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The Preacher's Magazine

VOL. IV NO. 6 JUNE, 1929 WHOLE NO. 42



REV. R. A. TORREY, D. D.

Preacher, Bible teacher, author. One of the outstanding preachers of his day who has recently finished his labors and gone to his reward. He was especially active in evangelistic work and in the writing of books. His favorite subjects were Bible Study, Evangelism and Personal Work. Dr. Torrey was an ardent fundamentalist.

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The Preacher's Magazine

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

J. B. Chapman, *Editor*

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THE TYPE OF MINISTRY THAT IS IN DEMAND

By THE EDITOR

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

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

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

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

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

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

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

EDITORIAL NOTES

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

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

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

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

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

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

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

DOCTRINAL

HISTORICAL STUDIES IN CHRISTIAN DOGMA

By BASIL W. MILLER

Part Three. Symbolics

Chapter IV. The Historical Influence of Creeds upon Theology

I. CREEDS THE CRYSTALLIZATION OF THEOLOGICAL THOUGHT

Creeds are the reflection of the theological thinking of the respective centuries. They are theology, systems of belief, as stated by councils, formulated by Synods, or written by individuals, and commonly received as expressing the belief of a given age concerning doctrines. During the period of the rise of the Apostles' Creed, that which makes up this famous symbol constituted the theology, systematized into a creed, of that period. Creeds but reflect the common beliefs of the eras of their writing. Heresies have arisen, writers combatted, councils were called, and the theologians present stated their beliefs concerning the problem or point under consideration, and the result was a creed, or a theological symbol. They are usually formulated after much discussion around a common point of interest, and vary in their nature with the common errors or heresies which gave rise to them. The symbols of the early Church have come down to us in three fundamental creeds—the Apostles' Creed, the Nicene Creed, and the Athanasian Creed. These three—to be more fully considered later—dealt with the common problems of belief and defense of the faith of the first four centuries of the Church. We can expect them, as is the case, to be explicit with reference to such items as the existence and nature of God, the truth of the Trinity, the divinity and humanity of Christ. For these are the common problems of those centuries. But when we consider the Augsburg Confession, the famous creed of the Reformation, and the Westminster Confession, the bulwark of Calvinistic symbols against Arminianism, we shall expect the common thought of these two ages to be brought out, and crystallized in these two confessions. Such is true. Creeds are formulated in answer to some existing need of a clarified statement of doctrine concerning dogmas upon which there exists at the time a difference of opinions.

II. Creeds Influence Future Theology

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

Some creeds must be classified as fundamental —that is, as existing for the entire Church—and others remain as works for particular systems of theology or individual denominations. The Westminster Confession, as being based upon a Calvinistic scheme, is a particular creed for those denominations which cling to this tenet, while those of the Lutheran formulation will be held by this faith. The four fundamental creeds are the three mentioned above from the early Church fathers, and the Faith or Confession of Chalcedon, taking a very definite position on the current Christological discussions of the fourth and fifth centuries. The particular creeds are numerous, and one can do no better in studying them than to turn to Schaff's justly famous volumes, *The Creeds of Christendom,* wherein the creeds of the Church are given. But failure to consider the historical influence of the creeds upon the development of theology is leaving out one of the most vital elements in a study of the progress of dogma.

III. The Nature of Symbolics or Creeds

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

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

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

IV. Fundamental Creeds

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

As to the origin of this creed there is no certainty. Schaff, *op. cit.* p. 16, seems to think that it grows out of Peter's confession as recorded in Matthew 16:16, and of the baptismal formula which determined the trinitarian arrangement. It is the product of the Western Catholic church within the first four centuries. It was called by the ante-Nicene fathers, "the rule of faith," "the apostolic tradition." Briggs in *Theological Symbolics* avers that the most ancient creed known is the Creed of the Church of Jerusalem, which reads in the original Greek, *"Pisteoo eis ton patera, kai eis ton uion, kai eis to pneuma to agion, kai eis baptisma metanoias."* This it is seen expresses faith in the Father, the Son and the Holy Spirit, and was used by the candidate for baptism. There is a strong legend which affirms that this creed was of apostolic origin, which Schaff discusses at some length in his work (*Op. cit.* p. 22-23). (We shall not append the form of the various creeds, for to do so would make the present work entirely too extensive, but shall refer the reader to Schaff's work wherein the creeds are given *in toto*.)

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

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

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

(3). The Latin or Western form differs from

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

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

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

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

(*To be continued*)

THE SABBATH IN SCRIPTURE AND HISTORY

By Horace G. Cowan

IV. The Chronology of the Sabbath (Continued)

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

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

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

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

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

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

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

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

TABLE I

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

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

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

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

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

RULE I. Add to the year of the event 4713, the years of the Julian Period before Christ; divide by 28, the years in a solar cycle, disregard the quotient, and the remainder, if any, and if none, then 28, will be the Julian year in the solar cycle sought. From the first Sunday in January of that year count Sundays to the first Sunday in the month of the required event, and add to the number of that day the number of days required for the correction of the calendar in Gregorian time, divide by 7, and the remainder, if any, and if none, then 7, will be the first Sunday of the required month in Gregorian time; then count to the day of the event.

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

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

(Try your own birthday by this rule.)

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

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

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

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

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

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

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

MALTA, MONT.

DEVOTIONAL

GREAT PREACHERS THAT I HAVE KNOWN

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

No. 3. Dwight L. Moody

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

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

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

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

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

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

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

We are informed by a biographer that Mrs. Moody, though kind and loving, was a strict disciplinarian and enforced order in the home in the old-fashioned way, by whipping. These were frequent in the case of Dwight for he was the ring-leader in all the mischief that was going. He tells us that he would try to fool his mother when she sent him out for a whip and bring in a dead one. She would break it, and send him for another. He told her once that the whippings did not hurt any. She saw to it that he should never have occasion to say it again! She was very calm and deliberate, not at all in a hurry when trimming Dwight.

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

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

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

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

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

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

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

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

He learned what the great merchant prince, John Wanamaker learned, that the Bible is true when it says, "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come" (1 Tim. 4:8). His suspicious uncles speedily learned that they had little occasion to be ashamed of their "self-willed" nephew.

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

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

Decision Day Came

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

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

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

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

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

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

At another time, a minister, following Moody's address criticized him by saying that his talk was made up of newspaper clippings, etc. Then the humble Moody arose, stepped to the front and said, "I recognize my want of learning and my inability to make a fine address. I thank the minister for pointing out my shortcomings. Will the brother now please lead us in prayer and ask the Lord to help me to do better!" It is needless to ask which of the two speakers had the confidence and esteem of that audience! But in spite of his "I done" and "I seen" and "I have saw" he went on trying with all his might to rescue men from sin and death, as he would have striven to rescue them had they been asleep in a burning building. And all the time, in answer to the prayers of that godly mother and that pious young woman, the Holy Spirit was helping him!

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

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

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

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

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

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

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

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

"Today the Savior calls, for refuge fly! The storm of justice falls, and death is nigh!" I have never seen that audience since. I have hard work to keep back the tears today. I would rather have that right hand cut off than to give an audience now a week to decide what to do with Jesus. I have been often criticized for trying to get people to decide at once. They say, "Why don't you give them time to consider?' I have asked God many times to forgive me for telling people that night to take a week to think it over and if He spares my life I will never do it again."

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

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

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

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

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

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

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

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

Henry Moorehouse gave this estimate of Moody:

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

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

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

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

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

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

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

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

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

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

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

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

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

He felt that much of the training of the preachers in the great schools was impractical; and he was certainly right about it. To correct this disgraceful barrenness, the Bible Institute has done a great work.

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

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

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

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

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

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

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

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

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

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

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

NAMELESS SAINTS

Says Edward Everett Hale in his poem of that title:

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

CAN'T HOLD OUT—WHY

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

1 Cor. 10:13. 2 Tim. 1:12.
Isa. 41:10. Rom. 8:38, 39.
Isa. 41:13. Psa. 121.

—C. E. CORNELL.

EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER

Introductory

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

In order to obtain a full understanding of this sermon we should note its setting in relation to the ministry of Jesus. There are several standpoints from which this may be viewed. First, we may consider the sequence of events In the first part of the Galilean ministry, Jesus had preached in the synagogues; then as the crowds began to increase and to become more insistent upon hearing Him at all times, He turned to the open air and thus gave the word of life to large throngs. The Sermon on the Mount forms part of these open air discourses. Then we note the relation of the preaching of this sermon to the call of the twelve. It is generally considered that there was a close connection between the two. Dean Farrar, in recounting the circumstances, states that Jesus spent the night in prayer on the mountain, then first in the morning called the disciples to Him and ordained them, and thereafter preached the sermon. Moreover, we can approach this discourse from another point of view and that is the characterization of the preaching of Jesus. Again, in the early ministry, Jesus had followed somewhat the same line of thought in His messages as John the Baptist, calling the people to repent; but as we approach the time of his discourse, the nature of His preaching was more didactic, bringing before the people and more particularly His disciples the nature of the kingdom. Finally, in connection with the setting, we find that while there had not been an open break with the authorities at Jerusalem and Jesus was still in the year of popularity, yet this sermon marks a turning point and indicates a distinctive separation from the teaching of the scribes and Pharisees, and outlines an entirely new position so far as they were concerned.

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

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

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

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

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

HINTS TO FISHERMEN

By C. E. CORNELL

How to Make the Midweek Prayer Service Popular and Profitable

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

When we write that title, we at once lay ourselves open to criticism. But we hope the reader will not be too hasty in his criticism. The "proof of the pudding," you know, is the thing. Other pastors have tried this plan that we are about to suggest and they find that it works.

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

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

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

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

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

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

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

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

Use bright hymns and songs. Songs of Christian experience.

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

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

Take twenty minutes for this opening part.

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

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

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

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

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

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

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

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

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

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

Bearers of the Torch

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

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

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

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

"I gave a beggar, from my little store of wealth,
some gold.
He spent the gold, and came again, and yet again:
Still cold and hungry as before.
I gave him then, a thought—
And through that thought of mine,
He found himself—the man supreme, divine—
Fed, clothed, and crowned with blessings manifold.
And now he begs no more!"

—*The Expositor.*

Listening In

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

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

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

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

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

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

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

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

To disbelieve a truth doesn't destroy it.

Note carefully the first occurrence of words in Scripture.

The King James Version is 99 4-5% in harmony with the original. There is none better.

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

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

The resource of the Christian is Christ Jesus.

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

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

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

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

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

College Students in the United States

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

Some Problems of the Preacher

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

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

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

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

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

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

What's the Matter with the Preacher?

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

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

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

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

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

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

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

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

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

He announces a short sermon and then talks

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

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

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

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

His children are unruly and hard to manage. The little two-year-old runs over the church during a service. What's the matter with the preacher?

The parsonage lot needs water, flowers and the grass needs cutting. What's the matter with the preacher?

He runs a bill at the nearby grocedy and fails to pay promptly. What's the matter with the preacher?

He has the reputation of being a superb story-teller. He can laugh at a stale or questionable story. What's the matter with the preacher?

He has been known to smoke a little on the sly. What's the matter with the preacher?

He often wears a dirty collar and fails to get his hair cut. What's the matter with the preacher?

His shoes are dusty and dirty, there's dandruff on his coat collar. What's the matter with the preacher?

He has no set time for study and prayer. What's the matter with the preacher?

The churches he serves are not prosperous, they decline under his pastorate. What's the matter with the preacher ANYWAY?

Prayermeeting Themes

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

The More Abundant Life for This Life (John 10:10).

The Two "Rests" (Matthew 11:28-30).

The Strait Gate and Narrow Way (Matthew 7:13-14).

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

The Midnight Friend (Luke 11:5-13).

The Single Eye (Luke 11:34).

Turning Misfortune into Opportunity

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

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

Handy Subjects and Texts

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

He Answers Prayer (Isa. 65:24).

A Safe Leadership (Isa. 42:16).

The Peace of Christ (John 14:27).

The Blessing of Pleasant Words (Prov. 16:24).

The Long-suffering of God (Psalm 86:15).

The Sure Second Coming of Our Lord (Heb. 10:37).

The Word of God Dependable (Deut. 28:14).

Faith that Stands the Test (2 Cor. 2:5).

God's Care for His Children (1 Peter 5:7).

The Pleasure of Chastening (Psalm 94:12).

The Truth about Prohibition

Dr. Frank Crane the well-known writer and keen observer, writing in The Christian Herald says:

A recent book has been published by Herman Feldman, on "Prohibition," which takes up in a nonpartisan way the various arguments of an economical nature against prohibition. It should be widely read. Some of the conclusions of this book are important. You will find in it clearly proved that:

1. Drug addiction has not increased since prohibition.

2. The average worker is spending less on drink now than ever before.

3. Prohibition is an important factor in the increasing thrift of the country.

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

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

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

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

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

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

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

Little Windows to Peep Through

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

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

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

Companionate marriages are hell-made and hell-bent.

The devil concentrates his forces against a revival church.

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

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

There is strength in temptation if resisted and overcome.

There are no gold-paved streets in heaven, the streets are gold *all the way through*.

What misrepresentation and disrepute holiness must endure. Its friends often destroy its magnificent beauty.

"The sanctification" without which no man shall see the Lord. Better take heed.

Living in the vicissitudes of tomorrow is a common fault.

A good man has his strength in the purity of his heart.

Be careful what you put into your mind, it is easily besmirched.

A story-telling preacher is seldom a man of importunate prayer.

The thief on the cross had his *first* chance and accepted it.

Don't be a fool and question the certainty of this Scripture: "Whatsoever a man soweth, that shall he also reap." The sowing and reaping is in this country.

Girls and women paint their faces so outlandishly that they remind one of a circus clown.

It will require all there is of each of us to make heaven.

HOMILETICAL

THE DIVINE PROMISE OF TRANSFIGURATION

Sermon Outlines

By C. E. CORNELL

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

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

I. Instead of evil, purity. "As the lily." Sweet, natural, profuse product of the open air. Beauty evolving out of barrenness; sweetness springing out of sterility; grace out of unloveliness.

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

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

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

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

THE PURE IN HEART

By C. E. Cornell

Text, Matt. 5:8.

I. Analyze the Text
   a. The words of Jesus, their significance.
   b. "Blessed" — Wesley says that blessed could be properly translated "happy."
   c. "Pure." See other associate scriptures (1 Tim. 1:5; 1 Pet. 1:22; James 1:27; Heb. 1:1-4).
   d. The secular world believes in purity.
   Illustration. Advertising signs read "pure whiskey," "pure beer," "pure wine," "pure baking powder," "pure food."
   e. God can make things pure if the devil can.

II. The Sin Question; Sin in Two Forms
   a. All sin is impurity.
   b. Original, or inherited sin.
   c. Actual sins, or, transgressing God's law.

III. The Process of Salvation.
   a. Orderly: forgiveness of actual sins.
   b. Some evidences of sins forgiven.
      1. The sinner *stops* sinning.
      2. The world trend taken out of the heart (1 John 2:15, 16).
      3. A love for the souls of others.
      4. Desires to be holy.

IV. Sanctification Makes the Heart Pure and Removes Original or Inbred Sin
   a. Sin in the regenerate. All churches agree and experience confirms.

V. The Power of Purity
   a. Purity means added spiritual strength.
   b. Purity means an enlarged spiritual vision.
   c. Purity means moral courage.
   d. Purity means success in soul-winning.
   e. Purity means *the soul shall see God.*

THE CHURCH

By C. E. Cornell

Text, Eph. 4:1-6.

I. The Word "Church" Is Ambiguous
   A body of people united together in the service of God.
   The nineteenth article of the Church of England says: "The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments be duly administered."
   The word *church* found first in the New Testament (Matt. 16:18). The apostle Paul uses it first in 1 Cor. 1:2.

II. The Church In Its Relation to the World
   1. Separate.
   2. "Called out ones."
   3. The individual Christian a church in miniature.
   Illustration. The white oak leaf is a reproduction of the tree.

III. My Part In Sustaining the Dignity and Spirituality of the Church
   "Walk," "Lowliness," "Meekness," "Long-suffering," "Forbearing one another in love."
   1. How much do I owe the church?
      a. My prayers.
      b. My presence.
      c. My purse.
   2. Shall the church be kept clean?
      a. The pure Word preached.
      b. By disciplinary enactment.
      c. Schism—its evil results.
      (See Wesley's Sermons V. 2, Page 166).

IV. To Rightly Represent Christ, the Church Must Be Holy
   a. This means the individual holy.
   b. The divine requirement (Eph. 5:25-27).

THE BOY JESUS

By C. E. Cornell

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

I. The Emergence of Independence—Jesus Tarried Behind

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

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

II. Youth Craves Deeper Things—Found Him Asking Questions

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

III. Youth Is Idealistic—Wist Ye Not That I Must Be About My Father's Business?

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

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

PERSONAL MORAL RESPONSIBILITY

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

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

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

THE GLORY OF THE OLD PATHS

By Basil W. Miller

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

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

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

II. *The Glory of the Old Paths*: Glory cannot be described nor heralded, but none can doubt its presence when once he experiences its wonders. Glory is majesty, glory is beauty, glory is wonder, glory is the scintillant light, the holy aurora or divine halo thrown out from the presence of God. Then the glory of the old paths, is their majesty, beauty, worth, preciousness, etc. Herein is the glory of salvation from sin—the beauty of dependence upon God and His will for us—the majesty of answered prayers—the amazedness of the power of the crimson stream to transform the soul—the excellence of battle and victory in the army of Immanuel. None excels these old paths in glory and worth. The ages would barter their all, just to have some of the glory of the old paths.

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

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

Pittsburgh, Pa.

ILLUSTRATIVE MATERIAL

Compiled by J. Glenn Gould

If the Foundations be Destroyed

Mark Twain, America's great humorist, was nevertheless a man of profound melancholy, and for reasons which are perfectly apparent when one studies his life. For Mark Twain, though a man of courage and moral uprightness, had utterly lost his religious faith. Such an eclipse of faith destroys the very foundations of spirituality and of hope, leaving to one only that which Mr. Bertrand Russell has called "unyielding despair." For Mark Twain this present physical life was all, and there was nothing lying beyond which could introduce hope into life. When mankind has finished his course on the earth, it would all be, so he felt, "a brief and discreditable episode on one of the minor planets."

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

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

Seeing Christ

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

Reaching Individual Men

"It takes a really big soul to be interested in an individual; anybody can be interested in a multitude. One secret of President Roosevelt's real power and greatness was shown in an incident of his address at the dedicatory exercises of the new capitol of the state of Pennsylvania. There was an old graybeard about ten rows back who wore on the lapel of his faded blue suit the little bronze button of the Grand Army of the Republic. The President had been speaking of the steadfastness of Pennsylvania at historical crises, and mentioned the time when the preservation of the Union was the issue. 'The time,' he suddenly exclaimed, 'when you, my friend, down there with the button—you and your comrades saved the Union.' The veteran's face beamed with joy. Tears of pride stood in his gray eyes. He grabbed off his wide felt hat and raised it aloft. Because of his ability to be interested in one man, the President had tenfolded his power, not only with the tens of thousands then present, but with his nation and with the whole world. And the best thing about this one-man interest is that it is not confined to Presidents; we can all practice it ourselves."—*S. S. Times.*

Goodness and Mercy Follow Me

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

The Sanctity of Life

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

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

Love Your Enemies

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

Life's Trivialities

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

Let the Lower Lights Be Burning

Here is the life story of a humble woman:

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

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

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

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

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

"'He is dead,' I said.

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

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

Forgetting Those Things which are Behind

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

army weighted down by the spoils of gold and silver and precious stones. Alexander gathered all the plunder in one huge pile and set fire to it. The soldiers, at first furious, soon realized the wisdom of their leader. They walked lightly again. Their feet had suddenly become winged. The conquest of Persia served only to whet Alexander's ambition. Beyond was India, an unknown land, reputedly of enormous wealth. It was in India that he attained the supreme heights of human grandeur. Behold his triumphal procession! Hundreds of white elephants with gilded tusks; Bactrian cavaliers riding their mounts backwards; enormous bulls with jeweled horns; troops of black elephants; red camels; henna-dyed horses; finally Iskander in his chariot, as broad as the road, drawn by four rows of black stallions, ten to a row. Iskander, sitting on an ivory throne, was surrounded by 400 free male lions." This was the human glory that came to the youthful conqueror of the world because he was willing to sacrifice the plunder of the present for the future.

PRACTICAL

PREACHER'S VOICE AND DELIVERY

By W. W. Myers

III

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PULPIT PREPARATION

By WILL O. SCOTT

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

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

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

Both Whitefield and Livingstone died upon their knees. John Knox cried out in his prayer, "Give me Scotland or I die!" Before Pericles went before the audience with his orations he prayed the gods that nothing might go out of his mouth but what might be to the right purpose, a good example for preachers to follow in their high and holy calling.

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

The preparation for the pulpit must necessarily include:

BIBLE STUDY

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

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

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

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

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

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

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

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

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

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

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

Wit and Humor

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

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

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

Religious work without any humor or wit is like a dinner served without any condiments or dessert. People, as a rule, will not sit down to or long remain at such a banquet. That was real wit when Sam Jones, said that "Some men are such notorious kickers that if he were invited to officiate at their funerals he would prefer to stand at the head of the coffin instead of the foot."

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

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

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

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

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

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

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

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

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

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

ADJUSTMENTS NECESSARY TO MINISTERIAL SUCCESS

By Roy L. Hollenback

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

Social Adjustments

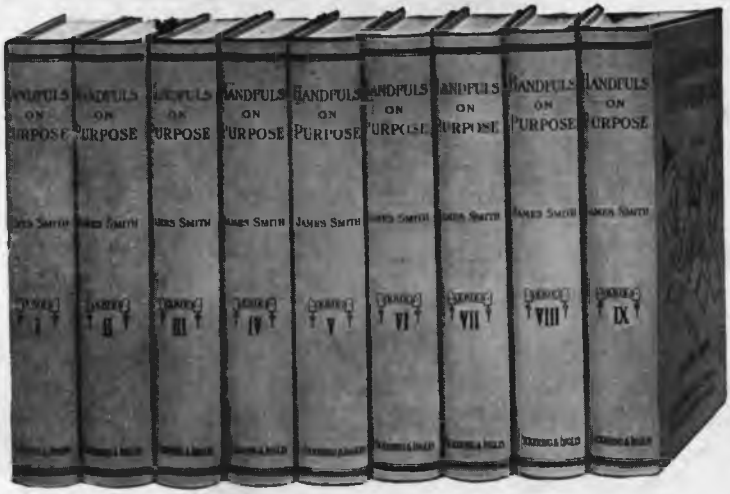
If one has been reared in circumstances of wealth, having easy money at his command, he is certain to find himself in the wrong place unless he is willing to forego luxury and extravagance.

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

Adjustments in Preaching

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

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



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