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**THE PREACHER'S MAGAZINE**  
J. B. Chapman, Editor

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### 01 -- THE HANDICAP OF ADVANTAGE -- J. B. Chapman

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

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

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

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

If he is naturally a student and a "born orator," he cannot help it; but the danger is that he will know these things and will "lie down on the job."

A survey reveals that ninety per cent of the leaders of one great Protestant denomination came from rural districts, and it is thought that a survey would show similar figures for other churches.

And why is this? Is the country better supplied with educational advantages and with opportunities for Christian service than the cities? No, on the contrary, the country boys and girls must usually get into the city for education and for opportunities. Rather the explanation is that city youths accept their advantages as matters of course and suffer them to become handicaps.

There is better chance for the preacher who sprang from poor parentage, had to fight for educational opportunities, was able to make commendable grades in school only by the most diligent application to his studies, found it necessary to overcome difficulties in delivery, had to press hard against an "inferiority complex" in assuming to be a preacher at all, was forced to serve his day in "hard-scrabble circuit" by means of the fact that there was no particular demand for his services anywhere else, and who still have to pray hard, study much and work diligently to "hold his place" than there is for the one who excelled without effort. And it is encouraging to be able to say that 199 preachers out of two hundred are in this "better chance" crowd.

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

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## 02 -- EDITORIAL NOTES -- J. B. Chapman

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

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There are two kinds of great men: men who are great themselves and who overshadow all around them and do all the thinking and all the executing themselves, and men who are wise enough to choose great men as their helpers and who are big enough to appreciate big men and to get along with them. The latter class build more enduringly than the former, for they have trained their own

successors. In these days when the church has so many departments and when it is expected to serve so many and so varied purposes in the communities, it is possible for a preacher of mediocre ability to reach larger success than ever it was before. But to attain this success, he must surround himself with Sunday school workers, young people's leaders, etc., who are competent and who will find the preacher so congenial that they will stay with him. If the preacher is little and touchy and narrow and jealous of his honor, he will find the same among his helpers and his organization will fall apart. Of course he will find many reasons for blaming others, but the fact that he has reached no large success will still remain. And with 199 preachers out of 200 the best chance of success is in organization and co-operation, rather than in outstanding individual influence. In fact, the statement is near universal that we may almost say that ministerial success depends upon a preacher's ability to give and secure co-operation.

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

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

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### 03 -- A Brief Sketch Of The Life Of Rev. J. O. McClurkan

He was born November 13, 1861, in the state of Tennessee. Raised by godly parents and was the son of a Cumberland Presbyterian minister. Converted about the age of twelve and joined the Cumberland Presbyterian church. When he was

seventeen years old he joined the presbytery and began preaching the gospel. Ordained by his presbytery in his nineteenth year; entered college at the age of twenty. He was married in his twenty-first year to Miss Frances Rye and began his work as a pastor, soon after his marriage, in the state of Texas. He spent the remainder of his life as a pastor, teacher and editor. In connection with these lines of work he was a very successful evangelist.

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

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

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

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

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

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## 04 -- HISTORICAL STUDIES IN CHRISTIAN DOGMA -- By Basil W. Miller

### Part Three. Symbolics

#### Chapter V. An Analysis Of The Doctrines Of The Creeds In Their Relationship To Systematic Theology

##### I. A History Of Theology Of The Creeds

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

through councils, synods, groups of theologians, or individuals. But the progress of doctrine can be seen only through an analytic study of the theology of the creeds in their historical setting. Our purpose is to investigate every line of influence which in any manner has affected the doctrinal postulates of Christendom. The Church authentically stated or accepted their doctrinal theology when they recognized or adopted the creeds; and in the statement of doctrine by individuals, which goes to make up the grand bulk of dogma, these creeds and their theology have largely shaped future doctrine. Each creed, until we reach the later confessions and articles, was called forth in conjunction with some particular doctrine or heresy, and the earlier ones usually defined doctrines which at that time had the credence of the Church. In this manner the theology was a progressive body, which in the beginning dealt with but a few doctrines, but when the ages passed these doctrines were embodied with the newer material, until a stage was attained wherein creeds, or confessions, became systematic treatises on theology. This is true of the Articles of the Anglican Church, Luther's Confessions and the Heidelberg Catechism. Naturally when the creeds accepted a certain doctrine, and included a clear statement of it, when theologians wrote, or churches thought, it was in accordance with the formulations of the creed.

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

## II. Fundamental Creeds

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

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

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

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

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

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

**3. The Athanasian Creed. This creed is likewise an expansion of and an addition to the former creeds, and is based upon them. The first part of the creed sets forth the Nicene faith in the form of Augustinian. The former trinitarian division is abandoned; the three Persons of the Trinity are treated in the same articles, in their possession of the attributes of Deity, and at the same time their functions are separated. Articles three to twenty-seven treat of the Trinity in an enlarged form. Several distinctions are to be noted: (1) The doctrine of the Spirit is treated in the same section with the Father and the Son -- which presupposes the heresy of**

**Pneumatomachi, which was condemned by the Council of Constantinople. (2) The term persona is used to define the Trinitarian distinctions, as with Augustine. The Spirit is said to receive worship the same as the Father and the Son. The personal distinctions are clearly set apart in this creed, as in no other before it.**

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

**4. The Creed of Chalcedon. This creed continued the Christological statement of the Church with reference to heresies then existent. The Nestorian heresy, exaggerating the difference of the two natures of Christ, made Christ to exist with two persons practically. But the Council of Chalcedon defined its faith in the person of Christ as being composed of two natures, the divine and the human, which were unchangeably, and inseparably connected, or interfused; but this distinction of natures by no means took away the property of union, but the peculiar items of functions or forms of each were concurring in one Person and one Hypostasis. Part of this statement reads, "Following the holy fathers we teach with one voice that the Son of God and our Lord Jesus Christ is to be confessed as one and the same person, that He is perfect in Godhead, and perfect in manhood, very God and very man . . . consubstantial with the Father as touching His Godhead, and consubstantial with us as touching His manhood."**

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

### **III. Particular Symbolics**

#### **I. Creeds of the Latin Church.**



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

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

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

**(c) The third position of Protestantism in opposition to Romanism is found in the articles on justification by faith (IV), new obedience, the gospel ministry, the Church, repentance as necessary to salvation, ordination, ecclesiastical rites, the**

worship of saints, and the mediatorship of Christ in being the approach to God. Naturally one would expect prominence to be given to the doctrine of justification by faith for this is the fundamental point of the Reformation, (d) The next point of difference is found in those articles on the Sacraments (IX:, X, XIII) wherein the real bodily presence of Christ is asserted in the Eucharist. The doctrine of the second coming of Christ and the millennium was advocated among the orthodox Lutherans.

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

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

c. The Formula of Concord gives the classic statement of Lutheranism upon doctrine. Its distinctive characteristics are: (a) Original sin is defined as a moral and not a physical defect, which shall be removed at the resurrection -- thus is rejected the immediate imputation of Adam's sin to posterity, the theory of Pelagius, that after the fall human nature was incorrupt, the milder Augustinian of the Catholic church, that man's nature and essence are not utterly corrupt, but there is something of good still remaining in man; it also asserts that original sin cannot be removed until after the resurrection. (b) The human will is in entire bondage to sin before regeneration, thus refuting Pelagianism which asserts that man by his own powers is able to convert himself to God without the aid of divine grace, and Semi-Pelagianism which affirms that man by his will is able to begin his conversion, to be completed by the Holy Spirit. (c) It asserts the imputation of Christ's righteousness in justification, declaring that by faith alone are we justified, that Christ is our righteousness, and that His righteousness is imputed and not infused. (d) It affirmed that good works have no part in our regeneration; it also rejects the Reformed doctrine of the eternal perseverance of the saints. (e) It affirms as was the case in the former articles that the body and blood of Christ are truly present in the Eucharist. (f) It asserts that Christ had a divine majesty of which in His humiliation He divested Himself; that after His resurrection He laid aside the form of a servant; and that He was and is truly omniscient, omnipotent and omnipresent. Thus the ancient errors of the Nestorians, Eutychians, Arians and Marcionites are rejected. (g) He descended into Hades in order to triumph over it and not to suffer the penalty of human sins. (h) A distinction is made between foreknowledge of God and predestination; the first extends to good and evil alike,

but it is not causative; and the latter refers to God alone and is the cause of salvation. Thus the provision and offer of salvation are universal. The Calvinistic doctrine of reprobation and limited atonement are rejected. Finally it repudiates the newer forms of errors which were prevalent in that day, such as Anabaptists, New Aryans, etc. -- (To be continued)

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## 05 -- THE SABBATH IN SCRIPTURE AND HISTORY -- By Horace G. Cowan

### VI. The Basis Of The Sabbath

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

There is one other passage in Exodus that agrees with this position, showing that the Sabbath under the law was a memorial of the creation rest, viz., Exodus 31:13-17, the last two verses of which follow: "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Evidently the meaning of this passage is that the Sabbath of the law was peculiarly a Hebrew institution, designed to cause the children of Israel to remember their Creator and worship Him upon the seventh day.

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

The reason for this difference does not readily appear, and biblical students have debated the question without satisfactory results. By the greater number it

has been altogether ignored. Among those who have considered the matter at all are some aligned for or against the proposition that there were two codes of the Ten Commandments, representing two different eras in their announcement. The form in Exodus includes the reason given at the creation for Sabbath observance, viz., the Creator's rest on the seventh day, and was, it is claimed, the law of God for the moral government of mankind from the beginning to the proclamation of the law on Mt. Sinai; and the commandments in Deuteronomy, which are embraced in an oral address by Moses to the generation that had grown up since the exodus, forty years before, contained the law for the children of Israel. This view takes into the account the difference in the days observed as the Sabbath in the two eras, as set forth in Chapters III and IV, preceding, viz., Sunday from the creation to the exodus, and Saturday at the latter event.

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

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

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

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

significant, well fitted to come home to their business and bosoms." -- Jamieson, Fausset and Brown's Commentary.

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

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

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

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

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

"The truth is, these different reasons were assigned to account for different circumstances in the command. If a Jew inquired why the seventh day was sanctified rather than the sixth or eighth, his law told him, because God rested on the seventh day from the creation. If he asked why was the same rest indulged to slaves? his law bade him remember, that he also was a slave in the land of, Egypt, and that the Lord his God brought him out thence. In this view the two reasons are perfectly compatible with each other, and with a third end of the institution, its

being a sign between God and the people of Israel." -- Dr. William Paley, The Principles of Moral and Political Philosophy.

The two clearest facts in the experiences of the children of Israel in the wilderness and at Sinai were that they had been brought out of Egypt with a high hand and an outstretched arm, with great signs and wonders, and that the Lord had descended upon Mt. Sinai with great power and glory, and had given them the law, including the

Ten Commandments. In only two places, viz., Exodus 20:11 and 31:17, is the creation referred to when their obedience to the commandments is required, while the fact of the Lord bringing Israel out of Egypt is repeated over and over again, as though there may have been in the mind of the sacred historian a sentiment similar to that which is expressed by a modern poet:

"'Twas great to speak a world from naught;  
'Twas greater to redeem!"

Miles Coverdale, one of the early translators of the Bible into English, said, "It shall greatly help thee to understand Scripture if thou mark not only what is spoken or written, but of whom, and unto whom, with what words, at what time, where, to what intent, with what circumstance, considering what goeth before, and what followeth after." -- Cox's Literature of the Sabbath Question.

This advice may well serve the reader of the Book of Moses to understand that primarily he was writing for the people of his own day and race; that the law he received at Sinai in the words spoken and written by God was first of all spoken to and for the children of Israel, commonly called the Jews, and through them handed down to all other nations. While in this portion of the Bible there are laws and principles of morality, and spiritual truths, of universal and perpetual obligation, yet "the law," including "the commandments," "the ordinances" and "the judgments," which was proclaimed from Sinai, and written by Moses in "the book of the law," was first given for the government of the seed of Abraham, whose dwelling was designed to be in the land that had been divinely appointed as the home of that patriarch and his posterity, until the coming of the promised Seed in whom the fulfillment of the law and the promises for all men of all nations should be accomplished by His wondrous life, death and resurrection. "The law was our schoolmaster to bring us to Christ;" the Sabbath was a type of that "rest which remaineth for the people of God." -- Malta, Mont.

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06 -- SOME GREAT PREACHERS I HAVE KNOWN -- By A. M. Hills

No. 5. John Hall, Pastor And Preacher

**This man was pastor of the great Fifth Avenue Presbyterian church at Fifty-fifth St., New York City. Only a great foreigner could have received a call to that 19th Street Presbyterian church. Only a great man could have held that pastorate for thirty years. There was the stamp of greatness on it all.**

**And yet there is an unusual dearth of material to use in this article. I have only his biography written by his devoted son, Thomas C. Hall, of Union Theological Seminary, New York. This biography is singularly lacking in facts that would be most helpful, though it is a most tender and beautiful tribute to his noble father. He tells us in the preface, "My father was averse to printing his sermons. He has left but few in such a form that they could be given to the press, and would misrepresent him to those who never heard his voice or knew the charm that separates the born preacher from the pulpit speaker or the platform orator. He gave his life for his generation. He sought no reputation as either a theologian or man of letters. Indeed, he deliberately turned away from work which great gifts fitted him to do, for that which he deemed more important -- the calling of men to life eternal in Christ Jesus our Lord.**

**"The filial relation forbids alike eulogium and critique. No powers at the command of the author can do justice to the straight-forward, tender, upright manhood that made my father a tower of strength to every cause he made his own, and a sheltering rock to many weaker ones battling with untoward circumstances. In him strength and gentleness mingled in an indescribably attractive way. He was personally unspoiled by success, and the last tests of his character, though they broke his heart, left him without bitterness, humbly leaning on his heavenly Father, who guarded His servant to the end."**

**First, then, let me say to my readers, that this man was of Scotch-Irish descent and born in Ulster, the north of Ireland, July 31, 1829. He inherited and imbibed with his mother's milk and was trained from babyhood in Scotch-Irish Calvinism, the most blasphemous and atrocious theology that was ever put in print. He seems never to have thought of departing from this ancestral faith. Not on account of it, but in spite of it he became really great. What might he have become had he been trained in the theology of Wesley or Finney? Let us reflect on this unfortunate handicap as we try to measure the achievements of this hero of faith.**

**The Hall family at night gathered about the turf fire in the kitchen and over it hung a huge pot of oatmeal boiled with the buttermilk from the dairy. This with oatcakes formed the principal food of the whole countryside. The clothing was largely home-made, constructed with a view to endurance, not fashion. But this enforced simplicity of living was not regarded as poverty by those self-sustaining Ulster farmers.**

**This boy John, eldest of a family of nine children, early began to show a trend for scholarship, and the father decided that he must prepare for college. He was sent to a classical school. The classical drill in Latin was narrow in range but sound**

and thorough and was never forgotten. Even then the boy's mind was filled with awe and hope at the prospect of undertaking the ministry of God's Word. Thus he grew up a tall, thin lad, not then possessing the muscular vigor he afterward developed, but with good health and a quick mind and good temper and a devout reverence for God and eternal things. He was brought up in closest connection with the church, learned by heart the Shorter Catechism and believed in the Savior for years before becoming a communicant. This step was permitted at fourteen.

John Hall was enrolled as a student in the Belfast College with the autumn session of 1841. He was therefore just entering his thirteenth year. He left the atmosphere of a truly Christian home at Ballygorman, County Armagh, to live away from home in a college, such as it was. It would scarcely be ranked as a college in these days, and the latter half of the course seems to have been devoted to the training of young men for the ministry. It would now be regarded as a good academy and a Christian Worker's course. "What Dr. Chalmers was in his way doing for Scotland by arousing the evangelical spirit, that Dr. Henry Cook was accomplishing in the North of Ireland, contending against moderatism and a loose Arianism. There was in the college the fresh, earnest spirit of a triumphant church. There pervaded the lecture rooms a deep sense of a newly awakened religious feeling, high personal standards of godly living, and an entire consecration to the work of spreading the gospel over the world. From such a school or academy or college John Hall graduated when he was sixteen years and three months old, November, 1845.

The type of thought prevalent in the college was an aroused Calvinism, saturated with the influence of the evangelical movement, a very strict theory of inspiration of scripture, and all softened by the kindlier spirit of Dr. Edgar who inspired the missionary spirit and guided the young men in their devotional spirit and prayer life. It was no poor preparation for the ministry.

In the midst of the abounding drinking habits of Ireland, then as now its curse, this young man took the side of temperance, and then adopted for himself total abstinence. A subject for debate in the school was the slavery question forced upon England, and practiced shamefully in America. Mr. Hall, by a kind of divine instinct, took the side against slavery.

Just as the Methodist movement began by starting schools, so the missionary activity of the new spiritual life in the north of Ireland was shown in the desire to bring spelling and reading within the reach of the poorest, whether Protestant or Catholic. Mr. Hall again lined up on the right side in the true Protestant spirit.

There was a theological course beyond the college course which Mr. Hall also took at Belfast. Both father and son were eager to see the theological course completed. For the father this was not quite to be. On the 20th of September, 1848, the son was suddenly called to part with the dear father who had been so much to



his spiritual life. That father died "happy in the Lord." Toward the last he was heard to say, "Why tarry the wheels?" and soon afterward murmured with difficulty, "Joy unspeakable and full of glory!" What a benediction for a young preacher just entering the ministry in his twentieth year!

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

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

Ireland at that time was a most unfortunate country. In the South and West the introduction of the potato had made existence possible for their large population. In 1846 the blight, of the potato crop caused famine to stare the people in the face. The awful year of famine was followed by a year of hunger typhus. Hunger had not touched the oppressive land-owning classes, but the fever did, and in 1848 their resources were strained, and ruin passed from family to family over the south and west of the country. Then to crown all in 1849 cholera made its appearance, and stalked amidst the hunger-racked peasantry and the now bewildered and disheartened gentry."

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

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

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

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

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

In the councils of the denomination, the First Presbyterian church of Armagh was second only to Mary's Abbey, Dublin. Besides the pastor must win the support of farmers of surrounding town lands bearing such euphonious names as Aghanore, Aghavilly, Ballinagallia, Ballyharidan, Ballymorán, Cloughfin, Killyfaddy, Tullygarnon, and Torryskean. There were fifty-four of these centers with names in some cases even more formidable. (What a preparation for a great pastorate in Fifth Avenue, New York!) In Armagh were developed those powers as pastor and preacher which made the future career "so fruitful. It was the habit of the little Belfast student circle, when members of it met, to say half playfully to each other, "Now, preach good sermons!" The character of the congregation was exceedingly helpful and stimulating. Many in the town were thoughtful and highly educated

people. The substance of the sermon therefore, had to be such as would edify them, while the style and manner had to be such as would be grasped by busy farmers and their tired wives and servants.

The need of the congregation was a closer touch with the outlying regions dependent on the church. At once Mr. Hall began that systematic visiting which marked his whole ministerial life. He was in the habit of announcing a prayermeeting in one of these districts on a certain day and hour, having arranged with some household for the use of their largest room. Then he visited around all day, and preached at night, and urged the people to attend the Sunday services, and got home about 11 p. m. These prayermeetings and extra preaching services were at first criticized as "Methodist" and quite "un-Presbyterian!" But the results were soon seen in the gallery as on the floor of the church, and week after week, the congregations grew steadily and quietly, but with permanent strength. "In all else my father's methods were inclined to be a little unsystematic. He had a remarkable memory and could afford to trust it where others would have used some system. In his visiting, however, from the beginning he kept careful records, and worked with steady and persistent system."

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

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

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

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

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

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

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

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

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

In process of time, there was a movement on foot to make this man Hall, who had given Dublin a worthy Presbyterian church, and filled it to the doors, moderator of the Irish Presbyterian Assembly! But there was opposition from the political and ecclesiastical politicians who were distressingly conservative and thought it would never do. To get rid of Rev. John Hall somehow respectably, they elected him delegate to the assemblies meeting in the United States. Someone said to him, "I thought you were to have been moderator." His half-humorous reply was, "My brethren have transported me."

So transported he was, and his political and reform heresies troubled the assembly no more! The election of a moderator disclosed to him the fact that the "pillars" were against him. He was too active, too aggressive, too much of a reformer, too big a man to handle, and one not given to wire-pulling and schemes

and arrangements! He was moreover a Liberal, who believed in secular education and personal rights, and the evangelization of Ireland. He was altogether too live a wire to leave around!

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

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

As he left Ireland, the Evangelical Witness said of him, "Our gifted predecessor, after a distinguished ministry of eighteen years has left his native country to spend the remainder of his days in the service of American Presbyterianism. His departure is a subject of universal and unfeigned regret . . . He will nobly represent in another land the power and versatility of the Scotch-Irish race. The pulpit was the throne of his power. In fact, Dr. Hall was one of the freshest preachers of the age. He preached too, as he talked with a fine conversational freedom and naturalness and was so singularly lucid and happy in expression that he was, to our mind, the Goldsmith and Franklin, in one, of the Irish pulpit. His sermons are powerful from their heavenly unction, their beseeching tenderness, their popular scope and above all, their wide range of analogical illustration. It is perhaps the highest praise of Dr. Hall's sermons that they do not read well; for it is a well-known fact that the newspaper speech which is polished and rounded and Ciceronian in its periods, is anything but popular or pleasing to an audience."

He began his ministry in a building on Fifth Avenue and Nineteenth Street. He wrote back to a friend, "Our first communion held yesterday was exceedingly pleasant. We received about thirty new communicants, nearly twenty on profession of faith . . . . I have begun with ordinary sermons, that I might not pitch the standard of expectation higher than I could honestly keep up -- have eschewed all attempts at sensationalism, and told the people that our reliance must be upon the steady, patient teaching of divine truth. So far the church displays all signs of interest. I

have heard as many as twenty or thirty laymen offer prayer in public appropriately. There is a fine field here for work, and a readiness, think, to value an evangelical ministry. Mission schools are the hobby of our congregation, but skilled labor is a little wanted. I hope to begin my Bible class for ladies, by the opening of the year (to train Sunday school teachers). I have written several sermons, strange as it may seem, since I came." -- J. Hall.

This man was every inch a pastor, and preached as good a gospel as any "dyed-in-the-wool" Calvinist would know how to preach, which is not saying any too much. Moreover he was a man of robust common sense who dropped all the inane nonsense of United Presbyterians about singing psalms without organs, and all other offensive peculiarities and adjusted himself to his environment to win. And he did win. Naturally inclined to Old School Calvinism, yet he found much that appealed to his sympathies in the warmer evangelical spirit of the New School thought. He had been sent to America as a delegate to both assemblies; and he had the art and grace not to offend but help to win both sides, and bring them together in 1869. His stately dignity and refined ministerial courtesy made him, in a real sense, the man for the hour. Since he reached manhood some three million Irishmen had left the mother country for the new world, and multitudes of them had stopped in New York. They, too, had been trained in his theology, and Horace Greeley once said, "If any man likes that sort of a thing, it is about the sort of a thing he likes!" Dr. Hall by race and grace and eloquence and pastoral work gathered them in and packed his church. In process of time they moved to Fifth Ave. and Fifty-fifth Street and provided a nobler edifice for still more people. It too was crowded, I attended church there and stood in the outside aisle of the gallery ten or fifteen minutes before an usher would venture to give me a seat. The regular pew-holders had the first opportunity, and they were on hand to put in their claim.

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

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

**Dr. Hall was the first preacher in America that was chosen to follow Henry Ward Beecher, in the Lyman Beecher Lecture Course, before Yale Theological Seminary. It showed what an impression he had made as a preacher in this country. The title of his lectures was: "God's Word Through Preaching." The very title shows what his conception of preaching was -- a message from God to man through the preacher's lips.**

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

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

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

**One whole summer he devoted to a tour of Western States on behalf of the Sunday School Union. He saved New York University when its case seemed hopeless, by becoming chancellor pro tern, and raising enough money to insure the existence of the institution. Then he summoned to his aid Dr. MacCracken who became vice-chancellor and carried on the work for ten years.**

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

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

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

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

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

**But the shock of these events, coming in such culmination, broke the great pastor's heart. The work went on with the old-time power and blessing but the coarse, insulting letter from a member of the session, utterly misrepresenting the great body of church members, had done its deadly work, sending a death arrow to the physical heart of this great man, which sent him home before his time in September, 1808. I have known three Presbyterian churches to be wrecked in one year by the ungracious treatment of a loved pastor by a pugnacious session. In the hands of carnal men it is a fearful ecclesiastical machine!**

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## 07 -- STUDIES IN THE SERMON ON THE MOUNT -- By Olive M. Winchester

### The Beatitudes -- Second Series -- Matt. 5:7-12

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

Standing first in this series, we have: "Blessed are the merciful: for they shall obtain mercy." To obtain a correct understanding of this Beatitude, we need to ascertain the meaning of the word, merciful, as used here. The word in this text is found in only one other place in the New Testament, and that is in Heb. 2:7, where Christ is spoken of as a "merciful and faithful High Priest." But the noun derived from this adjective is found frequently and has the sense of almsgiving and alms, Matt. 6:4; Acts 9:36; 10:2; 24:17. When we take into consideration the meaning of the noun, we see that the thought content of the word, merciful, in this connection may be different from what we usually connect with the term. Our idea of being merciful, in the common sense, is to spare an offender and not mete out to him the full penalty of justice. We speak of "Mercy seasoning justice." But more than that is conveyed here. Moffat says that the word means "a sympathetic appreciation of other persons, the power, not merely to concentrate blindly on them, but to feel deliberately with them, to see life from their point Of view." He considers the word, love, nearer the original word, yet states that this does not exactly fill the content because the intellectual factor is not necessarily implied. Stier remarks that the word "in its compendious sense indicates the practical love of our neighbor, all that is done to our brethren from the inward principle of a communicating and helpful charity." With this Vincent would also seem to be in agreement, when he says, "The word emphasizes the misery with which grace deals; hence, peculiarly the sense of human wretchedness coupled with the impulse to relieve it, Which issues in gracious ministry." In all of these definitions we find a train of thought akin to the derivative noun which has the meaning of "alms." But the meaning is much broader. It ever has an actuating principle, love, which may or may not be present in almsgiving, and always issues in a ministry of kindness and grace and seeks to help and win mankind by an appreciative understanding and kindly ministry.

As with all of the other Beatitudes, this has a very close relation with the preceding, for the merciful man has become such because he has been made righteous. Moreover when we relate this condition of being merciful with the conclusion given, we find the outworking of a law of action and reaction. The merciful man obtains mercy. The idea implied is not so much of mercy bestowed

from a divine source but mercy from his fellow-men. He who is gracious and kind to his fellow-men will receive such in return, wherever there is a responsive heart.

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

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

The promise given to the "pure in heart" is that they shall see God. It has been said that there are three kinds of sight. First, there is the physical with which we behold the glories of the world around us and all material objects; second, mental with which we make comparisons, draw analogies, see in the mind the great scientific facts before they become actualities, and form the pictures of the poet; then there is the spiritual with which we see God. This sight comes when the heart is made pure, all hindering forces then being removed and the spiritual vision consequently being clarified.

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

being where it has been non-existent hitherto. Stier in speaking of the peacemakers says, "They make, they mediate peace, they bring and offer to the world out of the treasure of a pure heart, the peace of God."

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

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

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

This passage depicts to us what ever and anon bursts forth in New Testament writings, that is, that in behind lay a stormy background, persecution, sufferings and revilings. In analyzing these verses, we note that the blessing is pronounced both upon those who already have suffered persecution, and upon those who may at any time receive ill treatment. Already there had been some outbreak of antipathy, it would seem. Then in considering still further, we see the different forms that persecution takes; in reproaches we have persecution by word, and the term used for persecute indicates an act; finally there is slander implied in "all manner of evil" that is spoken. Luke adds another phase, in the use of the term "to separate" which would seem to indicate excommunication from ecclesiastical connections. All who thus suffer are not to be dismayed by such, but already they have as their inheritance the kingdom and they are to "rejoice and be exceeding glad" for there is a great reward in heaven for them.

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

In viewing these Beatitudes from the standpoint of homiletical material, although as a whole this series may not be as readily adapted for a sermon, yet each single one may be easily used. All may be given a twofold division, the last one falling under two main heads, such as, forms of persecution and promises for those who endure persecution. But the outstanding text for a sermon in this series

is the second Beatitude, "Blessed are the pure in heart, for they shall see God." For this text Hastings gives us an outline that is full of suggestions.

### **I. The Vision**

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

### **II. The Condition Of The Vision**

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

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## **08 -- HINTS TO FISHERMEN -- By C. E. Cornell**

### **Little Stories With Pith And Point**

#### **True Friendship**

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

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

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

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

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

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### **The Intermediate State**

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

**"The subject of an address at a preacher's meeting in an eastern city a few years ago was the rather obscure theological topic, 'The Intermediate State.' The speaker began by saying that no one knew very much about the subject, whereupon a young minister arose and contradicted him. The minister who interrupted said that he had been an active pastor for ten years and knew all about the intermediate state, because during that time most of the members of his official board had been in it. He said, 'I could not exactly call them alive and they were not exactly dead -- they were in the intermediate state.'**

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

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### **A Wet President A National Menace**

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

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

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

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### **Killed By Announcements**

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

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

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

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### **Eskimo Forgiveness**

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

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

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### **The Little Hindu's Reply**

A regiment of British Tommies, fresh from the home country, were encamped just outside a town in India. Soon after their arrival a Hindu Christian preacher went trotting by, a quaint little figure with a big Bible under one arm, and an umbrella under the other. Some Tommies hailed him with a question that sounded more irreverent than it really was: "Hello, Sammy! How's Jesus this morning?" The little fellow pulled up short and looked at them with his bright shining eyes. Then holding up his Bible, he said slowly: "Do you sahibs mean to say that you who sent us this Holy Book talk of the Lord Jesus like that? Do the people of your great country

send the gospel to us poor heathen and yet insult the Savior?" The men looked a bit uneasy at his words, but he went on: "I will, however, answer your question, and answer it from the Great Book. You say, 'How is Jesus this morning?' I reply from Hebrews 13:8, 'Jesus Christ is the same yesterday, and today, yea, and forever.' " And, making the men a little bow, he went on his way. That evening two British soldiers went to Sammy's house to thank him for his plucky speech of the morning, which had led them to give their hearts to Jesus, who is ever the same, yesterday, today and forever.

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### **Six Most Popular Words In Our Language**

A committee a few months ago set out to discover, if possible, what are today the most popular words in the English language. After much thought and planning and counting a list of more than 4,000,000 words they came to the conclusion that the following words in order were the most popular used: Time, Day, Man, Place, Year, and Work. We wish the discovery had brought out words of a little more Christian flavor, like Christ, Christianity, Heart, Faith, Life and Heaven.

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### **Roman Catholics And The Radio**

Says Zion's Herald, "Strongly denouncing certain types of radio broadcasting, Father Paolini in a recent issue of the Osservatore Romano, official organ of the Vatican, declares that. many of the programs sent out over the air are demoralizing and very injurious to the spiritual life. High prelates in Italy, Spain, Austria, Holland, and Czechoslovakia, it is said, have taken a stand against the broadcasting of programs conducive to habits and practices frowned upon by the church. In Lombardy the installation of radio sets in churches or building in any way connected with churches has been forbidden. It is expected that this example will soon be followed in Spain and other countries. Placing of antenna on churches has been banned in Czechoslovakia. In Austria, Cardinal Piffel has urged the faithful to try to keep radio control out of the hands of those who would use it for jazz purposes. In Holland, a Catholic radiophonic institute has been founded. The principal counts in the indictment of present radio broadcasting are: it is devoted primarily to stimulating jazz dancing and bad habits in general; it lends itself more to spreading cheap, vulgar, immoral rather than good music; it causes waste of time by creating the habit of listening in for hours every day. Father Paolini concedes, however, that there are great possibilities in radio from the angle of educational and religious values. 'What could be more useful or beautiful as a means of education than the broadcasting of the voices of the chiefs of governments or the ministers of God, faith, civilization, to distant people otherwise unable to hear them?' he writes, and then urges the creation of more church broadcasting stations, many of which are already in existence."

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### **Concerning The Christian Character Of Judge Gary**

**J. M. C., an intimate friend of Judge Elbert H. Gary, contributes to Zion's Herald, an interesting little story showing the Christlike tendencies of the judge. Judge Gary was the former president of the U. S. Steel Corporation, the largest of its kind in the world. Judge Gary died in August of 1927. J. M. C. says, "Yesterday I read of the death of Judge Gary. Sixty years ago I came to know him and his entire family, including uncles, aunts and cousins. In the year 1893, his daughter and my own went through much of Europe together, chaperoned by the cousin of Judge Gary, Miss Lora Wheaton, who was the preceptress of Rock River Seminary when I was president of the same institution.**

**Later, when I was the presiding elder of Chicago Western District, and Judge Gary was a leading lawyer of the city of Chicago, he erected in Wheaton, a suburb of that city, a church as a memorial of his father and mother, the best Methodist church in the city, and besides endowed it with \$50,000. This expenditure required a large portion of his entire possessions, but gave evidence of his loyalty to his parents and to his and their church, which they had helped to found in the year 1832, and when Chicago was but a small settlement.**

**"Four years ago I called upon Judge Gary at his home in Chicago, as through the years we had retained our friendly relations. He at once called his wife, and after the introduction -- as this was a second wife, whom I had never met before -- she asked, 'Were you ever in Jerusalem?' When I told her I had spent seventeen days in and near the city and three months in Egypt and the Holy Land, she replied, 'I wish we could have stayed so long, but since we were there the Bible is a new book to me and the judge scarcely reads anything but the Bible.' For this reason he never addressed his co-workers without emphasizing the moral needs of the country and every man, and the necessity of piety and the Sabbath and Bible to secure good morals for our country and people."**

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

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

**"Largely through the use of the spectroscope, Allan Douglas Maxwell, distinguished astronomer, who has recently been conducting a series of**



experiments at the Lick Observatory, Mount Hamilton, Cal., estimates the girth of the sidereal universe at one hundred ninety-four quadrillion miles. But he is careful to explain that his figure may be an underestimate, since great stretches of space may extend an unmeasured distance beyond the cramped confines of the one hundred ninety-four quadrillion miles. As a result of his spectroscopic research, Maxwell is thought to have penetrated farther beyond the earth with a sidereal yardstick than any other worker with single stars as his object. Spectrographs, photographs of the spectra of these stars, were secured of stars 5,000 parsecs distance, or 96,000,000,000,000,009 miles. Beyond this, Maxwell could find few stars; here he believes are the confines of the sidereal universe. Previous attempts to measure the limits of the galaxy based on estimates of star-distances have varied from 6,100 parsecs to in excess of 90,000 parsecs. A parsec is approximately 10,000,000,000,000 miles (nineteen trillion)."

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### **The Menace Of The Lodge**

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

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

My observation is, that when an individual is once clearly converted and subsequently sanctified wholly, the lodges drop off like leaves in the autumn. Real righteousness spells the doom of these worldly institutions. They must be a menace to Christianity or else this would not be the case: No man can be deeply spiritual and tamper with the lodges very long without impairing his spiritual experience. Let Nazarenes beware.

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### **Consecration -- Sanctification**

The words do not mean the same. It is barely possible for one to be consecrated and not be sanctified. But one cannot be sanctified without being wholly consecrated. Consecration is purely the act of the individual, while sanctification is an act of God's grace. Consecration involves an absolute giving up, the making of yourself a "present" to God and forever. Self must die -- be crucified. Self can assert itself just as effectually in a little as in a great thing. If self has life and strength enough to cling to a straw, it has power to bar the gate to perfect soul-rest. When one consecrates expecting to be sanctified, when the self-life expires, the fullness of the Spirit comes in as naturally as the air rushes into a vacuum. Faith then becomes as natural as breathing. It is easy to believe. We create the vacuum by dethroning our idols. God says, this is "your reasonable service." Will you make this consecration today?

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### Perfect Love And Sin

Daniel Steele once wrote, "There is no sin where perfect love reigns. This may consist with innumerable defects, infirmities and theological and practical errors. To a superficial observer these may look like sins but a deeper inspection shows that they lack the essential characteristic namely, the voluntary element. In ethics, it is an axiomatic truth that volition is an attribute of sin as an act, or sin which entails guilt. Yet involuntary deviations from rectitude need the atonement."

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### Why The Church Is Water-Logged

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

We recently heard these words in a leading pulpit: "The church is not a body of saved men, but a body of people who are trying to lead the Christ life as near as they can." This was not a Unitarian pulpit, either, but a leading pulpit of the M. E. church. We understand that this is exactly the Unitarian idea, that a man may try to lead the Christ life and succeed without being saved.

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### The Sunday School Teacher's Use Of The Bible

The Bible is the "one" book with which the successful Sunday school teacher must be acquainted. It is the primary text book, and none other will take its place.

The teacher should read other good books bearing upon the importance of teaching, as well as books that illuminate the lesson. Bishop John H. Vincent, the founder of Chautauqua, an eminent observer and Sunday school writer, once wrote the following timely and significant statement.

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

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

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

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

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

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

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

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

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

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

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**09 -- ILLUSTRATIVE MATERIAL -- Compiled By J. Glenn Gould**

**"I Ceased Not To Warn . . . With Tears"**

**"What a multitude of tears Paul must have shed in his time!" exclaims Adolphe Monod. "What a victim to emotion must have been the martyr spirit of this flaming herald of the cross: By the space of three years, he says, I ceased not to warn everyone night and day with tears. It is manly to weep where there is occasion for weeping. The sensibilities of the heart, duly excited, are a fragrant atmosphere investing the soul and shedding its soft and balmy dews on all its powers. They are the silver tissues that are woven into the delicate but immortal texture of the mind.' In Paul's footsteps there has followed an apostolic succession of like fervent souls. Seldom, for example, but the Church produced a more glowing spirit than Robert Murray McCheyne. He died at thirty. A few years later, a young minister, anxious to learn the secret of Mr. McCheyne's amazing influence, visited, as I have often done, the church at Dundee in which he ministered. The sexton, who had served under McCheyne, was still there. The old man took the youthful inquirer into the vestry, and pointed to some of McCheyne's books still lying on the table.**

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

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

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

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

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

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

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

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

**Yes, that was the way! What minister would not gladly sit at the feet of Murray McCheyne? -- F. W. Boreham.**

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**"Not Unto Us, O Lord!"**

**"I was reading of the battle of Agincourt, in which Henry V figured; and it is said after the battle was won, gloriously won, the king wanted to acknowledge the**

divine interposition, and he ordered the chaplain to read the Psalm of David; and when he came to the words, 'Not unto us, O Lord, but unto thy name be the praise,' the king dismounted, and all the cavalry dismounted, and all the great host, officers and men, threw themselves on their faces. Oh, at the story of the Savior's love and the Savior's deliverance, shall we not prostrate ourselves before Him now, hosts of earth and hosts of heaven, falling upon our faces and crying: 'Not unto us, not unto us, but unto Thy name be the glory.'" -- T. Dewitt Talmage.

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### **Faith In Christ Life's Only Joy**

"Patrick Henry, a great statesman of Virginia, before he died made a will bequeathing all his property to his relatives, and at the close of the will he wrote these words: 'There is one thing more I wish I could leave you all -- the religion of Jesus Christ. With this, though you had nothing else, you could be happy; without this, though you had all things else, you could not be happy.'" -- Expositor. The Value of a Soul

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

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### **Every Bridge Is Burned**

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

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

fire to the ships and having thus cut off every means of escape, they were ready to conquer or die.

"And when the savages who had looked on in utter amazement realized what had been done, they bethought themselves what heroism like that must mean and they were seized with fear and fled in the wildest panic. One reason why the church is afflicted with the backslidings of so many of its members is because they fail to make a clean cut with the world and especially with that thing which more than any other had been spoiling their lives. It's the complete break with the World, the absolute cutting away from the old life and the complete surrender to duty and the divine will that not only challenges the adversary to do his worst, but even when his worst is done brings glorious victory to the child of God."

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### The Grace Of God

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

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### The Evil Of Slander

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

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### Those Who Stay By The Stuff

Once for thirty-six hours we expected every moment to go to the bottom of the ocean. The waves struck through the skylights and rushed down into the hold

of the ship and hissed against the boilers. It was an awful time, but by the blessing of God and the faithfulness of the men in charge we came out of the cyclone and we arrived at home. Each one before leaving the ship thanked Captain Andrews. I do not think there was a man or woman that went off that ship without thanking Captain Andrews, and when years after I heard of his death I was impelled to write a letter of condolence to his family in Liverpool. Everyone recognized the goodness, the courage, the kindness of Captain Andrews, but it occurs to me now that we never thanked the engineer. He stood away down in the darkness amid the hissing furnaces doing his whole duty. Nobody thanked the engineer, but God recognized his heroism and his continuance and his fidelity, and there will be just as high reward for the engineer, who worked out of sight, as for the captain who stood on the bridge of the ship in the midst of the howling tempest. -- T. Dewitt Talmage.

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### **My Grace Is Sufficient For Thee**

Says Gypsy Smith, "I called on Mrs. Bella Cook, the author of 'Rifted Clouds,' at New York, and each time I visited America I have gone to see her. Mrs. Cook has been bed-ridden for thirty-five years. She lives in a humble little cottage. When she first rented it, it stood in the fields, and the cattle were grazing about the doors. Now it stands in the backyard of a large store. Mrs. Cook, though she suffers much pain, is always active. Hundreds of people come to see her, and there have been the greatest and most sacred transactions in her room. She lives by faith. She has no money, except what the Lord sends her, and she wants for nothing. Many rich people make Mrs. Cook the dispenser of their charity. The last time I called on her was on the eve of Thanksgiving day, and she was sending out the last of two hundred turkeys to make the Thanksgiving dinner for some poor family. I asked her if she had peace in the midst of all this loneliness and suffering. 'Peace!' she said, 'peace! I have the Author of peace.' 'How do you live?' I asked. 'How do the angels live?' she answered; 'My Father knows my needs, and supplies them.' Her face was one of the most beautiful I have ever seen. Although she is advanced in years she has no wrinkles or blemish of any sort. The peace of heaven plainly rests upon her. She lives in that cloud that overshadowed the disciples and their Lord on the Mount of Transfiguration."

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### **10 -- PREACHER'S VOICE AND DELIVERY -- By W. W. Myers**

#### **Number Five**

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

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

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

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

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

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

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

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

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

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



**"They shall obtain joy and gladness and sorrow, and sighing shall flee away."  
The following quotations will give you a wrong meaning unless you are careful to group properly:**

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

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

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

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

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

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

**The grace of God is sufficient to save a man from all sin. The writer has heard simple sentences like the above given in the following manner:**

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

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

Listen, my children, and you shall hear  
Of the midnight ride of Paul Revere,

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

Four things a man must learn to do If he would make his record true: To think without confusion, clearly; To love his fellow-men sincerely; To act from honest motives purely; To trust in God and heaven securely. -- Van Dyke, Four Things.

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

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

"And I heard a great voice -- out of the heaven saying -- Behold, the tabernacle of God is with men -- and he will dwell with them -- and they shall be his people -- and God himself shall be with them -- and be their God. And God shall wipe away -- all tears from their eyes -- and there shall be no more death -- neither sorrow -- nor crying -- neither shall there be any more pain -- for the former things -- are passed away. (Rev. 21:3, 4).

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

"And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well favoured, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. (Daniel 1:3, 4).

This is not an easy passage, but it is by no means the most difficult one. You will find it very simple when you compare it with some of Paul's writings. However,

unless you have carefully trained yourself in reading, you will find it difficult to keep the inflections open until you have read the entire passage.

One sentence from Paul's writings is given below:

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he promised afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: Among whom are ye also the called of Jesus Christ: To all that be in Rome, beloved of God, called to be saints: Grace be to you and peace from God our Father, and the Lord Jesus Christ" (Rom. 1:1-7).

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

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

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

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

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

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

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

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

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

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

To lounge upon the pulpit sofa.

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

To blow his nose as if it were a trumpet.

To use his handkerchief needlessly.

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

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

To reprove disorder as to create greater disorder.

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

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

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**THE END**