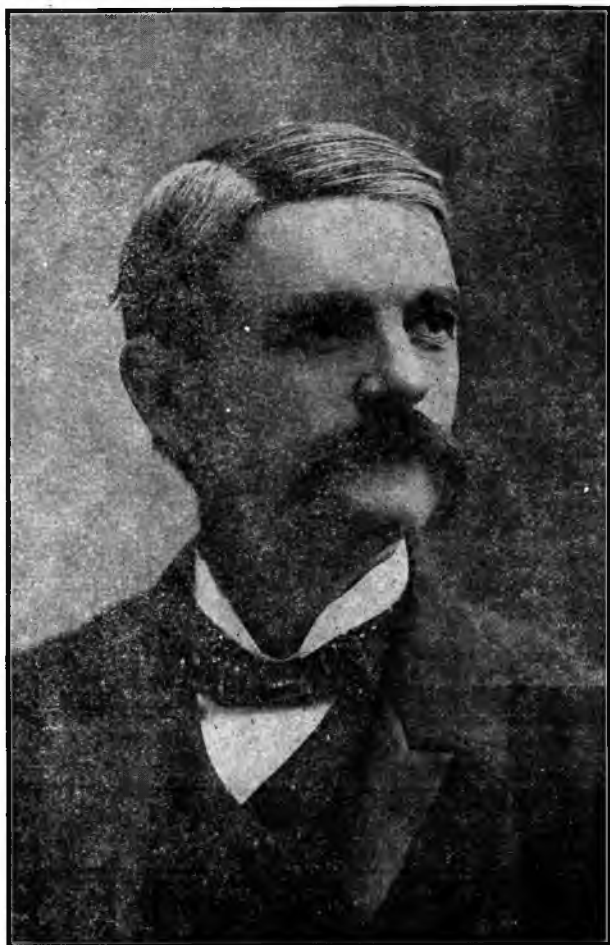


# The Preacher's Magazine

VOL. IV NO. 7

JULY, 1929

WHOLE NO. 43



*Sam B. Jones.*

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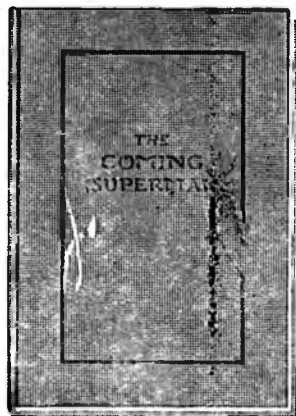
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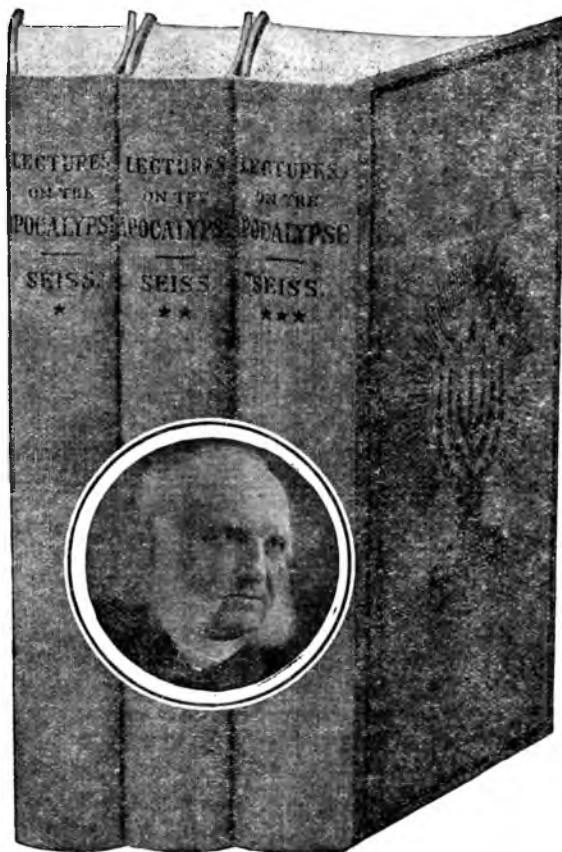
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# The Preacher's Magazine

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

J. B. Chapman, *Editor*

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## SPEAKING THE TRUTH IN LOVE

By THE EDITOR

HERE is perhaps no better phrase for expressing the substance and temper of preaching than the apostolic expression "Speaking the truth in love." For the truth must be preached, but even the truth is ineffective when it is set forth accompanied by a wrong spirit. Holiness must be preached in the temper of holy patience and perfect love must accompany the preaching of love. And yet, as Dr. H. C. Morrison says, "This does not mean that you are to be a tame, easy-going, indefinite preacher." You are to be earnest, clear and emphatic; but you must also be devoted and unselfish and a genuine lover of the people to whom you minister. And it is remarkable how soon the people can see through the veneer of a shallow, selfish occupant of the pulpit and how soon they will learn to despise him. The preacher must carry his people, as well as his message, on his heart, and if he really does this, his people will soon recognize and appreciate it.

A preacher may fail negatively because he does not preach the truth, but he destroys and tears God's flock to pieces only because he possesses an unchristian spirit, and much as mere ineffectiveness is to be deplored, even this is not as bad as that "lower criticism" which comes with a want of love in the preacher's heart. For mere negative failure is not so bad as positive destruction of the work of God.

And it is useless for us to remark that the preacher is to be patient when the people are thoughtful and kind; for the people may not always be thoughtful and kind, while the preacher is to be patient always, and patience is just love suffering.

The preacher who "flares up," and "quits under pressure," and retaliates publicly or privately, or who becomes sour and complaining in his attitude is not one whit better than a compromiser. Charles G. Finney characterized fanaticism as "loveless light," and there is nothing worse than this. At least there is nothing more deadening to a preacher.

But on the other hand, when a preacher's heart is literally bursting with warm, compassionate love for men, he can say almost anything without giving offense. It is not enough to simply say, "I love you," before beginning a tirade of reproof and correction, but if there really is love, much love, overflowing love, the preacher's reproofs and corrections will bear fruit.

Practical consideration in this matter will often help the preacher in his choice of themes. I have myself come to the pulpit fully expecting to preach on a judgment theme. But in the last few moments before the beginning of the sermon I have been forced to admit to myself that my heart was not sufficiently subdued and that my love was not sufficiently full of compassion to warrant my preaching of hell and retribution. So at such a time I have changed off to a theme which would not require so great a test of temper and purpose. Of course one needs the spirit of mercy in which to preach mercy, but the sterner the truth the greater the demand for tenderness and unfeigned love.

Now there is danger that the "weeping prophet" may drift into weakness and indulge in the condoning of sin—this too must be avoided. The truth must be spoken—only it must be spoken in love. The line between genuine, tender love and weak condoning is not a very wide one, but it must be known and observed; for the preacher who condones sin in a good spirit is twin to the one who reproves sin in a bad spirit—both are off the track.

## EDITORIAL NOTES

Aside from divine grace, no factor is more important in the making of a successful preacher than earnestness. And out of earnestness grows industry. Preachers always find plenty to do when they are in earnest.

One of the severest indictments a listener can bring against a preacher is the conclusion that, "He could do better if he would try harder." It is bad not to do better than we do, but if we are too lazy, or too self-confident, or too unappreciative of our opportunity to do our very best, it would be difficult for the matter to be much worse.

July is one of the two campmeeting and tent meeting months of the year, and almost every preacher will have more than the usual number of opportunities to preach the saving gospel to the multitudes. And this is the time to be definite, positive and unapologetic. Some will tell you that this is the time to defend the truth, but our own observation convinces us that it is especially the time to preach the truth. Give it out with no uncertain sound and in the power of the spirit and God will give it entrance into hearts and prosperity in a degree that will delight your heart.

Someone asks for suggestions for "evangelistic themes." Personally, we are convinced that it is not so much the substance as the spirit and fervor which distinguishes the evangelistic theme. Almost any good gospel theme works well in an evangelistic service if the preacher can work it out so that he can conclude with a proper appeal—and if he can preach this truth with uncton.

# DOCTRINAL

## HISTORICAL STUDIES IN CHRISTIAN DOGMA

By BASIL W. MILLER

### Part Three—Symbolics

#### V. PARTICULAR SYMBOLICS

Up until the division of the Catholic church into the Eastern and Western churches, the Greek and the Roman divisions, creeds were fundamental, or believed by the Church in its entirety, save in the case of heretics. But with this division symbolics became particular, that is, the creed became one for either of these two churches, and with the coming of the Reformation, for one of the parties, or wings of the same.

We shall pass over the creeds of the Greek church, for with the exception of a few councils which spoke with authority they continued to

believe and to receive the creeds formulated before the division.

1. *Creeds of the Latin Church.* The creeds of the Roman or Latin church up until the Reformation are the common creeds of Protestantism, and furnish the creedal background for the doctrines of the evangelical churches.

(1). *The Synod of Orange* in 529 rejected Pelagianism and semi-Pelagianism, with reference to the innocency of human nature, and the possibility of salvation unaided by grace divine. It also defined a mild form of Augustinianism, with reference to the dogma of original sin. It maintained the necessity of divine grace against the doctrine that the will unaided by grace can attain unto redemption. In other words, it condemned Pelagius and his doctrines, and went one step farther (for this had been done by the Synods of Milevius in 416 and of Carthage in

418) to include Augustine's doctrine of the original nature. It is a reflection of the doctrinal controversies of this age. The sovereignty of God was also recognized. Herein began to be laid the foundation of the doctrine of total depravity which has been the statement of Christendom from then until the present.

(2). *The Synod of Frankfort* in 794 rejected the doctrines of the Adoptionists, who held that Christ was not the natural son of God, but as son of Mary was the adopted Son. This re-emphasized the divinity of Christ.

(3). *The Synod of Rome* in 1079 affected the nature of the Eucharist. It was asserted that the real body of Christ was present by way of a conversion of the elements into the body and blood of the Lord. "The most important decision of the Church in the Middle Ages was that of the Synod of Rome," writes Briggs (*Theo. Syn.*, 131).

(4). *The Council of Lateran* in 1179 condemned Nihilianism which looked upon the human nature of the Lord as having only a phenomenal and not a real or substantial existence. This deals with the reaffirmation of the Trinity and the person of Christ as being divine. (Other synodical and council meetings and dictums of lesser import we shall pass over in our discussions leading up to the Reformation.)

2. *Symbols of the Reformation.* Thus far we have dealt with the creedal statements of the united, and of the Roman church which were the common possessions of the Church to be born in the Reformation. But at the coming of the Reformation the Roman church goes its own way in matters of doctrinal statements, and the Protestant churches anew affirm their dogmatic position. Then there is a separation among the forces of the Reformation into the Lutheran proper and the Reformed—including the Methodist, Presbyterian, Congregational, Baptist, etc.,—churches and the Anglican church. And the creedal statements of each differ.

(1). "*The Evangelical Lutheran Church*," states Schaff, "in whole or in part acknowledges nine symbolical books; three of them inherited from the Catholic church, viz., the Apostles' Creed, the Nicene Creed, (with the Filioque), and the Athanasian Creed; six are original, viz, the Augsburg Confession, drawn up by Melancthon (1530), the Apology of the Confession, by the same (1530), the Articles of Smalcald, by Luther (1537), and two Catechisms of Luther (1529), and the Form of Concord, prepared by

six Lutheran divines (1577). These nine symbols constitute together the Book of Concord (*Concordia* or *Liber Concordiæ*, *Concordienbuch*),..." (*Creeds of Christ.*, V. 1 p. 221).

a. *Augsburg Confession.* Three of these we have already considered. This was prepared by Melancthon, at the request of the Lutheran states, during the early spring of 1530, under the approval of Luther. It was read on June 25th of that year before the assembled representatives of church and state. The Roman theologians answered it in their *Confutation*, which Melancthon answered again in his *Apology of the Augsburg Confession*. Luther turned the task of preparing the Confession over to this famous scholar. This breathes throughout a genuine evangelical spirit, and is both churchly and traditional, and in harmony with the Scriptures. Its tone is conciliatory, aiming at peace between Rome and the Protestants. It is generally received far beyond the Lutheran church, and herein it is the fundamental confession. Numerous editions of the Confession have appeared during the years, and it is still the outstanding creed of the Lutheran body of Christendom. The Apology is likewise accepted by the church.

b. *Luther's Catechisms.* Luther wrote two catechisms in 1529 in the German language, first the larger, and then the smaller. The first is not divided into questions and answers, but is rather a continuous exposition. These two remain the treasured sources of religious instruction for both young and old among the Lutherans.

c. *The Articles of Smalcald.* 1537 A. D. At a general Council called by the Pope Paul III, was presented a creed which had been prepared by Luther. This was hoped to promote peace between the Lutherans and the Catholic church, but the result was far different. There are three parts to this work. The first reaffirms the doctrines of the former creeds; the second treats of Christ as our redemption and other items; while the third is concerned with matters of sin, the sacraments and items which may be disputed by the Catholic church. Luther wrote this in the German language, but the Latin text which was used in the *Book of Concord* was a poor translation of the same.

d. *The Form of Concord.* This was the last creedal statement of the Lutheran confessions, and was completed in 1577. It was an effort on the part of the Church to rid itself of strife which had come about by years of controversies

upon various doctrines. For thirty years controversies upon dogma raged with as much fierceness as was the case during those of the Trinitarian and Christological discussions in the Nicene age. In its final form, it never gained the general acceptance of the Church. But in the more recent revival of orthodoxy in the Church the Formula enjoyed a partial resurrection among the Lutherans of the sacramentarian type who regard it as the model of doctrine and the finest summary of the Bible doctrines. This next to the Augsburg Confession is the most important theological work of the Lutheran church. As representing Lutheranism it is one of the fullest embodiments of a distinctive type of orthodoxy. It is for the Lutherans what the Canons of Dort are for the Calvinists, or the Decrees of Trent, for the Roman Catholics.

(2). *Creeds of the Reformed Churches.* These creeds are much more numerous than the Lutheran, for they represent several nations such as, the Swiss, German, Dutch, English and Scotch, each of which has produced its own doctrinal and disciplinary standards. There are over thirty Reformed Creeds; but none of them have such prestige as the Augsburg Confession. To the Swiss belong the Confessions which have come from the churches of Zurich, Basel, Geneva, etc., some Calvinistic and some of Zwinglian origin; to the Germans belong such as the Heidelberg Catechism, and the Anhalt Confession; to the French, and Netherlands, the Belgic Confession, the Canons of Dort, and the Arminian Articles; to the English, the Thirty-nine Articles, the Scotch Confessions and the Westminster Standards.

a. *Swiss Reformed Confessions.* We cannot deal with all of these but shall treat the representative one. (a). *The Second Helvetic Confession*, 1566 A. D. This is the work of Henry Bullinger, a friend and pupil of Zwingli around whom the other confessions center. He was a learned and pious man, trained in patristics and scholastic theology, and a student of the writings of Luther. His position placed him as a friend of Calvin, Melancthon, Beza, and others who were prominent in the discussion of this period. In 1562, writing in Latin, he composed this Confession for his own use. During the trouble within the Lutheran church the ruler, Fredrick III, wished to have a clear statement of the doctrines of the Reformed church, and Bullinger sent him this confession. Later the Swiss felt

the need of the confession, so with a few changes they accepted this, and this final form was published in Latin and German at Zurich, March 13, 1566. This is the most widely adopted and most authoritative of all the confessions of the Reformed churches of the Continent, with the exception of the Heidelberg Catechism. This is expanded beyond the length of a creed and is a theological treatise. It is a restatement of the First Helvetic Confession, with great improvement in form and material. It is moderate in its dissent from the Lutheran dogmas. From the standpoint of theological merit this stands first in worth of all the Reformed confessions, but from the angle of practical usefulness it must yield to the Heidelberg and the Westminster Shorter Catechisms. In this connection one should mention Calvin's *Institutes of the Christian Religion*, for in reality this is a confession, an enlarged creed, which has the acceptance of all theologians of the ages since its preparation. Others must be passed over, but this one stands out supreme among the Swiss.

b. *Reformed Confessions of France and Netherlands.* (a). In France we mention but the Gallican Confession, 1559, which is the work of Calvin, in conjunction with his pupil, Antoine de la Roche Chandieu, who with the Synod of Paris brought it into its present shape. In passing we can only remark that it is a careful and faithful summary of Calvin's theology. (b). *The Belgic Confession*, 1561. In the Netherlands is found this confession, which is a statement of Calvinism, prepared or revised at first by Junius, another student of Calvin. It was publicly adopted by a Synod at Antwerp, and again—after being adopted by several synods—by a national Synod of Dort, in 1619. But herein the text was partially changed due to some demands from the Arminians. It is the doctrinal standard of the Reformed (Dutch) church in America, as well as in the fatherland. In it are thirty-seven Articles, which are elaborated into a system of theology. (c). In this connection one must refer to the *Arminian Controversy*, out of which grew the famous *five points* of Arminianism in contradistinction to those of Calvinism. James Arminius, founder of the doctrine bearing his name lived from 1560 to 1609. At first he was a strict Calvinist, but later he changed his views with reference to the five points which are basic to Calvinism. The Synod of Dort banished Arminians, but the view could not be banished.

In 1610 the Arminians laid their five points or articles, their *Remonstrance*, before the estates of Holland. This consists of: Conditional predestination; Universal atonement; Saving faith; Resistible grace; and the Uncertainty of perseverance. With this brief mention we must pass to other confessions or symbols.

c. *Reformed Confessions of Germany*. The influence of Luther was not always able to control the destiny of the Reformation in Germany. Through Germany swept the tenets of reform theology, Calvinism, and Zwinglianism. We shall mention but one German Confession, that of the *Heidelberg Catechism*, 1563 A. D. This was made from two catechisms or drafts by Ursinus in Latin, and a German draft by Olevianus; after free use of the former confessions and catechisms had been made and these documents had been formed, Frederick submitted it to a general synod of the chief ministers of Germany and after some discussion and co-operation a summary was made for catechetical instruction. This catechism was translated into all the European and Asiatic languages. It has been stated that next to the Bible, and "Pilgrim's Progress" no book has been more widely circulated and used than this. Whole libraries of commentaries, sermons and defenses have been written about it. In some Dutch churches it was customary for it to be explained from the pulpit each Sunday afternoon. It serves a double purpose, that of being a guide for the instruction of the youth, and a confession of faith for the Church. It follows the order of the Epistle to Romans and is divided into three parts. The second part, the largest and most important, contains an explanation of the articles of the Apostles' Creed, with this is the doctrine of the sacraments. The last contains the exposition of the Decalogue. The ideas are entirely biblical as well as orthodox, and the language is oftentimes eloquent. "Although the Heidelberg Catechism is more than a book, it is an institution, and will live as long as the Reformed Church," affirms Schaff (*Creeds* V. I, p. 542).

We will pass over the Reformed Confessions of Hungary, and Bohemia, and come rapidly to those of England.

d. *Anglican Articles of Religion*. The Reformation in England is the culmination of the work of reform, which finds its greatest fruit in the translation of the Bible. (a). *Doctrines of Henry VIII*. When the Church of England broke from Rome the first deliverance was contained in

Ten Articles in 1536. They are extremely Romanish with the pope eliminated. Later came the *Bishops' Book*, containing an exposition of the creed, along with other material. From several other articles, those of Edward and Elizabeth finally resulted, which are the doctrinal standard of the Church of England. Schaff in his analysis of them states that they are Catholic, in that they subscribe to the great doctrines of the early Church; Augustinian in the anthropological and soteriological doctrines of free-will, sin and grace; Protestant, in that they reject the errors of Rome; Reformed or moderately Calvinistic in the doctrines of predestination. There is also a close relationship between these and the articles of the Augsburg Confession, as can be seen by a comparison of the two in Schaff's *Creed*. (b). *The American Revision of the Thirty-Nine Articles* was made by the Protestant Episcopal church in 1801 A. D. Slight changes occurred after the American colonies broke with the mother country, and these changes were accepted by the General Convention held at Trenton, New Jersey. But slight doctrinal differences exist between this and the English form.

e. *Westminster Confessions or Symbols*. We shall pass over all the interesting history of the Reformation in Scotland, and Ireland and will meet with the Westminster Assembly of Divines. This stands first among all Protestant Councils. It was purely English and Scotch, and surpasses the Synod of Dort, which decided the fate of Arminianism and Calvinism with reference to the five famous points. Parliament called together divines from the kingdom to meet in July, 1643. 151 members were selected in all for the purpose of effecting a more perfect reformation in the Church of England, with the hope of bringing it closer to the Church of Scotland and the Reformed Churches on the Continent. Puritan divines from the colonies were also included among the other representatives. Practically all held the Calvinistic system of doctrine and there were no Arminians, Pelagians, nor Antinomians present. Four classes were represented, the Episcopalians, the Presbyterians, the Erastians, and the Independents. One debate lasted thirty days, and is called the "long debate." The *English Articles* were revised and a joint committee prepared the famous Westminster Confession. The Confession was first printed in December of 1646, or during the first month of the following year, 1647. Some slight changes were ordered by

Parliament that year, and the next the final form was arrived at by changing a section on marriage.

We shall not attempt an analysis of this famous Confession in the present chapter, but shall do so in the following. But this is the theology of Calvinism at its maturity. The framers were familiar with theology on the Continent, and with the Arminian literature and controversy. It is a classic statement of Calvinistic theology, one which in the nature of a Confession has never been surpassed, and the source of Calvinistic thought since that day. Every writer on Calvinism since then owes it a debt of gratitude.

3. *Symbols of Modern Protestantism.* (1). *Congregationalism.* Congregationalism was an attempt to restore the ancient purity of the Church. In the *Declaration of 1833* the Congregational statement of doctrine and polity was formed for England; this was based upon a previous declaration of 1658, which was formed from an alteration of the Westminster Confession. Several synods met in America and stated their dogmas, possibly the outstanding one was that of the Oberlin National Council in 1871, at which time articles of faith were adopted. (2). *The Baptists* have accepted several creeds or confessions—the Calvinistic Baptists cling to the Westminster Confession, and to Calvin's theology as their doctrinal statements. The *Arminian or Free-Will Baptists* differ from their brethren in that their doctrinal tenets are akin to Arminianism on several points.

(3). We are forced to pass over the Moravians, the Friends, etc., and the other more recent and much smaller denominations, and come to the *Methodists*. There are two parent bodies at present for the many divisions of this denomination, in England, the Wesleyans, and in America, the Methodist Episcopal church. The doctrinal creeds of Methodism appear in the *Twenty-five Articles of Religion*, which were prepared by John Wesley from the *Thirty-nine Articles* of the Church of England. They were adopted in the United States in 1804, and are now unalterably fixed and can neither be revoked nor changed. Wesley's *Sermons* and *Notes on the New Testament* are also accepted in England as doctrinal statements and are binding, but in America they are as highly respected as though they were binding. Still in the modern deluge of criticism the doctrinal statements of Wesley are rapidly being cast aside. Then the doctrinal portions of

the *Book of Discipline* are secondary standards for the American Methodist churches.

#### VI. THE DOCTRINAL INFLUENCE OF THESE CREEDS

Our hasty review of the development of the leading creeds which are basic to Protestantism—for after the Reformation we have not concerned ourselves with those of the Catholic church—has brought out one indelible fact, and this is, that the progress of doctrine has been reflected in the creedal statements of the Church. Though a creed, or a confession be but the doctrinal statement of a given age concerning points at issue, still when once this formulation is made the future Church has found it extremely difficult to break away from it. For instance, every outstanding creed, confession or catechism carries the common material of the Apostles', the Nicene, and the Athanasian Creeds. The Heidelberg Catechism today remains the doctrinal formulation of the Reformed church, though centuries have passed since its origin. Calvinistic theologians cannot break away from the statements of the doctrinal postulations of the Westminster Confession in 1647; nor from the theology of John Calvin. The true Arminian is bound by unbreakable cords to the *Works* of Arminius, the *Sermons* and *Notes* of Wesley. And the Episcopal theologian cannot turn from the *Thirty-nine Articles of Religion*. Creeds are the crystallization of theological thinking of a given age, and they are also constraining and controlling influences and factors in the progress of doctrine after they are stated. This will appear more clearly when we have completed the analysis of the various doctrinal tenets of the different creeds.

PITTSBURGH, PA.

## THE SABBATH IN SCRIPTURE AND HISTORY

By HORACE G. COWAN

### V. The Law of the Sabbath

THE Sabbath of the creation was given to Adam and his posterity, therefore it was a universal day of rest, and as it may have been observed by the patriarchs did not partake of racial or national distinctions. But at Mount Sinai the Sabbath was incorporated in the law given to one nation, and became a marked feature of the loyalty of that one nation, the Hebrews, to their law and the Lawgiver.

But was there no law for the primeval Sab-



bath? Though none is mentioned in Genesis, yet the custom of observing seven-day periods of time, at the close of which there were days of rest, both among the ancestors of the Jews and in various Gentile nations, evidently had its origin in a law given to man in Eden for the keeping of the Sabbath.

In Genesis it is noticeable that although no laws are mentioned, except one against murder (Gen. 4:10-12; 9:6), yet all of the Ten Commandments seem to have been preceded by well-known laws regulating the conduct of men in their relations with one another, and with God. The acts of Cain, Lamech, and the violence of the antediluvians in taking human life brought judgment upon them, and after the flood God pronounced the law, "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6); and after the flood the cities of Sodom and Gomorrah, because their sin was very grievous, were destroyed by fire from the Lord; Abraham and Isaac were reprov'd for bearing false witness concerning their wives before the kings of Egypt and the Philistines, and Jacob fled from the wrath of his brother Esau, after defrauding him of his birthright. That there was a clear conviction of the unlawfulness of theft before the commandment, "Thou shalt not steal," was given, appears from the language of Laban and Jacob concerning the images of the former which Rachel had taken, and Jacob's disavowal of the same, as well as in the plaintive protest of Joseph's brethren over the hidden cup found in Benjamin's sack. And that sins of impurity were not to be allowed, the act of Shechem in defiling Dinah, the daughter of Jacob, was declared by her brothers, "for that were a reproach unto us," while the high standard of purity to which Joseph arose in the hour of strong temptation ever makes him a shining example to the young man in the presence of similar testing, when he said, "How can I do this great wickedness, and sin against God?"

These examples show that there was law, a standard of right and wrong, known from the creation to the exodus, both among the worshippers of God and those who had forsaken His worship, and that law is called moral law. The moral quality of a law or truth arises from the fact that it is a natural law or truth, the reason for which may be readily and clearly seen, and which may not be altered, suspended or repealed. It may be said to be the law of God, but, more than that, and speaking with all reverence, God did not arbitrarily impose moral laws upon the

human race, but gave them because they are inherent in the nature of things, and He cannot amend, suspend or abolish them.

"We say it is in the very nature of things that the whole is greater than a part; that a straight line is the shortest distance between two points; that two straight lines cannot enclose a space. We cannot conceive the opposite to be true. It does not depend on the will of Deity whether these things shall be so or not. He does not create these relations. They are eternal and necessary truths. In like manner, there are certain truths pertaining to the conduct of all rational and intelligent beings—certain moral distinctions, which we regard as immutable and eternal—inherent in the very nature of things. And on this firm, eternal basis rests the foundation of our moral obligations."—*Moral Philosophy*, by REV. JOSEPH HAVEN, D. D.

Each of the Ten Commandments may thus be shown to have a natural or moral foundation, aside from the fact that they were delivered by God from Mount Sinai, which made them the law of God's chosen people. The question has been raised and earnestly debated among scholars as to the moral status of the Sabbath commandment, some maintaining that it is not a part of the moral law, but an enactment of the divine Lawgiver for the Hebrew race during a transient period of time. It was given to that people when the Lord brought them out of the land of Egypt, and was peculiarly adapted to their dwelling in the land of Canaan, with penalties visited upon them for its violation which were not known to or imposed upon any other nation.

Dr. James Augustus Hessey, in the Bampton Lectures, 1860, quotes Dr. William Whewell as saying, in his *Elements of Morality*, "There are parts of the Ten Commandments which are merely arbitrary, or local, or temporary, and apply only to the ancient Jews. Such is the reason given in the fifth command, *that thy days may be long upon the land which the Lord thy God giveth thee*; such is the command of absolute abstinence from labor on the Sabbath; such is the selection of the seventh day of the week for the day of rest, if that selection is really included in the command."

Proper distinction should be made between moral laws or principles and those which are only ceremonial, and, therefore, of a temporary nature. The former are permanent and universal, the latter transient and Jewish. "In the moral are rest, hallowed time, worship, probably a day for worship and holy convocations. In the posi-

tive (ceremonial) were the septenary division, the seventh-day obligation, memorial of deliverance from Egypt, and the Jewish civil, ceremonial and judicial relations; the last involving penalties for violation of sabbatic law."—*Sabbath and Sunday*, by REV. WM. DELOSS LOVE, D. D.

With regard to the positions taken by modern writers concerning moral and positive or ceremonial laws, a remark by Dr. William Paley, in *The Principles of Moral and Political Philosophy*, is both pertinent and illuminating: "The distinctions between positive and natural duties, like other distinctions of modern ethics, was unknown to the simplicity of ancient language."

We may well believe, therefore, that with the children of Israel in the wilderness and afterward in Canaan, the Ten Commandments were a unit; no rabbis or doctors of the law, not to mention doctors of divinity, had yet begun to form targums or interpretations of the law, and that the law and the commandments were of God was sufficient for the Hebrew mind. They always referred to the giving of the law, including the commandments, to the descent of the Lord upon Mount Sinai and His speaking to them in tones of thunder, while the mountain quaked and glowed with heavenly fire. The manifestation of

divine power and authority there given was a sufficient credential for the validity of the law, and no questions were raised as to the permanence or transitoriness of any particular precept. More than a thousand years after the events at Sinai the Levites in Jerusalem, at a time of national fasting and repentance, said in their comprehensive prayer to God for the Jews, "Thou camest down also unto mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant" (Neh. 9:13, 14).

And about the time of the exile the word of the Lord came to Ezekiel, saying, "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Ezek. 20:12).

The law of the Sabbath was to the Jews, therefore, binding and irrevocable, because it was from God, and their faithfulness in keeping the day of rest was commensurate with their loyalty to their Creator and Deliverer.

MALTA, MONT.

## DEVOTIONAL

### GREAT PREACHERS I HAVE KNOWN

By A. M. HILLS

#### No. IV. Phillips Brooks

**I**N the middle of our seminary course at Yale in 1871-1874, there was a series of Sabbath evening sermons delivered in the leading Episcopal church of New Haven. The sermons were delivered by the lights of that denomination selected from all the eastern states. But when the date of Phillips Brooks' address came, there was a sensation in religious circles. Had the church seated three times as many people it would have been packed to the doors.

What elicited such an interest in the sermon of a young man but thirty-six years of age, and already mounting to the zenith of influence and fame as a preacher in his denomination? We will try to tell.

First, he was blessed with a noble ancestry. We might as well admit that "blood tells." The subject of this sketch used to take pardonable pride in calling John Cotton his "very great grandfather." This relationship was on his father's side. On his mother's he could claim a common descent with the founder of Phillips Academy, Andover, and with Wendell Phillips, the princely orator of America. His mother, Mary Ann Phillips, has been described as the woman gifted with a genius for religion. The fact that four of her six sons entered the ministry of the Protestant Episcopal church seems to be ample authenticating evidence.

William Gray Brooks, the father of this family was a substantial merchant of strong physique, integrity and will. Phillips Brooks, of whom we write, was born in Boston, December 13, 1835. The boy was baptized by the Unitarian minister

of the First church in Chauncy Place which the family attended. But in 1839 Mr. and Mrs. Brooks became members of St. Paul's church, precisely what Phillips Brooks in his own ministry influenced so many Unitarians to do, join the Episcopal church. The domestic life of that period was marked with simple dignity. There were noble men in the community to look up to and admire and there were, also, the democratic advantages of training in the public schools in his city, which was the common mother of all. There he could match alike his physical force and his wits against his fellows of all ranks and degrees. So his patrician blood and his plebeian association taught him thoroughly, what all preachers need to know, that the most nobly endowed, and the humblest in mind and station, are essentially brothers.

He was sent first to the Adams School and then to the Boston Latin School. There he found himself in the inspiring atmosphere of such names as Franklin, the Adamses, John Hancock, Emerson, Mobley, Sumner, and Wendell Phillips! What a place for a thoughtful and ambitious boy to be inspired to intellectual attainment and patriotism.

He entered Harvard College in 1851 before he was quite sixteen years of age and had the inestimable privilege of having Agassiz and Longfellow for teachers and above all President Walker, to whom he felt most indebted. During his college course he was not exceptional in scholarship. But in the matter of literary composition, he won and maintained an easy mastery. He graduated at 19 years and six months, a beautiful, clean, moral young man, standing six feet, four inches high, with noble brow and thoughtful face and lustrous eye, betokening a clean life. In short, he was such a young man as Jesus looked upon and "beholding him, loved him."

After graduation his former teacher offered him a place in the Boston Latin School, which he accepted. The year that followed was the one year of his life of conspicuous failure. He was an eminent success with the upright pupils and much loved; but he failed in the government of the unruly. The head master made the comment that "one who failed as a school teacher, could never succeed in any capacity." How fortunate for the world, that that superb master of men did not control the unruly boys! It gave him time to meditate, and consult with God and men about his future. Two of his college professors told him that he was ruled out of two professions, the law and the ministry by an impediment of

speech. He had a way of stammering or enunciating indistinctly, if he talked slowly. But a powerful inward influence and the subtle prompting of a prayerful mother, was seconded by the advice of President Walker and Dr. Vinton his pastor, and he decided for the ministry. Dr. Vinton advised him to study theology at Alexandria, Virginia, a school noted for its evangelical fervor. Harvard had taught him scholarship, Alexandria Seminary was to teach him devotion and zeal in God's service. A large percentage of its graduates became missionaries.

On his first night at the school, the young Bostonian stood amazed at the fervor of the young men who poured out their souls in a prayermeeting. On the next day he was equally amazed to find these same young men delinquent in their lessons. "The boiler," as he afterward described it, "had no connection with the engine!" It was fortunate for him and the world, that his machine was prepared at Harvard; it was left for the Southern school to furnish the steam!

Here as at Harvard, he was not at first conspicuous for marked ability among his mates. But, when a special task was assigned him, he showed at once that in the writing of impressive, sinewy English "he stood supreme among his fellows." He even showed poetic gifts, as he afterward proved, which might have been developed to success and fame.

One of his seminary professors with discerning and prophetic vision, said to him, "That young man is fitted for any position the church has to give him." How true it proved to be!

On July 1, 1859, this young man, so promising and so earnest, was ordained to deacon's orders by Bishop Meade and was immediately solicited to be rector of the Church of the Advent in Philadelphia. But so modest was he about his ability to fill the place acceptably, that he agreed at first for but three months; but he stayed about two years longer. His old friend, Dr. Vinton, was then rector of Holy Trinity church, one of the most prominent parishes in the city, and he often requested Phillips Brooks to fill his pulpit Sunday afternoon. He made such a favorable impression that when Dr. Vinton was called to New York City, Holy Trinity at once urged Phillips Brooks to be their rector. There he was, less than three years in the ministry, and leading one of the largest parishes in the denomination.

Just here the mental and moral fiber of the young man was tried thoroughly. The Civil War was on for more than a year, Philadelphia as the young rector said, "Was in the temperate zone

of the religious life; but it lay far too near the equator of warfare to be temperate in all things connected with the Rebellion." The number of persons more or less in sympathy with the South among his parishoners was large. In another Episcopal church in the city the rector could not read the prayer for the President of the United States without hearing the rustle of the silk skirts of ladies rising from their knees in protest.

In such an atmosphere this young man not yet twenty-seven years old, was leading a wealthy city parish, yet loyal to his country, loyal to his prayer book, loyal to his convictions, and loyal to God. He did not swerve by a hair's breadth from duty and righteousness. One wrote of him, "He was ever ready to speak, to work, to set others to work. He encountered blizzards of prejudice and virulence. Vestrymen protested, judges who were parishoners ceased to be judicial, rich pew holders and pothouse politicians raged, fine ladies carped and sneered, pleaded and cajoled. But none of these things moved him. With courtesy and kindness and Christian forbearance, he went on his way, spoke his word, did his deed and bore himself like a king!"

That was the Christian manhood of a true minister! As an illustration of his zeal, when Lee's army was before Harrisburg and threatening Philadelphia, and city officials were doing nothing for self-protection; Mr. Brooks aroused the city by issuing a call headed by a hundred clergymen, his own name at the top, to throw up earthworks and defend the city and the clergy themselves offered to the mayor their personal services. When the good news from Gettysburg reached Philadelphia, Phillips Brooks interrupted the morning service to announce it to his people. It was such redblooded religion as might have been expected of Isaiah, Jeremiah or Ezekiel! Later in a sermon he expressed thanks to God for Abraham Lincoln, "So honest, so true, so teachable at the lips of the Almighty."

When Lincoln was assassinated, his grief was too deep for utterance. But he afterward delivered a noble eulogy in Holy Trinity church from which we quote the following: "By all the goodness that was in Lincoln, by all the love we had for him, and who shall tell how great it was? by all the sorrow that has burdened down this desolate week, I charge his murder where it belongs on slavery. I bid you to remember where the charge belongs, to write it on the doorposts of your mourning houses, to teach it to your wondering children, to give it to history of these times, that all times to come may

hate and dread the sin that killed our noblest President."

When the news of the fall of Richmond reached Philadelphia a meeting for public rejoicing was immediately held in front of the building from which, eighty-nine years before, the Declaration of Independence had been given forth. To offer up thanksgiving for the ending of the Civil War. A man not yet thirty years of age, slender, extraordinarily tall, and of a majestic presence all the more beautiful because of its great earnestness stood up and thanked God from the heart of the whole assemblage gathered outside of Independence Hall.

This was in April of 1865. In July of the same year, the sons of Harvard met at Cambridge for the Commemoration of their brothers who fell in the war. Lowell's Ode, written for the occasion, caught the attention of the nation. Yet the testimony of those who took part in all the proceedings is that the exercises did not reach the climax in the music, or the Ode, or the oration, or the poem, President Elliot and many others declared that the sense of loss, pain, loyalty, sacrifice, joy, sorrow and triumph found best expression in the prayer offered in the morning by Phillips Brooks, of Philadelphia, not yet thirty years old!

The assembled dignitaries of the university, the state, and the public in general waked to the fact that a new and radiant light had flamed forth on their horizon.

From the arduous labors of those exciting and nerve wearing years, this young man needed rest. By remaining unmarried he kept himself free from domestic cares and family hindrances and with ample means always at his disposal, he now began those periodic vacations of foreign travel which fed his mind and enlarged his vision. His first trip and one other one lasted more than a year. These excursions of wide foreign travel which took him one year as far as India, and one other as far as Japan, conspired to enlarge his sympathy with all mankind.

His first trip abroad took him to Great Britain, Germany, Austria, Turkey, Palestine, Egypt, Italy, Greece, France, and Switzerland. From this trip to a friend he wrote, "O Charles, you should be over here, if only to see what a little thing the Protestant Episcopal church looks, seen from this distance." Study and wide reading and understanding had prepared him to observe and meditate upon what he saw.

He met noble parsonages and had leisure to study the masterpieces of art and see the historic

scenes and observe the diverse customs of different nationalities.

At Dresden he sees the "Madonna di San Sisto," and writes home, "I will not say anything about it because there is no use trying to tell what a man feels who has been waiting to enjoy something for fifteen years, and, when it comes, finds it is unspeakably beyond what he had dreamed." A beautiful copy of the picture hung in front of his study desk, through all his last years.

In Egypt, he says, "I went and stood in the shadow of the sphinx and looked up into her vast stone face. If the pyramids are great in their way, she is a thousand times greater in hers, as the grandest and most impressive monument in the world."

In 1879, thirteen years later, he uses his remembrance of the Dresden Madonna and the Sphinx to illustrate in a lecture to Philadelphia divinity students, the contrasts between the religions of the West and of the East. "The sphinx has life in her human face written into a riddle, a puzzle, a mocking bewilderment. The virgin's face is full of a mystery we cannot fathom; but it unfolds to us a thousand of the mysteries of life. It does not mock but blesses us. The Egyptian woman is alone among the sands to be worshiped, not loved. The Christian has her child clasped in her arms, enters into the societies and sympathies of men, and claims no worship, except love."

These quotations show how this great man's travels entered into the working forces of his life.

In the autumn 1866 Mr. Brooks returned to Holy Trinity church, much strengthened for his work. In the absurd demonstrations in Philadelphia against letting Negroes ride in the street cars, of course he, as his sympathies led him during the war, stood on the side of the race which Lincoln set free. All his feelings and every drop of blood in his veins, were on the side of oppressed and down-trodden humanity. For the rich and poor alike he labored with consuming zeal.

During the latter part of this pastorate the striking qualities and the spiritual effectiveness of this man could not be hid. He began to be sought after by other places. An invitation came to be president of Kenyon College, at Gambier, Ohio. But the quiet, classic shades of a small rural college did not appeal to him so strongly as the conflicts and turmoils of a great city. And, besides, he said, "No! they wouldn't let

me have free swing, and I wouldn't take the place unless they did."

Then came the call to be rector of Trinity church, Boston. It was the home of his childhood and his parents. Nearby was his alma mater—Harvard. It offered him "free swing." He accepted, and henceforth Boston was the center of his activities and the field of his achievements in his mature life. It touched all the springs of his moral being and he poured out the emotions of his heart in his public addresses, "A Century of Church Growth," in the Memorial History of Boston: the Two Hundred and Fiftieth Commemoration of the Founding of the First Church in Boston; and the similar celebration of the Founding of the Boston Latin School; the historical sermon when the new Trinity church was dedicated and his Harvard College address.

His soul was simply thrilled with love for his environment. To him it was holy ground. On returning from one of his trips abroad he is said to have exclaimed, "There is nothing on earth so good as being a minister in the city of Boston." Even shortly before his death, he said to one of his friends, "What do you suppose I have been doing today? Why, just walking around Boston and looking at the streets and the people. Yet the call to this new parish, like the call to Holy Trinity in Philadelphia was not accepted by this conscientious minister until its urgency made anything else than acceptance out of the question.

He soon brought a new life and a democratic spirit into the old, dignified, aristocratic church. The walls became too narrow for the growing audience. Before the end of 1870 a meeting of the "Proprietors," was called to discuss the expediency of building a more commodious church in a new section, the Back Bay region. It was decided and land was purchased. This new movement was greatly accelerated by the great Boston fire of 1872 which laid the old church in ashes and made the need of the new building imperative. It was begun in April, 1873, and consecrated in February, 1877. During the interim the church worshiped in Huntington Hall in the Massachusetts Institute of Technology.

Here Principal John Tullock of St. Andrews University in Scotland, traveling in America, heard Phillips Brooks preach one Sunday in 1874. He wrote that day to his wife, "I have just heard the most remarkable sermon I have ever heard in my life from Mr. Phillips Brooks, an Episcopal clergyman here. It was equal to the best of Frederick Robertson's sermons with a vigor and force of thought which he does not always have.

I have never heard preaching like it, and you know how slow I am to praise preachers. So much thought and so much life combined, such a reach of mind and such a depth of insight and soul. I was electrified. I could have got up and shouted."

Such a tribute from such a source speaks volumes for Phillips Brooks as a truly great preacher! This may be supplemented by another decisive evidence if more evidence was needed. A good sum of money was contributed to Yale University, the interest of which was to be paid to the preacher who should be invited to deliver an annual series of lectures on preaching before the theological students of Yale Seminary. It was called the Lyman Beecher Lectureship. It was stipulated that Henry Ward Beecher should deliver the first series and as many more as he wished; and that after that the Yale authorities were free to invite any preacher of any denomination in the world to deliver the lectures. H. W. Beecher filled the place three years in succession, 1872, '73, '74. The third man of all the great preachers in the world to be chosen after Henry Ward Beecher was Phillips Brooks!

Think of the many preachers of international fame living in England, Scotland and America at that time, and this man was one of the leaders of them all! Surely nothing more need be said about his rank in the ministry. I cannot properly represent this noble man without his Yale lectures which unfortunately, are not at hand.

But Mr. Brooks insisted that "real preaching is the expression of truth through personality. Of these two elements every true sermon must be compounded. The excess or the defect of either quality at the expense of the other, causes the sermon to be less than it ought to be and might be."

What then shall be said of Phillips Brooks' preaching in the light of his own definition?

First, we may say, "He had a noble body of truth which he most thoroughly believed. When he was asked to teach and preach at Harvard and be an overseer of the university, he gave them to understand distinctly that he was a Trinitarian and must teach and preach the noble orthodox faith, if he preached and taught at all. He held up a Savior who was *very God*, and offered a salvation that came through the atonement of a divine Savior. He did not do as many modernists are doing now—trim the truth to win popularity and please the people who have itching ears. He won the people by preaching the mighty gospel as the Almighty God revealed

it knowing that it exactly met the needs of all humanity and would draw all classes of men to a living Christ. Like St. Paul he could say, "I am not ashamed of the gospel of Christ, for [I know] it is the power of God unto salvation to every one that believeth." He said, "I have only one sermon—Christ." And he preached it to queen Victoria and her cabinet and court, and to the cultured womanhood of Wellesley, and to the cultured manhood of Harvard and to the unchurched and unwashed Sunday night mob of Faneuil Hall, the Globe Theater, the Grand Opera House and at Concord State Prison. He knew they all needed it, and that it fitted them and attracted them all.

He said to the young men at Yale, "Preach positively what you believe. Never preach what you do not believe, or deny what you do believe." Doctrine and dogma are under the ban in many quarters today; but Phillips Brooks gave to the young preachers this noble and sound advice: "Preach doctrines, preach all the doctrines that you know, and learn forever more and more. But preach them, not that men may believe, but that men may be saved by believing." The subjects of sermons were in his opinion, to be "mostly eternal truths and let the timeliness come in the illustration of those truths by, and their application to, the events of current life." He felt himself called to proclaim the great fundamental truths in all their power and simplicity to all classes of people, and not a bundle of fractional messages for different classes.

A Boston minister, invited to address about eight hundred physicians at a dinner of the Massachusetts Medical Association, said to Mr. Brooks, "I don't know what under the sun to say." Mr. Brooks instantly gave this pregnant answer: "It doesn't make much difference what you say, so you do not say what they expect. Preach the gospel." That is what this man preached, the glad tidings of salvation and what he felt called to preach; and it was what people proved to be quite willing to hear.

During one of Moody's series of meetings in Boston, the great evangelist was ill one evening. Somebody must be selected to take his place. Who was it? Not a Congregationalist! Not a Baptist! Not even a Methodist! It was the gown-preacher and prayer-reader Phillips Brooks! And as the vast audience poured out into the street at the close, one man, voicing the thought of thousands, was heard to say, "Why, here we have a preacher of our own, just as good as Moody!" The truth was, both these great men

preached the same mighty soul-winning gospel, ever old, but ever new.

Brooks himself, in his lecture, "The Ministry for Our Age" said, what the sixty thousand barren preachers of 1929 would better seriously lay to heart, "There is in every man's heart, if you could only trust it, a power of appreciating genuine spiritual truth, of being moved into unselfish gratitude by the love of God. He who continually trusts it, finds it there. . . . The minister who succeeds is the minister who, in the midst of a sordid age, trusts the heart of man who is the child of God, and knows that it is not all sordid, and boldly speaks to it of God, his Father, as if he expected it to answer. And it does answer; and other preachers who have not believed in man, and have talked to him in low planes, and preached to him half-gospels which they think were all that he could stand, look on, and wonder at their brother-preacher's unaccountable success!"

St. Paul wrote in his old age to his beloved son Timothy, "I have kept the faith." Phillips Brooks asks, "What sort of a creed may one hold and expect to hold it always, live in it, die in it, and carry it even to the life beyond?" He answers,

"1. It must be a creed broad enough to allow the man to grow within it, to contain and to supply his ever developing mind and character.

"2. The second characteristic of the faith that can be kept will be its evidence, its proved truth. It will not be a mere aggregation of chance opinions. The reason why a great many people seem to be always changing their faith is that they never really have any faith. They have only gathered together some opinions and fancies, ill-considered, superficial and frivolous. Our creed, anything which we call by such a sacred name, is not what *we* have thought, but what our *Lord* had told us. The true creed must come down from above and not from within. Call your *opinions* your creed and you will change it every week. Make your creed simply out of the *revelation of God* and you may keep it to the end.

"3. The third quality of a creed that a man may keep to the end is, that it may be turned into action. A mere speculation you never can be sure that the mind will hold. The faith which you keep must be a faith that demands *obedience*, and you can keep it only by *obeying* it.

"Breadth, Positive Evidence, Practicalness—these, then, must be the characteristics of a creed which a man expects to live in and die in."

Such was "the faith which Phillips Brooks kept." It was not conjured up in his own brain; it came down from God. It spoke with authority, and was to be revered and obeyed. It was as practical as light to the eye, food to the hungry stomach and water to the thirsty tongue! It was a gospel adequate for the needs of all humanity. It could *take* a filthy sinner and so cleanse and transform him as to make him fit for the society of heaven.

And oh, with what holy animation and heavenly unction he preached it! The printed words were not all there was to his sermon. To the noble diction and exalted truth must be added the personality of the preacher. And what a personality it was! As I heard him last, in his new church, he stood six feet four inches high, his form symmetrically massive, his weight three hundred pounds. The average speaker delivers 120 words to the minute. Picture that man with a trained voice in keeping with his majestic frame, delivering his message at the rate of 190 to 215 words a minute, his face mobile and radiant with the emotions of his soul, his eyes melting with tenderness or flaming with fire, his whole being intensely engaged in impressing upon you the thought of his great soul. It was a veritable Niagara cataract of sacred eloquence that gripped you with the opening sentence and held you like a vise to the very end. You could not let your mind flag for a moment or you would never overtake the speaker. And as you feel a solemn awe at Niagara, so in the presence of this Phillips Brooks, an awe came over you as if God was speaking through him to your inmost soul. And thus, according to his own definition, his preaching was great because it was "great truth expressed through a great personality."

Alas! that there are not more such preachers! In these unfortunate times we have so many ministers who have no faith to preach, no personal God, no authoritative gospel of salvation, no authoritative body of morals, no divine doctrines revealed from heaven, and no passion for souls! They stand weekly before eternity-bound congregations, and preach away their faith in the Bible, and Christ, and offer instead, their own unproved guesses and speculations and surmises, thus making a failure and a farce of their ministry.

But let them not forget that they must meet those deluded and unsaved parishioners at the bar of God!

Phillips Brooks went on from strength to

strength. Thrice elected overseer of Harvard and invited to a professorship; published six volumes of sermons and lectures; delivered noonday Lenten lectures to business men in Trinity church, New York; elected bishop of Massachusetts in 1891. Delivered noonday Lenten lectures to business men in Boston in 1892. But by so much burning this bright "candle of the Lord" burned out, Jan. 23, 1893. Dr. Holmes described him as "the ideal minister of the American gospel."

On the day of his burial, January 26, the municipal officers and many places of business closed. A sense of public grief and personal bereavement overspread the city. Men and women of every sect and of none mourned the loss of the man, whose greatness had belonged to Boston and to America. A prominent citizen said, "If you are looking for Christian unity, you will see more of it today than you ever have seen before or are likely soon to see again!"

# EXPOSITIONAL

## STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER  
*The Beatitudes—First Series*  
(Matt. 5:3-6)

**A**S the Beatitudes in their very form bring a sense of benediction and joy, one of the first points of interest in studying them would be the type of utterance. This comes out in greater relief when we recall the fact that the Sermon on the Mount stands in the same relation to the New Testament that the giving of the law does to the Old Testament. The giving of the law was preceded by the sound of thunders and the lurid flash of lightnings, and was couched in forms of emphatic negations, all of which tended to inspire fear. But the Sermon on the Mount opens with blessings. Thus we have in the very form of expression, the essential characteristics of the gospel dispensation. As Votaw says, the Beatitudes carried "the idea of love rather than exaction, the idea of persuasion rather than force, the idea of God's blessing and assistance to His children whom He tenderly leads and exalts."

Not only do the Beatitudes express the thought of love and persuasion, but they also represent the essential nature of the gospel in another way. Perhaps the contents rather than the form give this other characteristic more specifically, but it is most truly inherent in them. Here again Votaw has stated the case in very pertinent way, when he says that in them, "Man is not made subservient to an external law forced upon him from without, but is made responsive to a creative light and power within. The criterion by which God

judges him is not primarily a standard of external performance, but a standard of internal purpose and aspiration."

To gain further insight into the significance of the Beatitudes, an inquiry into the means of the word, Beatitude, itself might be helpful. The Greek word and the corresponding Hebrew word denote a state of well-being, yea, moreover, a state of well-being that is thus because its fountain source is from God, and its outflow gives peace and joy. Thus it is that the Beatitude carries with it what its name indicates, benediction and blessing.

Finally, it should be noted that although the Beatitude form is frequently found in the Old Testament, yet like the parable, because of the unique use which it assumes as employed by the Master, it comes to be regarded distinctively as belonging to the teachings of Jesus. When we think of the Beatitudes, we think only of those found in the Sermon on the Mount.

In coming to a consideration of the particular Beatitudes themselves, we have standing first: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." As we see the multitude and also the disciples on the hillside expectant and filled with wonder over the miracles and signs wrought by Jesus, questioning within themselves whether or not this might be the Messiah and with this thought imagining the glory, magnificence and pomp that would attend Him and His followers, how must this statement have cut across all their hopes and fond expectations? Instead of the promise of conquest, triumph and riches with dominion over their enemies, comes



the benediction upon those who are poor as stated by Luke, but Matthew makes the reference more specific and adds the words "poor in spirit," making the condition a spiritual one rather than a material. When we move away from materialistic conceptions, and come to the consideration of spiritual values, we see that here we have a fundamental truth set forth. The opposite of poverty in spirit is self-exaltation, the magnifying of the ego. This by some is regarded as the very essence of sin, forming the root from which all other sins spring, whether sins of the flesh or sins of the spirit. Hastings in commenting upon this fact, states, "This spirit is the seed-ground of sin. All kinds of wrong become possible to the man who makes his own pleasure or aggrandizement the supreme rule of his life. Conscience has little place in the heart of the man who makes self the axis of reference in all his conduct. This inflated egotism is flat against the order of the universe, and essentially hostile to the kingdom of God." Accordingly we see why at the very opening of his sermon Jesus pronounced a blessing upon "the poor in spirit." As long as man has confidence and egoistic appreciation of himself, he cannot enter into spiritual life, but when all pride and self-sufficiency are blotted out and with complete abandonment man confesses his utter spiritual poverty, then he is taking the initial step in seeking divine favor.

Following the benediction upon "the poor in spirit," we have the Beatitude, "Blessed are they that mourn: for they shall be comforted." After man has come to the sense of his utter lack of all that "pertains unto life and godliness," and his complete helplessness, then there is induced a state of sorrow, and he mourns for his sins and mourns because of the inward state of poverty. This is a godly sorrow, a sorrow that, when it has had its full fruitage, will need not be repented of. To such a heart can a message of comfort and consolation be brought. "Seest thou one weeping," says Stier, "thou mayest securely address to him the heavenly message of a merciful salvation, in the sure hope and confidence of a hearing for your message."

After the assurance given to those who mourn, we find the words, "Blessed are the meek, for they shall inherit the earth." The first question which would naturally arise in one's mind is, Who are the meek? When we search into the significance of the word, we find that it has various connotations. It may denote self-effacement or it may signify passive resistance to opposition or patient endurance of affliction, but

here it would seem that it has still another meaning. When all pride is gone and man mourns on account of spiritual poverty, then comes the breaking down of the human will. Stier describes meekness here, as a "willingness and plasticity of spirit, in opposition to the proud, opposing obstinacy of the natural self-will." It is the state and condition which results when man comes to the end of his own resources and utterly abandons himself to divine grace.

Finally, in conclusion of this series of Beatitudes, we have the assurance, "Blessed are they that hunger and thirst after righteousness: for they shall be filled." As the background for this positive longing we have the negative aspects of a soul emptied of self, mourning for sin, with a will brought into complete subjection; then, since no being can live with an inner vacuum, there comes forth the intense desire and longing, like a man who long has been without food and water, for a life that is not his own, but in contrast, for righteousness. This longing has not been begotten within now for the first time; it has been dormant within the soul since the dawn of its life, but it has been smothered with the self-life, then, when that is gone, it takes full possession of the being. The soul was made for God, and though it may seek satisfaction in other avenues of life, yet never does it find the inner longing satisfied until it returns to God with a cry to be filled with righteousness. Accordingly one writer says:

*"And thus a not unkindly world  
Hath done its best for me:  
Yet I have found, O God! no rest,  
No harbor short of Thee.*

*For Thou hast made this wondrous soul  
All for Thyself alone;  
Ah! send Thy sweet transforming grace  
To make it more Thine own."*

If we were to apply a doctrinal analysis to this Beatitude, would we not be justified in saying that here we find the first resting place of the soul in possessing divine grace. May not the attainment of righteousness here be none other than the initial work of grace in the soul?

Thus we see that in these first four Beatitudes, we have the picture of the inner working of a struggling soul, a psychological analysis of the process whereby a human spirit attains unto grace and finds salvation in righteousness be-

stowed upon it by love divine. The Beatitudes are not separate entities by themselves, but form an organic unity and follow in logical sequence.

From these Beatitudes a series of sermons might be preached. For the first or introductory sermon, the word "blessed" itself might constitute a text and the theme might be, "What means a Beatitude?" Then each one of the following Beatitudes might be taken in sequence, and since they consist of a condition and a promise; they might be arranged each time in a twofold division. For evangelistic purposes, each Beatitude might be used in the sense given in the exposition; for didactic ends instead of using the

particular sense given, there might be an extension to the general sense, whereupon in development parallel passages from the Old Testament might be cited. This is especially true of the Beatitude, "Blessed are they that mourn." Sorrow arising from various factors in life might be included. Moreover, the Beatitudes may be developed along the line of a threefold division. Hastings divides the first one thus: I. The Poor. II. The poor in spirit. III. The Benediction. Finally, all four Beatitudes might constitute the text, the first half of each forming a main heading thus making a fourfold division and climaxing in the last.

## HINTS TO FISHERMEN

By C. E. CORNELL

### Companionate Marriage has no Scriptural Sanction and Therefore is of the Devil

Newton S. Sweezey tells in Zion's Herald of a young minister who discussed companionate marriage before a class of boys and girls of high school age, assuming the possible grounds for the performance of such a marriage ceremony by a Christian minister in the name of the Church of Jesus Christ, and reading in their presence the views recommended by Judge Ben B. Lindsey which appeared in a recent issue of a magazine. Dr. Sweezey's righteous soul was disturbed and tortured as he contemplated the unscripturalness of such a make-believe marriage. He was led to write a sensible and important article from which we quote:

Is companionate marriage of God or the devil? The union of man and woman is either of God or it is not of God, for everything is based upon this alternative, either good or evil. Therefore, companionate marriage, so-called, is not marriage at all, for God cannot take part in a mock transaction since He is love and light and truth and purity, and "in him is no darkness at all." "Till death us do part" means overcoming by the grace of God the mistaken judgments of the world, the fancies and follies of youth, that man should purify himself even as God is pure and continue in such sanctified relations till the end of time.

We have been schooled in the high ideal of the marriage vow, "Those whom God hath joined together, let not man put asunder." Anything

but this eternal vow leaves room for the usurper to assume undue prerogatives and seek to overthrow the loyalty that belongs to each of those whom this vow involves, and to seek for himself the affection that belongs to another.

The pulpits, theaters, moving pictures, books and magazines have gone crazy or lost their balance on this sex question until straight-thinking, home-loving, pure-minded persons are disgusted. Speakers looking for publicity, writers seeking compensation for their wares, movies and theaters desiring only to increase their income, are playing up the sex idea until we are far beyond the limit of law and decency. We hear some say, "But times have changed." Yes, but the eternal verities do not change. We cannot expect that "national morality can prevail in exclusion of religious principles."

The way of righteousness can never be made popular. A great cause or a great leader has never sought popularity as a foundation in any progressive movement. It must be always, "Seek ye first the kingdom of God and his righteousness," and all things necessary to happiness will be added unto you.

The first essential to successful marriage is nobility of character. Every noble character has a purpose in life. If a thing is good, it must be good for something. Nothing endures that is not based on love, for "love is the fulfilling of the law." Love is slow to expose, eager to believe the best, always hopeful. Mere infatuation or

animal inclination is not the foundation for a happy marriage.

There must be co-operation, and to make this possible there must be mutual understanding. There is need of religious training in the home and continuance of religious practice in the newly formed home. There ought to be training for parenthood. God in the beginning made woman to be a helpmate for man and never intended that she should do it all.

Trial marriage is no marriage at all. A supreme command of God is, "Thou shalt not commit adultery." Companionate marriage, so-called, is a transaction void of the proper attitude toward God and the highest welfare of man; man becomes a breaker of God's consecrated law. He is an adulterer. What should be the attitude of the Christian Church toward companionate marriage and those within the Church who are to teach in the name of God our rising generation? Jesus said, "Whoso shall offend one of these little ones . . . it were better for him that a millstone were hanged about his neck, and that he were drowned in the midst of the sea." I turn to Webster and I find that to "offend" means to transgress, to violate, to cause to sin or stumble, to commit an offense or crime, or to violate any law, human or divine. I have witnessed shepherds of the flock leading the little ones to places of temptation away from the house of God, and to teachings that are not based upon the Word of God. The consequence is misery, shame, broken hearts, broken homes. Men come too easily in our Protestant church to the highest places of responsibility and trust. Many of our own churches are suffering through this folly. In the Roman Catholic church a man does not jump by one leap into the most prominent place in church leadership, but usually serves about twenty years as curate or understudy before he assumes the priesthood or office of minister. Such a plan in our Protestant church would prevent a man from experimenting with snap judgments upon his people.

It is not the business of the church to take over that which belongs in the world but it is the duty of the church to be such a force for righteousness in the community that the public places of amusement will be safeguarded and purified. We cannot afford to run the risk of competition with the world or to compromise in her programs.

God gives us children in the very beginning to unite in principle and practice the highest and best emotions. If children do not come into the home of a newly wedded couple, other things

will soon detract and the little one will soon be an unwelcome occupant. It is easier to go straight and do right when our children are with us. Job in his affliction and loss looks back to the time when his children were with him. It is after middle life, when the children have gone out from the home, that many a man is called upon to fight the hardest battle with himself. With ambition then at a low ebb, he settles down to the commonplace and for a time the physical or Adam nature seems to challenge supremacy over the mental and spiritual. It is here that in all too many cases a man forgets the woman of his youth, who has in no small way made their success and present standing possible. It is here that the day shall determine upon what foundation the life and home have been established. The psalmist speaks of "the destruction that wasteth at noonday."

The finest picture my mind's eye looks upon is father and mother bending over the baby form, renewing again the vows they took at the marriage altar. We do need a higher type of recreation for parents. The mind and heart must be set upon more elevating desires and seek the higher virtues. Too many people enter married life with preconceived notions, chasing the rainbow in search for the pot of gold. Companionate marriage is of the devil, the works of iniquity, the fruits of sin. We have sowed to the world and we shall of the world reap corruption. "Come out from among them, . . . and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

### Marriage and Divorce

#### A SERIOUS SITUATION

Zion's Herald says, For a long time the marriage and divorce situation has constituted one of our major social problems. A study of the marriage and divorce statistics for 1925, recently made public by the Bureau of the Census, reveals the extent to which the home life of America is being disrupted through the menace of the divorce evil. There has been a persistent increase in the number of divorces granted annually. In 1890, the courts granted 33,461 divorces, or 53 per 1000 of total population. In 1900, 55,751 divorces were granted, or 73 per 1000 of total population. In 1916, the number of divorces had increased to 112,036, or 113 per 1000 of total population. In 1923, 165,096 divorces were allowed and the rate per 1000 of total population had jumped to 148. The following year the

number of divorces had arisen to 170,952, or 150 per 1000 of total population, and in 1925, the last year for which figures are available, the number of divorces stood at 175,449, or 150 per 1000 of total population. The divorce rate was three times larger in 1925 than in 1887. In twenty-eight states in 1925 the number of divorces increased at a rate higher than that shown for the United States as a whole.

These statistics of home decay and domestic disruption make very sad reading indeed. It may truly be said that an enemy of destruction is pounding at the gate of the nation—an enemy more barbarous than Alaric who battered down the walls of Rome, more brutal than Attila who styled himself "the scourge of God." The sanctity of the home is in peril. With its downfall the state and the church will crumble into dust. It is one of the imperishable witnesses of history that the decay of the home is followed sooner or later by the disintegration of the state. It is a commonplace to say that any influence that weakens the home has a like result upon the nation. Nor can the church escape the deteriorating effect of such a circumstance.

#### Dwight L. Moody Preacher-Evangelist

It is a significant tribute to the abiding influence of Dwight L. Moody, that nearly thirty years after his death two distinguished men should devote themselves to writing books retelling the story of the great evangelist's life and work, and making a study of his character and the secret of his power. The first of these books—a book of 300 pages—is "D. L. Moody: A Worker in Souls," by Gamaliel Bradford, the well-known critic and biographer, and is published by Doubleday, Doran and Company of New York; the second, entitled "D. L. Moody: His Message for Today," is by Prof. Charles R. Erdman of Princeton Theological Seminary, and is published by the Fleming H. Revell Company of New York. The two books are quite different in character, the first being a critical study of the man himself, the second being the story of his activities and the content of his message, but both are intensely interesting and inspiring.

Mr. Bradford's book is a remarkably sympathetic study of the evangelist and a real tribute to his greatness. It is interesting to note to what sources Mr. Bradford attributes Mr. Moody's greatness and power. First of all was his faith in God. God was as real to him as sunshine, as

the very earth on which he walked, as real as his mother or his children, and as near, intimate and approachable. He walked and talked with God.

The second source of his greatness and of his power as a preacher was his trust in God's Word and his familiarity with it. Never a reader of many books, he knew his Bible by heart. Mr. Bradford and Professor Erdman both wonder if any man ever knew it more thoroughly. Every promise of the Bible he believed unflinchingly, because he had verified them in his own experience and had seen them proved in thousands of instances. The Christ of the Bible was a living Christ, because he had been saved by Him, he had seen thousands saved by Him, and did He not sustain the soul that gave itself to Him?

The third element in his greatness was his humanness. Professor Drummond once said, "He is the greatest human I have ever met." Like his Master, he knew what was in man. It is doubtful if anyone ever read the secrets of the human heart more searchingly than Mr. Moody.

Professor Erdman's book tells with detail the story of Mr. Moody's wonderful activities—the beginnings of the Sunday school and church in Chicago; the first visit of two years in England; the remarkable meeting often lasting months in our own country; the founding of the summer conferences and the schools at Northfield. He also devotes considerable space to Mr. Moody's message. What was the gospel that accomplished these wonderful results? Mr. Moody probably addressed more people than any other man in history—some estimate three hundred millions—what transforming word did he utter? "It was, in brief," says Dr. Erdman, "the good news of God's redeeming grace in Christ Jesus. The chief content of Mr. Moody's preaching was the love of God. It must not be supposed, however, that he failed to rebuke sin or to proclaim punishment. . . . In the truest sense his message centered in the atoning work of Christ. He preached 'Jesus Christ and him crucified.' His message began at the cross, but never ended there. The gospel he preached told how 'Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.' His definite aim was to persuade men to yield themselves in obedience to this living Lord, and in all things to do His holy will. He pled with men to forsake sin, and he promised victory to all who looked to Christ for help."—DR. FREDERICK LYNCH, in *Christian Herald*.

Man's busiest day not worth God's minute;  
 Much is little everywhere,  
 If God the business does not share.  
 So work with God—then nothing's lost;  
 Who works with him does best and most.—  
*Old English Verse.*

### The Preacher who Talks Too Much

Not a few preachers have fallen into a "talkative" habit. They seem to think that they must "add a word" to almost every announcement. By the time they get through most of the audience are worn to a frazzle and a lot of precious time has been wasted.

A wise and observant editor calls attention to those preachers who think they must make "appropriate" remarks.

"Recently," says the editor, "we attended a church service at which the pastor introduced every hymn, every scripture reading, every anthem and every other part of the service with 'appropriate' remarks. The consequence was that an hour was used up, and the people too before he reached his sermon. Evidently that pastor thinks that he is paid for his much speaking. We are certain that his people would let him off with less. The truth is that he spoiled a beautiful service also because everybody was fidgety to get home to dinner by the time the sermon was begun. What a pity it is that that man cannot understand the value of time and learn not to fritter it away! We are making no plea for short services or short sermons, although we might make a plea for both of them. We are simply pleading that pastors will conduct the service of worship in a dignified and straightforward way without interpolating too many of their own side remarks. When these side remarks are unusual they are sometimes very delightful. When they are continuous they are nerve racking."

### An Ambassador on the Law

At a recent dinner of The Pilgrims of the United States, celebrating the twenty-fifth anniversary of its founding, Hon. James R. Sheffield, formerly Ambassador to Mexico, referring to the pilgrimage from Egypt and the pilgrimage on the Mayflower, said,

"The Ark of the Covenant became the Mayflower compact, and the Ten Commandments written on tables of stone, which governed the tribes of Israel, were built unchanged into the foundation of the Puritan commonwealth.

"I have sometimes wondered, if the two tables of stone which one man could bring down a mountainside contained enough law for Moses and God, why we pilgrims of this modern world need the mountain of statutes which we have erected, which no lawyer can interpret and no layman can observe.

"You cannot change human nature by statute. Some men are too apt to barter their individual liberties in order to have the supreme pleasure of controlling their neighbors' conduct. If we wiped out that mountain of statutes and simply reaffirmed the Ten Commandments and the Sermon on the Mount, would not our morals and our liberties be safeguarded, and happiness, tolerance, and freedom for all men be fully secured?"

### The Church Moving Forward

We like to think that there are tens of thousands of devout men and women in the churches of the land. Men and women who believe in God with all their hearts and who exalt His Son Jesus Christ. The universal Church is far from spiritual death or going backward.

Dr. H. K. Carroll recently gave the annual church census which was published in *The Christian Herald*. These statistics show a net gain in membership for 1927 of 573,723, while 1926 the increase was only 490,00. There is ample room for a larger net gain in church membership, and every sincere Christian ought to work for it.

### The Hon. Chauncey M. Depew on the Bible

The recent death of Dr. Depew has called forth many well-deserved tributes. He took such joy in bringing joy to others, and was so altogether delightful in his attitude toward life and others, that too much cannot be said about him.

An officer of our Society, having occasion to meet him a few years ago, was immediately greeted with reminiscences of Dr. Depew's contacts with the work of the Society, among which was the fact that Dr. Depew's first public address, after graduation from Yale, was on the Bible, at the annual meeting of the Westchester County Bible Society.

Dr. Depew was not only a lifelong friend of the Bible, but also a lifelong user of the Bible.

A statement of his attitude toward the Bible was contained in an Associated Press dispatch of February 12, 1927, from Savannah, Georgia, as follows:

"Chauncey M. Depew, commenting today on

Thomas A. Edison's views on immortality as expressed yesterday, said, 'I am more firmly anchored to the Bible than ever before, and believe implicitly in its teachings and the God it portrays. I have always felt a real dependence on God. My idea of God is personal, a glorified, divine and infinite heart, brain and spirit—all-comprehending, all-powerful, never-failing.'—*Bible Society Record*.

### The Tithing Plan

Wonderful would be the happiness of our people and the financial results if the tithing plan were generally adopted. So far as we know, no better plan than the tithe has been suggested. There may be circumstances in which the tithe is an impossible amount. Assuredly the tithe should not be the limit of the giving of prosperous people and people of wealth. It makes a good beginning, to say the least. We have read somewhere of a Christian business man who handed the treasurer of his church \$478. The treasurer acknowledged the contribution with something of surprise, for the man had not been ranked as a heavy giver. A few weeks passed, and then the man handed to the treasurer \$583. After two months more he came with another contribution of \$447. The treasurer could no longer contain himself, and said: "Mr. S—, I am grateful to you beyond measure for these contributions, but I do not understand. Tell me, if it is not asking too much, have you fallen heir to a fortune?" The man laughed heartily and replied, "Nobody has left me a cent that I know of, and I have no notion anyone ever will. I have simply adopted the Christian conception of property, and I am trying to govern my giving by it. These contributions represent the tithe of my income which I have come to believe belongs to God." That man had learned one of the fundamentals of giving.—*Watchman-Examiner*.

### When He Was Thankful

"I can not think what you can find to sing about," said the blackbird to a thrush, who was pouring out a joyous carol from the top of an old stump.

"Can't you?" said the thrush. "I can't help singing when I'm thankful."

"That's just it," said the blackbird. I can sing as well as anyone when there's anything to be thankful for; but the ground is as hard as iron, there isn't a berry in the gardens, and where

I am to get breakfast from I'm sure I don't know. Perhaps you have had yours?"

"Not yet," said the thrush.

"Well, I would wait for my song till I had found some food, if I were you," said the blackbird.

"I've never gone without it yet, and I've no doubt I shall find some presently; at all events, it is a fancy I have to begin the day with a song."—*Jewels*.

### Choosing the New Testament

"Each prisoner in a city of India was recently given the choice of one book. Of the 1,200 Hindus, 800 asked for the New Testament. What city in the United States would show a similar number?"

### What Dr. Jefferson Thinks of the Bible

Dr. Charles E. Jefferson has long been recognized as one of the outstanding American preachers. For thirty years he has preached on busy Broadway, New York City; has maintained a vigorous church and drawn large audiences. A great key to his success and service is indicated in the following paragraph on the Bible, taken from his 30th Anniversary Sermon:

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

### The Question of Divorce

It is found that twice as many wives as husbands get divorces. The reason can easily be imagined. The accursed double standard of morals puts a premium on the unfaithfulness of men. Women have to be moral to be respectable, but men can do as they please and in "society" be thought none the less of. We ought to stand like a rock against the double standard of morals, demanding as much of our men as of our women. We ought to be as willing to have our sons marry "fallen women" as to have our daughters marry "fallen men." We ought to be willing to receive "fallen women" as guests in our homes as "fallen men." Who is going to take a stand on this matter if Christian people fail to do it?

—*Watchman-Examiner*.

**A Remarkable Address**

The quadrennial address of the bishops of the Methodist Episcopal church written and read by Bishop Luther B. Wilson to the general conference, Kansas City, Mo., during the month of May, 1928, is a very remarkable document. Here are two of the closing paragraphs:

"What can Methodism do for the world? This: help God to save it. And so, by His grace, we will. The Church is the spouse of Christ, the object of His tender and inexhaustible love. It is the body of which Christ is the Head. O comrades in the joy of His love, in the fellowship of that devotion which is to bring in the consummate glory of His universal reign, let us lift before our eager minds the Master's yearning that His Church shall wear the garments which are without spot or wrinkle or any such thing!

If it be part of the exceeding great reward to walk with Him in white, shall we not aspire to have even here as far as may be the foretaste of that joy?

"Unto the Father who has loved us with an everlasting love and whose mercy endureth forever; unto the only begotten Son who died for us that He might, through His saving power, make of us at length kings and priests unto God; unto the Holy Spirit, whose presence in the upper room long time ago surcharged narrow lives with power and sent men out to turn the very world upside down, by whom we seek not only enlightenment for the days, but also the shedding abroad in all our hearts of that love which shall make every hour of our conference fruitful of blessing; unto the triune God be glory and dominion forever and ever. Amen and amen!"

# HOMILETICAL

## THE PROGRESSIVE CHURCH FOR THIS AGE

By C. E. CORNELL

TOPIC: Sources of Strength and Courage.

TEXT, Joshua 1:9.

### I. JOSHUA'S COMMANDER—GOD

Not an empty admonition to strength.  
God can and does make men strong.

*Illustrate:* The career of Moses.

### II. SOURCES OF STRENGTH IN THE MATERIAL WORLD

The raindrop.  
The lightning.  
The silent forces of nature.

*Illustrate:* A Chili squash harnessed.

August 21, lifted 60 pounds.

Sept. 30, lifted a ton.

October, 24, lifted two tons.

November, lifted 5000 pounds.

*Illustrate:* A man who needed 452,696 barrels of water. His field a mile square needed, an inch of water over it. 27,878,400 square feet in a mile; on every twelve square feet a cubic foot of water was needed. A cubic foot of water weighs sixty-two and a third pounds. Hence it would require 74,754 tons of water. Or, it would take 74,754 teams

to haul it. Nearest water in abundance, ocean 1000 miles away.

Three Impossibilities

1. So many teams.
2. So many miles.
3. So long a time.

Two Ruins

1. Trample down the wheat.
2. Too much salt.

He Asked the Sun to Help Him

The sun said, "I will help you." The sun proceeded to draw up the water; refine and purify it from salt. God held the water in a cloud, put a little wind behind it and blew tons of water to this man's field and dropped it down. The man was nothing out of pocket.

### III. THE GOD OF NATURE IS THE GOD OF SALVATION

1. Men are weak without God.
2. Strength is "inner" power.
3. Strength comes by activity.
4. Revelation is progressive.
5. *Our* possibilities today.
6. Joshua was stronger on the west bank than on the east bank.

## THE JUDGMENT DAY

By C. E. CORNELL

### I. IS THERE TO BE A JUDGMENT?

TEXT, Heb. 9:27.

The text so declares.

All will be there.

### II. WHAT IS THE JUDGMENT TO BE LIKE?

Daniel 7:9, 10.

### III. WHO SHALL BE JUDGED?

2 Cor. 5:10.

Rom. 14:10-12.

1 Cor. 3:13.

John 12:48.

Eccle. 12:14.

Jude 14, 16.

### IV. JUDGED ACCORDING TO OUR OPPORTUNITY AND WORKS

Matt. 23:14.

Rev. 22:12.

Rev. 20:11-15.

Rev. 2:23.

Col. 3:25.

The judgment will have terror for the sinner.

The judgment will have no terror for the Christian.

The judgment the Christian's pay day.

Men get ready for the judgment in this world.

## SANCTIFIED BY THE SPIRIT

By C. E. CORNELL

TEXT, 2 Thess. 2:13.

### I. INTRODUCTION

Compare the context.

The contrast between the wicked and the righteous.

### II. CHOSEN FROM THE BEGINNING TO SANCTIFICATION

"From the beginning." From the beginning of their Christian career.

Their clear regeneration. See first chapter of 1st Thess.

### III. THE EFFECT OF SANCTIFICATION

An act of God's grace whereby we are made holy.

Holiness a state.

Developing in holiness.

*Illustrate*, Dr. Haynes once said:

Holiness has relation to politeness.

Holiness has relation to our speech.

Holiness helps us in our apparel.

Holiness fosters and favors culture.

Holiness will foster a spirit of enterprise and public spirit.

Holiness takes cognizance of recreation.

### IV. GAINING THE TRUE EXPERIENCE

A complete consecration.

Money, time and friends.

## V. OUR LITTLE BLEST OF GOD

*Illustrate*:

The loaves and fishes. Dr. Lyman Abbott once said:

"I pluck an acorn from the greensward, and hold it to my ear; and this is what it says to me, 'By and by the birds will come and nest in me; by and by I will furnish shade for the cattle; by and by I will provide warmth for the home in the pleasant fire; by and by I will shelter from the storm those who go under the roof; by and by I will be the strong ribs of a great vessel, and the tempest will beat against me in vain, while I carry men and women across the Atlantic.' 'O foolish little acorn, wilt thou be all this?' I ask. And the acorn answers, 'Yes, God and I.' Thus by the aid of divine power very small means may accomplish great results."

Oliver Wendell Holmes once wrote on the back of a photograph which he had obtained by the use of his own camera: "Taken by O. W. Holmes and Sun."

God is back of all nature. He helped Luther Burbank, but was not recognized.

## THE ANCIENT LANDMARKS

By J. B. C.

TEXT: "Remove not the ancient landmark, which thy fathers have set" (Prov. 22:28).

INTRODUCTION: The landmarks which were set up by the children of Israel after the land was divided to them by Joshua marked the end of one man's holdings and the beginning of another's holdings. The lots having been ordained of the Lord, these landmarks witnessed to God's care for His people and stood for His defense of their rights, and the removal of these marks was a crime against men and a sin against God.

In applying the lessons of this text to our lives today, we are reminded:

I. Of the necessity of standing by the landmarks of doctrine set by our fathers. The "faith of our fathers" is the faith for their children and attempts to alter the essential teachings of the Bible are reprehensible in the sight of God.

II. Of the necessity for standing by the landmarks of our fathers in matters of experience. Sin must be repented of, salvation is witnessed to by the Holy Spirit, the sanctifying baptism with the Holy Ghost is for us as essential as for our fathers. Answers to prayer are realities, etc.

III. Of the necessity of standing by the landmarks of our fathers in regard to ethics and life. Divorce must be condemned. We must stand for clean politics. We must stand for Sabbath observance, honesty in business matters, and zeal and



apologists may offer for the events of her closing years, no one dares to say that they were not a violation of the moralities she had once preached, and the wilful desecration of the inner sanctuary of the home. Her eyes were opened, but she was not turned from darkness unto light. "There is a way," Bunyan has said in his imperishable line, "there is a way to hell from the gate of heaven." A man may see his iniquity, be ashamed of his sin, glance along the way of righteousness, and yet turn his back and pass into shame.—DR. W. M. CLOW.

#### **The Paths of Glory Lead but to the Grave**

To me the most interesting historical object in all Europe is a simple shaft of granite which rises from the roadside near the town of Wilna, on the western boundary of Russia. It bears two inscriptions in the Russian language. On that side of the shaft which faces the west are these words:

Napoleon Bonaparte passed this way in 1812 with 410,000 men.

On the other side facing east:

Napoleon Bonaparte passed this way in 1812 with 9,000 men.

—DR. J. L. HILL.

#### **Judas Iscariot, which also Betrayed Him**

In the annals of Scottish history there are two events which stand out as the blackest and foulest to people's minds. They are both deeds of treachery. For generations men have spoken of "the fause Menteith who betrayed Wallace" with a strangely perpetuated resentment. No later indictment arouses the national feeling like the story of the massacre of Glencoe. Simple Scottish faces grow dark as the gloomy glen itself when they tell the story to their children. It is due to the same moral reaction against treachery that in every army the traitor is punished with a swift and unrelenting stroke. The deserter from the ranks is treated as a felon. The coward's uniform is stripped from him and he is drummed out of the ranks. The traitor is set with his face to the wall, and the leveled muskets rain death upon him, and his body is cast into an unmarked grave. The man whom you find it difficult to forgive, whose name recalls a deed of falsehood, is the man whose words were fair, whose actions were secretly base. The Gospels reflect this instinctive resentment at the traitor's deed. The evangelists never mention the name of Judas with compassion. The kindest word is that somber sentence in Peter's prayer, "That he might go to his own place." To the Gospel writers he is

always "Judas Iscariot, which also betrayed him." —DR. W. M. CLOW.

#### **The Light of the World**

How do the flowers get their color? They get it from the light. But how? Here is a glass prism. If all the church windows were darkened and only one ray of light came in at a chink in one of the blinds; and if that ray passed through this prism and onto a white screen up here beside me, you would see that the prism splits up the clear light into all the colors of the rainbow. All these colors must be in the clear light or the prism could not divide it up like that.

How does it come about that some flowers are red, others yellow, and so on? The same light is now falling on all the flowers; they all drink in or absorb the same light, but some give back blue, others yellow, others orange. Thus what gives each flower its color is the part of the clear light it gives back after keeping all the rest. If you love the flower for its color, you are loving it not so much for what it keeps as for what it gives back. It is what it gives back that makes it beautiful.—REV. WILLIAM POTTINGER.

#### **Receiving the Atonement**

Some years ago I was preaching in a town on the east coast of Scotland, and I was the guest of a retired naval officer. He was a genial companion, and as downright and nobly simple in his faith as all sea-going men are. When we came to the hour of family worship he handed me the prayer book he used, telling me he was not able to utter himself in prayer before strangers. I turned over its pages, and found that he had scored through, with two firm lines, in red ink, the words, "For Christ's sake." These words closed most of the prayers. He caught my surprise as I looked upon this crimson obliteration, and he explained that his idea of God was that He did not need to be coaxed to forgive sinners. To him, he said, the matter was simple. He went to God, and he owned up his wrongdoing, and God forgave him, and there was the beginning and the end of it.

After worship we sat down and spoke together. As the hour grew late the talk became good. I spoke first of all about sin, the faults and errors that crowd every day, the repeated wilfulness that shadow the soul, and of the sins of our youth, which had corrupted other lives and grieved our dearest. I then spoke of God and His holiness, and of His care for the sanctity of law and the moral order of the world. I

spoke of God's love in His anger, and there is no anger like the anger of love, and I asked him if he dared to bring that life of his, and with a few penitent confessions ask God to forgive him his past. The good old man listened in silence. His memory went back to the days of his wild youth. He remembered a deed which no penitence could repair and no confession amend. As I spoke to him of Christ, and of Christ's wearing our flesh and both facing and feeling our sin, and of His identifying Himself with us and with them, and of His offering to God His perfect repentance, and suffering His sacrifice of atonement, the old man meekly said, "That is a better gospel than mine." We knelt down and gave thanks that "God, for Christ's sake, had forgiven us." He had now received the atonement.—DR. W. M. CLOW.

### What Is Success?

"He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it whether by an improved poppy, perfect poem, or a rescued soul; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction."—MRS. J. L. STANLEY.

### The Power of the Cross

Read the story of Henry Drummond's dying months. You know something of his life, you know the unsparing labor which left him spent, with nerves shaken and hair white. The costly sacrifice of his years of service are outweighed by the heroism of his dying hours. He knew he was dying. He was leaving a life which was full of charm, and a world in which he had played a great part. He was leaving men who had learned to wait upon his words, and friends who loved him and paid him reverence. He spent on his dying bed days of torture, but he still kept his old smile, and was swift with his apt words. He still allowed men to grasp his hand, though it cost him a spasm of pain. What motive upbore him? He had not made the cross the chief word of his ministry. He had felt that his office was to lead men to the wicket gate. But the cross had been the secret motive of his soul. In his dying hour a friend played softly some of the sweetest hymns. He listened in silence. At last

there was sung, to the old Scots melody of Martyrdom, the simple verse:

"I'm not ashamed to own my Lord,  
Or to defend His cause,  
Maintain the glory of His cross,  
And honor all His laws."

The dying spirit was roused. He beat time with his hands. He joined softly in the words. When the song ceased, he said, "There is nothing to beat that."—DR. W. M. CLOW.

### Reconciliation

There are three ways of dealing with wrong. A master, to cite a case known to me, discovered that an employee had been embezzling small sums of money. An inquiry was made and his wrongdoing was exposed. He was handed over to the police, and sentenced to a year's imprisonment. He came out with the criminal brand upon him, with every door shut to him, and a bitter hatred of the man who had given him up to the law. That is one way of dealing with sin. Another master, to quote another case in my experience, found that his clerk had been putting the firm's discounts into his own pocket. He was called in, sternly admonished, and dismissed with a strong caution, and an assurance that he would be helped. That is another way of dealing with sin, but it is not forgiveness. The youth walked out with a grudge in his heart. Another master, to quote a third case within my knowledge, detected a lad, just beginning life, in an act of fraud. He called him in, and inquired into his temptation. He ascertained who had led him into the forgery. He spoke of his breach of trust with words which were tense with anger but also tender with grief. He paid up the amount of the forgery and forgave him. He sent the lad back to his desk, and he kept his secret. It was the youth himself, many years later, grown to manhood, who revealed it with an adoring reverence, and recalled, with the grateful recollection of a man who had been saved, the forgiveness of his sin. That is God's way of dealing with sin, and its issue is always reconciliation. Forgiveness is not merely letting you off. Forgiveness is God being reconciled to you.—DR. W. M. CLOW.

### THE WARRING LAWS

By A. M. HILLS

TEXT—Rom. 8:2, R. V., "For the law of the Spirit of life in Christ Jesus made me free from the law of [the] sin [principle] and of death."

The noble French commentator, Godet, affirms

that verses 1-4 describe the restoration of holiness by the Holy Spirit. "The sin principle" entails death even on the *justified*, when it regains the upper hand, as well as on the unjustified. There is therefore only one way of preventing "the sin principle" from causing us to perish—that is, that it perish itself. Sanctifying grace saves us by destroying it.

I. Consider the meaning of the word "law" occurring twice in the text. Dr. Maclaren of England said, "No one can rightly interpret the seventh and eighth chapters of Romans, without critically noting the sense in which the word 'law' is used each time it occurs. Here it means '*constancy of operation*.'" Dr. Albert Barnes says, "It means '*the influence*.'" Dr. Daniel Steele said, "It means '*uniform tendency*.'" This is rather the best definition. We are all familiar with the phrase "the law of gravitation." We mean by it, "*the uniform tendency of a falling body in this world to go toward the center of the earth*." Now substitute "*the uniform tendency*" for the word "law" in the text and you get a great revelation of truth. "For *the uniform tendency* of the Spirit of life in Christ Jesus, made me free from *the uniform tendency of the sin principle and the death principle*." In other words, *the uniform tendency* of the Holy Spirit life in Christ is forever opposed to the old man of inward sin. If we co-operate with the divine life and let it have its way, it will *deliver us* from "*the uniform tendency*" of "*the sin principle and the death principle*." The *propensity to sin* is steadily opposed to God's will and all goodness and leads uniformly to the death of all piety and love and devotion to God in our hearts. That propensity, if left alone, will work our eternal ruin. "But," said Paul, "the tendency of the Holy Spirit has freed me from *the uniform sin tendency*." That is exactly what sanctification is, and what the sanctifying Spirit does for us. He cleanses us from depravity (Acts 15:8-9).

II. We thus have two more terms of tremendous significance in the text. "*The Spirit of life*"—or the life-giving Holy Spirit, who reproduces the Christ-life in us. Also "the sin principle." The Greek is "the sin"—the word "sin" in the singular number, with the article "the" before it. Says Whedon in his commentary, "By 'the sin' many understand the state of sin (sometimes called *corruption*) into which man has fallen as a nature, and no doubt there is a *state* of evil as well as an evil *action*, which in the Scripture is called *sin*. Sin is not in action alone;

there may be a *permanently wrong and wicked state of mind*."

Dean Alford says, "The kind of sin spoken of in this whole passage is both *original* and *actual*." Godet says, "The apostle is speaking of '*the principle of revolt*' whereby the human will rises against the divine in all its different forms and manifestations." He again calls it "The definite article before '*kamartia*' and also before '*thanatos*' denotes sin and death as a power or principle which controls man, and reveals itself in hereditary corruption, and in every form of actual sin."

Sin is personified as a fearful tyrant, who acquired universal dominion over the human race; he "reigns in death" (Rom. 5:21); "works death in us" (Rom. 7:13); "lords it over us" (6:14); "works all manner of lust" (7:8); "deceives and slays the sinner" (7:11).

Augustine and Calvin make it mean, "original sin or natural depravity." Koppe, Olshausen, Webster and Wilkinson say it means "sinfulness"; "sinfulness personified"; "a sinful disposition." Bishop Ellicott, "The power of sin," "the corrupt element in our human nature." Tholuck, "The tendency of alienation from God"; Barnes, "The corrupt propensities of our human nature." So Adam Clarke and Lightfoot. With such ample endorsement, by the world's ripest biblical scholarship, we are sure of our ground and cannot be mistaken.

III. We see exactly what Jesus undertakes to do for us, and what sanctifying grace can effect in this life. St. Paul says, "The uniform tendency of the Spirit of life" *made me free from the tendency to sin*—"the sin principle," depravity.

"But," someone asks, "do not some teach that we must have sin in us," and "no man can be free from sin while in the mortal body?" Yes, we are compelled to admit that this is the fundamental element and warp and woof of most Keswick teaching. And the "higher life" conventions in the East repeat this same unscriptural nonsense and so do the Moody and Torrey Bible schools. Torrey said in one of his books, "There is not a line of scripture that warrants the idea that the baptism of the Spirit cleanses from inbred sin." What about these texts? (1) Acts 15:8-9, R. V. "Giving them the Holy Spirit, . . . cleansing their hearts by faith." (2) Rom. 6:18, R. V., "Being *made free from* [the] *sin* [principle] ye became servants of righteousness." Lange says "the aorist participle here denotes a definite act of deliverance." That is exactly what the Church of the Nazarene stands for, that in

sanctification we get definite deliverance from *the sin-principle*." (3) Rom. 6:22, "But now [not at death] being made free from [the] sin [principle], . . . ye have your fruit unto sanctification." That is exactly what sanctification is—deliverance from *the sin-principle*. (4) Rom. 8:2, "Law of the Spirit . . . made me free from the law of [the] sin [principle]"—aorist tense. (5) 1 John 1:7, "The blood of Jesus Christ his Son, cleanseth us from all sin." Verse 9, "And to cleanse us from all unrighteousness."

What can possess educated men to pervert and distort and deny the plain, unmistakable meaning of such texts? And yet they are pretending to preach holiness! But it is a new brand of modern holiness—"corrupt" holiness! "Sinful" holiness! "Depths upon depths of mischief" holiness! A kind the Bible writers never heard of!

The young preachers need not be afraid to preach with all boldness, this great doctrine of our church. It stands on the impregnable foundation of scripture as interpreted by the best scholarship of modern times.

IV. How did the Spirit make Paul *free from* the propensity to sin—or depravity.

1. By awakening a hunger for holiness.

2. By inducing him to study the Word to see if there were any deliverance (John 17:17).

3. To get the consent of his will to be holy.

4. By leading him to consecrate all good things to be owned by God (Rom. 6:13 and 12:1).

5. By encouraging faith in some promise (1 Thess. 5:23-24).

6. Then, by exerting God's almighty sanctifying power, cleansing from all sin. The verb "*made me free*" is in the aorist tense—*made me free at once*. By the work of the Spirit all regenerated believers can be sanctified immediately.

V. What were the results?

The "uniform tendency" to sin was removed. St. Paul could then say, "I live; yet not I, but Christ liveth in me" (Gal. 2:20 and 1 Thess. 2:10).

Bishop Hamline of the M. E. Church, "All at once I felt as though a hand, not feeble but omnipotent, not of wrath but of love, were laid on my brow. . . . It seemed to press upon my whole body and diffuse all through and through it a sin-consuming energy."

Will you, too, *be made free immediately* from depravity?

## PRACTICAL

### THE PREACHER'S VOICE AND DELIVERY

By W. W. MYERS

"*Speak the speech, I pray you, as I pronounced it to you, trippingly on the tongue; but if you mouth it, as many of your players do, I had as lief the town crier had spoken my lines.*"—HAMLET.

**W**HAT did Shakespeare mean when he said, "Speak the speech, I pray you, *trippingly on the tongue*"? What is embodied in that phrase, "*trippingly on the tongue*"? It seems to me that he meant in order to speak well, or "*trippingly*," one must speak literally and carefully *on the tongue*. In fact this is absolutely necessary if one would be free from the habit of *mouthing* which Hamlet so detested. Many teachers do not place enough emphasis upon the

tongue. "The student is taught to 'trip' with his lips, his jaw, his facial muscles, his larynx, his diaphragm—with everything, in fact, except the organ that nature intended him to trip withal, and as an inevitable result he minces or blurs his vowels, mutes his consonants, and "elocutes" generally to such an extent that beautiful *natural* speech is about the last thing one is likely to hear from an aspirant to the stage or the rostrum."

This brings us to the consideration of another phase of public speaking, namely, enunciation and articulation. These terms are closely synonymous. By articulation is meant the proper placement of the organs of speech; by enunciation, the clearness or distinctness of pronunciation. Without good articulation it is impossible to speak clearly and distinctly. Therefore, it is of the greatest importance that those studying for the

ministry master this phase of public speaking. If the enunciation is bad people will not understand what is being said, and they will fail to get the message. Some prominent preachers have such poor enunciation that they can scarcely be understood in the rear of the church building. The sad part about it is that they think they are being understood. The thing which they are saying is so clear to them that they think it should be clear to everybody else even though they do mouth their words.

The principal organs of articulation, or those requiring special attention, are the lips and the tongue. It is impossible to make certain sounds without the use of these organs. If they are not properly placed the words will be mouthed. The tongue is by far the most important, but one should not forget that the lips also play an important part in speech. Some sounds are dependent upon the proper placement of the lips, other, the tongue. *oo, oo, o, aw, and o* are vowel sounds made with the lips. *ah* is an open tone. *u, er, a, e, a, i, e,* are vowels made by proper tongue placement.

In pronouncing the lip vowel it will be noted that the most extreme lip position is on the first vowel sound and that the position gradually decreases until it is entirely lost in the open tone *ah*. In the first of the tongue vowel sounds it will be noted that the tongue begins to rise and that it reaches its highest position in the *e* sound. Other vowel sounds are a combination of those already given. The following are examples: *oi* is a combination of *aw* and *i*. *i* is a combination of *ah* and *e*. It will be noted that in the pronunciation of these vowel sounds the lips and the tongue play an important part. Without these articulations it is impossible to have good enunciation. If these were the only sounds it would be an easy matter to master them, but one must remember that there are a large number of consonant sounds to master.

It would require too much space to give all the consonant sounds here. They are important and should be mastered. It is hoped that enough has been said to stimulate further study in this field. Those desiring further study will find valuable material in "The Technique of Speech," by Dora Duty Jones.

One of the causes of poor enunciation is that the speaker talks too fast. In rapid speaking the tongue and the lips are not given time enough to make the proper movements. Take a simple word like *rely* with only four letters, and yet it has five distinct articulations; r-e-l-ah-e. If

one will take time to get all the articulations in each word it will slow up his speech until he can be understood. The following exercise will convince one of the necessity of speaking for good enunciation. If it is read rapidly good enunciation is impossible.

"Did dad guide old Maud and Sid  
'Round and 'round Merced  
And find good gold?"

Many public speakers have the habit of speaking too fast, and the result is that they fail to get their message across to the people. Remember that you owe it to your audience to speak in such a manner that they will get your message. A few years ago I stood on the streets of San Francisco listening to a certain man as he attempted to preach the gospel. He talked so fast that it was almost impossible to understand what was being said. A young man standing near me said, "Say, Buddy, what language is he speaking?" This should be a warning to preachers who have acquired the habit of speaking too fast.

One of the difficulties which the beginner will face when he attempts to get the right articulations of the lips and tongue is that of rigidity. Especially is this true of the tongue because there are so many muscles over which he must get control. The tongue has two distinct sets of muscles. There are the intrinsic muscles, those which are in the tongue itself, and the extrinsic muscles, those which connect the tongue with other organs.

The intrinsic muscles, those composing the body of the tongue, are the muscles of articulation or word-production. They have nothing to do with the tone. Their function, insofar as speech is concerned, is to properly place the tongue for the different vowel and consonant sounds. These muscles should be exercised and strengthened so that they will function in such a way as to give the right word-production.

The extrinsic muscles have nothing to do with word-production, but are chiefly concerned with tone-production. If they function properly one might have good tone quality and yet have very poor enunciation.

The reader will note from the above discussion that speech is a twofold process. It consists of tone-production and word-production. Each of these separate processes is controlled by a different set of muscles. The difficulty which the beginner encounters is that of gaining control over these two sets of muscles so that they will function independently of each other. In trying

to make the proper articulations for speech by the use of the intrinsic muscles the extrinsic muscles are sometimes brought into action. When this is done the tone placement is changed, and the quality of the tone is marred. Extrinsic muscles of the tongue control the resonance while they themselves are controlled wholly by the sense of hearing and the sense of touch.

The difficulty which the beginner encounters may be likened to that of the little child in learning to lace his shoes. At first nearly all the muscles of the body are employed by the child, and yet he has a very hard time to get his shoe laced. Later the child learns that he can lace his shoe by the use of only a very few muscles and that when he uses these and relaxes the others the task is much more easily accomplished.

A few exercises for strengthening the intrinsic muscles of the tongue are given below. Those desiring further study will find valuable exercises in part two of "The Technique of Speech," by Jones.

#### EXERCISE I

With the mouth open place the tip of the tongue against the upper teeth, make it as narrow

as possible, and then make it as broad as possible. Care must be taken not to push the tongue forward when making it broad. Repeat this exercise until you can make the changes rapidly.

#### EXERCISE II

Place the top of the tongue against the lower teeth, make it narrow, and then make it broad as in the first exercise.

These exercises will strengthen the intrinsic muscles of the tongue. In taking them one should be careful to have the extrinsic muscles relaxed. Other exercises which will prove valuable for the improvement of enunciation are the reading of sentences like the following:

"Matt, get that white hat that that Mutt put with that last lot, but let Pat inspect it first."

A little practice daily will strengthen the muscles and will keep them in proper condition for speech. The one lesson which the student must learn is to keep the muscles strong, but be able to relax them when not needed in speaking. This applies to both the intrinsic and extrinsic muscles of the tongue; in fact, during the process of speaking, it applies to every muscle of the body.

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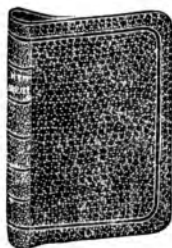
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