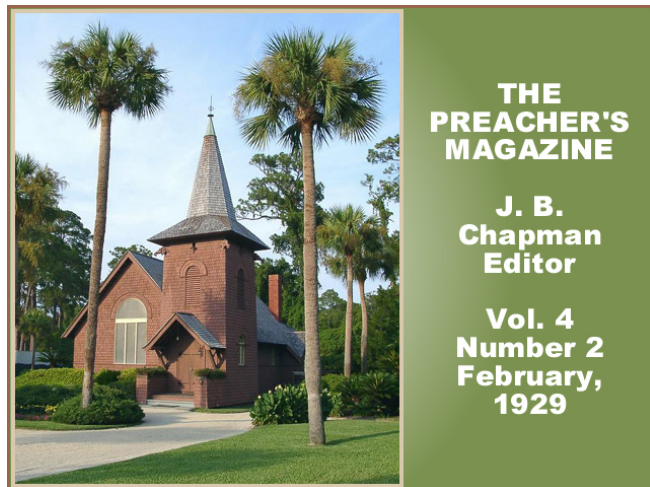


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J. B. Chapman, Editor

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01 -- CHRIST'S TRIPLE WARNING TO PREACHERS -- J. B. Chapman

Beware of the leaven of the Pharisees and of the Sadducees and of Herod. -- Jesus.

The Jews of Christ's time were divided into sects. Chief among these were the Pharisees who were really the orthodox class, and the larger portion of the people were friendly to them. But the Sadducees, although possessing not more than half the numerical strength of the Pharisees, were quite influential; for they were really the modernists of the day, and the world has always been ready to worship at the shrine of brains. The Herodians made an adaptation of the Messianic prophecies that was favorable to the family of Herod. This they did in return for political favors which the rulers of this infamous line did not scruple to bestow.

But Jesus called out a company of followers without regard to sects. It may be that some of the college of apostles were formerly adherents of one or the other of the larger bodies, while the name "Simon the Zealot" announces that at least one of them was identified with the fiery, rigid, unpopular Essenes. At any rate, Jesus and His apostles lived in the midst of the warring Jewish sects and knew their claims and characteristics. Then during times of "inner circle" instruction, He warned them to beware of those things for which each of these leading schools was noted.

Let us begin with the Pharisees: First of all, the Pharisees were extremely religious, and this was in their favor. They had read in the Old Testament that true sons of the law might wear borders of blue around the edges of their garments to signify their fidelity, and that lovers of God's Word might roll up bits of parchment upon which were inscribed portions of the law, and might place these in leathern boxes and tie them on their foreheads with thongs of leather to assist them in meditation and to constitute badges of law lovers.

But the Pharisee reasoned that if a narrow border of blue was a good thing, a wider border would be better. And if a small leather box and small portions of the law were good things, a larger box and more extended portions of the law would be yet better. So they made 'abroad their phylacteries," and enlarged "the borders of their garments."

Also the Pharisees fasted twice in the week, although this was beyond the requirement; tithed their increase even to the matter of the smallest vegetables in

their gardens; made long prayers at the proper time, even though the hour of prayer might find them on the street corner or in the market place. They honored the Bible and exalted the "traditions of the elders" to a position equal to it. In fact, there were many, many commendable things about the outside lives of the Pharisees, so that they practically became the "standard" for religious faith and conduct.

But Jesus characterized the Pharisees as "hypocrites," and that word hypocrite is the Greek word for an actor on the stage. Now an actor is not necessarily bad, his fault is that he is not the character he pretends to be. And in the prophecy quoted by Paul and applied to the Jews, especially to the Pharisees, it is said, "These people worship me with their lips, but their hearts are far from me." In simple words, the Pharisees were formalists. There was no heart in their religion. They said their prayers instead of praying and they recited their testimonies instead of testifying. They practiced their religion as a matter of rote, giving their attention to form and ignoring the inner meaning. Indeed, as a matter of fact, their personal character was honeycombed and undermined with this very matter of veneer and polish and religious manners without attention to the heart. Jesus said they were like whited sepulchres which appear beautiful without, but inside are full of dead men's bones and all manner of corruption.

But it was His preachers whom Jesus especially warned to beware of the formality of the Pharisees, and we trust we shall not appear severe when we say that preachers, more than others, are exposed to the blighting inroads of formality. Religion is the preacher's "business." Others are glad for a little leisure in which to read the Bible; the preacher must read it to get sermons out of it. Others are glad when they say, "Let us go up to the house of the Lord," but the preacher must go to church to meet his contract and earn his salary. Others visit the sick neighbor as a matter of spontaneous favor, but it is the preacher's duty to go. Others are only accidentally at the bedside of the dying, the preacher is there on purpose and without regard to whether the dying one is a relative or friend. Others go occasionally to a funeral, the preacher goes to so many that a funeral is just a part of his weekly round. In fact, all the holy and delicate things of life go into the making of the preacher's usual atmosphere.

And now the danger is that the preacher will serve God and humanity as a mere matter of routine. He will read the Bible principally to get sermons, and will miss the message that his own soul needs. He will pray and visit the sick and preach funerals and conduct altar services in the same manner that the mechanic turns the wheel -- without much thought and with no heart whatever. One preacher told us that he had preached a certain sermon so many times that now he could preach it and think about something else at the same time. The only answer we could think to make was, "And I suspect the people are thinking of something else, too, while you are preaching."

I have known just one undertaker who did not chafe under a long funeral service, and who would sit on the front seat with tears in his eyes while the service

was in progress. We remarked one day that he was different from most undertakers. His reply was, "I am a Christian man, and when I took up my present occupation, my fear was that I would become hardened and that the fountain of my tears would dry up and that I could no longer sympathize with those who are crushed in the presence of the sorrow of death. Indeed, I have become inured to the handling of corpses until there is little feeling left in this respect. But I pray and plan to keep my heart tender and in sympathy with sorrowing mothers and fathers and children when their hearts are breaking with grief and pain, and God has helped me, I am sure, so that at the funeral I am a friend in heart as well as in form."

Of course we have known many preachers who have stayed tender and sympathetic through long years of contact with human suffering, and we have known many who kept fresh and romantic and unctuous in their pulpit ministrations. But on the other hand, we have known some whose hearts evidently died, and whose ministry became more a matter of necessary occupation than a holy, divinely anointed calling. This explains why some preachers do well for a few years and then "lose their power." It explains why a young preacher will often succeed in a small and difficult parish where an older and more experienced man has failed. The older man thinks he is entitled to a better "place," and he goes about his task with only half a heart. The "beginner" says, "Here is my chance. These people do not know how little I know or how poor a preacher I am or they would not come out as they do. They do not realize how amateurish I am or they would not show me so many favors and pay me so much salary." So the young preacher with little experience and limited ability, but with much heart and soul, does better work and lasts longer in the parish than the old, competent, experienced man who is a Pharisee. The task of keeping the heart alive is one of the greatest concerns of the gospel preacher. And we would not inject the question of personal relationship to God into this consideration. We would not say that the flat, unctious preacher is a backslider from saving grace. But we would emphasize the fact that from the standpoint of his calling, he has fallen into the snare of the Pharisee and that his ministry, henceforth, is colorless and relatively ineffective.

The Sadducees, as previously mentioned, gloried in their superior intelligence. And strange as it seems, a class that claims to have brains, whether there is much to the claim or not, seems to be able to command a good amount of respect. It is thus with the modernists today. They do not claim to have much religion, they leave this claim for the fundamentalists to make; but they do claim to have brains. They assume a certain superior attitude which, although really offensive, is -
-awing to the masses. And it was thus with the Sadducees. Although their number was only half that of the Pharisees, they filled the places of judges and other positions of honor. It seems that they even succeeded in putting in one of their number as high priest -- though he did not believe in spirit, angels or even the resurrection. The Sadducee was a rationalist. Brains were his test of manliness and the mind was his measure of goodness and of power.

But again, it was especially the preachers whom Jesus warned against the rationalism of the Sadducee. The preacher is a teacher and a teacher must be always a student. The preacher must read and meditate and study and observe and make deductions. He must acquaint himself with men and with books. He must respect the great, even though he may find it necessary to revise many of their conclusions. The preacher who does not study will be short-lived without much regard to the intellectual level of the people to whom he ministers. He will die in his own interest, if he does not keep intellectually alive. Men die like trees -- at the top first.

And the preacher makes more immediate use of his studies than men in other callings. What he learns this week he tells the people next Sunday; In fact he can scarcely be said to have learned a thing until he has taught it to others. The preacher must study.

But the preacher must watch that books and study do not become his end, instead of his means, as they are intended to be. He must take care that he worship not at the shrine of the intellect, whether that intellect be his own or some other man's. Van Dyke describes one whose head was wood and whose wounds bled saw dust, and it is easily possible for a preacher to become a bookworm so that his words will become paper wads. The preacher may become a devotee Of books and libraries and lectures until he falls into the snare of the rationalist and his sermons become lectures. After that he may instruct the head, but he will not stir the heart. That which was essential to his success became the occasion of his failure. Beware of the leaven of rationalism!

But the Herodians were time servers. In reality they would probably have preferred the faith of the Pharisee -- but there was not enough money and favor in it. Herod was in power, so it was policy to say, "Whatever is is right" Naturally Herod would favor them that favored him, and the Herodian said, "It's a bargain." The Herodian was not a man of deep convictions. In fact that was his advantage, he could change his adherence whenever it was to his advantage to do so. His principal concern was to get a good appointment, and politics was his most useful assistant in gaining this end.

Perhaps there is no man who is quite so delicately situated on the money question as the preacher is. If he asks for money, they will say that money is his object. If he does not ask for money, they will think he has some other source of income and does not need it. If he falls into debt, they will say he is dishonest. If he does not support his family in becoming style, they will say he and his wife are indolent and poor managers. If he takes up secular work to pay his debts and support his family, they will say he is backslidden.

And as regards place, the preacher is not much better off. No man can do much without an opportunity, and in other walks of life, men openly aspire to places

of opportunity and freely solicit support to [bring them to it. But in the ministry, if a man seeks opportunity, he is a politician; but if no opportunity comes, he is "no good." If opportunity comes and he takes it, he was laying for that all the time. If it comes and he does not take it, he is shirking responsibility and is a spiritual incompetent and moral coward.

Besides this, there is a subtle notion that preachers are "very poor financiers." But the truth is, I think, that preachers are the very best financiers in the country. The proof of this is found in the fact that they take less money than the average business and professional man, and yet they do more in the way of educating their children, give a larger proportion to philanthropic causes, and all the way around give better account of their financial stewardship than any of them.

But the delicacy of the preacher's situation in a financial way lays him liable to the temptation to secularism, which was the leaven of the Herodians. The preacher's family needs make it necessary that he should have as large a salary as possible, but frequently the place with the larger salary is not the place of largest opportunity. The preacher's desire to lead men to Christ makes it important that he shall have "good report from them which are without," but when he carries this so far that he joins their clubs and lodges to secure influence, he has compromised his standards and lost his power to salt. The example of Jesus shows us that our touch upon the world must be limited to such instances as those in which it is possible for us to touch to save.

We do not think there are very many preachers anywhere who preach "just for the money," for from this standpoint it is not a paying business. Measured by ability, there are numerous callings in which a man can get better pay for his services, making the calculation simply upon the basis of money, than he can get in the ministry, and this is a splendid thing, for it helps to keep timeservers out of the holy calling.

But the preacher is pretty much his own boss. There are few instances in which the preacher is compelled to practice industry in his calling. He can set his own rising and retiring hours and make his own schedule for the work of the day, and if he is minded to do so, he may become indolent and self-pitying and soft, and this is a form of Herodianism. As a usual thing, people sympathize with the preacher more than they do with the business or professional man, and the average preacher, no matter how small his parish, feels complimented to consider himself "overworked." But the truth is, the average preacher is not overworked. He is tinctured with Herodianism and has developed an appetite for an easy berth.

And then the very sacrifices which the preacher must suffer make him liable to the inroads of Herodianism. The preacher's salary is small, so he attempts to supplement it by writing insurance, selling real estate or by investing in speculative stocks. And if you ask the men who have left the ministry for secular callings why they did so, the very large per cent of them will assign financial reasons, But did

these "quitters" suffer more than others? It is possible that they did, or it may be only that they were not willing to "starve it out." They found men more willing to pay to have their lives insured than they were to have their souls saved. They found them more concerned about a home in this world than they were about a home in heaven. So they turned to life insurance or to real estate. But the most incongruous thing we have heard along this line related to a man who turned from the ministry to sell furnaces. Perhaps he found the people unafraid of the fire of the future and he decided to capitalize upon it in the present. Nothing that we are saying here is intended to in any way reflect upon men who have been forced out of the ministry by ill health or by age -- we are thinking only of those who "quit the ministry."

But perhaps we have said sufficient. The Master's triple warning to preachers is: Beware of the leaven of the Pharisees -- formalism: Beware of the leaven of the Sadducees -- rationalism: Beware of the leaven of the Herodians -- secularism.

* * *

Now and then a subscriber suggests that an index would make the Preacher's Magazine more useful. It has been our plan to make the arrangement of the material so simple that it is possible to determine in what particular section one will be expected to look for anything he may have in mind. But it might be that a volume index, printed each year in the December issue, would be an advantage.

* * *

Be sure to look over that list of one dollar books advertised in this Magazine. Some of these books originally sold for one dollar and a half or two dollars, but this dollar edition makes some good books available that otherwise the preacher might not just feel able to own.

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If you have never tried the experiment of reading the entire Bible through in daily installments, reading a good commentary each time with the daily portions, you will be surprised at the advantage One may gain by such a proceeding.

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02 -- HISTORICAL STUDIES IN CHRISTIAN DOGMA -- By Basil W. Miller

Propædeutic Of Doctrinal Theology

I. The Nature Of Theological Propædeutic

Theological Propædeutic is a general introduction to the scientific study of Christianity, its origin, development and present status. Philip Schaff, late professor

of Church History in Union Theological Seminary, was the first outstanding writer in the field to so employ the term. Dr. Schaff is better known through his *Creeds of Christendom* and *History of the Christian Church*. He was also a member of the Revision Committee, from whose researches came the Revised Version of the Bible. Until his time the term Theological Encyclopedia was employed. Dr. Schaff used this term to include the latter as well as theological methodology and theological bibliography. Schaff states, "Encyclopedia teaches what to study; Methodology, how to study; Bibliography, what books to study. The first is concerned with matter, the second with the method, and the third with the means of helps" -- "Theological Propædeutic," p. 6.

Theological Encyclopedia is a survey of the various departments of theology, wherein is included a statement of what has been accomplished in each branch. It is commonly spoken of as a branch of Universal Encyclopedia. Its aim is to give a general statement of what has been accomplished through its historical growth, and to describe the various relationships existing between the several branches of theology. The purpose of the present chapter is not to treat the entire section of theological encyclopedia, but rather that of the limited field of the history of dogmatics, or systematic theology. But it is well for the student to be acquainted with the method of encyclopedia in theology. Hence the first section of these Historical Studies in Christian Dogma is devoted to this. We shall use the terms -- propædeutic and encyclopedia -- interchangeably.

II. History And Literature Of Encyclopedia

Handbooks and manuals for the use of theological studies are as old as theology. Since men began to write on the Christian religion they have given their attention to works which will bring before the student the method and literature of this chosen field. These have been known by different names, such as *Studium theologicum*, *Ratio* or *Methodus studii theologiam universam*, *Introduction in theologiam universam*, etc. Naturally at first they were devoted almost entirely to biblical and patristic studies, but with the increase of writings dealing with theology proper, they began to include material concerning the growth and history of theological science. Schaff remarks that the term encyclopedia was first used concerning theology toward the end of the eighteenth century by S. Mursinna, professor of Reformed Theology at Halle, in his *Primæ Lineæ Encyclopediæ* (op. cit. pp. 11-12). With Schleiermacher, the founder of the modern theological encyclopedia, this branch of study became systematic and scientific. His work in the German was called *Kurze Darstellung des theologischen Studiums zum Behuf einleitender Vorlesungen*. The English translation was made by William Farrar and is called *Brief Outline of the Study of Theology*. Since his time it has been especially studied in Germany by Hagenbach, Pelt, Rabiger and others. It is true that so far America has not yet produced an original work on the subject, but has made Hagenbach accessible to American students. Crooks and Hurst in their *Theological Encyclopedia and Methodology* state that their work is based upon that of Hagenbach.

The late Dr. Charles Briggs of Union Theological Seminary at the time of his decease was writing a Theological Encyclopedia for American scholars in which the latest result of modern knowledge was to have been employed. The publishers state that they know not how long it will be until his manuscript will be completed by another for publication. Dr. Briggs is known by his History of the Study of Theology, Theological Symbolics, and his revision with Other scholars of Gesenius' Hebrew Lexicon.

The following works are outstanding in the literature of this field:

1. General Theological Encyclopedias: The New Schaff-Herzog Encyclopedia, which is the best work in print of its nature. It was revised in 1908 and published by Funk and Wagnalls, thus bringing its literature quite up to date.

McClintock and Strong, Biblical and Theological Encyclopedia, which though old is still valuable in its historical sections.

Blunt, Dictionary of Doctrinal and Historical Theology, a London publication bearing the date of 1872, valuable in its historical statements, brief and concise.

Hastings, Dictionary of Religion and Ethics, just recently completed, a profuse work and one whose basic theory of interpretation is that of modern anti-supernaturalism.

2. Early Patristic and Scholastic Writings:

Chrysostom (d. 407), De Sacerdotio. Augustine (d. 430), De Officiis Ministrorum.

Rabanus Marus (middle of ninth century), De Institutione Clericorum.

3. Works from the Reformation to 1811: Erasmus (d. 1535). Ratio sus Methodus . . . ad veram theologiam.

Herder, Briefs uber das Studium der Theologie, (1785, in four volumes), marks an epoch in this field.

Later works by Nosselt (1786), Tittmann (1798), and Neimeyer (1803).

4. From Schleiermacher to the present: This list will be led by the work of Schleiermacher to which reference has been made. He divides his work into three sections, philosophical, historical and practical. His is the foundation of modern work in this subject.

Hagenbach, *Encyclopædia and Methodologie der theologischen Wissenschaften* (Ency. and Methodology of Theo. Sciences). Crooks and Hurst, op. cit. is but a translation and transformation of this

Crooks and Hurst, op. cit. and adaptation for American students of the former work (1884).

Cave, *An Introduction to Theology, its Principles, its Branches, its Results, and its Literature*. "The best original work in the English language on the subject" (Schaff, op. cit. p. 16). (1886).

Zockler, *Handbuch der theologischen Wissenschaften in encyclopedischer Darstellung*. Written by eighteen specialists in the fields of theology. (1890, 4 vols.)

Martin, *Introduction a l'etude de la theologie protestante*. A French work. (1883).

Schaff, *Theological Propædeutic*, (1893), which is the best work in the field at the present, and the most recent. Its literature is gathered from the centuries and includes the latest up until the time written. This can well be supplemented from the general theological encyclopedias mentioned, and from recent bibliographies in this field. One must here lament the fact that Dr. Briggs was not able to complete his work on this subject before he died. It will remain for another to bring the literature of theological encyclopedia up to date, and into a usable form.

For an inclusive bibliography on theological encyclopedia one must refer to the work of Schaff, op. cit. pp. 12-16, of Crooks and Hurst, op. cit. at the end of each section, to Hastings, op. cit. at the close of the article dealing with Theology, and also to *The New Schaff-Herzog Encyclopedia*, at the close of articles on the subject. For a general bibliography of theological works up until 1894 one can do no better than to turn to Schaff, op. cit. where following each section will be found lists of the available books on the various divisions. These lists can be supplemented by Hastings' op. cit. and the *New Schaff-Herzog Encyclopedia*. In this manner the student will have the best bibliography possible on the divisions of theological encyclopedia and methodology. In this connection it must be noted that before one can rightly begin the study of theology he must have a well selected bibliography on the subjects to be investigated, and this bibliography must include a fair appraisal of the various books, their dates of publication, something of the author, his viewpoint, and the nature of the treatment of the subject:

III. The Divisions Of Theological Encyclopedia

Various methods are employed in the divisions of encyclopedia in the theological sciences. Hastings in op. cit. gives the following sections to the science: 1. History of Religion; 2. Comparative Religions; 3. Psychology of Religion; 4. Biblical Linguistics; 5. Biblical Introduction; 6. Biblical History; 7. Biblical

Theology; 8. Church History; 9. History of Doctrine; 10. Symbolics; 11. Apologetics; 12. Dogmatics; 13. Christian Ethics, 14. Practical Theology; and 15. Philosophy of Religion.

Crooks and Hurst, op. cit., following the line set by Hagenbach, divide their work into Part One, General Encyclopedia, and Part Two, Special Theological Encyclopedia. Under the last heading there are four sections, namely, Exegetical Theology, Historical Theology, Systematic Theology, and Practical Theology. This is practically the same division made by Schaff. His Book I deals with Religion and Theology in which the different religions are discussed. Book II is devoted to Exegetical Theology, Biblical Learning, Biblical Philology, (Philologia Sacra), Biblical Archæology, Biblical Isagogic (Historico-Critical Introduction to the Bible), Biblical Hermeneutics. Book III treats Historical Theology. While the Book IV is devoted to Systematic Theology -- Apologetics, Biblical Theology, Dogmatic Theology, Symbolic, Polemic and Irenic, Ethics, and the final Book is given over to a discussion of Practical Theology.

This gives a general idea of the science of theological introduction or encyclopedia. If one desires a bibliography of one of the sections, say Historical Theology, he has but to turn to the close of one of Schaff's chapters treating the subject and here he will discover his list of books. Then this can be supplemented, as noted above, by turning to the more recent general Theological Encyclopedias. The student beginning the study of theology can well afford to familiarize himself with Schaff's work on this subject, for herein he will find the relationships existing between the various divisions of the science, and will discover available books on each subject.

IV. Divisions Of Encyclopedia Of Historical Theology

Historical theology is a science within itself, and as such forms the natural background for a modern statement of Dogmatic or Systematic Theology. For the development of doctrine, the heresies contended with during the centuries, the theological battles of the ages, definitely condition present day theology. None is prepared to write a Systematic Theology, nor to discuss intelligently theological themes who is not thoroughly familiar with the history of doctrine. Modern theology is suffering from those who write without this information. Numerous errors of the past, which today are accepted by portions of the Church, are but the current revival of ancient theological heresies, and were their defenders cognizant of the salacious past of their tenets doubtless they would not be so readily popularized. This subject has been discussed at some length by the author in eight previous issues of The Preacher's Magazine (Vols. III, IV, June-Jan., 1928-29). In this development of doctrine there is intertwined the story of the progress of the Christian Church. The history of dogma is but the reflection of the history of the Church as emphasizing the gradual crystallization of its beliefs. Naturally there must be included in this study of doctrine a basic knowledge of the entire field of Church History.

1. History of the New Testament. The foundation of the doctrines of the Church is the New Testament. It is the source per se of Christian dogmas. Hence in the encyclopedia of historical theology there is found a study of the history of Christ -- the life of Christ -- and of the apostles, along with their writings. The literature on these subjects is so large and well known that we shall not attempt to afford a bibliography of the same. Schaff and Crooks and Hurst in the works cited give extensive bibliographies: (Crooks and Hurst, op. cit. 278-293). (Schaff, op. cit. 267-273), It is needless to say that the would-be theologian who is ignorant of the history of the New Testament, and of its doctrinal elements, is writing upon a worthless basis, totally ignoring the source of theology.

2. History of Ancient Christianity. Church History is divided into three main sections: Ancient, Mediæval, and Modern Christianity. Ancient Christianity embraced the first six centuries to Gregory I (590). This is the age of the patristic Church, the Græco-Latin and the old Catholic churches, the source of the Greek, the Roman and the Protestant churches. The place of labor was in the Old Roman Empire, gradually becoming decadent, around the Mediterranean -- western Asia, northern Africa, and southern Europe. Two ages are discernible: the Ante-Nicene and the Post-Nicene. The first from 100 to 325 A. D., and the second from 325 to 600 A. D. One closes with the rule of Constantine and the Council of Nicea, and the other with the popeship of Gregory the Great.

As a source of theology, which clearly indicates the progress of Christian doctrine, this is a very important era. Great doctrines were expounded; heresies were met and vanquished, verbally at least; creeds had their beginnings; and councils ruled as to the correct statement of dogmas. The literature on this period is abundant, and demands the perusal of the earnest student of dogmatics. (This will be given in a later section).

3. Mediaeval Christianity. This period runs from the close of the former age to the Reformation, A. D. 590 to 1517. The last few centuries of this era saw the rise of the forerunners of Protestantism (Wycliff in England, Huss in Bohemia, Savonarola in Italy, Wessel in Holland, and Erasmus in Germany and Switzerland). This is an age of darkness, but through it began to shine the light of scholasticism. The first five hundred years were times of missionary activity. The next two hundred were the palmy days of the papacy. While the last saw the decay of the papacy and scholasticism, the revival of letters, and the dawning light of Protestantism.

4. Modern Christianity. This age includes the years from the Reformation in the sixteenth century until the present time. Decadent Romanism gave rise to progressive Protestantism. It was during this era that the evangelical churches, Lutheran, Reformed, Anglican and Wesleyan, had their origin. The creedal statement of the Presbyterian church owes its development and final form to this period; for the Westminster Confession was settled and stated by the Westminster Assembly in 1647. Great scholars defended the Bible against the onslaughts of

deists and infidels, as well as agnostics and pantheists. It can possibly be said of this age with much truth that at its close, or during the present time, the great conflict on doctrinal lines is centered around the inspiration of the Bible, or around supernaturalism, and anti-supernaturalism. The present period is one of extreme importance in the progress of doctrine. Augustinianism furnished the creedal thought for Christendom for a thousand years and more. At the beginning of the Modern Age of Christianity it was left to Calvin and Beza to restate the dogmas of the famous preacher of Hippo. Calvinism then had its rise. On the other hand, Arminianism -- as opposed to Calvinism on the famous "five points" -- also began during this time.

From the standpoint of the history of dogma, each age presented its peculiar problems, emphasized its essential points, formulated its own creedal statements, and resting upon that which went before, gave new form to Christian doctrine. Hence, in the tracing out of the history of doctrine it is necessary for each age to speak for itself.

5. Relation of Church History to the History of Doctrine. There is a direct relationship existing between the history of the Church in general and that of doctrine in particular. Church history includes a scientific narrative of the growth and progress of all the branches of the Church, organizations, institutions, movements, men and their labors, as well as doctrine. Any history of the Church to be complete must present the doctrinal element in its outlines. Doctrine is but the reflection of the thinking of each respective age. The true historian of Christianity devotes much attention to the doctrinal progress of the Church. This is well exemplified by Schaff in his History of the Christian Church, wherein much space is given to the dogmas of each age. In his third volume some two hundred pages are allotted to discussions of the Trinitarian, Origenistic, Christological and Anthropological controversies, all of which took place between A. D. 310 and 600.

6. The History of Doctrine and present day theology. Shedd in his Dogmatic Theology rightly emphasizes the point that the theology as stated today is but a part of the grand whole of Christian theological thinking. One cannot sever present day doctrine from the great stream of Christian theology. Nor is one able to build a dogmatic theology, or a systematic theology -- both terms which are today in much disrepute among the modern school of theologians -- without erecting his superstructure upon the foundation of the past. This blunder is being committed by theologians of the more liberalistic cast. They are writing a creed, a theology, with no reference to the Bible nor to the storehouse of past theological literature. They are breaking from the past, and stating beliefs without a basis in the Bible and the theology of twenty centuries of Christendom. Suffice it to remark that the older arrangement of "systematic theology" is being cast aside by the same class of writers and teachers. A famous theologian of one of America's outstanding seminaries remarked to the writer not long since that no man alive today knew enough to write a "Systematic Theology." But still there are those who would venture to write a "Philosophy of Religion," or a "Psychology of Religion," or a

complete work on "Comparative Religions." This is but a subterfuge under which modernism is hiding while it is trying to wreck the theological thinking of the Church. For it realizes that if it is able to destroy the faith of the Church in its former theology, that any form of theological system, any form of creed, or a so-called creedless system can be substituted for the mooring of the older bulwarks of the theological science. Modern theology must give attention to the doctrines of the past, and view its statements as a part of the great compendium of theological thought.

7. The literature of Church history. It is well for the student of doctrine to be acquainted with the literature of Church history.

(1) The first division is that of the writings of the early fathers. Numerous separate authors and their writings could be named, but the most available source of this material is found in The Ante-Nicene Christian Library, edited by Roberts and Donaldson. In this is found the literary works of the outstanding Christian authors up until the Council of Niche. The second great source is A Select Library of Nicene and Post-Nicene Fathers by Schaff. Harnack has written *Geschichte der Altchristlichen Litteratur bis Eusebius*. Other volumes could be mentioned but since it is not possible for the student of doctrine to read all the separate writings of the fathers, these which include the best are sufficient.

(2) General Church History. Eusebius, "the father of Church History," must be named first (d. 340). His *Ekklesiastike Historia* (Ecclesiastical History) is the outstanding work of his age. Matthias Flacius (d. 1575) wrote the first history from a Protestant standpoint, covering thirteen Christian centuries and in as many volumes. Later Cardinal Baronius wrote *Ecclesiastical Annals* in twelve volumes which traced the story of Christianity from the apostles until 1198. These were published at Rome from 1588 to 1607. Mosheim published his *Institutes of Ecclesiastical History* in Latin in 1755. This is a very important history of the Church. Mosheim was an impartial Lutheran, and one trained in the French classical historian school.

The highwater mark in Church History was reached in the nineteenth century by the publication of August Neander's *General Church History of the Christian Religion and Church* in 1825-52. This was written in the German and was later translated into the English. Hagenbach also published a *Church History of merit* in 1873. Philip

Schaff wrote the outstanding work on Church History during the past century, and one which will doubtless remain a standard work in this field for years to come. The *History of the Christian* several later editions. The student of the history of doctrine, one wishing to lay a foundation for a complete study of theology, cannot afford to be ignorant of this notable work. Later Dr. Sheldon of Boston University wrote a *Church History*, which though more elementary than the work of Schaff still remains valuable and is used by some seminaries as a text book in the subject (for instance

the Pittsburgh Theological Seminary). Dr. Shelton is possibly better known by his Systematic Theology and his History of Christian Doctrine than by his other works.

On the score of manuals, text books, and shorter works in this field we must mention those of Kurtz, a German professor, and an evangelical Lutheran, Hurst, a Methodist writer, and a bishop in his denomination, Fisher, who has possibly given us the best text book on the subject. The last writer is better known by works such as his History of the Reformation, The Supernatural Origin of Christianity. His last contribution to the science of theology was his History of Christian Doctrine (Scribner's, 1896), which was selected as the text on the history of Doctrine for the International Theological Library. In this connection mention should also be made of Allen, Christian Institutions, which is a history of the several institutions of Christianity. This also is one of the volumes in the theological library referred to above. It was for this library that Briggs (one of the editors of the same) was preparing his Theological Encyclopedia.

The number of more recent works on Church History is so massive that we will avoid making mention of them by author and title, but will refer the student to the articles on Church History, and History of Doctrine in Hastings' op. cit. and the New Schaff-Herzog Encyclopedia. Herein will be found lists of the best of the recent publications. Nor has any attempt been made to give a bibliography of the various authors of books on the different phases of Church History, nor of the various ages of the same. Such bibliographies will also be discovered in the volumes referred to above.

8. The literature of History of Doctrine. The literature on the history of doctrine as a general issue is abundant, and the notable works on the various doctrines are numerous. Our purpose is to acquaint the student with the most important general histories of the subject -- those with which he should be familiar - - and leave the others for those who wish to specialize in this subject. In German one finds the writings of such men as Neander, author of the general Church History to which reference was made, Hagenbach, Baur, Nitzsch and Harnack. In the middle of the seventeenth century two works appeared treating the history of doctrine expressly as such for the first time. These are: Ferber, Institutiones Historico Theologicae, and Petavius, De Theologicis Dogmatibus. Neander's work is entitled Christ. Dogmengesch, Hagenbach's in the original is Lehrbuch der Dogmengeschichte. This is made available for those who do not read the German by several English translations, called the History of Doctrine. Fisher states of this work that it would be of more value if it were not such a conglomeration (History of Ch. Doc. p. 21). Harnack has written two valuable works on the subject, one is Grundriss. . . Outlines of the History of Dogma, the other (translated into the English) is History of Dogma. Harnack is a German rationalist and as such his views on the origin of Christianity are apparent. This marks his works as unsafe for the student who is just beginning the study of the history of doctrine.

But this danger is readily offset by the works of conservative American scholar in the field. Shedd, the staunch Calvinist, author of Dogmatic Theology I a most excellent work from the standpoint of Calvinism) wrote his History of Doctrine (1863, 2 vols.). On the other hand Sheldon, author (as noted above) of Systematic Theology, a work used for years as a text book by Methodists in their minister's courses of study, wrote his History of Christian Doctrine (1866, 2 vols.). Sheldon is as staunch an Arminian as Shedd is a Calvinist. Ofttimes these two Works are referred to as the History of Shedd's Christian Doctrine, or the History of Sheldon's Christian Doctrine, since their separate viewpoints of Calvinism and Arminianism are so clearly defined. Reference has been made to Fisher, History of Christian Doctrine. This with the former two mentioned are the best works available for the student of dogma, since they are conservative, and yet scholarly. Shedd was from Union Theological Seminary, Sheldon, from Boston University, and Fisher from Yale University. In this connection we must also note again the most informative and valuable work of Briggs, of which mention has been made in a former section, History of the Study of Theology, these two volumes are devoted to a study of theology through the centuries, and give much space to the theologians of the various ages. One will also find valuable material in Schaff, History of the Christian Church, both on the discussions of theology and biographies of the great theologians.

A separate section should be devoted to the literature and meaning of Symbolics, but since such is closely related to the history of dogma we shall treat it here. Symbolics is the study of the creeds of Christendom, their interpretations as well as origins and developments. Two worthwhile works are available for the English student, Schaff, The Creeds of Christendom (3 vols.), and Briggs, Theological Symbolics. The first volume of Schaff's work is practically a history of doctrine. These two sets of works shed great light upon the developments of doctrine, and as such should be known by the student of theology. Unless the theologian is able to throw himself into the midst of the stream of historical theology his writings will suffer thereby.

9. The divisions of the History of Doctrine. One very essential element exists for the student of doctrine, and that is for him to be able to classify doctrinal developments into periods or terms of development. In this manner he will be able better to trace the progress of each doctrine from age to age, and to note the changes which have taken place in the mode of statement, and to understand the various erroneous and heretical formulations which have existed from time to time. Sheldon classifies his work as follows, discovering thus five different periods of development:

- I. From the close of the Apostolic Age to 326.
- II. From 320 to 726.
- III. From 726 to 1517.

IV. From 1517 to 1720.

V. From 1720 to the present. (Vide Op. cit. p. 7)

The first period closes with Constantine, or With the coming of the Arian controversy, or 320. The second extends up until the days of John of Damascus, the great dogmatic authority of the Mediæval Greek church. Then the limit of the third period is the beginning of the Reformation. The fourth period, is terminated in about the time of the Moravians under Zinzendorf, and of Methodism under the Wesleys. And at the same time it closes when deism had gained a foothold among religious thinkers. Of course the final terminus of the periods must remain the present. (Vide op. cit. Introduction). Under each period Sheldon also has six separate divisions, which make it easy for the student to classify his material. These are: (1) Factors in the Doctrinal Development of the Period; (2) The Godhead; (3) Creation and Creatures; (4) Redeemer and Redemption; (5) The Church and the Sacraments; and (6) Eschatology. In this manner each doctrine can be easily traced from its beginning until the present and the transformations noted. This seems to be a very happy arrangement.

Fisher follows somewhat the same general outline, but makes a final period to be devoted to a study of theology as affected by modern philosophy and scientific researches.

In the various treatments there still seems to be a lack, which is nearer remedied by Sheldon than by any other. It is noted that from age to age five general divisions of systematic theology are treated by Sheldon; but still this affords a break in the progress of the various sections of systematic theology, so that the student is unable to trace out each separate doctrine from age to age. From the historical standpoint the former method is the proper technique to be employed, but from the view of systematic theology and the purpose of a history of doctrine should be to lay a foundation for a present day statement of systematic theology it is faulty.

10. The relation of the History of Doctrine to Systematic Theology. There is a distinct relationship existing between the history of theology and systematic theology. The history of doctrine lays the foundation for a present day statement of theology. As noted in a former section too often theology is divorced from its history, and the result is an emaciated, erroneous, and offtime heretical theology. On the other hand, where systematic theology is correctly stated, as divorced from its history, the student does not have a proper understanding of the historical development of the doctrines. Modern education is placing great stress upon the history of every science as necessary for the understanding of the present status of it.

Two outstanding attempts have been made to relate the history of doctrine to systematic theology. When Dr. Shedd wrote his History of Doctrine it was some twenty years before he undertook his Dogmatic Theology. He came to the task of writing the latter book with the preparation of his research and writing in the field of the history of dogma. In this manner one would expect to find the work on systematic theology founded upon the historical development of theology as a Christian science, and such is the case. His doctrines are treated in their historical settings, and not as unrelated to that which had gone on before. In his preface he states, "It will be objected by some to this dogmatic system that it has been too much influenced by the patristic, medieval, and Reformation periods, and too little by the so-called "progress" of modern theology While acknowledging the excellences of the present period . . . he cannot regard it as pre-eminently above all others in scientific theology. It is his conviction that there were some minds in the former ages of Christianity who were called by Providence to do a work which will never be outgrown and left behind by the Christian Church If this treatise has any merits, they are due very much to daily and nightly communion with that noble army of theologians which is composed of the elite of the fathers, of the school men, of the reformers, and of the seventeenth century divines of England and the Continent." (op. cit. 7-8).

Dr. Pope in his Compendium of Christian Theology aims to give the history of each doctrine as he presents the completed story of the dogma. In this manner not only the final statement of the present age is afforded, but one also is able to relate this with the progress of the dogma in the past. and with the heresies and errors of the Christian centuries. Dr. Sheldon wrote first his History of Christian Doctrine, along with his Church History and some number of years later composed his Systematic Theology. He was thus extremely well prepared for his last task. though one missed references to the history of the dogmas in his theology. This, however, may be due to the fact that his theology is a brief one. and in such a small compass he was not able to add many such historical facts concerning the several doctrines. Watson in his Theological Institutes, an Arminian treatise, and Hodge in his Systematic Theology, thoroughly Calvinistic, also afford fair historical knowledge concerning the dogmas of systematic theology.

V. Plan Of The Present Work

The plan of this work calls for the usual outline of Systematic Theology such as can be found in Miley's, Hodge's, Shedd's, Strong's Systematic Theology, as Bibliology, or the doctrine of the Bible, such as inspiration, etc.; Theology, or the doctrine of God; Christology, or the doctrine of Christ; Anthropology, or the doctrine of man; Soteriology, or the doctrine of salvation and redemption; Ecclesiology, or the doctrine of the Church; and Eschatology, or the doctrine of the last things. The various divisions under each heading will be considered. In this manner it is seen that the outline is that of systematic theology. But the treatment is thoroughly historical. The work is not a systematic theology, as the title states; rather it is a study of the historical development of the dogmas of Christendom.

Each study will be started with the biblical doctrine; from this we shall proceed to the historical development; great defenders of the doctrine will be discussed; the many errors or heresies concerning the belief will be treated; and at last we shall give the final status, or the modern view of the dogma. A selected bibliography will close each section. We feel that the bibliography is one of the most important items in these historical researches.

Due reference will be given to the great theologies of the past, such as those of Calvin, Arminius, Watson, Hodge, both Charles and his equally famous son, Archibald, Wakefield, Miley, Lee, Finney, Shedd, Foster, Smith, Pope, Van Osterzee, Ralston, Strong, Mullins, Clarke, etc. The author regrets very much that he will be unable to quote from the Systematic Theology, by A. M. Hills, one of the most recent and most scholarly works on Methodist theology; for the manuscript is not yet published. It is hoped that ere this series is completed this book will come from the press. While the work is from the standpoint of Arminianism, still the writer will give due regards to the system Of Calvinism.

The author must append a note of appreciation to Editor Chapman of The Preacher's Magazine, not only for the encouragement given with reference to these "Historical Studies," but also for his thorough and scholarly teaching of systematic theology, while President of Peniel College. It was under his instruction that the writer was first introduced to the mysteries and grandeurs, and was led to love the beauties of the science of theology. -- Pittsburgh, Pennsylvania.

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03 -- THE SABBATH IN SCRIPTURE AND HISTORY -- By H. G. Cowan

The Origin Of The Sabbath

In the book of Genesis, which is generally received by Christians as the true record of the beginning of the heavens and the earth, the following verses show the origin of the Sabbath day:

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made" (Gen. 2:1-3).

The word "sabbath" does not occur herein the English, but in the Hebrew "rested" is shabath, to "cease, rest, keep sabbath," the same word used elsewhere with reference to t.he rest of the Sabbath; and Exodus 20:11 shows that the Sabbath was based on the fact that God rested on and sanctified the seventh day at the completion of His work of creation. Therefore, there can be no doubt that the first

Sabbath was on the seventh day, when God ceased from the creation of the heavens and the earth.

God's rest on the seventh day does not, however, imply that He was weary from the work of creation through six days, and needed rest like a tired man; such a thought would be wide of the mark, and rest -with reference to God must be considered from a different point of view than that which engages the attention of weary humanity. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" (Isa. 40:28).

The word "sabbath" conveys not only the meaning of rest from labor, but also of "cessation." In this sense God rested (or ceased) from all his work which he had made. "A rest," as Gillian says in *The Sabbath Viewed in the Light of Reason, Revelation and History*, "not from all work, but from the one work specified -- a rest of cessation and satisfaction, not of languid repose." Shabath in Genesis 8:22, Joshua 5:12, Job 32:1, and other references which might be given, has the meaning not of idly sitting still and doing nothing, but a resting and ceasing from that which had been done before. And "he that is entered into his rest, he also hath ceased from his own works, as God did from his," God's rest on the seventh day meaning, therefore, that He ceased to create at the close of the sixth day.

There is no further mention of the Sabbath in Genesis, and not until the sixteenth chapter of Exodus is reached, after a period of over two thousand five hundred years has passed, according to the commonly accepted chronology (Ussher), is the Sabbath named.

The children of Israel were one month out of Egypt when they came into the wilderness of Sin, a barren and desolate region between Elim and Sinai, on the east of the Gulf of Suez, where the means of subsistence appeared so scanty that the people "murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth in this wilderness, to kill this whole assembly with hunger" (Ex. 16:2, 3).

But although Moses and Aaron were unable to provide food for this great multitude of people, yet the Lord heard their complaint and graciously supplied their need. The Lord said to Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily" (Ex. 16:4, 5).

The divine provision for the people's need was, first, a great flight of quails, which covered the camp in the evening, and, second, the manna in the morning.

The manna was round and white "like coriander seed," and "small as the hoar frost on the ground." It came with the dew, and was left on the ground when the dew evaporated, and the people, not knowing what it was, said, "Man "What is this?" (Smith's Bible Dictionary), and Moses said to them, "This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents" (Ex. 16:15, 16).

This provision for the people's need was ample, a supply for each day's need of each individual in the camp, which was gathered every morning. That which was left over after the gathering melted in the heat of the sun, and any attempt at keeping any of it in the tents to the next day was defeated by its becoming putrid. But that which was gathered on the sixth day was not only double in quantity that of previous days, but the Portion kept over to the seventh day remained uncorrupted.

The increased portion of manna gathered on the sixth day proved a source of perplexity to the heads of the tribes, who reported the matter to Moses. He replied to them, "This is that which the Lord hath said, To morrow is the rest of the holy sabbath unto the Lord; bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning" (Ex. 16:23).

And on the morning of the seventh day Moses said to the people, "Eat that to day; for to day is a sabbath unto the Lord: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none" (Ex. 16:25, 26). Some of the people did not believe Moses, and went out to gather the manna as on other days, but found none. This drew upon them a severe rebuke from the Lord, through Moses, for their disobedience: "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day" (Ex. 16:28-30). That is, they ceased to gather the manna or to seek it on the seventh day.

The commandments and laws mentioned in connection with the giving of the Sabbath have been the subject of discussion, and not a little difference of opinion among biblical scholars has arisen concerning them. It is held, on the one hand, that there was a command given at the institution of the primeval Sabbath that man should rest on the seventh day, in imitation of the Creator's rest; and some have maintained that the Ten Commandments were in force from the beginning. On the other hand, there is the fact that no command to keep the Sabbath is on record before the time of the exodus from Egypt, and while moral law was a guide to and a restraining influence upon man during the patriarchal ages, yet the Ten Commandments as proclaimed from Sinai and engraved on tables of stone

embraced some features which could not have been made known before the Lord brought the children of Israel out of Egypt.

There appears, therefore, to have been no reference to any previous or primeval command to keep the Sabbath, and the commands which required a double portion of manna to be gathered on the sixth day, and no gathering on the seventh, seem to have been the content of the law governing the Sabbath at that time.

Previous to this event there had been a murmuring against Moses at Marah, because the people could not drink the bitter waters of that place, and there he had "cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them" (Ex. 15:25). What the "statute and ordinance" here referred to were has been a matter of conjecture on the part of Bible students; but when compared with other parts of the Scriptures in which the phrase occurs (see Joshua 24:25, 1 Samuel 30:25), it is clear that a limitation beyond which the people could not go without meeting with judgment, or a law announced and a penalty provided for its violation, is meant. In the case at Marah the "statute and ordinance" appear in the words of the Lord, as follows: "If thou wilt diligently hearken unto the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of those diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Ex. 15:26).

If the people would not keep the commandments and statutes of the Lord, they would incur the penalties provided for their violation; but if they were careful to keep them, and to obey the voice of God, they would be free from the penalties, and would enjoy God's favor. Both at Marah and at Sin the commandments and laws of God limited the impulses and activities of the people, and especially at the latter place on the Sabbath; and there began the giving and obedience of God's laws for the Sabbath, which He ordained for the children of Israel.

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04 -- PASTORAL THEOLOGY -- By A. M. Hills

The Pastor In The Pulpit

III. Avoid Awkwardness

Spurgeon says, "Some men are very awkward in their persons and movements. There is a lubberliness innate in the elements of some men's constitutions. The drill sergeant is of the utmost use in our schools, and those parents who think that drill exercise is a waste of time are very much mistaken. There is a shape and handiness, a general propriety of form, which the human body

acquires under proper drill, which seldom comes in any other manner. Drill brings a man's shoulders down, keeps his arms from excessive swinging, expands the chest, shows him what to do with his hands, and in a word teaches a man how to walk uprightly, and to bring himself into something like shipshape, without any conscious effort to do so, which effort would be sure to betray his awkwardness.

"Very spiritual people will think me trifling; but indeed I am not. I hope the day will come when it will be looked upon as an essential part of education to teach a young man how to carry himself, and move without clumsiness."

2. "It may happen that awkward gestures arise from feeble utterance, and a nervous consciousness of a lack of power in that direction. Certain splendid men of our acquaintance are so modest as to be diffident, and hence they become hesitating in speech, and disarranged in manner. Perhaps no more notable instance of this can be mentioned than the late beloved Dr. James Hamilton. He was the most beautiful and chaste of speakers, with an action painful to the last degree. His biographer says, 'In mental resources and acquirements he was possessed of great wealth; but in the capacity to utter his thoughts with all the variation of tone and key which their nature required, and be thoroughly heard in a great edifice, he was far less gifted. Accordingly he was always pained by a conscious shortcoming from his own ideal. It is certain that lack of vocal force and ready control of his intonations, largely detracted from the power and popularity of his preaching.'

"On the other hand, the famous Edward Irving was a striking instance of a man's power to improve himself in this respect. At first his manner was awkward, constrained, and unnatural; but by diligent culture his attitude and action were made to be striking aids to his eloquence.

3. "Pulpits have much to answer for in having made men awkward. What horrible inventions they are. No barrister would ever enter a pulpit to plead a case at the bar. How could he hope to succeed while buried alive almost up to his shoulders? The client would be ruined if the advocate were thus imprisoned!"

We have seen some of those old-fashioned pulpits in the East and in England. Some were elevated ten feet above the audience floor, and were reached by a narrow spiral stairway. Beecher used to call them "swallows' nests on the wall." There was an elegantly carved pulpit in the chapel of Yale Seminary. Beecher pointed his thumb contemptuously at it and called it "that churn." He would not stand "in the churn," when addressing us.

Spurgeon continues, "Freedom is necessary to gracefulness of action. No gestures can be graceful which are either confined by external circumstances or restrained by the mind. The enclosed and bolstered pulpit which often cuts off more than half of his figure is injurious to the graceful action of the preacher.

"Remarkable are the forms which pulpits have assumed according to the freaks of human fancy and folly. Twenty years ago they had probably reached their worst. A deep wooden pulpit of the old sort might well remind a minister of his mortality for it is nothing but a coffin set on end; but on what rational ground do we bury our pastors alive? Many of these erections resemble barrels. Others are of the fashion of egg cups and wine glasses; a third class were evidently modeled after corn bins upon four legs. No one knows the discomfort of pulpits except the man who has been in very many, and found each one worse than the last. They are generally so deep that a short person like myself can scarcely see over the top of them, and when I ask for something to stand upon, they bring me a hassock. Think of a minister of the gospel poising himself upon a hassock while he is preaching. A Boanerges and a Blondin [a tight rope performer of that day] in one person! The tipplings up and evertornings of stools and hassocks which I have had to suffer while preaching rush on my memory now, and revive the most painful sensations. I believe that boxed-up pulpits are largely accountable for the ungainly postures which some of our preachers assume when they are out of their cages, and are loose upon a platform. They do not know what to do with their legs and arms, and feel awkward and exposed, and hence drop into ridiculous attitudes."

5. "Many are made awkward by fear. It is not the man's nature nor his pulpit, but his nervousness that makes a guy of him. Their attitude is constrained for they are twitching and trembling all over. Every nerve is in a state of excitement, and their whole body is tremulous with fear. Especially are they perplexed what to do with their hands, and they move them about in a restless, irregular, meaningless manner; if they could have strapped them down to their sides, they might rejoice in the deliverance."

"For this extreme nervousness, constant practice in public speaking is a great remedy, and faith in God is a more potent cure. When the minister becomes accustomed to his people, he stands at ease because he is at ease. He feels at home, and as to his hands or legs, or any other part of his person, he has no thought, and drops into positions natural to an earnest man. Unstudied gestures, to which you never turned your thoughts for a moment, are the very best. The highest result of training and art is to forget it all, and be graceful as a gazelle on the mountains. The posture of a minister should be natural but it must not be of a coarse type; it should be graceful, educated nature."

We look back now to the training we received in the public schools and in the college with special gratitude. We were warned against all the awkward, uncouth, abnormal and grotesque positions, and gestures that young speakers are likely to adopt, and positively we were carefully instructed and drilled in correct position, graceful attitude, and becoming and helpful gestures. These things became a second nature to us. After a first pastorate. of ten years, we went to our next pastorate in a large city. There turned up in the audience a graduate who was an elocution teacher in the city. After several months she divulged the secret that she came to our congregation to study my gestures. Yet I never thought of them for a

moment. Whatever appropriateness they had were the habits formed by early training. The art was practiced though forgotten. So it ought to be. The minister in the pulpit has something else to think of besides his gestures. If possible, let him learn all that beforehand.

Again Spurgeon observes, "Too many men assume a slouching attitude, lolling and sprawling about as if they were lounging on the parapet of a bridge, and chatting with somebody down in a boat on the river. We do not go into the pulpit to slouch about, and to look free and easy, but we go there on very solemn business, and our posture should be such as becometh our mission. A reverent and earnest spirit will not be indicated by a sluggish lounge or a careless slouch. There is no reason why a Christian should be a clown, and there are a great many reasons why a minister should not be a boor. Rowland Hill said he could not see why Satan should have the best tunes; so neither can I see why he should have the most graceful speakers."

IV. Let Us Now Consider Action

1. "Perhaps," says Spurgeon, "a man is nearest to the golden mean in action when his manner excites no remark either of praise or censure, because it is so completely of a piece with the discourse that it is not regarded as a separate item at all. That action which gains conspicuous notice is probably out of proportion and excessive.

"Mr. Hall once spent an evening with Mrs. Hannah More and his judgment upon her manners might well serve as a criticism upon the mannerisms of ministers. 'Nothing striking about Mrs. More, certainly not. Her manners are too perfectly proper to be striking. Striking manners are bad manners, you know, madam. She is a perfect lady, and studiously avoids those eccentricities which constitute striking manners.'

2. In the second place, action should be expressive, and appropriate. Indignantly to open a door and point to it is quite as emphatic as the words 'Leave the room!' To refuse the hand when another offers his own is a very marked declaration of ill-will, and probably will create a more enduring bitterness than the severest words. A request to remain silent upon a certain subject could be well conveyed by laying the finger across the lips. A shake of the head indicates disapprobation in a marked manner. The lifted eyebrows express surprise in a forcible style, and every part of the face has its own eloquence of pleasure and of grief. What volumes can be condensed into a shrug of the shoulders, and what mournful mischief it has wrought. Since, then, gesture and posture can speak so powerfully, we must take care to have them speak correctly.

"Action and tone together may absolutely contradict the meaning of the words used. The Abbe Mullois tells of a malicious wag who, on hearing a preacher pronounce those terrible words, 'Depart, ye cursed,' in the blandest manner, turned

to his companion and said, 'Come here, my lad, and let' me embrace you; that is what the parson has just expressed.' This is a sad business, but by no means an uncommon one.

"Too many preachers appear to have taken lessons from a trainer of prize fighters, for they hold their fists as if ready for a round. It is not pleasant to watch brethren preaching the gospel of peace in that pugnacious style; yet it is by no means rare to hear of an evangelist preaching a free Christ with a clenched fist. It is amusing to see them putting themselves into an attitude and saying, 'Come unto me; and then with a revolution of both fists, 'and I will give you -- rest.' Better not suggest such ridiculous ideas. But they have been suggested more than once. Gentlemen, I am not at all surprised at your laughing, but it is infinitely better that you should have a hearty laugh at these absurdities here than that your people should laugh at you in the future. This is not imagination. I have seen this myself."

"Charles Bell on 'The Hand,' says, 'We must not omit to speak of the hand as an instrument of expression. Who can deny the eloquence of the hands in the Magdalenes Of Guido; their expression in the cartoons of Raphael, Or in the Last Supper by Leonardo da Vinci? We see there expressed all that Quintilian says the hand is capable of expressing. "Other parts of the body," says he, "assist the speaker, but these, I may say, speak themselves. By them we ask, we promise, we invoke, we dismiss, we threaten, we entreat, we deprecate, we express fear, joy, grief, our doubts, our assent, our penitence; we show moderation or profusion; we mark number and time.'"

3. "The face, and especially the eyes, will play a very important part in all appropriate action. It is very unfortunate when ministers cannot look at their people. It is singular to hear them pleading with persons whom they do not see. They are entreating them to look to Jesus upon the cross. You wonder where the sinners are. The preacher's eyes are turned upon his book, or upon the ceiling, or into empty space. It seems to me that you must fix your eyes upon the people when you come to exhortation. There are parts of a sermon when the eye can wander; but when the pleading time comes, it will be inappropriate to look anywhere but to the people addressed.

"The man who would be perfect in gesture and posture must regulate his whole frame. There should always be appropriate action. Let gestures and all tally with the words, and be a sort of running commentary and practical exegesis upon what you are saying."

4. "Motion and gesture should never be grotesque. I find in an old author, 'Some hold their heads immovable, and turned to one side, as if they were made of horn. Others stare with their eyes as horribly as if they intended to frighten everyone.-Some are continually twisting .their mouths and working their chins while they are speaking as if all the time they were cracking nuts. Others extend their jaws widely as if they were going to swallow up everybody. I have seen some who

jumped on the platform and capered nearly in measure -- men that exhibited the fuller's dance, expressing their wit with their feet. But who can enumerate all the faults and absurdities of bad delivery?'

"First there are the stiff; and this is very common. Men who exhibit this horror appear to have no bend in their bodies and to be rigid about the joints. I hold these brethren in supreme respect; yet there is nothing sound in the action of these brethren. I suppose these good men are aware that their legs should not be set down like a huge pair of tongs and that their arms should not be absolutely rigid like pokers. On the platform of Exeter Hall gentlemen afflicted with unnatural stiffness not only furnish matter for the skillful caricaturist, but unfortunately call off the attention of their, auditors from their admirable speeches by their execrable action.

"Then there are the regular and mechanical 'windmill gestures,' the 'pump-handle gestures,' and the 'sawlike action,' in which the arm seems lengthened and contracted alternately. This action is carried out to perfection when the orator leans over the front of the pulpit and cuts downward at the people. What workmen they would be if they sawed wood instead of sawing the air.

"Much the same may be said of the numerous hammer men who pound and smite at a great rate to the ruining of Bibles. They preach with demonstration and power but always the same. They set forth the sweet influences of the Pleiades and the gentle wooings of love with vigorous blows of the fist; and they endeavor to make you feel the beauty and tenderness of their theme by strokes from their never-ceasing hammer. Some of these hammer preachers are dull enough in all conscience and do not even hammer with a hearty good will, but they certainly do have the gift of continuance. But there is no need of perpetual pounding. There are better ways of becoming striking preachers than by imitating the divine of whom his precentor said he had pounded the inwards out of one Bible and was far gone with another.

"Then there is the laborious style. 'How is your new minister getting on?' said an inquiring friend to a rustic hearer. 'Oh,' said the man, 'he's sure to get on, for he drives at sin as if he were knocking down an ox.' An excellent thing to do in spirit, but not to be performed literally. When I have occasionally heard of a wild brother taking off his collar and cravat upon a very hot day, and even of his going so far as to divest himself of his coat, I have thought that he was only putting himself into a condition which the physical force orator might desire, for he evidently regards a sermon as a battle or a wrestling match.

"Gentlemen from the universities are frequently more hideous in their action than commonplace people; perhaps their education may have deprived them of confidence and made them all the more fidgety and awkward. It has occurred to me that some speakers fancy that they are beating carpets or chopping sticks or mincing sausage meat or patting butter, or poking their fingers into people's eyes,

judging from their incessant motions. Oh, if they could see themselves as others see them.

"Then there are the stately airs of certain self-possessed, wind-bag talkers. One rubs his hands with abounding self-satisfaction, 'Washing his hands with invisible soap in imperceptible water,' and meanwhile utters the veriest platitudes with the air of a man who is outdoing Robert Hall or Chalmers.

"Another pompous speaker says nothing beyond the merest schoolboy talk, and then pauses and looks around with a dignified air, as if he had communicated some inestimable information to a highly favored congregation. The very tone of the man shows how thoroughly satisfied he is with himself. A few simpletons are no doubt imposed upon by such pomposity; but sensible persons are first amused and then disgusted with the big manner.

"These laborious, continually acting speakers greatly agitate some hearers, and give them the fidgets. And no wonder, for who can endure to see such incessant patting and pointing and thumping and grimacing and stamping? In action, as in everything else, 'let your moderation be known to all men.'

"Besides these oddities there is a class of action which must be described as altogether ugly. For these a platform is generally necessary, for a man cannot make himself so thoroughly ridiculous when concealed in a pulpit. To grasp a rail and to drop down lower and lower till you almost sit on the floor is supremely ridiculous. It may be a proper position as a prelude to an agile gymnastic feat; but as an accompaniment to pulpit eloquence, it is monstrous; yet! have seen it more than once.

One or two brethren have disported themselves upon my platform in this queer manner. It would be far better for such remarkable performers to follow the example of that Wesleyan, Richard Watson: 'He stood perfectly erect, and nearly all the action that he used was a slight motion of the right hand, with occasionally a significant shake of the head.'

"The habit of shrugging the shoulders has been allowed to tyrannize over some preachers. A number of men are round shouldered by nature, and many more seem determined to appear so. An excellent preacher at Bristol, lately deceased, would hunch first one shoulder and then the other until he looked like a hunchback till the effort was over. What a pity that such a habit had become inveterate. Demosthenes, in order to cure himself of it, used to stand and practice speaking with a spear hanging over his shoulder in such a way that if, in the heat of delivery he failed to avoid this fault; he would be corrected by hurting himself against the spear, "This is a sharp remedy but the gain would be worth an occasional wound, if men who distort the human form could thus be cured of the fault.

"At a public meeting upon one occasion a gentleman who appeared to be very much at home and to speak with a great deal of familiar superiority, placed his

hands behind him under his coat tails, and thus produced a very singular figure. As the speaker became more animated he moved his tails with greater frequency, reminding the observer of a water wagtail. The sight was enough to convince any sensible man that however graceful a dress coat may be, it by no means ministers to the solemnity of the occasion to see the tails of that garment projecting from the orator's rear.

"You may also have noticed at meetings the gentleman who places his hands on his hips and either looks as if he defied all the world, or as if he endured considerable pain. This position savors of Billingsgate and its fishwomen far more than of sacred eloquence. The arms 'akimbo' I think they call it. and the very sound of the word suggests the ridiculous rather than the sublime. We may drop into it for the moment rightly enough, but to deliver a speech or sermon in that posture is preposterous.

"It is even worse to stand with your hands in your trousers, like the people one sees at French railway stations, who probably thrust their hands into their pockets because there is nothing else there and nature abhors a vacuum.

"For a finger in a waistcoat pocket for a moment no one will be blamed, but to thrust the hands into the trousers is outrageous. An utter contempt for audience and subject must have been felt before a man could come to this. Gentlemen, because you are gentlemen, you will never need to be warned of this practice, for you will not descend to it. There are brethren who can do this occasionally on account of their general force of character; but these are the very men who should do nothing of the kind, because their example is. powerful, and they are somewhat responsible for the weaklings who copy them.

"A preacher of no mean order was wont to lift his fist to his brow and to tap his forehead gently: as if he must needs knock at the mind's door to wake up his thoughts; this also was more peculiar: than forcible.

"To point into the left hand with the first finger of the right, as if boring small, hole into it or to use the aforesaid pointed finger, as if you were stabbing the air is another freak of action which has its amusing and hence distracting side.

"You have laughed at these portraits which I have drawn of the blemishes and blunders of preachers; take care that no one has to laugh at you because you have fallen into these or similar absurdities of action. I must confess, however, that I do not think so badly of any of these, or of all of them put together, as I do of the superfine style which is utterly despicable and abominable. 'Rustic coarseness' is quite refreshing after inane primness. Manliness must never be sacrificed to elegance. There are silly young ladies who are in raptures with a dear young man whose main thought is his precious person; but the sturdy workmen of our great cities abhor foppery in a minister. Few men are delighted with the voices of peacocks. It is a pity we can not persuade all ministers to be men, for it is hard to

see how otherwise they will be truly men of God. It is equally to be deplored that we cannot induce preachers to speak and gesticulate like other sensible persons, for it is impossible to draw and hold the masses till they do. All foreign matters of attitude, tone or dress are barricades between us and the people. We must talk like men if we would will men.

"Our object is to remove the excrescences of uncouth nature, not to produce artificiality and affectation. We would only prune the tree and by no means clip it into a set form. We would have our students think of action while they are with us at college that they may never have need of it in after days. You must attend to the subject now and have done with it. You are not sent of God to court smiles but to win souls. Your future teacher is neither the elocutionist nor the dancing master but the Holy Spirit. Your pulpit manner is only worth a moment's thought as it may help you or hinder your winning men for Christ!"

Great teacher on this subject! His counsel is beyond any price. We have a richer gospel than he had to preach. But when shall we produce such a preacher to draw the people?

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05 -- MUCH PATIENCE -- By T. M. Anderson

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

A study of the situation under which Paul labored with this church will furnish us with many points in common with our labors among the churches of this day. The one heart appeal of the apostle was that this church receive not the grace of God in vain. That is, he urged them to profit by his ministry and not close their hearts to the Christ he represented. Note his exact words, "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

Surely no greater sorrow can come to a true minister's heart than that which results from seeing his church failing to receive the grace of God. He must do all within his power to prevent such a result. If the church does not receive the grace of God under his ministry, then let him be sure that he is blameless before God the great Judge. Thus said the apostle, "Giving no offence in any thing that the ministry be not blamed: but in all things approving ourselves as the ministers of God."

The first thing mentioned is "much patience." Approving ourselves as ministers of God in "much patience." A breakdown in patience on the part of the preacher may have direct results. Nothing is quite so trying on patience as the indifference to spiritual values shown by some people. After a long season of careful preparation of a message; hours of prayer and a sleepless night, the preacher comes before his people and delivers his burdened soul to them. He

stands before them as God's messenger. He has a right to expect them to immediately respond and gladly obey the voice of the Lord. But behold their indifference. The response is hardly perceptible. Some have sat through the whole service and heard not one fact, they were looking about, turning through a book, or asleep. Death and spiritual indifference have thwarted the message sent from God. Satan suggests that perhaps a good "skinning" might arouse them. And it will, but not to accept the truth, but rather to reject the ministry. Much patience is required. Our Lord put in three years and more with His disciples, and at the very last they were so dull of spiritual understanding they asked, "Wilt thou at this time restore again the kingdom to Israel?" I have come to believe that not more than one-third of any audience gets an understanding of the message, even when the preacher is not at fault. The race is truly dull of understanding in spiritual things. It takes much patience to lay line upon line and precept upon precept, and battle against discouraging indifference.

Again there are some who are unruly. They break ranks despite all one can do to hold them true. They seem unable to keep an experience any length of time. To lose patience with them is fatal to them. They are worth saving no matter how fickle they are. Only a patient ministry can get them established.

Then the chronic doubter, and the easily discouraged, and the perpetual seeker are to be borne with patiently. Many weary hours must be spent in prayer when every nerve and muscle is crying out for rest, but these persons must get help from God. To abandon them is to lose them.

Another trial of patience suffered by the minis, try is to battle against the littleness of some persons. Paul felt it, when he cried, "O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Be ye also enlarge&" That self-satisfaction so evident in some. They have gone some distance in religion, but have settled down, and closed their hearts against any further enlargement of life and experience. They are meager, small, cramped, stingy and little. They have no vision; no deep spiritual life. They are poor in spiritual wealth; small in faith. What a joy it would be to see them open up to God their whole being. What mighty possibilities are in them if only God could get them to be all His. But how to precipitate a decision of their wills is a task yet to be performed by the preacher. The only thing that can be done is to lay siege to their hearts. In much patience press the claims of Christ. Be patient with them and wait on God to do what others cannot do. Patiently set forth the promises as Paul did and perhaps they will open up to the larger things of God when they are clearly set forth. An old adage says, "You can take a horse to water, but you cannot make him drink." This is true, but one can keep it up until he is thirsty. So no power is given a minister to force persons to receive the grace of God; but he can make them thirsty for righteousness by patiently and constantly setting it before them.

The whole truth is included in the apostle's words to Timothy, "I endure all things for the elect's sakes, that they may also obtain the salvation which is in

Christ Jesus with eternal glory" (2 Tim. 2:10). The salvation which is in Christ is the grand objective to be obtained. In order that they may obtain that the minister endures all things. So approving themselves as ministers of Christ in "much patience."

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06 -- HINTS TO FISHERMEN -- By C. E. Cornell

Curiosities Of Justice

H. E. Luccock furnishes the following that ought to make the average citizen sit up and take notice.

Over a century ago the father of Benjamin Disraeli wrote a volume entitled "Curiosities of Literature." There is an alluring field open in the United States at the present time for someone to write a volume with a similar title, "Curiosities of Justice." As material for such a volume we offer two Associated Press dispatches which recently appeared in the same issue of a New York magazine. Here is the first:

Life Term For 33-Cent Hold-Up -- Buffalo, March 2. -- Convicted of stealing 33 cents in a hold-up, Robert Ayers, a Negro, of Lackawanna, N. Y., was sentenced today to life imprisonment in Auburn prison as a fourth offender under the Baumes law. He admitted three previous convictions for felonies.

The second was a dispatch to the effect that Harry F. Sinclair, one of our best-known citizens, the man who was branded by the Supreme Court of the United States with the stigma of corruption for his plot to get hold of oil reserves worth untold millions, was planning to take a trip to Europe even though under jail sentence.

Steal 33 cents and you may get a life imprisonment.

Try to "get away with millions," and you are liable to get a trip to Europe!

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Won A Place By A Whistle

Good cheer and courage are both inspiring and catching. The following little story will illustrate:

He was an odd-looking figure as he came merrily whistling down the street the morning after the big snow. His nose was red, and his hands were bare; his feet were in shoes several times too large, his hat was held in place by a piece of paper

on the inside, but he piped away like a steam engine and carried the big snow shovel much as a soldier carries a rifle.

"How much?" from an imposing-looking man, who was asked if he wanted his walks cleaned. "Ten cents."

"A nickel's enough."

"It would be if I couldn't do no better; but I've got to do the best I can, and business is rushing. Good morning!" And the merry whistle filled the air as the boy started away.

"Go ahead and clean 'em," called the man, whose admiration and better nature had been aroused.

"Just see the little rascal make the snow fly!" he said laughingly to his wife, who stood at the window with him. "Why, he's a regular snowplow, and he does it well, too."

"What a little mite! And how comical! I wonder if he's hungry?"

The wife called to the lad as soon as he had finished, but he would not take time for more than a cup of coffee.

"Too busy," he said.

"What are you going to do with the money?" asked the man, as he insisted on settling at 25 cents instead of the 10 cents the boy had set as his price.

"I'm going to get mother a coat. She's wearing one you can see through -- it ain't right."

On he went with glowing cheeks and his cheery whistle. But they had his name and address. It was the wife who took the coat to the mother, and it was the husband who installed the sturdy shoveler as office boy in a bright, new uniform, and with permission to whistle when he felt like it.

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The God Of This World

2 Cor. 4:4.

Luke	10:18.
John	12:31.
Luke	14:30.
John	14:30.

Luke 16:11.
John 16:11.
Acts 26:18.
Eph. 6:12.
Eph. 2:2.
1 John 3:8.

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For A Sermon On Angels

Gen. 16:7; 22:15; Exod. 14:19; Num. 22:23; Judges 2:1; 13:3; Isaiah 63:9; Matt. 28:2; Acts 8:26; 27:23.

Psalm 91:11; Daniel 6:22; Mark 1:13; Luke 16:22; Acts 5:19; Acts 12:7; Acts 27:23; Heb. 1:14; Genesis 32:1; Numbers 22:31; Judges 6:11;

Zech. 1:9; Matt. 1:20; John 20:12; Acts 10:3; Matt. 24:31.

Matt. 25:31; 26:53; Luke 2:13; 22:43; John 1:51; 2 Thess. 1:7; Heb. 1:6; Rev. 5:11.

Genesis 19:1; Judges 5:23; 2 Samuel 24:16; 1 Chron. 21:15; 2 Chron. 32:21; Isaiah 37:36; Acts 12:23; Job 4:18; 2 Peter 2:4; Jude 6; Rev. 12:9.

Mark 12:25; Luke 12:8; 15:10; Heb. 12:22; Rev. 7:11; 8:2; Rev. 1:20; 2:1; 8, 12, 18; 3:1, 7, 14.

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Suggestive Subjects And Texts

A Sure and Safe Guide (Psa. 73:24).

The Blessing of a New Heart (Ezek. 36:26).

Striving for the Goal (Rom. 2:7).

The Steps of a Good Man (Psa. 37:23).

Going Straight Ahead (Deut. 5:32).

How to Avoid Sinning (Psa. 119:11).

Justified Freely (Rom. 3:24, 25).

My Sins Five Miles Deep (Mic. 7:19).

How Long Is the Mercy of God? (Mic. 7:18).

The Peril of a Dead Faith (James 2:26).

The Value of Reconciliation (2 Cor. 5:20).

A Shelter from the Storm (Psa. 61:3).

Grace Abounding Over Sin (Rom. 5:20).

Walking in the Light (Isa. 2:5).

Loving One Another (1 Thess. 4:9).

A Steadfast Faith (Isa. 50:10).

He Bottles Our Tears (Psa. 56:8).

A Justifiable Hate (Prov. 8:13).

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Do You Know?

Under Prohibition men are taking better care of their families and are also making better provisions for their wives and children when they are gone.

Do you know that while dry United States has but 7% of the population of the world, the people of this country carry 71% per cent of all the life insurance of the world?

Do you know that dry United States has 46% of the gold, and 52% of the bank deposits of the world, as well as 83% of the automobiles, and more than sixty per cent of the telephones?

Do you know that while the United States tripled in population in the last fifty years, bank deposits are twenty-six times greater than they were fifty years ago?

Do you know that savings bank deposits have doubled since national Prohibition became effective?

Do you know the world admits the standards of living are higher in dry United States than in any other country on the globe?

Do you know that the more you study the material blessings of the United States, the bigger factor prohibition is in making possible these blessings? -- The American Issue.

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Unusual Texts

"Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger" (Prov. 19:15).

"The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing" (Prov. 20:4).

"For we hear that there are some which walk among you disorderly, working not at all, but are busybodies" (2 Thess. 3:11).

"I put on righteousness, and it clothed me; my judgment was as a robe and a diadem" (Job 29:14).

"I will also clothe her priests with salvation: and her saints shall shout aloud for joy" (Psa. 132:16).

"My God hath sent his angel, and hath shut the lions' mouth, that they have not hurt me" (Dan. 6:22).

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Minister's Sons Make Good

The American Eugenics Society has discovered, through questionnaires sent to 100 Protestant ministers, that 40 of them were the sons of preachers, 4 were the sons of Quaker leaders, 38 were the sons, of church officers, and that all but 4 of the balance were raised in the homes of loyal church workers. Four said neither parent was active in the church. However, the preacher's sons lead the list and make good.

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Enormous Business, Vast Resources

The annual meeting of the Book Committee of the Methodist Episcopal church was held in Cincinnati, Ohio, March 14 to 16.

The reports showed that the resources of the Methodist Book Concern amount to \$8,480,090.81, of which current assets -- cash, inventories, etc.-amount

to \$2,770,365.77; investments -- bonds, stocks and mortgages -- \$250,808.30; and fixed assets -- lands, building, furniture and fixtures -- \$5,458,916.74. Current liabilities amount to \$1,158,395.34; mortgages, \$792,500, and capital and reserves, \$6,529,195.47. The average weekly circulation of the papers in the Advocate group, thirteen in all, is 238,856.

The sales for the quadrennium have been \$19,953,974, and the net profits \$1,272,918. The sales for 1927 were \$4,910,185.69 and the net profit \$246,501. The best year's business was in 1925, when the profits were \$507,000, and the poorest in 1926, when the profits were \$218,000. The gross distribution to the annual conference for the quadrennium amounts to \$1,150,000.

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Thirty Years On Broadway

A heartening anniversary in the life of New York city, one which has a large encouragement for the whole country as well, was the observance of the completion of Dr. Charles E. Jefferson's thirty years as the pastor of the Broadway Tabernacle, New York city. This anniversary was not ushered in with the blare of a brass band. There was no parade. The keys of the city were not turned over to Doctor Jefferson by the mayor. But it was one of the most important anniversaries in the city's life nevertheless.

This anniversary comes as a tremendous encouragement to those who believe in the vital ministry of the gospel and the church to our day. Here is a man who has stood on Broadway for thirty years, amid all the commotion and distracting influences of his environment, and engaged in a ministry of ever-widening influence.

In the midst of vaudeville on every hand, he employed no vaudeville methods. The only sensation connected with his ministry was the exhilarating sensation of an experience of God in the hearts of those quickened by his preaching. The ideals of that ministry have been well expressed in Doctor Jefferson's anniversary sermon on that occasion. The following words from that anniversary are worth deep pondering by those seeking the secret of an abiding and life-giving church:

A real church on this corner need never die. But it must be a real church. No sham church can succeed here. It must be a drawing church and to draw it must be alive and to be alive it must love.

No church can be saved by an endowment. An endowment is of value only when you have a living church to use it. There are dead churches with heavy endowments. They have piles of gold but no life. There is no life in them because they are lacking in love.

If you ask me what gives me the keenest satisfaction as I look back over these crowded years, my reply is that I am happy to think that I have never cheapened or vulgarized the Broadway Tabernacle pulpit. Broadway loves stunts, but I have never performed one. Broadway yearns for a sensation, but the Broadway Tabernacle pulpit has declined to be sensational. There are enough cabarets and vaudeville shows on Broadway without a church adding to their number.

I have never shortened my sermons to please the fancy of a sermonette-loving age. I preach long sermons because I deal always with large themes. No petty subjects have had a place in this pulpit.

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

You cannot build a church by music. No church is saved by its choir. Only personality draws. Only sacrificial love draws. "And I, if I be lifted up, will draw." So said the Man who best knew the secret power of drawing.

Only a Christlike personality incarcerated in a group of people who have been baptized with the spirit of Christ and who have been fused into a compact mass of life by devotion to a cause which is rooted in the mind of God, this is the only power under heaven which can keep the Tabernacle alive through the next thirty years. -- H. E. Luccock, in *The Christian Advocate*.

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Waiting For The Boatman

"These are they which came out of great tribulation" (Rev. 7: 14 I)

A few days before the exaltation came to Bella Cooke. she said to her daughter, Mrs. Joseph Pullman. after enduring the most excruciating agony, in one of the spasms of her disease. "My dear, what am I waiting for?" Mrs. Pullman replied. "Mother, you are waiting for the Boatman to come." A calm peace settled upon the sufferer's face as she triumphantly exclaimed. "Yes. I shall see my Boatman face to face, when I have crossed the bar." -- *The Christian Herald*.

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A Baby Saved

A five-year-old girl got lost in Atlantic City. She wandered into the street in front of the city hall and stood between the trolley tracks crying, while cars, wagons, and automobiles were rushing by. The mayor of the city paused while dictating a letter to his secretary and glanced out of the window. He saw the child and her peril. Dashing his papers and official business aside, the mayor leaped through the door, rushed through the crowd, caught the little girl in his arms and bore her back to the sidewalk and safety. She was soon restored to her mother. There are many children who are morally and spiritually lost and who will never be saved unless some strong person rushes into the dangers which surround them and brings them out. The bootleggers, the cigarette, the brothel, the gambling house, and bad books threaten the youth of our land on every hand. Where are the moral heroes who will rush into the midst of these dangers and save them from their peril?

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Chicago's Day Of Prayer

It is said that more than one hundred thousand Chicago citizens took part recently in city-wide prayers for divine assistance to end political corruption. Practically every Protestant church in the city was open through the day, while many religious societies also assembled to importune God. Seldom has anything transpired to awaken so many people to the immediate danger of a wicked city. The decision to set aside one day for this unusual prayer service was reached by the Union Minister's Conference, a subdivision of the Chicago Federation of Churches. The resolution proposing the day of prayer said that "crime, graft and corruption were increasingly besmirching the good name of Chicago."

Since Big Bill Thompson's election as mayor of Chicago last spring the great city has been wide open and unnameable conditions have prevailed. It would seem that unless God intervened the city was doomed. This day of prayer was an evidence of indignation and protest a day when people of every faith who believe in prayer agreed to go on their knees in places of divine worship and earnestly ask divine guidance to save the city from moral corruption. In particular prayers were asked for the primary election robe held in Chicago, April 10.

God answers prayer, we are sure of that, but in this case we do not know if He will answer. The world will watch the experiment with interest. "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn."

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07 -- ILLUSTRATIVE MATERIAL -- Compiled By J. Glenn Gould

Let Your Light So Shine

In the year 1889, when Woodrow Wilson was a professor in Wesleyan University at Middletown, Conn., Dwight L. Moody, the famous evangelist, paid the town a visit and left a distinct impress on students and faculty alike. Ray Stannard Baker, President Wilson's biographer, quotes as follows from one of Wilson's letters regarding that visit:

"I was in a very plebeian place. I was in a barber's shop, sitting in a chair, when I became aware that a personality had entered the room. A man had come in quietly upon the same errand as myself and sat in the next chair to me. Every word that he uttered, though it was not in the least didactic, showed a personal and vital interest in the man who was serving him; and before I got through with what was being done to me, I was aware that I had attended an evangelistic service, because Mr. Moody was in the next chair. I purposely lingered in the room after he left and noted the singular effect his visit had upon the barbers in that shop. They talked in undertones. They did not know his name, but they knew that something had elevated their thought. And I felt that I left that place as I should have left a place of worship.'

"Years later, when he was President of the United States, a friend wrote to ask him if this incident were only a legend. He replied: " 'My Dear Doctor Bridgeman:

"No, this is not a legend; it is a fact, and I am perfectly willing that you should publish it. My admiration and esteem for Mr. Moody was very great indeed.

"Cordially and sincerely yours,
"Woodrow Wilson."

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The Value Of Perspective

A certain gentleman who was about to sail for Europe was advised by all means to hear a set of famous chimes which occupied a church tower in one of the cities of Switzerland. He finally reached the place, and having ascertained the hour at which the chimes would be played, repaired to the church and made his way into the tower. There he sat down and waited the coming of the musician. The player arrived in due time, and began his work. But it was all clatter and noise, a deafening roar, and a hopeless mixture of apparently discordant sounds. In disgust the visitor left the tower and wondered what beauty could be found in such a fearful disturbance.

But on a distant hillside, as the chimes began their music, a mother, lonely, tired, harassed with care, came to her cottage door to listen. And as the sweet

tones came to her across the intervening valley, they tendered her heart and brought her joy; and tears of gratitude stole down her cheeks.

There is many a person today who is spent and worn with the humdrum toil of the shop or office or home. The same thing over and over again, day after day, in endless iteration, seems to be wearing the very heart out of them. They are tempted to wonder what is the use of it all. The mother in the home, doing the cooking and the scrubbing and the mending, has asked herself many times what is the use of all this drudgery. Nevertheless afterward, when the years have passed and she sees the fruit of her toil in the lives of her children, the true music of service is borne in upon her. The perspective of the years is what wrought the change.

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This Is The Victory, Even Faith

"An engineer once sat in a restaurant making a rough drawing of a magic wheel upon the menu card. He had been among the rising palaces of the World's Fair at Chicago and noticed that the engineering profession had but scanty recognition. The Ferris wheel was the result. To his friends the conception was a mechanical nightmare and they prophesied failure. But the scientific faith of Ferris was unshaken. At length every part was in place, supported upon the great seventy-ton steel axis. The day appointed for its starting had arrived. A wind was blowing at the rate of forty miles an hour, and the suspended cars were swinging ominously. The inventor was accompanied by his wife. But why should she, who knew nothing of the laws of mechanics, be willing to risk her life in the experiment of the first revolution? Because her faith in the wheel was grounded on her faith in its creator. Up they went through the whistling gale, he with his technical belief and she with her personal faith. But as they stepped once more on the solid earth, they possessed one faith, not two, the triumphant faith of experience." -- Joseph Wilson Cochran

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A Heart Of Compassion

Dr. Cortland Myers relates the following anecdote concerning President Lincoln:

A telegram, which announced that Lee was about to surrender, came to the White House in Washington during the stormy days of the Civil War. Abraham Lincoln left Washington immediately to go to the front, and when news finally reached him that Lee had surrendered and the officials began to make preparation for the entry into Richmond, just as immediately Lincoln put down his foot and said, "There shall be no triumphal entry into Richmond. There shall be no demonstration just now." He made his way to Richmond and walked through the city alone. There

was never such a triumphal entry as that in all the annals of history. He walked with his head down, with heavy step and sad heart, and when he reached the southern capital and went to Jefferson Davis' room, he bade his two officials step aside and leave him alone. After a few minutes had passed by, one of them, out of curiosity, looked to see what had taken place, and there sat Lincoln, with his head bowed on Jefferson Davis' desk, his face in his hands and his tears falling. And I say that the angels of God never looked down from the battlements of heaven on a holier scene than that. His great sympathetic heart saved the republic. That was the greatest victory in the Civil War, that settled the struggle, that bound the North and South together, and Abraham Lincoln, like his great Master, died of a broken heart. It burst with sympathy. The greatest victory in those days of struggle was that Christlike sympathy. The greatest victory that is ever won on any battle field of human life, in the hour when the struggle goes on, is won through the wonderful element that comes down from the heart of Jesus Christ -- His own divine sympathy for struggling humanity.

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The Faith That Comes Of Experience

"The story is told of a Frenchman, a German and an Englishman, each of whom was set the task of presenting a paper on the tiger. The Frenchman consulted all the books of travel, and all the works on zoology obtainable, inquired concerning the habits of the beast from everyone who had seen or heard about the tiger and wrote his book based purely on testimony.

"The German shut himself in his study, and built up a rationalistic theory of tigers, invoking his philosophical skill to evolve the kind of animal he thought the tiger ought to be. It came out a thought-beast, very logical, but quite fangless and harmless.

"The practical Englishman collected hunting accoutrement, went to India, stalked the tiger to his lair, shot him, skinned him, mounted him, brought him home as exhibit number one, and wrote his paper based on vivid and incontrovertible experience." -- Joseph Wilson Cochran

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Dinna Ye Hear The Slogan?

When Lucknow was besieged by the Sepoys of India, day after day the rugged, faithful Scotchmen held out until hope had almost died in every breast, and yet they fought on; it must be that help would come. Under the murderous fire of the enemy their ranks were growing thin, food was scarce, the clouds were lowering; a few days, aye a few hours might tell the story; the Sepoys, longing for revenge and death, crept nearer and nearer. A Scotch girl is among the number of

the besieged, and her ear has been trained to the music of the Highlanders, and one day she detects it above all the noise and fire of friend and enemy: "'The Campbells are coming.' Dinna ye hear the slogan?" They did not hear, and said, "Jennie, ye are mistaken." But again she listened and heard, and cried, "They are coming. Dinna ye hear the slogan?" And soon they heard the cheers and the sound of friendly guns, and the slogan of the Scotch Highlanders. Her trained ear had caught the music and there was no mistake. -- Selected.

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Whoso Confesseth Me Before Men

Says Dr. W. E. Biederwolf: "We are told that on a certain occasion when Frederick the Great had invited his generals and other officers of his army to his royal table, one of his most noted and courageous generals declined the invitation because he had planned to receive Holy Communion in the house of God the following morning. It is said the next time the company gathered at the king's table Frederick and his guests made light of the general's scruples and began to mock at the Communion of the Lord's Supper. It was a brave and daring thing to do, for it might have cost him his life, but the old battle-scarred general, whose name was Von Ziethen, arose, saluted the terrible king and said respectfully but fearlessly, 'My lord, king Frederick the Great, there is a greater King than you, a King to whom I have sworn ray allegiance even unto death. I am a Christian man and I cannot sit quietly here and hear the name of my Lord dishonored and His character belittled and His cause subjected to ridicule and with your permission I will withdraw.'

"Thank God for a man like that! The other generals trembled for his life, but be it said to the honor of Frederick the Great that he arose and grasped the hand of the brave officer, begged his forgiveness, expressed his grief that his own faith was not so strong, bade him remain and said that never again would there be occasion for so just a rebuke in his presence." -- Expositor.

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08 -- PREACHER'S VOICE AND DELIVERY -- By W. W. Myers, Professor Of Public Speaking, Pasadena College, Pasadena, Calif.

No preacher can expect to reach the highest state of efficiency without giving some attention to the natural laws that govern public speaking. There are certain spiritual laws which a preacher must obey if he would succeed. Without prayerful waiting before God until he receives the unction of the Holy Spirit, no preacher can hope to succeed. In these articles it is not the writer's intention to minimize the spiritual laws, but to deal more specifically with natural laws. The preacher who has the unction of God upon his ministry will find his field of usefulness greatly enlarged if he obeys the natural laws which govern speech.

While it will require time and patience to become an effective speaker, yet the subject of speech is not a very difficult one. In fact, it must be natural if it is to be effective, and anything which is natural should be comparatively easy. The preacher must be able to distinguish between that which is natural and that which is acquired. Too often we ascribe naturalness to that which is only an acquired habit. The writer knew a boy who acquired the habit of limping because he had a chum who was a cripple. So it is with speaking. Because of association, self-consciousness, or other reasons, one may acquire habits of speech which are wholly unnatural. In speaking, the important thing is the message. Anything that detracts from the message should be avoided. If one is to reach the highest state of efficiency in his preaching, every action of the body and every modulation of tone must be in perfect harmony with the idea which the mind seeks to express. Therefore, unity of mind, body and voice are of fundamental importance to the public speaker.

Recently a student of speech said, "Public speaking isn't anything like I thought it would be. I was advised by one of the professors not to take it. He told me I didn't need it." The writer was somewhat surprised to find that a man with sufficient intelligence to be a member of a college faculty could be so grossly ignorant concerning a subject of such vital importance to one studying for the ministry. In other words, he would say, "Fill your mind with facts, but leave the delivery of those facts to blind chance." The road is strewn with the wrecks of those who adopted this course, and many who have escaped total wreckage are not the efficient workers they might have been had they given some attention to this important subject. If by any process of reasoning it could be proved that a preacher does not need to study speech to become effective, it could also be proved by the same process that he does not need to study any other subject. Of course one might say that a certain young man does not need to study speech because he is a natural born speaker. One might as well argue that because a person is a natural born musician he does not need to study music.

The objections which arise to speech training come from a distorted view of the subject. This is not altogether surprising when one thinks of the artificial methods of the past which are still being taught in a few schools. Some of these methods make speech a mechanical process which destroys naturalness. Speech should be as spontaneous as the gushing forth of a spring, as natural as the blossoming of a rose, as free as the song of a bird. Any method which destroys this freedom, this naturalness, this spontaneity is fundamentally wrong and should be avoided.

An understanding of the laws which govern public speaking is of importance to the minister of the gospel. However, a mere understanding of these laws does not assure one of success. If one would be successful he must learn to apply them. It is not the knowledge of the law, but the application of the law that is important. If one applies the law he will receive its benefit even though he knows not what the law is. A little child does not know that nourishing foods will cause him to grow and

be strong, but if he eats the nourishing food he will receive the benefit of that law. Every successful public speaker will find that he obeys certain laws of public speaking, even though he may not have known what they were until after he had been successful. There are people who are succeeding, and who have never studied public speaking, and yet one should not run the risk of failure by neglecting to learn the fundamental principles of public speaking.

Recently the writer listened to a prominent preacher who had been praying for an altar full of seekers at the Sunday night service, but there was no response to his call. Why did he fail to get a response? The answer is simple enough to one who understands the laws governing public speaking. While he law he broke was only a simple one, yet it meant defeat for that service. Again the writer listened to a prominent evangelist who failed to a certain extent in an entire revival campaign because of breaking a simple law in a Sunday morning service. That was the morning when the power of God was upon the service, and there should have been a breaking up time with an altar full of seekers; but the altar service was ruined by the breaking of a simple law, and through the remaining days of the campaign this high point was not again reached.

Now there may be those who think that God is not so particular as to allow an altar service to be ruined by the simple breaking of a law of public speaking. But remember that these laws are God's laws. Man did not make them. Man discovered them. Can you conceive of God's looking lightly upon the laws which He has made? He refused to allow any son of Aaron who had a flat nose to perform the functions of the priesthood, A small thing indeed, but sufficient in God's sight to reject him. It is in the little things that we fail so many times. He who never fails in the little things is not likely to fail in the big things.

If, then, the laws of speech are so important, what are these laws, and how can one learn to apply them? To give a complete answer to this question would require the writing of volumes. The subject of speech is so broad, and covers so many fields that it will be impassible to treat them all in this series. There are three modes of expression, and each one is a big field in itself. One may communicate to another by the use of words, by voice, or by action. Verbal expression is important and should be given careful consideration by everyone studying for the ministry. However, it is in the fields of voice and action that preachers are more likely to be neglectful, and the writer will confine these articles to the discussion of these two phases of speech.

One of the first things a preacher should consider is his voice. Few preachers realize the importance of vocal training. Especially is this true in the early part of their ministry. Later in life, when the voice begins to fail and when it is too late to receive any help, they see it. The voice may be likened to a musical instrument upon which the skilled musician plays. How careful the musician is to select a good instrument and to see that it is in proper tune before he attempts to play upon it. Without an instrument all his knowledge of music would be of no value to him.

Unless he keeps it in tune it will be of little value as an instrument of expression. So it is with the preacher's voice. Without it he is useless as a preacher. If he fails to keep it in proper condition it is likely to fail. When a musician's instrument is worn out he may purchase another, but when the preacher's voice is gone he is ruined for life. Even though his voice should not fail, it will not reach its highest state of efficiency unless some attention is given to keeping it in tune for speaking. The human voice is a wonderful instrument, more wonderful than any ever produced by man. It is capable of reproducing almost every sound that has ever fallen upon the human ear. How carefully it should be guarded! The preacher should so strive to keep it in tune that it will always respond to the touch of the Holy Spirit as the harp responds to the touch of the skilled artist.

Before the writer's mind comes the image of a certain preacher's voice. He had a wonderful voice, but he failed to use it properly. The way he uses his voice today greatly handicaps him in his ministry. Aside from the personal injury to himself, he shuts off his ministry from a number of people. One young lady said of him, "I never go to church when brother A____ preaches. I like the man, and I like his message; but I cannot stand to hear his voice." Another person said, "When I first met brother A____ I thought he was a regular grouch, but since I learned to know him I find he is a fine man. He thought this preacher was a grouch because of the way he used his voice. Later he found that the man was not what his voice represented him to be. When a preacher uses his voice in such a way as to cause people to think he is a grouch and to cause them to remain away from church it is high time that he give some attention to that voice.

The subject of action or bodily activity is one that should receive careful attention also. Vocal expression reaches one's mind through the ear, while action reaches it through the eye. Most of our knowledge comes to us through the eye. One is more likely to believe what he sees than what he hears. If a man's actions are contradictory to his words, we believe his actions, not his words. How careful a preacher should be of his actions!

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09 -- RULES FOR A PREACHER'S CONDUCT -- By H. A. Erdmann

While rummaging about in our library today we came upon an old "Discipline of the Methodist Church." The date of its publication is 1872, but in looking through it we found a division under the above caption which impressed me as being a splendid standard, so we pass them on.

Rule 1. Be diligent. Never be unemployed: never be triflingly employed. Never trifle away time; neither spend any more time at any place than is strictly necessary.

Rule 2. Be serious. Let your motto be, "Holiness to the Lord." Avoid all lightness, jesting and foolish talking.

Rule 3. Converse sparingly, and conduct yourself prudently with women.

Rule 4. Take no step toward marriage without first consulting your brethren.

Rule 5. Believe evil of no one without good evidence; unless you see it done, take heed how you credit it. Put the best construction on everything. You know the judge is always supposed to be on the prisoner's side.

Rule 6. Speak evil of no one; because your word, especially, would eat as doth a canker. Keep your thoughts within your own breast till you come to the person concerned.

Rule 7. Tell everyone under your care what you think wrong with his conduct and temper, and that lovingly and kindly, as soon as may be: else it will fester in your heart. Make all haste to cast the fire out of your bosom.

Rule 8. Avoid all affectation. A preacher of the gospel is the servant of all.

Rule 9. Be ashamed of nothing but sin.

Rule 10. Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath, but for conscience sake.

Rule 11. You have nothing to do but to save souls: therefore spend and be spent in this work. It is not your business only to preach so many times, and to take care of this or that society, but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord.

Rule 12. Act in all things not according to your own will, but as a son in the gospel. -- Parma, Idaho

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THE END