the Bible and our holy religion. And true fundamentalists are made at the mourner's bench, rather than in the lecture hall. Error appears in constantly changing forms, but truth, saving truth, remains. Sin and salvation are central theses of a living vital faith now as much as in the days of Peter of Galilee and Paul of Antioch.

DOCTRINAL

HISTORICAL STUDIES IN CHRISTIAN DOGMA

By BASIL W. MILLER

Part Four. Extraneous Influences

Chapter VI. The Influence of Pivotal Theologians Upon Dogma

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

will go down in dogmatic history as emphasizing the witness of the Spirit and the doctrine of Christian perfection. Let us then begin with Athanasius and trace the influence of these several theologians, whom we have called pivotal, upon the progressive development of doctrine.

I. ATHANASIUS, THE TRINITY AND THE PERSON OF CHRIST

In the discussions of the trinity and of the person of Christ, which are pivotal to the early theology of the Church, one name stands out supreme above all other—that of Athanasius. He has well been termed *Pater orthodoxiae*, "Father of orthodoxy." He is truly a Church father, and as one states the history of the church of his age was the history of his life and teachings. Schaff affirms, "Athanasius is the theological and ecclesiastical center . . . about which the Nicene age revolves. . . *Athanasius contra mundum, et mundum contra Athanasium* (Athanasius against the world, and the world against Athanasius), is a well-known sentiment which strikingly expresses his fearless independence and immovable fidelity to his convictions." (*History*, Vol. 3, p. 886f). Whenever the trinity is discussed and the person

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

1. *The facts of his life.* Athanasius was born in Alexandria about A. D. 296, and died in Egypt A. D. 373. His thus was a long life of service for his Master. In his early years he was a close student of the classics, the Scriptures and the church fathers, and lived the life of an ascetic. In 325 he accompanied his bishop to the council of Nicæ, where he at once distinguished himself by his zeal and ability in refuting the heresy of Arianism, and in vindicating the eternal deity of Christ. It was at this time that he incurred the hatred of this sect about which so many storms rose during his life. Three years later he became bishop of Alexandria, which position elevated him to the highest ecclesiastical dignity of the East. At once began the noted controversy against Arius and his party. As leader of this his name became equivalent to Nicene.

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

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

3. *The teachings of Athanasius concerning*

Christ. Backed by a staunch and genuine character, thoroughly grasping the conception of the unity of God, he taught men to recognize the true nature of the person of Christ and its importance. He denounced the doctrines of Arius as untrue and spurious. He taught that (1) the Scriptures affirm the existence of but one God. The nature, *ousia*, and the person, *hypostasis*, are one. There is no room left for a second God, as Seeberg states. (*Hist. of Doctrine*, V. I, 208). (2) He would not allow of a Father-Son, *huiopator*, nor of a sole-natured, *monoousios*, God. Nor would he permit of "three hypostases separated from one another." (3) The clear distinction between the Father and the Son, as well as the unity, finds expression in the "oneness of essence, *enotes tes hoysias*." (4) The Logos assumed human flesh and became man, and was thus true God and true man, which union forms the basis for the salvation, *soteria*, of man.

The final victory at the Council of Nicæ was that of the statement of Athanasius, that the Son is of the same essence, *homoousian*, as the Father, and not of a like essence, *homoeousian*. The Son was declared to be coequal with the Father, His creation was denied, and His eternal sonship was affirmed. The debate lasted after this about a half a century and at the Council of Constantinople in 381, the famous *filioque*, and *the Son*, was inserted in the Creed, making the generation of the Spirit to be from the Father and the Son, and not merely from the Father. Thus the true doctrine of the deity of Christ, His consubstantiality with the Father, the unity in the trinity, and the trinity in the unity of the Godhead was established.

4. *Athanasius' influence on future doctrine of the person of Christ.* In concluding this section it is well to note that the dogma of the person of Christ from that time on was fairly well fixed, and it has not been changed by any orthodox creed since then. The only times when it has been challenged have been when Arianism has reappeared under a new cloak, such as Socinianism or the more modern Unitarianism. This challenge has been taken up by present-day liberal theologians when they affirm that Christ is not truly God. But in so doing they ally themselves with Unitarianism, and deny the basic conceptions of orthodox Christendom. The creed was fixed, and has remained unchanged. The future of doctrinal history might have been far differently written had it not have been for Athanasius'

staunch defense of the *homoousian* principle. This principle is basic not only to the creeds of unified Christianity before the schism between Eastern and Western Christianity, or Greek and Roman Catholicism, and until the Reformation; it also remains the same in the evangelical Protestant creeds since the day of Luther. In the Augsburg Confession, the Thirty-nine Articles, and all other creeds, this power of Athanasius is felt.

II. AUGUSTINE AND THE NATURE OF MAN

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

1. *The life of Augustine.* Augustine was born in 354 in North Africa. His early life was marked with debauchery until not far from Milan, Italy, he heard the voice of a child saying, "Take and read." He read from Romans 13:14 and turned to the Master. He was baptized on Easter Sunday, 387. His connections with a life of sin were broken, and in 391 he was chosen against his will as presbyter in the city of Hippo Regius. For thirty-eight years as the famous bishop of Hippo—though a small city—he ruled the thinking of the Church. Schaff writes of him, "Augustine, the man with upturned eye, with pen in the left hand, and a burning heart in the right, is a philosophical and theological genius of the first order, towering like a pyramid above his age and looking down commandingly upon succeeding centuries. . . . He was a Christian philosopher and a philosophical theologian to the full" (*History*, V. 3, p. 997). Among his numerous writings his *Confession* and *City of God* have through the centuries remained unequalled as devotional literature. For a good discussion of his writings see Schaff, *op. cit.*, V. 3, pp. 1005ff.

2. *The Pelagian Controversy.* Before the time of Augustine the anthropology of the Church was crude. It was generally agreed that man had fallen, that this sin was a curse, that he was morally accountable; but as to the extent and the nature of this corruption and of the relation

of human freedom to divine grace in the work of regeneration, Pelagius taught: (1) Adam was created mortal and would have died, even had he not sinned. (2) Adam's fall injured himself alone, not the human race. (3) Children come into the world in the same condition in which Adam was before the fall. (4) The human race neither dies in consequence of Adam's transgression, nor rises again in consequence of Christ's resurrection. (5) Unbaptized children as well as others are saved. (6) The law as well as the gospel leads to the kingdom of heaven. (7) There were sinless men even before the time of Christ.

Pelagius' system revolves around the human state of man in that man was believed to have been entirely able to seek and find salvation without the aid of divine grace. The consequences of the fall of Adam were necessarily limited to Adam alone and not to his posterity. There is thus no native depravity. "Pelagianism is a fundamental anthropological heresy, denying man's need of redemption," avers Schaff. (*Op. cit.* V. 3, p. 815.) It is well to note in passing that in the modern discussion of religious education this heresy is held in that it is asserted that children can be taught religion, without the necessity of being converted.

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

tenet of Augustine laid the basis for the future dogma of Calvinism).

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

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

III. ANSELM AND THE DOCTRINE OF THE ATONEMENT

Until the time of Anselm (*b.* 1033 and *d.* 1109) there was no clear-cut statement of the nature of the atonement. Previous theologians had been taken up with the dogma of the trinity, the person of Christ, as is illustrated by the noble work of Athanasius, and of the nature of man, his sin, and of redeeming grace, as is shown by the writings of Augustine. When orthodoxy had formulated its theories on these subjects, it remained for someone to set forth the nature of the atonement as a philosophical theory based upon the biblical teachings. This Anselm did in no uncertain tones in his memorable *Cur deus homo?*

(*Why the God-man?*). Pope writes, "Anselm, in the later part of the eleventh century, gave an entirely new direction to ecclesiastical thought on this great question: a direction which has been permanent." (*Compendium of Christian Theology*, V. 2, p. 304.)

1. *Anselm's doctrine of the atonement.* After ten centuries of thought upon soteriology, or the doctrines of salvation and redemption, it was left for this writer to open the scholastic age with his famous theory of satisfaction. To this there was no dawning light, no previous forerunner, and his view is decidedly in advance of the best Patristic thought on soteriology, and remains the thought of the Reformers on the subject. He attempted to present the dogma in a harmonious and consistent manner. On rational grounds he sought to prove the necessity of the incarnation and redemption, although God's omnipotence stood in no need of such. He knew nothing of the theories which base the atonement upon any claims the devil may have on humanity.

(1) Basic to his thought is the idea that man can attain unto salvation only through the forgiveness of sins. (2) Sin consists in the creature withholding honor due to God. "He does not render to God the honor due unto Him" (i, II). (3) Man thus violates the obligations laid upon him as a rational being. (4) The nonpunishment of sins unatoned for would bring disorder into the kingdom of God, "but it is not proper that God should overlook anything disorderly in His kingdom" (i, 12). (5) But this divine order is preserved by righteousness. (6) "It is therefore necessary, either that the honor withheld be rendered, or that punishment follow" (1, 13). (7) It is necessary that either punishment or satisfaction follow every sin. (8) God chose the way of satisfaction. (9) But this satisfaction must be proper, since every small sin alone details the necessity of an infinite sacrifice. (10) Since man dishonored God by submitting to the devil then man must render this satisfaction to God by the conquest of the devil. (11) Since this satisfaction is so great that man cannot render it, then only God can render the demanded satisfaction. (12) But a man must render it, one who is of the same race, connected with humanity. (13) The God-man hence must render this satisfaction unto God. This requires the free surrender of the infinitely precious life of the God-man. (14) Thus the incarnation and sufferings of the God-man are necessary to render proper satisfaction

unto the divine honor. He concludes, "Thus the sins of mankind are remitted" (*ib*). "And thus the doctrine of the Scripture is proved by reason alone, *sola ratione*" (ii. 23).

This argument is seen to be based upon the legal maxim, which Seeberg affirms to be the Germanic, instead of the Roman legal idea, of satisfaction or punishment, *poena aut satisfactio*. Though defects can be noted in the theory, in that the basis is purely legalistic, making the death of Christ to be a juristic conception, the sufferings of Christ are not sufficiently related to His life, and the relation between the benefits derived from this suffering of Christ and humanity is not made clear, still it remains the foundation of the theology of the atonement for the past ten centuries. The fundamental position of the *Cur Deus Homo* is the metaphysical necessity of the atonement in order for the remission of sins. It is thus the attribute of justice, and not mercy, which insists upon legal satisfaction. A default may be found in this, nevertheless the elemental tenets of the governmental theory—which refers to Adam as the head of the race through whom depravity came to man, and Christ the head of the race in redeeming humanity from the guilt and curse of sin—are to be found in this legal theory of satisfaction.

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

The Reformation brought out another theory called "penal substitution," which shall be treated at length in our study of the atonement. This is oftentimes confused with Anselmic doctrine, but wrongly so. There are in this dogma two alternatives given, either the sinner must suffer, or a substitute must be punished. God chose the latter alternative, and heaped upon the Son all the punishment of the sinner. Calvin brings out this theory in his *Institutes*, Bk. II, Ch. 16. On the other hand the Arminians regard Christ's

death as a vicarious sacrifice rather than as a substituted punishment. He freely died that the sinner might thereby be converted. Pope in discussing Anselm's theory of the atonement makes this statement, "There are flaws in the Anselmic doctrine. . . . But nothing can dim the value of Anselm's service to Christian theology, as having established the immanent necessity in the divine nature of an atonement for the infinite evil and offense of sin" (*Com. of Chris. Theo.* V. 2. p. 305.)

2. *Anselm's influence of future soteriology.* It seems needless to discuss the influence of Anselm on the future soteriology of the Church at any further length. One word however is necessary. However many changes might have been made in the final working out of the theory, whether those of "the penal substitution," or of "the governmental theory," or of "the vicarious sacrifice," in all the orthodox views of the nature of the atonement this one remains basic. It is only when the "moral influence theory" (to be discussed in our more detailed study of the development of this doctrine) arose that the basic idea of Anselm is cast aside. And this could only be true: for the moral influence theory is that of Socinian-Unitarianism, with its underlying Pelagian anthropology and its Arian Christology. On the other hand, evangelical Christendom holds the Anselmic soteriology, the Augustinian anthropology and the Athanasian Christology or trinitarianism.

THE SABBATH IN SCRIPTURE AND HISTORY

By HORACE G. COWAN

Annual and Other Sabbaths

ANNUAL Sabbaths" is a phrase frequently upon the lips of those who keep Saturday as the Sabbath, as well as those observers of Sunday who believe that the Sabbath of the Bible was always kept on Saturday. The meaning of the term is that, as held by the Jews, Adventists, Seventh-day Baptists, and those Protestants who hold the Saturday principle of the Bible Sabbath, the Sabbaths connected with the annual feasts of the Jews, as the Passover, Pentecost, and Tabernacles, were separate from the weekly Sabbaths and occurred only once a year. This distinction between the weekly and festival Sabbaths has been taught so continuously and in-

dustriously, with the authority of eminent names and the background of high scholarship, that it seems to be an article of faith with most Christian people, and any teaching to the contrary is looked upon with suspicion and rejected for its novelty. Nevertheless, the writer of these articles believes and will show that "annual Sabbaths" cannot be found in the Bible, except in one instance, and is an invention of modern times.

As shown in the last article, the Sabbaths of the law began with the feast of the Passover, on Abib 15, and continued weekly on fixed dates in the months until Pentecost, on Sivan 5. Thereafter, and in the direct, seventhday line from the Passover-Pentecost Sabbaths, the feast of Trumpets on Tisri 1, and the feast of Tabernacles on Tisri 15-22, continued the Sabbaths in the same weekly order and on monthly fixed dates. Moreover, Abib 1 was a Sabbath day in every year, it being the date upon which the showbread was first placed upon the table in the tabernacle (Ex. 40: 23) by Moses, in obedience to the command of God: "Every sabbath he shall set it in order before the Lord continually" (Lev. 24: 8). The arrangement of the solar year of the Mosaic calendar, consisting of twelve months of thirty days each, with five intercalary days (three at the end of the sixth month and two at the close of the twelfth), made the Sabbaths come in regular order and upon fixed dates in every year, both during the yearly feasts and otherwise. There were no Sabbaths upon other dates, except one to be noticed below, provided for in the Mosaic law.

After so many books and articles have been written by men of high scholastic attainments which take it for granted or seek to prove that the Sabbaths of the Mosaic law always recurred at the end of weekly periods on Saturday, and that the Sabbaths connected with the yearly feasts were "annual Sabbaths," it is refreshing to find some eminent, modern authorities coming out boldly for the view that the Sabbaths of the Bible occurred on fixed monthly dates. The first modern writer to suggest the fixed-date Mosaic calendar was apparently Dr. Samuel Shuckford, of London, England, who published his *Sacred and Profane History of the World Connected*, at London, in 1743, and was followed by Dr. Peter Akers, of America, in 1855, in his *Introduction to Biblical Chronology*, a very erudite work. Later, about 1878, Dr. Daniel B. Turney,

of Illinois, in a debate with D. M. Canright, then a Seventh-day Adventist, took the position that the Sabbath of the law was the seventh day of "a mutative week," and defended his position with such ability that Mr. Canright was not able to weaken it. (This was the D. M. Canright who afterward left the Seventh-day Adventists, and spoke and wrote extensively against their doctrine). But it remained for Dr. Samuel Walter Gamble, of Kansas, to write the clearest treatise on the subject, *Sunday the True Sabbath of God*, 1901, in which he shows conclusively that the Sabbaths were on fixed dates in the months.

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

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

into the holy place, having obtained eternal redemption for us" (Heb. 9: 11, 12).

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

What, then, are the facts about the "other Sabbaths" than the one which occurred on each seventh day? for there were other seasons of rest and of cessation from labor required of the chosen people of God in the land of Israel, which were called Sabbaths.

The Sabbath of the day of Atonement has been noticed, the only annual Sabbath day of the law. Next came the sabbatic year (Lev. 25: 1-7), in which a Sabbath a year long was provided for, as follows: "Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard" (Lev. 25: 3, 4). The question arises, How did the people live, and what did they do, during the sabbatic year? This was a vital question at that time, for we find it recorded, "What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase." And the Lord's answer was, "Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years" (Lev. 25: 21). But, what did the people do? It should be understood that a large majority of the Israelites were farmers who lived in little villages, and went out to their nearby farms

to work through the day; on the Sabbath they rested at home, except when they went up to the three yearly feasts at Jerusalem, at which every male was required to present himself before the Lord. But with all agricultural labor suspended in the sabbatic year there would be many unemployed men in the country. With the shepherds it was different, as their flocks would need their constant care in the sabbatic as in other years; and other kinds of work were not prohibited in the sabbatic year, hence there were opportunities for the unemployed farmers to seek work at other occupations. The author of *Eight Studies of the Lord's Day* suggests that "There would be . . . a tendency of these Hebrew farmers to flock into the largest towns, where the greatest amount and greatest variety of occupations might be found." Trade, travel, or labor at handicrafts or on public works might occupy the time of the Israelite farmer during the sabbatic year.

The seventh sabbatic year in succession was followed by the year of jubilee on the fiftieth year, making a Sabbath two years long. The same gracious, divine provision for the people's need marked this year as on the previous sabbatic years, and special provision was made for cases of need caused by the economic exigencies of the times and people. Land sold during the interim between two jubilees might be redeemed by the former owner or his kinsmen—for it was forbidden that the land should be sold permanently, but must remain in the possession of the family of the original owner—and if not redeemed before, it returned in the year of jubilee to those who were entitled to possess it.

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

The goodness of God in giving the Hebrew people the Sabbaths, on which the benefits of rest for their bodies, atonement for their souls, and deliverance from debt and bondage were theirs, ought to have made them a people devoted to

God and His law, and careful to walk in all His ways. They would thus have been a happy, contented and prosperous people, their every need supplied, and their enemies subdued before them. The Sabbath was a sign which God gave between Him and them, that they might know that the Lord had chosen and sanctified them. But their history as given in the historical books and the prophets shows that they rebelled against God, and despised His judgments, would not walk in His ways, and polluted His Sabbaths, "for their heart went after their idols" (Ezek. 20: 16).

And so God gave them into the hands of the heathen, and they were carried away to Babylon, where they became the servants of the king of Babylon, "To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years" (2 Chron. 36: 21). A Sabbath seventy years long, which indicates that the sabbatic years and the jubilees had not been kept for four hundred and ninety years, a neglect which tended to bring the nation to the verge of destruction.

DEVOTIONAL

GREAT PREACHERS I HAVE KNOWN

By A. M. HILLS, LL. D.

No. 7—Rev. W. H. Murray, Pastor of Park Street Church, Boston

I HAVE at hand no biography of the life of this remarkable preacher, which I deeply regret. He bore the name of the ninth President of the United States, William Henry Harrison, whose premature death cut him off after one month of service in the presidency.

I do not know the date or place of W. H. H. Murray's birth. I understood at Yale that he was a Yale graduate and an athlete. The latter he showed for he was above six feet high, with majestic frame, and noble, commanding presence, and beautiful as an Apollo. When he captured the pastorate of Park Street church, at that time the leading Congregational church in Massachusetts and one of the most influential in all New England, I cannot say, but in 1871 his name was on all lips. He had issued some volumes of sermons as pastor of Park Street church. Wendell Phillips, one of the most accomplished orators America ever produced, heard him preach and said, "Young Murray has captured a large Boston audience by the nape of the neck." Henry Ward Beecher, when at the height of world-wide fame, asked Murray to exchange pulpits with him. These facts endorse my judgment that he was indeed a great preacher.

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

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

"But youth is strong. Neither weakness nor decay belong to it. It is full of strength and facile movements. Observe a grove of trees when in green, luxuriant prime. How lithe and flexible! With trunk sunk like a firmly set pillar deeply in earth, braced and fastened by a hundred lateral and far-reaching supports, and with branches whose beginnings are in its very heart,

stretching wide out on either side, pliant and tough, each tree with tossing top and streaming foliage, standing against the blast, tremulous with delight, and launching defiance at the wind. What cares such a tree for the gale? It meets it like a broadchested man, inhaling new life and vigor from its violence, and tosses its flexile branches against it in disdain. How often we have all seen such trees, and sat and watched them sway and bend, stop and rise, while every leaf stood out straight as a streaming flag! Such trees type the qualities and characteristics of youth. Take a young man inured to toil. I do not mean a slim, fragile lad, such as are nestled in babyhood in the suffocating down of your cities, but such as were rocked on the hard, oaken floors of the country—broad in chest with shoulders thick and square. Bare his breast and neck; what breadth, what fulness! See how the blue veins cross it, taut with healthy blood! Turn his head, and observe how with the motion the great ridges of the well-twisted cords come out. Lift the arm; move it up and down in the socket and mark the play of the tough sinews. Watch the face with its broad brow, the keen, lively eyes, the crisp beard, the wide, squarely set jaw; who has ever looked on such a piece of God's creative power, and not marveled? And who of us, with such a picture in our mind, wonders that the aged apostle should say, 'I have written unto you young men because ye are strong.'

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

"Now, one thing that all young men need, and which God expects you to exhibit in this moral warfare, is high, undaunted resolution—or to put it in Saxon, *grit*. To live uprightly and purely in this age is no play. A young man who resolves to do it must put himself, as a fencer does when about to be attacked, on his guard. He needs an eye like a swallow's, and a wrist pliant and well-nerved, to parry the thrusts and ward off the passes of his foe. A mild and dovelike disposition does not always hold a man up to the line of duty. . . . There are times when a young man must say *no*, and bring it out like the snap of a frosty file. There are

times also when he must say *yes*, and make it ring like the blast of a trumpet. Never did young men need this quality and temper more than they do today; never were there more opportunities for its exercise. In education, business, morals, politics everything is chaotic, and a Christian must pick his way by the exercise of his own conscience and judgment. God has made the line between morality and immorality, between right and wrong, between temperance and drunkenness, broader and clearer than ever before in the history of the world. No eye can fail to see it; and no confusion of issues, no partisan jugglery, no evasion of duty, can ever wipe it out.

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

"To conclude I would say, and I would say personally to each one of you, if you have ever yielded to temptation, ever stifled conviction, ever acted counter to your sense of right, ever been influenced by ridicule, ever joined in with less scrupulous companions, you did a weak, a wicked and a silly thing. Never, so long as you draw breath, so misdemean yourself again. Live, henceforth, so near the Deity, by faith in Christ and along the line of correct conduct, that in the hour of your supremest trial you shall not only be justified but also glorified, in the presence of God and those most holy angels of His, among whom, as with fellow-servants, you shall thenceforth live and love and adore forever."

Many years ago a son of Massachusetts said to me, "Every kind of infidelity and skepticism and false religion that has ever cursed this country was born within fifty miles of Boston." It is pretty nearly exact truth. But right there Brother W. H. H. Murray preached a sermon on "Modern Skepticism," which cut like a lash,

and stung like a fly-blister. And it fits us yet. Among other things he said, "One thing we must not forget, namely, that Christianity is a fact. Its philosophy is thought out. Its moralities are reduced to practice; its predictions are fulfilled. Any objection urged against it is to be regarded as an objection urged against an established system. This is the vantage ground that the Christian religion holds over skepticism. If one could live in a vacuum he might doubt that there was any such thing as wind, and persuade his skepticism off upon others; but he would find it exceedingly difficult to do this when he stood with a current blowing against his cheek and among those who lived in the open air. Well, Christianity like the wind, is its own proof. It bears testimony of itself, and yet its testimony is true. It is seen in its effects. Its results are patent to all, and no objection can stand which ignores the powerful existence of what it condemns. The presence of apples in the markets proves that there must be orchards.

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

"To bring an objection against Christianity you must object to the civilization it has nourished, to the political structure it has raised up, and to the character of the people it has educated and inspired. You cannot separate the tree from the fruit, the stream from the fountain, the fragrance from the flower. They stand or fall together. The blow aimed at one hits both; their censure and praise are alike. The skeptics of this city, when they attack the religion of New England, attack New England itself. Every sneer against piety is a sneer against your characters and mine, fellow-citizens; as it is against every character inspired at all by religious impulses. For where and when is the religion of a people seen? Is it seen in their creeds, their verbal statements of truth, their catechisms and sacred books alone? I tell you nay, the religion of a people is seen and judged in the character of the people itself; it is advertised in their laws, manifested in their habits, exemplified in their homes, published in their civil institutions, engrossed in the records of their jurisprudence. If you would see religion

to judge her, go not to the churches only, look not at creeds and sermons. Go forth to fields and shops and stores and factories. Behold her in the action of a thousand industries which she makes possible and directs. Enter the courts of justice and see her in laws honestly administered. Pass to the legislature, and behold her in the formation of statutes whose object is to equalize the burdens and defend the rights of all. Go down to the crowded market where men buy and sell, and realize her presence in the protection of property, in the rectitude of individual characters. Visit the homes of New England, and see her in the loves, the sanctities, the joys of parents and children, for in such places and things is the religion of a people really manifested. It is against these, the blessed results of Christianity, that all enmity to Christianity is today addressed. Whoever soils the fountain, pollutes the stream. Whoever attacks religion, makes war on the results of religion. To sneer at piety is to sneer at that order of life, that class of habits, that honorable character, which it produces.

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

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

and for more than a century nourished their university. The piety that gave birth to Harvard is discredited at Harvard. The daughter denies that she ever had a mother.

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

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

"The power of God is seen in this; He speaks and laws spring into existence; He breathes upon chaos, and it becomes inhabitable; He lifts his hand and the stars begin their endless march. This is God, and man born in His image stands united to Him in analogy. True greatness, of whatever degree, is known by its creation. Its accomplishments are positive. It adds to, instead of detracting from, the bulk of the world's faith and works.

"I have shown you, young men, that religion cannot be disconnected from its results. Piety means character, not creed; and every attack that is made upon piety is, in fact, made upon the character which it causes and which embodies it.

"There is a true skepticism—the skepticism which leads to investigation, which prompts wise inquiry, which searches for the truth as for a lost jewel, rejoicing when it has found it. That was the skepticism of Thomas—a skepticism which demanded only the needed measure of evidence and when this was given, blossomed into perfect trust. Such doubters are God's best worshipers; their confessions live and glorify the eternal Father.

"But the skepticism of today—at least the larger part of it—is not of this kind. It ridicules forms, but only that it may make the spirit they embody ridiculous. It laughs at creeds, but only that it may deride the everlasting truths they express. Its effort is not to improve the imperfect expression of religion, but to remove religion itself from the minds and hearts of its worshipers. This, I assert, is its tendency, its aim, its ambition. Its first phase is a mild

skepticism; its second, infidelity; its third, atheism. It first doubts; it then disbelieves; and finally it blasphemes.

"Such being its character and tendency, I warn all of you. I warn the public against it. I pray God to keep all of you and the entire country from it. Had I the power, I would send my warning cry to every city, village and hamlet in the land. It should ride the gale, warning them to flee for shelter to the Rock that is greater than all human defense. Woe to New England in that day when she shall stand stripped of her ancestral faith; when the holy impulses of the fathers shall no longer swell in the bosom of her sons; when the sweet and solemn influences of heaven shall be withdrawn from us because of our unbelief; and the Holy Spirit depart, grieved away, by the general frivolity and worldliness of the popular mind. . . . What has modern skepticism done but bewilder and confuse, perplex and torture? Has it made anyone's path wider? Has it taken envy from the bosom of the poor or pride from the rich? Has it produced a scholarship profound enough to know its ignorance and to be humbled by it? Or has it rather given us a class of men whose attainments are more brilliant than profound, and more egotistical than brilliant—self-asserting men, clever essayists, pert specialists, makers of books to advertise themselves, men whose reputation as scientists is builded on bold guesses and bolder assertions, whose mutual disagreements and differences of opinion make confidence in the correctness of their conclusions the proof of blinder credulity than they ever charged upon the believers of the Bible? What has skepticism ever builded or established? What divergent interests has it ever brought into unity? What strength has it ever imparted to human weakness? What frivolity has it ever checked? What life has it ever assisted to a higher holiness? What death has it ever cheered? None. Nor can it. Its nature forbids the hope. A shadow cannot warm; a cloud cannot emit radiance. A negation cannot confirm any truth. There is no positive force in it. Its mission is to deny. Without a house itself, it works away at the underpinning of other men's houses. For fifty years it has done nothing in New England but disturb and deny. That is its history; that is its supreme achievement. Men say that it has won a wreath. I grant it;

but its wreath is woven from the generous faiths it has blasted, and the immortal hopes it has withered. Men say that its brow is white and garlanded. I adm't it; but it is white with the paleness of despair, and the garland which shadows it is the garland of death.

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

"In vision I see two futures, both of which is possible, one of which will be read. In the one, if a certain school of thought has its way, and works itself fully out in its influence upon men's minds, it will be a fearful thing to live, for in it men will be developed to the fullest measure of refinement and possibility of power, sensitive along every fiber and tense in every cord; with instructed vision they shall look upon the material universe, able to direct the forces of matter as a master directs a slave, full of developed faculty, high aspiration, and unintermittent energy; but to them there shall be no shield to ward away the arrows of pain, no immunity against sickness, no consolation in sorrow, no escape from death, no perception of a haven of refuge and rest which their spirits shall find beyond the grave, no celestial state, no angelic destiny. That is one of the two possible futures—I thank God, I can see another. In this other, not remote but near, I see men filled

with knowledge and power, but under the direction of a holiness such as the first Adam lost and the second Adam came to restore—full of dignity, innocence, wisdom, and love. In this future I now see, all men appear like brothers, wrongs are no longer inflicted, misery no longer endured. In it are no armies, no battlefields, no slaughter, no war. Love prevails, peace reigns, and the glory of the Lord, whose laws are the corrected consciences of men, is over it all. Here then are the two possible futures. I put them before you side by side, which will you help make real?

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

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

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

But I do not remember ever to have read another sermon on Harvard Skepticism so lucid in statement, so graphic in description, so crushing in arraignment, and above all, so just and deserved as this discourse by Mr. Murray. I do not hesitate to say that in my younger days in the ministry, his weekly sermon published in his

paper, did much to hold me steady in the path of faith, and keep me from running off after any of the fashionable fads of infidelity of that day.

I also gladly admit my indebtedness to him as a writer of noble English. If I have ever acquired a forcible style of writing appropriate for public address, clear in thought, with short and well-balanced sentences easy to deliver, and instantly apprehended, I owe more to him than to any other author. If every candidate for the ministry and writer for the press, were compelled to commit six of his sermons to memory, it would be an infinite mercy to a long suffering public. They would never get over the intellectual benefit received.

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

"But even when you find a preacher who preaches clearly and forcibly, he often does not preach *judiciously*. He is not calm, sagacious, well-balanced. He mars what he says well by saying many unnecessary things. He weakens what he insists upon, by insisting upon too

much. Essentials and nonessentials have equal prominence in his discourse. In other words, the claims of religion are weak, because weakly stated. The unconverted need to be impressed and are not because the pulpits are weak in those elements of strength from which, as streams from their sources, great mental and spiritual impressions come.

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

"Now I call that poor preaching. I do not care how zealous a man is, nor how courageous. A preacher of the gospel is in the position of a herald who has been sent by a king to a province of rebellious subjects, not to punish them, but to conciliate and win them back to their allegiance. To this end he is to use argument, entreaty, personal solicitation, great patience and tenderness, tact and wisdom."

In 1870, Mr. Murray preached a sermon on "The Union of Moral Forces." He advocated not so much a union of *opinion* as the union of a common love for God and a common devotion to the interests of his kingdom, until we all see God face to face and are forevermore like Him. He said, "This is a union to be desired; this is such a union as it is our duty to have. And this, thank God, is nearly ours. Men say that

I am hopeful, and so I am; but my hope is not a vain dream, poetic aspiration. It is a hope born of knowledge; it is based upon the apprehension of a law, a law which I trace through all the pages of history as a man traces a golden thread through a piece of cloth which is being unrolled before his eyes. The progress made toward union and peace in religious matters, in the last two centuries, is a matter of astonishment. A few facts will illustrate this to your satisfaction, and show you with what long and rapid strides we have advanced.

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

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

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

"Why do I mention these things? Simply that you may realize the progress which the world has made in the last two centuries toward union and peace; that you may see that, when one expressed the belief, not many years hence all who obey God and love their fellow-men shall stand together, he does not deal in extravagant speech, but makes a prediction which all his-

tory warrants and renders probable. I tell you, friends, the old warfares, one by one, are dying out. The sounds of bitter contention are being hushed. Death is gradually bringing a conclusion to past bitterness, and traces of conflict are being covered by the grass which grows on graves. We are all moving, as a ship after a period of storm goes moving into the west. The clouds are broken and rolled upward. The sea and sky are crimson, every sail is a sheet of orange, every rope a line of gold, and so it moves along its path of emerald crested with fire, gathering a deeper glory as it moves, until the winds die out, the waters sleep, and night, brilliant with stars, settles over the tranquil sea."

These words of Mr. Murray seem almost prophetic, when we reflect that, though the Quaker church is one of the least of the tribes of Israel, an honored Quaker and Quakeress are today enthroned in our White House, elected to the sovereignty of this greatest nation of history by the largest majority ever given a President; and that the Baptist denomination is the next to the largest body of Protestant Christians in all this great land. Yes, the Christian world is moving toward "peace on earth and good will toward men," thank God!

Here is the introduction to a sermon on "The Tenderness of God." Text, "A bruised reed will he not break." "The world is hard—hard in its policies, feelings and acts. Its judgments are harsh, and its penalties are cruel. Socrates it poisoned, and the Messiah it slew.

"We may differ as to the cause and origin of this; but we shall not differ as to the result. Each mind, advancing along its own path of reason and observation, comes to and halts at the same spot. The world is hard; in respect to that we agree. Its very religions have inoculated it with an evil virus—made it dogmatic, unmerciful and fierce. In India, a woman's hope of heaven lies over the funeral pyre of her husband, and from slavery here, she passes through smoke and flame to servitude hereafter. Maternal affection, that holiest instinct of the human breast, is converted into an engine of destruction, and the arms which should protect fling the babe into the waters of the Ganges. Every faith has had its martyrs, every creed has been written in blood and every benediction emphasized by an anathema. The honest convictions of the human heart have in every age

been derided, and men have lifted up their voices and shouted in brutal violence over the ashes of human constancy. The best men, as the world counted goodness in the time of Christ, hated Christ the most. The teachers and exponents of God persecuted God the most bitterly when He was manifested in the flesh! He came unto His own, and His own received Him not."

There is nothing sadder than this retrospect of human perversions of divine knowledge and faculties imparted to man. The verdict of man's own acts is against him; and Calvary remains today, and ever will remain, the superlative expression of the natural cruelty of man on the one hand and the tender love of God on the other.

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

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

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

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

1. He would not do pastoral work. He said openly and repeatedly that he was "called to preach the gospel," "not to peddle the gospel from house to house." It doubtless grieved and offended many of his parishioners, who would gladly have been blessed by him not merely in the pulpit, but in the Christian fellowship of the home.

2. He did not live in Boston but in the southern part of Connecticut, a few miles east of New Haven, on a farm. He loved country life and would not be separated from it. He would take a night train for Boston Saturday evening, reach Boston Sunday morning, preach twice or three times, and by another night train get back to his beloved country home Monday morning.

3. He bred and trained fast horses on his farm and associated much with horsemen. He was too unconventional to suit his people; but he let them understand that he was indifferent to their opinions! He invented and put on the market "the Boston buckboard," a light driving cart. When the crash came, he got into business difficulties, and all at last conspired to induce him to leave the ministry. A great pulpit light went out!

Let young and brilliant ministers take warning. Keep out of business, if possible. Do one thing—preach. By voice and pen, preach! preach! preach! "Be not weary in well-doing, for in due season ye shall reap if ye faint not." Keep at your job, and leave results with God.

The soul of a true Christian appeared like such a little white flower, as we see in the spring of the year, low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in the calm rapture; diffusing around about, all in like manner opening their bosoms to drink in the light of the sun.—JONATHAN EDWARDS.

He who believes in God is not careful for the morrow, but labors joyfully and with a great heart. "For he giveth his beloved, as in sleep" (R. V.). They must work and watch, yet never be careful or anxious, but commit all to Him, and live in serene tranquility; with a quiet heart, as one who sleeps safely and quietly.—MARTIN LUTHER.

EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER

The Status of the Law in the Kingdom

Matthew 5: 17-20

WHILE Jesus had been discoursing to the people on the characteristics and functions of discipleship, no doubt in the minds of the multitudes there was stirring the thought that here indeed was a "new teaching." We find on other occasions this thought openly expressed, and with the striking contrast between the message that Jesus was now bringing and the rabbinical lore, it would be very natural for the idea to assert itself at this time. Moreover, there were ever present scribes and Pharisees watching with sinister intent every word uttered by the Master and eager to catch any ground for accusation. Perhaps nothing would have more readily stirred the multitude and turned the tide of favor toward the religious leaders of the day and away from Jesus, than an outcry, "He destroys the law and the prophets." May we not infer that Jesus discerning this possibility in the minds of the men before Him, gave the injunction, "Think not that I am come to destroy the law or the prophets, I am not come to destroy, but to fulfill."

In this pronouncement we have clearly set forth one of the governing principles in the inauguration of the new regime or the kingdom of heaven. Whenever there is a renaissance along any line, there are two contrasting attitudes which often represent the major part of men. one is a complete revolutionary position, discarding all the old as having no value and regarding the new as of supreme worth. Then there is another attitude which clings with undying devotion to the old and regards the new with suspicion. Neither of these extreme attitudes did Jesus take. He did not proclaim Himself a revolutionary like the zealots, neither was he a conservative like the scribes. He recognized all that was good in the law, its fundamental prin-

ciples of conduct which have remained valid throughout all the ages, and will be valid for all time, its symbolism which ever prefigured a new and better day when the shadow would be replaced by the very image. None of these did He come to destroy. He came, as the original word signifies, "to make them full," to make them complete. For a direct antithesis to the word destroy, the natural word would have been the Greek term which means "to establish," "to confirm," but this is not used here. The idea expressed is that of "filling up," that is, supplying that which had hitherto been lacking.

In considering how the gospel of the kingdom fulfilled the law, there are two special aspects which present themselves. First, it fulfilled the law in that it gave enabling power to keep the precepts of the law. Hitherto man, though he might recognize the ideal as set forth in the law as good, and to be desired, yet he found within himself ever a principle that "when he would do good, evil was present with him," and thereby he was not able to realize the good as it lay before him. But the gospel of the kingdom came that man's heart might be made pure, that he might not only recognize the good, but with the evil within the soul removed, he would be able to do the good. The second aspect wherein the gospel of the kingdom fulfilled the law lies in the fact that all the types and symbols of the Old Testament prefigured the atoning work of Christ and a spiritual life imparted to the children of God. In the vicarious sacrifice of Christ, these types received their highest fulfillment and made possible the mystic union of Christ and the believers; thus the types and symbols were brought to their full fruition. Accordingly in these two modes the law was fulfilled in Christ.

In considering the prophets, Christ enhanced the moral teachings of these stern reformers and gave their messages of spiritual truth a deeper meaning. Moreover in their writings were many passages which told of His coming. Without

Christ the prophets could not have been fulfilled.

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

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

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

In summing up briefly the central teachings of this section, we might express them thus, the gospel ideal of life contrasted with the standards of the Pharisees. In both cases we have clearly set forth the supremacy of the gospel.

Passing on to the consideration of homiletical possibilities of these verses, we might take the first two for a text and then as leading points

use thoughts similar to some which Voltaire suggests, namely, "The continuity of God's purpose among men, the eternity of right and truth, and the absolute certainty that the divine ideal is to develop and triumph in the world." Hastings using only the first verse gives as main divisions, "Christ the revolutionary, Christ the conserver, and Christ the fulfiller." Other themes might be suggested which would lend to development, such as, The relation of the new to the old, in

connection with which a little verse might be cited:

"Children of men! not that your age excel

In pride of life the ages of your sires,

But that ye think clear, feel deep, bear fruit well,

The Friend of man desires."

Again, reverence for the whole Word of God, and, the norm of the Gospel superior to form and legalism, might have as their background the nineteenth and twentieth verses.

HINTS TO FISHERMEN

By C. E. CORNELL

What a Wonderful Machine

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

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

Man was created. 1. *According to God's design.* "In thy book all my members were written." His entire being was pre-arranged by God. 2. *Under God's inspection.* "My substance was not hid from thee, when I was made in secret." The great Creator superintended the formation of man's bodily frame in the secrecy of the womb. 3. *By God's power.* "Thou hast formed my veins. Thou didst weave me together in my

mother's womb."—*Brown's translation of Psalm 139.*

The Faith of the Fundamentalist

The Bible is the all-sufficient authority for the faith and practice of the Fundamentalist, but he does not believe that the earth is flat and immovable, that the sun, moon and stars revolve around the world, or that the sky is a canopy. For this we have the authority of Dr. W. B. Riley, President of the World's Christian Fundamentals Association, who tells us in *Current History* just what the faith of the Fundamentalist is. Put in three major propositions, Fundamentalism consists of "the Christian Creed, the Christian Character, the Christian Commission." It undertakes, writes Dr. Riley, to reaffirm the "greater Christian doctrines; it does not attempt to set forth every Christian doctrine." Out of the great confessions it elects nine points upon which to stand:

"1. We believe in the Scriptures of the Old and New Testaments as verbally inspired by God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.

"2. We believe in one God, eternally existing in three persons, Father, Son and Holy Spirit.

"3. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man.

"4. We believe that man was created in the

image of God, that he sinned, and thereby incurred not only physical death, but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word and deed.

"5. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all that believe in Him are justified on the ground of His shed blood.

"6. We believe in the resurrection of the crucified body of our Lord in His ascension into heaven, and in His present life there for us, as High Priest and Advocate.

"7. We believe in that 'blessed hope,' the personal, premillennial and imminent return of our Lord and Savior, Jesus Christ.

"8. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God.

"9. We believe in the bodily resurrection of the just and the unjust, the everlasting felicity of the saved and the everlasting conscious suffering of the lost."—*The Literary Digest*.

A Man's Prayer

Lord, teach me that sixty minutes make an hour, sixteen ounces one pound, and one hundred cents a dollar. Help me, Lord, so to live that I can lie down at night with a clear conscience, without a gun under my pillow and unhaunted by the faces of those to whom I have brought pain. Help me, Lord, that I may earn every dollar on the square and that, in earning them, I may do unto others as I would have them do unto me. Deafen me to the jingle of tainted money and to the rustle of unholy skirts. Blind me to the faults of the other fellow, and reveal to me my own. Guide me, Lord, through the day so that each night when I look across the table at my wife, who has been a blessing to me, I will have nothing to conceal; keep me young enough to laugh with little children and sympathetic enough to be considerate of old age. And when comes the day of darkened shades and the smell of flowers, the tread of footsteps in the front yard, make the ceremony short and the epitaph simple—"Here lies a man."—*Author Unknown*.

A Young Man's Prayer

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

—HARLAN G. METCALF in *Association Men*.

Morning

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

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

"Rejoice, whatever anguish rend the heart,
That God hath given the priceless dower
To live in these great times, and have your part
In Freedom's crowning hour;

"That ye may tell your sons who see the light
High in the heavens—their heritage to take—
I saw the powers of darkness take their flight;
I saw the morning break'."

The Preacher

The preacher is the embodied conscience of his congregation.

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

Preaching without preparation is merely a form of deep breathing.

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

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

There are some in every congregation who merely receive the sermon and place it on file.

It is a great day for the church when both the congregation and the minister are "all there."

While most ministers will doubtless get to

heaven, yet many will not remain two years without seeking another location.

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

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

—JOHN A. HOLMES, in *The Christian Advocate*.

What Is the End of Life?

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

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

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

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

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

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

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

The definition of an ideal life:

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

The object of life:

Heb. 10: 7—"I come to do thy will, O God."

The first thing you need after life, is food:

John 4: 34—"My meat is to do the will of Him that sent Me."

The next thing you need after food is society:

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

You want education:

Psa. 143: 10—"Teach me to do thy will, O my God."

You want pleasure:

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

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

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

—CHAS. R. FLETCHER.

A World at the Crossroads

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

Dr. Francis E. Clark

Dr. Frances E. Clark, founder and president of the Christian Endeavor Society, 1851, 1927, died May 26, 1927. Dr. Dan A. Poling, Editor

in Chief of the *Christian Herald*, writes this tribute:

"Francis E. Clark lives! He has but gone to his coronation. His office chair is empty, his facile pen at rest, and 'headquarters' shall never more be made ready for his return from distant lands. But he is not dead.

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

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

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

"For Christ and the Church. March on!"

The Christian's Overcoming Evangel

"The last enemy that shall be destroyed is death."

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

But let the sun find that drop, and before the close of the day the water will find wings.

And when it rises, the slime will be left behind.

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

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

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

If I were an artist, I would try to paint a picture of death as given us in the 15th chapter

of First Corinthians, "Changed by the risen Christ."

And this would be the picture. Something like this—

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

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

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

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

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

—REV. CHARLES D. DARLING, in *The Expositor*.

I Would not Worry

I would not worry if I were you;

The days will come and the days will go,
And anon the sky will be gray or blue,

And the earth be covered with flowers or snow.
The sun will shine or the rain will fall,
But God stands over and under all.

Some days will be dark, with scarcely a sign

That God ever gave you a loving thought;
And His face will be hid with His love benign,

And your soul lie prone with a fight ill fought.
And life will seem empty of every joy—

A worthless bauble, a broken toy.

But I would not worry if I were you—

It will all come right, pretty soon, depend;
The rain will cease and the sky grow blue,

And God to your heart will kindly send
His message of love—and by and by,
You will wonder why you should be sad and cry.

Bide close to the Father, let come what may;

Reach out for His hand in rain or shine;
He will turn your night into sweetest day,

And share His bounty of love divine.
He never forgets for a single day—

Why need then to fret and worry away!

—F. B. McMANUS in *The Ram's Horn*.

HOMILETICAL

STEPS IN A SOUL'S DEPARTURE FROM GOD

By OLIVE M. WINCHESTER

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

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

I. FIRST STEP—DO NOT GLORIFY GOD AS GOD

Two possible interpretations:

1. We may regard this as a departure from an intellectual knowledge of God to a failure to give glory to God as the Maker and Redeemer of mankind.
2. Or more directly applicable to our people we may interpret as the defection from a real heart knowledge of God to a failure to give due glory to God in times of stress or when we wish to exalt self.

Illustration: Moses, Num. 20: 12.

II. SECOND STEP—FAILURE TO BE THANKFUL

1. We are exhorted to be thankful. Ps. 100: 4; Col. 3: 15.
2. The benefits of the Lord demand our gratitude, Ps. 68: 19; 103: 2; 116: 12.

III. THIRD STEP—BECOME VAIN IN OUR IMAGINATION (cf. Eph. 4: 17-18).

1. Exaltation of reason the basis of modernism in the rejection of revelation and the redemptive work of Christ.
2. Exaltation of reason the basis for the negation of the creative work of God and His providential care.

IV. FOURTH STEP—FOOLISH HEART IS DARKENED

1. The heart is the fountain head of good and evil (Cf. Matt. 15: 19 and Rom. 10: 10).
2. If the fountain head of light and life becomes darkness, how great is that darkness!

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

PRECEPTS FOR CHRISTIAN LIVING

By OLIVE M. WINCHESTER

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

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

I. REJOICING IN HOPE (Cf. Rom. 5: 2-3; Heb. 3: 6; 6: 18-19; 1 Pet. 1: 3).

1. The element of joy is an outstanding factor in the Christian religion.
2. The highest joy, however, is that based on a hope that has real vitality, such as the Christian hope.

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

1. Patience or endurance in the Christian faith should accompany joy and hope. Often an emotional nature has little endurance, but the grace of God tends to stabilize this condition.
2. Patience should be exercised under the most trying circumstances, that is, in tribulation.

III. CONTINUING INSTANT IN PRAYER (Cf. Luke 18: 1-7).

1. Prayer has been one of the most constant factors in all religions.
2. In the Christian religion prayer takes on new form and force.
3. The prayerful disposition, however, is

the goal to be sought after by which the soul can readily at all times send forth its praise and petitions unto God.

Conclusion; Hortatory—Here we have a trio of Christian virtues comparable to other trios of such virtues in the Scriptures, which if we are exercised thereby, we will become more exemplary disciples of Christ and serve God more acceptably. Will we not give heed to these admonitions and make them an integral part of our living?

OUR INHERITANCE IN HEAVEN

By OLIVE M. WINCHESTER

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

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

I. INCORRUPTIBLE (Cf. Matt. 6:19-20).

1. Destructive forces often play upon inheritances here upon earth.
2. In heaven, however, there is nothing to corrupt or destroy.

II. UNDEFILED

1. There is no joy or pleasure on earth but has its minor strain.
2. The heavenly inheritance has no taint or alloy in it.

III. FADETH NOT AWAY

1. Inheritances upon earth often are transient—the rich at times become poor.
2. The heavenly inheritance is permanent and abiding.

IV. RESERVED

1. Often in the case of inheritances the will is contested and the one for whom the inheritance was intended fails to receive it.
2. The heavenly inheritance will be reserved for the special individual.

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

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

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

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

2. FAIRER AS AN INSPIRATION FOR AN ENNOBLED LIFE. Would man build a career? Devote his life to saving an unknown, and an unlovable tribe of earth's darkest spots? Live for service, sacrifice and loyalty? Then let him meet Christ, and hand in hand to the heights of service and sacrifice they will climb. No man in whose life Christ is enthroned can fail. Call the roll of earth's mightiest and they have bowed at the cross. Paul, Luther, Wesley—preachers; Newton, Faraday, Kelvin—scientists; Florence Night-

SOME PREACHED SERMON OUTLINES IN CHRIST

By BASIL W. MILLER

The Supreme Beauty of Christ

TEXT: "Thou art fairer than the children of men" (Psa. 45:2).

ingale, Livingstone, Carey—the race's benefactors—at the cross of Christ their lives began. None else has lifted man to the heights of renown as Christ. None else as He has placed the fire of achievement in man's blood.

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

When Jesus Wrote on the Sand

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

Introduction: Jesus was not a maker of books; but He is the inspiration of more books than any other character or event of the ages. He wrote no prefaces or introductions to the works of the famed men of His age; but the world's greatest have never tired writing of His deeds and glory. But once is it recorded that He wrote, and then it was not on the papyrus or vellum of His age, nor the clay tablets of earlier centuries; but on the shifting sands, so that the breath of the sea at the next moment obliterated His words. It might have been that He wrote a message of scorn for the Pharisees, or quoted a passage from the prophets. Putting His life in these few words, or His message to a sentence or merely a phrase or so, it might have been that He thus wrote:

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

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

3. A MESSAGE OF FREEDOM FROM FUTURE ACQUISITION. The law says that man shall suffer for his transgressions, and after his penalty is inflicted, society still condemns. But when Christ blots out the transgressions, no more fing-

ers of scorn can be pointed at one. This glorious gospel of Jesus effaces the past, purifies the soul, and sends one into the future as a new creature in Christ Jesus. The sinner and the saint are then placed on an equal standing. For Christ is enthroned within.

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

The Triumphant Christ

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

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

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

2. AT PENTECOST Christ triumphs in the realm of moral and spiritual power and enthronement. The keynote of Christianity's progress, sweeping as a floodtide the nations of the ages, its power of triumph over nations and men is Pentecost. Here through the Spirit He was enthroned in His followers and surcharges them with power over every foe.

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

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

ILLUSTRATIVE MATERIAL

*Compiled by J. GLENN GOULD***Instantaneous Conversion**

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

And the other stories cited in Harold Begbie's book are quite as remarkable. They are illustrations of deliverance from a most incredible captivity. There is nothing in Holy Writ more wonderful. The change in these poor derelicts seems simple, but behind it is the mighty power of the gospel of the cross, and the truth for which that gospel stands—that the very lowest can be loved and lifted into the liberty of the light of God.—DR. MALCOLM JAMES McLEOD.

Faith in God

One snowy Saturday night, when our wood was very low, a poor child came to beg a little, as the baby was sick and the father on a spree with all his wages. My mother hesitated at first. Very cold weather was upon us; a Sunday to be gotten through before more wood could be had, and we also had a baby. My father said, "Give half our stock, and trust in Providence; the weather will moderate, or wood will come." Mother answered in her cheery way, "Well, their need is greater than ours, and if our half gives out we can go to bed and tell

stories." So a generous half went to the poor neighbor.

A little later, while the storm still raged, a knock came, and a farmer who usually supplied us appeared, saying anxiously, "I started for Boston with a load of wood, but it drifts so I want to go home. Wouldn't you like to have me leave it here? It would accommodate me and you needn't hurry about paying for it." We children were much impressed as father said, "Didn't I tell you wood would come if the weather didn't moderate?"—LOUISA M. ALCOTT.
Phil. 4: 19

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

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

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

The Christ Brotherhood in Africa

Before the people of God began to spring up in the forest there was no intertribal talk of "brother" unless between allied tribes. I once heard long talk of this matter on a forest journey. I had four hammock carriers, each of a different tribe.

"This walking that we walk today," they told each other on that journey, "is a strange walking for black people to walk. Four men of four tribes walking in one company and doing one work. God alone could unite us after this fashion." And to the white woman they said, "Before the time of the things of God, not one of us but would have feared to meet the other. Ah, brothers, is it not a true word?"

"He tells the truth."

"And now, we eat together and we sleep together like people of one village."—JEAN KENYON MACKENZIE.

Dignity of Labor

There is an exceedingly suggestive picture by Millet, the French painter. I dare say nearly all of you have seen it. It is called "The Angelus." There are two peasants, a man and his wife, standing in the field where they are toiling. In the west we see a temple with its spirit. It is eventide. The sun is sinking, and out from the spirit of the sanctuary there sounds across the field the angelus, and when these peasants hear it, they uncover their heads, and in the fields they bow to pray. But there is a beautiful significance that Millet has made the light coming from the setting sun to fall on the wheelbarrow and the spade. There is the church, there are the worshippers, and there is the spade—and the illuminated thing that wears the halo is the common implement of toil.—DR. J. H. JOWETT.

Duty and Destiny

Simon Peter is like all of us: he would rather talk about future destiny than about present duty. His question is not, "What shall I do now?" but, "Where art thou going?" Jesus, with his absolute candor, drove the necessary truth home into Peter's soul. Future destiny was a great thing, but what Peter needed to face was present denial. And sure enough, that very night the man who was so interested in the future, fell like a coward and a traitor. The Lord was very gentle about it. He told Peter he should follow Him some time at the same

time that he told him that he was going to cease following Him now. The Savior's ways with souls are as wonderful and tender now as they were then, but we, too, would be saved. Great sorrows if we were more intent on present fidelity than upon future felicity. "Mother," said a small boy, to whom his mother was speaking recently on duty, "let us talk about something more interesting." That is the way with all of us. But what interests Christ most is to see us now and here acting in the spirit of the heavenly kingdom.—DR. ROBERT E. SPEER.

Though the Outward Man Perish

John Quincy Adams at the age of eighty met a friend on a Boston street. "Good morning," said the friend, "and how is John Quincy Adams today?" "Thank you," was the ex-president's reply, "John Quincy Adams himself is well, quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered and are trembling with every wind. The old tenement is becoming almost uninhabitable and I think John Quincy Adams will have to move out of it soon. But he himself is quite well, quite well."—*Selected.*

The Scar of the Cross

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

"Mother, I love your face and your eyes and your hair; but I love your hands now best of all."—G. H. MORRISON.

Miracles and Human Experience

I travel into the South Seas, and I meet a man there who has never so much as heard of ice, and I say, "My southern friend, I walked across a lake one day in February, and never even got my feet wet." And he throws up his hands in amazement, and says, "That is contrary to reason." What he is trying to say is that it is contrary to his experience. When the Evangelist tells me that Jesus walked across a

Palestinian lake in April, I have no right to say that it is contrary to my reason—it is contrary to my experience. If I am to cut down Christianity to the dimensions of my experience, I shall not have anything left of surpassing value. The fact is, Christ transcends my experience at every point. What He said runs as far beyond me as what He did. "I do always those things that are pleasing unto Him." That is farther beyond me than walking on the water. "He that hath seen me hath seen the Father." I could never say a thing like that.—DR. CHARLES E. JEFFERSON.

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and second, making an appeal to the emotions. The methods of emphasis for these two appeals are well expressed by Dr. Curry: "Emphasis by means of inflection and intervals or the extension of form accentuates the logical relation of ideas; rhythmic emphasis expresses the intense fervor and deep continuous flow of passion." Contrast these methods in reading the selection below. Read it first in the conversational style of direct address.

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

And may there be no moaning of the bar when I put out to sea,

But such a tide as moving seems asleep, too full for sound and foam,

When that which drew from out the boundless deep turns again home.

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

And may there be no sadness of farewell, when I embark;

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

I hope to see my Pilot face to face, when I have cross'd the bar."

—TENNYSON.

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

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

"Full many a gem of purest ray serene

The dark unfathom'd caves of ocean bear;

Full many a flower is born to blush unseen,

And waste its sweetness on the desert air."

—From the *Elegy*, GRAY.

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

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

The fourth method of emphasis is that of pause. This consists in making a rhetorical pause just before or just after the emphatic word. It is very effective although it is seldom employed alone; some other form usually accompanies it. "When a speaker," says Dr. Woolbert, "has just uttered words that carry vital and impelling

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

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

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

"Quoth the raven—*nevermore*."

"My answer would be—a *blow*."

"*This*—shall slay them both."

"Of all sad words of tongue or pen,

The saddest are *these*: 'It might have been.'"

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

"At the devil's booth all things are sold,

Each ounce of dross costs its ounce of gold;

For a cap and bell our lives we pay,

Bubbles we buy with a whole soul's tasking;

'Tis heaven alone that is given away,

'Tis only *God* may be had for the asking."

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

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

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

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

*"Halt!" the dust-brown ranks stood fast;
"Fire!" out-blazed the rifle-blast.*

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

"Ye gods! Must I endure all this?"

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

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

*"I do believe,
Induced by potent circumstances, that
You are mine enemy, and make my challenge:
You shall not be my judge, for it is you
Have blown this coal betwixt my lord and me;
Which God's dew quench! Therefore, I say again,
I utterly abhor, yea, from my soul
Refuse you for my judge; whom, yet once more,
I hold my most malicious foe, and think not
At all a friend to truth."*

—From *Henry VIII*, SHAKESPEARE.

*"Too hard to bear! why did they take me thence?
O God Almighty, blessed Savior, Thou
That didst uphold me on my lonely isle,
Uphold me, Father, in my loneliness
A little longer! aid me, give me strength
Not to tell her, never to let her know.
Help me not to break in upon her peace.
My children too! must I not speak to these?
They know me not. I should betray myself,
Never; no father's kiss for me—the girl
So like her mother, and the boy, my son."*

—From *Enoch Arden*, TENNYSON.

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

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

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

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

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

The mastery of the various forms of emphasis cannot be accomplished in a day. It will take months of careful practice. Do not be discouraged, but keep everlastingly at it. Perseverance will win. Remember that if one would be at his best in presenting the gospel of Jesus Christ, he must master these principles.

GOLDEN WEDDING SERVICE

By J. W. GOODWIN

ALTHOUGH I have been in the ministry for over thirty-six years, the recent occasion of the anniversary of the wedding of Dr. and Mrs. H. F. Reynolds was the first in which I have been called to lead in a service of a Golden Wedding. It was indeed a question how to proceed and maintain the dignity becoming such a service. But we believe

the Lord helped us, and thinking it would be of interest to our ministry, I am herewith giving, as far as I am able to remember, the service which was used extemporaneously, with a few added suggestions. This of course is intended only to suggest a plan for such a service.

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

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

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

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

(Here prayer may be offered).

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

(The minister shall then address the man thus:)

Do you _____ in the presence of God and these witnesses, solemnly confirm the holy vows of your marriage covenant?

(Answer: "I do.")

(The minister shall then address the woman thus:)

Do you _____ in the presence of God and these witnesses, solemnly confirm the holy vows of your marriage covenant?

(Answer: "I do.")

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

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

(Then the minister turning to the woman)

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

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

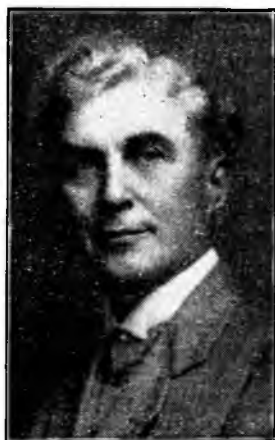
Forasmuch as this man, our brother, and this woman, our sister, have confirmed their former covenant of fifty years ago, to live together in holy wedlock, and have witnessed the same before God and this company, and declared the same by joining hands, I pronounce that they are husband and wife and that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

(Here the closing prayer should be offered.)

(The following benediction may be pronounced:)

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

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