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GENESIS A MIRACLE IN MORALS.

By the Rev. J. P. Robertson, D. D.,
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Strachan says: "Criticism has had its innings, and the time has come for appreciation." So he proceeds to write nobly on the beauty of "Hebrew Ideals." As a matter of fact he was no less in the realm of the higher criticism while defending the Bible than others had been in trying to undermine it. According to Dr. W. W. Moore: "The higher criticism is concerned with the age and *character* of the biblical books . . . their historical and *theological* contents." Hence Mr. Strachan, planting his guns in a different part of the same field, simply employed them, as a constructive critic, against a destructive element operating in the same sphere of investigation. And we shall be playing the role of higher critic just as much in quickening faith in the book as others in trying to kill it. A class of thinkers and would-be world leaders say the Creator, in religion, as they believe He did in nature, started with the lower and grossly imperfect forms and has gradually evolved the highest. Just as men are thought to have come up from ancestors, who first were senseless bivalves and snapping turtles, then fish and reptiles, then the advanced orders of beasts and birds, lastly men with brains, moral natures and evoluted immortality, they say God, through the power or principle of evolution, had men to invent and practice morals that now disgust and to adopt and worship ideals of God that we would

THE YOUNG MINISTER'S STUDY.

By the Reverend Andrew W. Blackwood,
Pastor of the First Presbyterian Church, Columbia, S. C.

The Presbyterian Church has always insisted upon an educated ministry. She has never been satisfied with the sort of equipment sought by Sir Roger de Coverley, who preferred that his chaplain be a man of good sense rather than much learning, that he be friendly rather than studious, and that in the pulpit on the Lord's Day he read sermons selected almost at random from such masters as Tillotson, Barrow, and South, instead of preparing and preaching sermons of his own. We are expected to know the needs of our own people, and to prepare to preach so as to suit those needs. Since many of our people are highly educated, and all of them are intelligent, it is obvious that we must study.

The educated minister is not merely the graduate of college and of seminary, for one may pass with distinction through these worthy institutions, and still be little more than a lesson-getter. He is not merely the master of a world of facts about religion, for one may know many things and know them well, without being able to think. It is commonplace to say that the minister who ceases to think soon passes the dead-line. Tools unused quickly rust.

The young minister meets with many temptations, but among them all no one is more subtle than the temptation not to study, unless indeed it be the temptation not to pray. There never has been a time when it has been so necessary as today for the minister to think for himself, and there never has been a time when it has been so easy to live respectably on "the fruits of other men's worthy labors." By choosing easy themes and treating them in a superficial fashion, by drifting along in familiar paths of thought, by depending for outlines upon the Homiletic Commentary and other such second-hand shops, by resorting for illustrations to the Biblical Illustrator and

other rubbish heaps, by imbibing enthusiasm from modern fiction and the scarcely more solid inspirational literature which styles itself devotional, and by other devious paths trodden by us all in moments of weakness, one may soon develop the habit of passing by on the other side of serious toil.

This temptation is strengthened by the apparent failure of some who are models of devotion to the midnight oil. When we hear their cold, lifeless efforts, we conclude that much study is a weariness to the flesh; but we forget that the vast majority of our fathers and brethren who study bring forth fruits worthy of their toil. During the past year or two I have read the biographies of Luther, McCheyne, Simeon, Spurgeon, Phillips Brooks, John Watson, and Alexander Maclaren; I have been seeking for their source of power; and I have been impressed most of all by their habits of study and of prayer.

We young ministers, nevertheless, hear much about successful preachers who rarely toil upon their sermons: some of our brethren take a subtle delight in telling us that they can preach as well without preparation as the rest of us can preach after the most exacting study. When we listen to some of them, we may well believe that they think on their feet and no place else; but when we hear carefully prepared addresses which profess to be thrown off with no previous preparation, we wonder whether the speakers are lying consciously or unconsciously.

Do we not hear, too, that Beecher often depended upon the inspiration of the moment, and that Spurgeon could speak brilliantly upon a text hurled at him as he entered the pulpit? It is true that these men kept the reservoir so full that it could overflow at any time; but nothing ever came from their lips without first going through the head and the heart; they never boasted about their ability to squeeze a sermon out of an empty head.

Dr. Jowett tells us that it was the custom of Beecher, of Dale, and of many other giants, as it is the custom of Jowett himself, to leave their sermons for years "standing in the sun to ripen." Dr. Jowett has no quarrel with extemporaneous preaching of the proper sort, but he protests against extemporaneous

thought, undigested truth, and immature expression. Methods differ, but all of them require toil.

A Jowett or a Campbell Morgan is expected to toil, but we young men are in a different class. Our congregations insist that we use no manuscript; hence it is easy to cease writing our sermons. They prefer that we use no notes; hence we may cease preparing exhaustive outlines. They applaud our extemporaneous effusions, and sleep under our laboriously wrought productions; hence we conclude that weary builders lose their pains. Again and again, after letting the morning sermon grow for months or even years, and leaving for the evening talk only the fragments of time which remain at the ragged end of the week, one finds that the prepared sermon falls upon listless ears, while the emotional appeal meets with a hearty response; and one is tempted to forget that the ability to do satisfactory work of a superficial sort rests upon the harvests gleaned at other times and in other fields of thought.

My first day in the pulpit, where I had no right to be, taught me a precious lesson. While still in college, I was asked on a Thursday to prepare two sermons for the coming Sabbath. In the midst of my school duties, which did not suffer, I worked out the morning structure from the foundation to the cupola; but I had no time even to choose the text for the evening talk, which was to be less formal. For this work I mentally reserved the long hours of Sabbath afternoon, but my host had other plans, which prevailed. After the evening meal I was reluctantly excused, with twenty minutes to make my toilet, choose my text, prepare my talk, and hie away to the church. Ere the twenty minutes had elapsed, I was in the pulpit, and, strange to tell, the evening talk reinstated me in the good graces of a long-suffering people who had pitied me in the morning because I had scarcely known what to say or how to say it. Candor compels me to add that the memory of my agony on that Sabbath afternoon has never since permitted me to go on to Saturday evening without knowing somewhat fully the contents of both my sermons on the coming day. But in common with every young minister, I have been sorely tempted.

The gift of extemporaneous speech, which some of us cultivated in college, is dangerous. In Shakespeare's comedy, Snug is asked to play the part of the lion, and he requests a copy of his speeches that he may study them, but the manager tells him that he may do it extempore, for it is nothing but roaring. Then Bottom, the weaver, covets the part of the lion —"Let me play the lion, too; I will roar you that it will do any man's heart good to hear me." When told not to roar so as to frighten the ladies, Bottom gives this pleasing assurance: "I will aggravate my voice so as to roar you as gently as any sucking dove; I will roar you as 'twere a nightingale."

The young minister's temptation not to study is intensified by the demands of the ordinary congregation. Time was when a flock seeking a shepherd looked for five things, somewhat in this order: First, character; second, learning; third, pulpit power; fourth, pastoral ability; fifth, business acumen. Time is when the order seems to be reversed, and while in theory some of us cling to the old-time emphasis upon heart and brain, in practice a congregation in quest of a pastor inquires first about his ability as a church manager, then as a mixer, then as a talker, then as a thinker, and lastly, if at all, about his piety. And it is small wonder that many a young minister is trying to be what his people expect him to be.

In college we young swains who were heart-free used to amuse ourselves on Saturday evenings by preparing lists of the desirable qualities in a prospective wife—

> "Whoe'er she be,
> That not impossible She,
> Who shall command my heart and me."

We decided that the blessed damsel must possess five qualities, in this order: character, health, education, beauty, and perhaps wealth. But as the years passed by and one after another of those men found his heart's desire, I noticed that the order of the five points of matrimony seemed to have been reversed, to read about as follows: money first, beauty second, education third, and not in the running; health fourth, and a long way back; character fifth, but out of sight and thought.

Those men did well, and their wives are more than worthy of their husbands, but they had no more right to expect Christian character in wives whom they chose for worldly reasons than a congregation has a right to expect piety and learning in a pastor whom it has chosen because of his ability to make things go, to be a good fellow, and to talk glibly.

The minister must work under an impulse from within, not from without, but in time his people should learn to respect him as a mental toiler. The late Doctor Isaac Ketler advised the members of the graduating class at Princeton Seminary to cultivate a reputation as hard students. He did not advise them to be hypocrites, but he said that it was fatal for a congregation to become obsessed with the notion that their brilliant young pastor did not need to study. Dr. Dale, of Birmingham, is more blunt—"If there is any chance of your people thinking that you are lazy, you have no right to preach."

The young minister who studies is tempted not to study regularly. He thinks of himself as an artist, rather than an artisan, and while the artisan must work at a stated place, for a stated time, and in a stated manner, the young artist imagines that he must tarry until the spirit moves him; he must wait until he feels like working; he must sit with folded hands, or otherwise idle away his time, until the spell of a mighty thought grips him and compels him to write the words which throb and glow. Somehow these young artists feel less like working early in the week than on Saturday night and Sabbath afternoon, when they ought to be resting their brains, and feeding their souls. They work by fits and starts, and if they are happy it is because their consciences have been seared.

The successful minister has a place to study, just as he has a place to pray. He is able to study elsewhere, on the train, on the street car as he makes his pastoral rounds, or even in his home as he amuses his babe; but as a rule he studies in one place, and in that one place he does nothing else. No newspaper, no novel, no social visiting, no correspondence, no interruptions of any sort are welcome in this retreat. Here he is insulated from the world, and even from the members of

his own family. The insulation may be broken, but not with ease. Personally, I prefer to have no telephone in the study, and I encourage no friendly visits there. Emergency calls may reach the true pastor at any time, but so long as nothing serious arises, he has a right to be alone with God. A study is not an office nor a reception room.

There must be a regular time for study. As Dr. Dale reminds us, "Regular hours are a great help to regular habits; they form a kind of frame which a man knows he must fill up with work." A real student can work at any hour of the day or night, when need arises, but ordinarily the morning serves best, because we are strong, and interruptions are few. Morning after morning we must toil, to use the expressive phrase of McCheyne, "to prepare beaten oil for the sanctuary." We need not study many hours; we cannot, in deference to other calls. We smile when we hear the plaint of Alleine, the Puritan divine, that after his marriage he was able to study only eight or nine hours daily, instead of fourteen as of yore. Dale recommends six or seven hours; Dr. Burrell, of New York, says that three are better than ten. He does not include the time given to general reading, but that devoted to careful, persistent toil upon our sermons. In these long hours of the morning one gathers and preserves for future use the cream which has risen during the night.

Regular hours should forestall worry about one's sermons. When one bids farewell to the study at noon, after the allotted hours have been filled to the brim, one may well forget about the tasks accomplished there, and even about those not yet begun. The brain is weary, and it cries out for rest. Pastoral calls, general reading, business of one sort and another, and recreation will permit the weary brain to recuperate, and will prepare it for another period of exacting toil on the morrow.

Many a young minister who has a place and a time to study has no regular method. Here again it is possible to become ridiculous and even to sin by following a schedule when it cuts across the path of duty; but as a rule one works more

easily and more quickly if one studies according to habit than if one leaves all to chance. Instead of frittering away the golden hours of the morning, one may hand them over to habit, which Prof. James styles "the effortless custody of automatism." That same philosopher depicts the folly of a student who writhes and squirms and finally fails because he wastes half his time deciding whether he shall attack first the hard lesson or the easy one. Have not you and I on many a day at noon arisen with a sigh as we have thought how little we have accomplished because we have had no system for economy of time?

The late Alexander MacLaren is one of the best modern illustrations of the successful pastor who continued to study systematically. The amount of scholarly work produced by that godly man is astounding, and when we examine any one part of his output, it shows the use of a microscope in the hands of a master. His biographer tells us that Dr. MacLaren permitted nothing to interfere with his morning hours of mental toil, and that he followed a fixed routine. When Dr. G. Campbell Morgan was entering his ministry he went to Dr. MacLaren for counsel; here are the instructions which he received, and followed: "First, sustain quiet fellowship with God; second, resolve to keep up regularly the habits of student life; third, acquire the power to say 'No!'" Every morning of the week Dr. Morgan still spends four and a half hours in systematic study, free from any sort of interruption by his flock; he attributes to this regular toil much of his success; and he says that the average city pastor in America, who has not learned to say "No," to worthy causes which would lure him from his study, is committing intellectual suicide.

The minister who works according to system is tempted not to study broadly. There is such a thing as making too much of our sermons. The minister is first of all a preacher, and as George Herbert says, "the pulpit is his joy and throne," but our best sermons are often by-products of study which at first appears to be far afield. But, alas, those two sermons for next Sabbath, and that prayer-meeting talk, and that Sabbath-

school lesson, and that occasional address for next Thursday evening loom so large on our horizon that we are afraid to lift up our eyes unto the hills, and we are in danger of degenerating into sermon machines which become weaker after every product. To this narrowing tendency of sermonic production some of us attribute the fact that the modern evangelical church has few men of versatile literary gifts, such as abound among more liberal clergymen, especially across the sea.

To be systematic without becoming mechanical is most difficult. Few of us doubtless have fallen to the level of the pastor who explained to me as a prospective preacher the proper method of building sermons: he had computed the number of inches of his note paper required for a sermon of the traditional length, and by dividing the number of inches by the number of days in the week, he knew how many inches he must pound out each day. Sometimes when his fingers were stiff it required the whole day and part of the night; sometimes, only an hour; but as soon as his stint had been completed, he felt free to enjoy himself, and not before. He was a disciple of the school represented by the Rev. Joseph Tomlinson, who writes in his diary: "Rose at 5:30, although tempted to remain in bed owing to the darkness and cold. Completed the first head of my seventh sermon on Sanctification before breakfast. Have now sermons for the next three months, and note with thankfulness that I can produce three sheets hourly without fail." (Life of John Watson-Nicoll.)

The studies of the growing young minister cover a wide field. Instead of forgetting the ancient languages, he may well follow in the footsteps of the mighty preachers of every age, who have known their Hebrew and their Greek; McCheyne, for instance, had read his Hebrew Old Testament and his Greek New Testament before his ordination; but this is not all-important, for President Patton used to say that a man can do a great deal of solid thinking in one language.

First of all, we young ministers must study our Bibles. Instead of treating this library as a magic storehouse of texts and proof passages, to be handled with concordance and com-

mentary, we must master the various books, and the separate parts of each, so that in time we shall be able to close our eyes and think through the Bible as a whole, or through any one part of it. Dr. Jowett insists that every young minister ought always to have before him one book of the Bible, and that he ought to devote to the thorough mastery of that one book a fixed portion of each day. He assures us that such a method will give us breadth of vision, and incidentally, that it will provide us with more texts than we shall have time to use; "texts will cry out for recognition." The minister should know his Bible, for he is the one man in the community who professes to be a specialist in religion.

The growing minister continues to study the branches of learning to which the seminary provided an introduction. In theology, for example, in an age which scoffs at exact thinking, he turns his back upon second-hand outlines of so-called sermons, while he studies out for himself the mighty doctrines of the Bible, and then he is prepared really to explain the deep things of God. Instead of relying upon books of ready-made illustrations, he may well turn to church history, in which he may become so saturated that the workings of God's Spirit in the world of affairs shall explai n the words of that same Spirit as recorded in the Bible. President Patton used to say that he could employ in the pulpit every scrap of information which he had ever gleaned in his study of the theological sciences.

The growing minister studies homiletics. He watches with eager eyes for every treatise on the art of preaching, such as those of Hoyt, of Herrick Johnson, or of Breed. He turns often to the Yale Lectures of Phillips Brooks and those other giants of yesterday. The artist should know the principles of his art. Hence he studies great sermons, not with a view of reproducing them, but rather of learning the secret of their power. Instead of flitting hither and thither in quest of honey, would it not be well to sit down for a time and live with Robertson of Brighton, with Phillips Brooks, or with Clow? Dr. Jowett confesses that he has so steeped himself in the spirit of Spurgeon, of Dale, of Bushnell, of MacLaren, and of Alex-

ander Whyte that he can map out for himself the way that each one of them would approach a given subject. Just as Robert Louis Stevenson developed his matchless prose style by imitating in succession the prose artists of other times, so the peerless preacher of our day has grown by giving himself to the mastery of the great sermons of yesterday.

In the long hours between noon and ten at night, the growing minister deepens his knowledge of the so-called secular studies. "All that a man learns at the university," says Schopenhauer, "is what he has afterwards to learn." The world of science, of biography, of literature is yet before us. If we devote little time to the newspaper and the magazine, and much time to Tennyson and Browning, to Shakespeare and Dante, to Virgil and Homer, even in translation, our pulpit style will reflect more of beauty and power. We may quote or we may not; such wide readers as Robertson, Brooks and Forsyth rarely allude to their favorite authors; such popular preachers as Morrison, Clow and Burrell quote much and well; but whether we quote or not, we are helping to mold or to mar the literary standards of the coming race; with sentences limpid and strong, flowing from a "well of English undefiled," with a rhythm as pleasing as it is rare, our daily speech may be a constant rebuke to slang and vulgarity. Such a style costs much, but it pays far more.

In biography and in science the growing minister finds such a wealth of concrete illustration that he cannot content himself with musty tales which fit no one except the dead man by whom they were first told. The growing minister is broad-minded; he preaches nothing but Jesus Christ and Him crucified; but he preaches as one having authority. Taking from nature and art and science every available ray of light, he strives to gather them all into himself, to focus them there, and to transfuse them into one consuming flame which shall transfigure whatever it touches.

If a man does not study widely, he cannot long preach well. A presiding elder in the Methodist Church, South, was not reappointed to his former circuit, and he com-

plained to his bishop, who told him frankly that the people on that circuit objected to his preaching. "Sir, that cannot be, for I was on that circuit twenty-five years ago, and they liked my sermons so well that I have been keeping on the safe side all this year, and giving them the same old sermons. They thought then that I was a wonderful preacher, and I have not changed; there must be some mistake." The bishop grew strangely silent; he knew better than to argue with a dead man.

Our studies may cover a wide field, and yet we may discover that we are not growing. We know little more today than we knew yesterday. We are living from hand to mouth. Our sermons may have a wide range, but they do not lead our hearers to a higher altitude and a purer air. With all our belief in persistent toil, with all our encouragement of breadth, why are so many of us ever learning and never coming to the knowledge of the truth? Why has the modern evangelical church so few pastors who are accomplished scholars?

Our studies are rarely cumulative. We take no thought for tomorrow. On Tuesday one of us decides to prepare a sermon on Adoption. One devotes to that subject, which is practically new, ten or twelve hours, or if one wisely dare to preach doctrine at night, perhaps only four or five hours; and five days after the idea first pops into the head, one preaches that sermon. Is it any wonder that the thing is often half baked, or half burned? Is it any wonder that a man who gives himself week after week to that sort of superficial scratching never becomes a solid scholar? The pastor who feeds his people on mushrooms will finally starve. It takes time to develop anything which lives long. Why is Paradise Regained far less mighty than Paradise Lost? Because Paradise Regained was written soon after the idea was conceived, whereas Paradise Lost was written after the theme had undergone years and years of a process of "subconscious incubation."

Sermons are not made, says Dr. C. E. Jefferson, they grow. If it requires three years for a sermon to mature, why should we cut it down in three days, and feed it to our people green?

If we cultivate the habit of snatching up every seed-thought for a sermon and planting it in the proper sort of soil, we shall have always before us sermons in all stages of growth and of fruition. Instead of giving our time during a certain week to a small corner of the garden, and letting all the remainder grow wild, we shall keep a watch over the whole, and we shall have at least twelve manner of fruits, each ripening in its season. Such a system of cumulative study requires more skill than the hot-house plan of forcing two fresh sermons every week, but the broad man who is growing broader will find increasing joy in watching the growth of the many plants in his garden.

The young minister has an excellent opportunity to plan his life-work so that through the years he shall continue to grow. In his preaching, instead of flitting hither and thither, from Genesis to Revelation, from original sin to the joys of heaven, from Greenland's icy mountains to India's coral strand, until the systematic hearer wonders where he is, whence he has come, and whither he is going, the scholarly minister so plans his pulpit work that it shows continuity and progress. Instead of traveling in a circle which soon deepens into a rut, we may fix on the coming communion season as an objective towards which all of our preaching shall lead. Rising far above that, we must keep ever before us the vision of the crucified Lord. Thus we shall continue to grow, and better still, our people shall grow in the grace and in the knowledge of our Lord.

Ah, the temptations of the young minister! The temptation not to study, the temptation not to study systematically, the temptation not to study broadly, the temptation not to study cumulatively! As a young minister I dread all of these; they are with me by day and by night; but there is one other foe which I dread far more than all of these. That far more dreadful foe is dependence upon self. If I begin to believe that I know how to study, that I have found the royal road to learning, I am almost lost. Though I could study with all the skill of the scientist and with all the passion of the philosopher, though I could give my life to the broadest methods of re-

search, and rear the loftiest systems of truth, all would be vanity, unless I yielded myself and my work to my Lord as a willing sacrifice. "Wherefore let him that thinketh he standeth take heed lest he fall."

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THE KEYNOTE METHOD.*

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One of the most interesting passages in Prescott's *Conquest of Mexico* is that in which he describes the battle of Otumba. A mere handful of Spaniards confronted two hundred thousand Aztecs. Cortez thought, says Prescott, that his last hour had come. But he was to win "one of the most remarkable victories ever achieved in the New World." His method was essentially the method that we shall attempt to follow in our study of eight books of the Bible. Knowing that whatever stability or cohesiveness the Aztec armies had was due to the authority of their commanders, Cortez ordered his men not to waste their strength on the military underlings opposed to them but to seek, find, and strike down the leaders. One cacique was worth a thousand men. Had this plan not been followed it is not likely that a single Spaniard would have survived to tell the story of the battle of Otumba.

Does not every masterpiece of literature whether of prose or verse contain some central and commanding thought that gives coherence and vitality to the whole? Is it possible to understand the parts without reference to their common contribution

*This lecture, delivered March 17, 1917, was the first in the series of nine lectures delivered by Dr. Smith on the James Sprunt Foundation. The subject of the series was "Keynote Studies in Keynote Books."

THE YOUNG MINISTER IN HIS STUDY.

II. Planning the Year's Pulpit Work.

By Andrew W. Blackwood,

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"How do you prepare your sermons? I have been preaching to the same people every week for almost a year, and often I find myself on Friday afternoon without a text for Sabbath morning, and then my people do not remember my sermon until the next Tuesday. Is there no better way to plan one's pulpit work?"

The young man's eager question suggested its own reply. He was about to graduate from the seminary, and he had come to a slightly older friend who had been preaching for a number of years and who had found daily joy in his study. This senior requested the privilege of coming back for another conference and of bringing with him a few other men who had not yet found their footing. The present paper is an attempt to help still other young ministers who may be in a similar plight, and it will interest many of the older brethren only as an object lesson of how they as learned men should speak a word in season to their weary young brethren.

Why should a young minister plan his pulpit work even more carefully than he plans his pastoral calling or any other portion of his pastoral activity? Because he is a Protestant minister, and even as in his house of worship the pulpit stands in the place of honor, so in his every-day life must the preparation for that pulpit stand ever supreme. The Presbyterian minister believes that God works ever according to His plan, and that for each of His servants He has a plan which He is waiting to reveal. He Himself works only by system, and He has made us in His own likeness. He has given us ministers long years of training,

and He must expect us to employ all of our learning in planning to preach, but only under the direct guidance and restraint of the Holy Spirit.

Laying the Plans for the Pastorate.

After the young minister has gone carefully over his new parish and has become familiar with its spiritual needs, he holds long, prayerful conferences with the ruling elders and with other men and women who know the Lord. Then he submits to the session a carefully formulated policy for his work in that parish, asking them to carry the suggestions away with them and to come back at a certain time prepared to adopt this policy or some other that is better. After enlisting the enthusiastic co-operation of the elders, the young pastor presents this policy in more detail to the congregation, perhaps at the mid-week service, devoting the entire period to a frank, heart-searching, but kindly survey of the spiritual needs of the parish, and to a frank statement of the spiritual policy of the session. After explaining his own part in bearing this burden, he will not fail to point out clearly what the session plans for the members to do.

Such a general plan must be more or less vague, at least in the beginning. In a certain parish, for example, the new minister found that nominal religion was unusually popular, but that it was somewhat frequently divorced from morals, and that the congregation was not high in the favor of its own community. He determined that all of his own labors should center round his pulpit, and that he should give himself largely to a teaching ministry, laying special emphasis upon the ethical aspects of Bible truth, somewhat as Paul did in writing to the Corinthians. Without neglecting any part of the congregational machinery, he began at once to call especial attention to the Sabbath school and the evening service. He has since found that this particular plan would not suit another field.

The success of any such policy will depend somewhat largely upon the young pastor's relation to the session, but in this article they must now disappear. They are but the men of counsel; the young pastor himself must formulate the plans, on

his knees. He will find that the church year, so far as his pulpit is concerned, begins in the fall, which is the ecclesiastical spring time, and that the logical unit of time within the year is the quarter, because it culminates with the Lord's Supper. If all things within his parish are to work together for good, he must determine upon a general policy for the year, quarter by quarter. Perhaps during his August vacation, when he is far enough removed from the parish to see it as a whole and yet near enough to remember its needs, he sets apart a little while every day to this holy task.

The Plan for the Year.

The particular plan here outlined is only one of many. Taking a blank sheet of paper, the young architect of the church year draws four perpendicular columns—one each for his Bible Class, his morning sermon, his evening sermon, and his prayer meeting. If he teaches no Bible Class, or if he follows the International Lessons, he will need but three columns. If in the mid-week worship he follows the topics chosen by the General Assembly's Committee, he will need but the two columns. In any case he must plan what he is to do. Then he divides his paper into four transverse columns, one for each quarter. In each of the resulting spaces he will write a brief, comprehensive phrase telling the sort of seed which he is to sow in that particular field. When completed his paper should give a bird's-eye view of his plans for the coming year.

The novice will do well to remember three factors which enter into a successful program. The first is unity: each part of the plan must minister not only to the general needs of the kingdom, but directly to the immediate needs of the parish, and the various portions of the plan must work together. Scarcely less important is the need of variety: from week to week the ordained teacher must present various aspects of the same truth, but not forever in the same way; scientific farming is diversified. The third factor is progress: each communion season should witness growth in knowledge and in grace, both on the part of the people and of their pastor, as well as increased membership. If at the

close of the year there is no such token of spiritual progress, the weary toilers probably have lost their crop.

With much hesitation I give below certain tentative programs, no one of which has been closely followed. Few modern farmers are able to carry out their plans so exactly that a bird's-eye view of the year at its close will exactly correspond with the plans at its beginning. Each of the terms employed below has a definite content which may not be clear to the uninitiated, and perhaps this is well, for these particular plans would suit no other conditions save those for which they were designed, and no other minister save the one who constantly employs these terms. Instead of trying to twist and stretch such a program so as to make it fit other needs, let every young minister taste for himself this new and holy joy of planning his own work.

The most distinctive column in each of these charts is that given over to the Sabbath evening sermon, for in this respect the plans below depart most widely from current practice. This departure has been due somewhat to local needs, but even more to the belief that we often underestimate the teaching opportunity of the evening hour. By actual count there are in the average evening congregation fewer unconverted persons than in the morning, whereas in the evening there are more persons, ofttimes many more, who know little concerning the facts of religion. Is it not the part of wisdom, then, to preach more doctrine in the evening, and to introduce more evangelism into the morning hour? When a minister asks his people to come back in the evening they have a right to ask him why.

YEAR NO. 1.

	Bible Class	A. M.	P. M.	Pr. M.
Fall	The Pentateuch (Social aspects)	The Incarnation	Life of Christ	Pauline Epistle
Winter	The Pentateuch (Social aspects)	Doctrines Christian Life	Life of Christ (Evangelistic)	Bible Studies on Personal Work
Spring	The Pentateuch (Social aspects)	Life of Christ (Christian Nurture)	Fundamentals of Christian Belief	New Test. Book Studies
Summer	The Pentateuch (Social aspects)	Comfort and Hope	Evangelistic	S. S. Lesson

YEAR NO. 2.

Wisdom Literature	The Atonement (Evangelistic)	O. T. Prophets	Epistle
Sermon On Mount	The Atonement (Ethical)	N. T. Char. (Evangelistic)	Personal Work
Sermon On Mount	O. T. Character	Fundamentals of Christian Life	Bible Studies On Prayer
Sermon On Mount	Comfort and Hope	Evangelistic	S. S. Lesson

YEAR NO. 3.

Parables	Life of Christ	Fundamentals (Doctrine)	Isa. 40-66
Parables	Fundamentals (Evangelistic)	Life of Christ	Selected Psalms
Parables	Scenes from Paul	Books O. T.	James
Ten Commandments	O. T. Comfort and Hope	Evangelistic	S. S. Lesson

THE PLAN FOR THE NEXT QUARTER.

After the young husbandman has looked over his various fields and has arranged for rotation of crops, so as to feed his flock for the year while still enriching his soil, he concerns himself most directly with the plans for the coming quarter. Thus far he has been thinking of the work as a whole and of the various fields only as they are related to each other and to the spiritual objectives of the pastorate, but now he must project himself into each of the fields immediately before him and outline his work there somewhat in detail. Of course he will never completely lose sight of the crops which are slowly maturing in his other fields, and he will employ his spare hours on rainy days in accumulating the necessary seed and implements for coming days, but just now he must concentrate his efforts upon the immediate task of feeding that flock week by week. It is just here that many a theoretical farmer fails.

Here again the young minister takes a blank sheet of paper, sets apart the necessary columns, whether four or three or only two, and then he makes thirteen transverse columns, one for each Sabbath of the quarter. With his calendar in hand, and with the Minutes of the Assembly near by, he sets apart for occasional sermons as many days as he must, for he knows in advance when he must give way before these enforced interruptions, and he will find it easier to preach an occasional sermon in De-

cember if he begins to work upon it three months in advance. After exercising all diligence in anticipating such interruptions, he may expect to be led by the Spirit to preach other occasional sermons for which his plan does not call, but as a rule he may plan for ten sermons morning and evening. Even if he plans and partially prepares one or two which he does not need, he will find that they are not lost.

The young minister who has been living from hand to mouth will find it exceedingly difficult to plan for this first quarter, but he must not lose heart. After he has grown accustomed to accumulating materials for this particular purpose, he will have less difficulty in choosing as many sermon headings and texts as there are vacant spaces in his schedule. He will keep ever before him, as a matter of course, the general objective of the year and the specific objective of the quarter in that particular field. He will labor slowly and reverently, for this is a most profitable way in which to employ one's time. After he has completed his schedule, so far as that is possible, he will copy it and keep it daily before him. He will keep in a convenient place a separate sheet of paper for each of these prospective sermons, and he will add something to each of them from week to week. If he were not working in carefully restricted fields, he would soon become distracted by thinking about the sermons for coming weeks, but if he has planned wisely for the quarter, his cultivation of the whole will quicken the growth of every part.

Let us be still more specific, choosing a difficult study which will scarcely encourage imitation. If for months the pastor has been investigating the biblical basis of the doctrine of the Incarnation, and its application to our daily lives, but has carefully refrained from preaching on various aspects of the doctrine before he knows something of it as a whole, he will have collected so many sermon notes that he will be able to choose among them only those which suit his immediate purpose. In the average congregation such a series is more suitable for the morning sermon than for the evening, partly because the evening audience changes from week to week, and it is more interested in large views of the various doctrines than in detailed applications of any one. While the pastor is preparing these

sermons on the Incarnation he will have sufficient time to begin a similar discipline in the study of the Atonement, or of the truth about the Indwelling Christ.

After a year in which the more systematic reading had clustered largely round the doctrine of the Atonement, the morning sermons for a quarter were devoted to popular expositions of various aspects of this truth, with an appropriate evangelistic appeal. In the topics as announced from week to week the word Atonement was not used, and doubtless many a hearer never suspected that he was thinking about doctrine, but all the while the aim was to wrap up in the simplest form a solid body of truth, and to let that truth as presented from week to week constitute a complete system. Such a system would not bear the inspection of a scholar, but it enabled one young pastor and his people to think consecutively about the Christ of the Cross, and it provided the necessary doctrinal basis for the morning sermons of the succeeding quarter, which were devoted to the ethical applications of this same truth, in the frank endeavor to show how the love of the Christ of the Cross constrains us to perform every known duty. This is the master motive of the Christian life, but it is far from easy to show how to harness this power to our daily duties, for, as Professor W. B. Greene used to say in Princeton, the most difficult task of the pulpit is to preach ethical sermons with a true Biblical bases. The sermons as listed below, together with the necessary occasional addresses, filled to overflowing the Sabbath mornings of this second quarter:

"*Living Daily in the Light of the Cross.*"
"The Secret of Human Goodness"—1 Jno. 1:7b.
"How to Keep Your Conscience Clean"—Heb. 9:14.
"The Christian's Daily Motive Power"—2 Cor. 5:14.
"Why Keep Your Body Pure?" (young men)—1 Cor. 6:19, 20.
"The Christian Secret of Patience"—1 Pet. 2:20, 21.
"How Should a Christian Suffer?"—1 Pet. 2:22.
"The Christian Secret of Unselfishness"—2 Cor. 5:15.
"The Death Knell of Snobbishness"—2 Cor. 5:16.
"The Secret of Christian Liberality"—2 Cor. 8:9.
"The Secret of a Happy Home"—Eph. 5:25-33.

The Plan for the Week.

With such a program before him, the systematic young minister should have no difficulty in planning his week so as to leave a wide margin of time for reading and study not directly related to the tasks in hand, although these are ever first. On Tuesday morning, or perhaps even before the glow has passed from the heart on Sabbath night, he takes up the schedule for the coming week and turns to his sermon notes, which already contain in more or less developed form the various messages which he is to deliver. If perchance he should find it necessary to prepare quickly an address on a theme which is wholly unfamiliar he can concentrate upon that, but ordinarily he works according to a somewhat elastic schedule, and when he stands before God's people he will give them the ripe fruit of his best thinking for days in the past. From time to time during the week he lifts his eyes from the immediate tasks and lets them rest upon the more remote joys of a work which is bounded only by the mercies of God and the needs of men.

Such a detailed explanation is almost more cumbersome than the plan itself, which is at its heart unexpectedly simple. If it seem to any young minister to be a new and untried scheme, let him turn to his shelves and take down the published works of his favorite authors. If he examines the prefaces and the tables of contents he will quickly discover that the majority of those men while still young in the ministry followed the practice of teaching their congregations from week to week according to a definite program drawn up in advance. Here is a list hastily compiled after glancing over my own books and those of the late Dr. S. M. Smith: Doctors Alexander Whyte, Joseph Parker, Campbell Morgan, Alexander Maclaren, R. W. Dale, Marcus Dods, George Adam Smith, A. B. Bruce, James Stalker, W. M. Clow, David Smith, H. S. Coffin, C. E. Jefferson and Robert Law. Some of these men are living and others are not, some have been orthodox and others have not, some are still pastors and others have become teachers; but all have been alike in this: early in their first pastorates they gave themselves to the

regular, systematic teaching ministry, and in almost every case this is the reason why the world to-day reveres their names.

In our own Southern Presbyterian Church the majority of the stronger pastors are evidently putting their best selves into the preparation of series of expository and doctrinal sermons, involving long weeks of toil, and doubtless any one of them could tell in a general way the line of his teaching for the coming year. At Northfield this summer Dr. J. I. Vance is delivering a series of expository studies on the Book of Romans, which he doubtless presented first to his own people in Nashville, finding that they can digest as much cream as the good folk in Northfield. At this same conference Dr. Harris E. Kirk is delivering a series of Book Studies, such as he presents every winter to his own people in Baltimore. Here is the printed announcement of these stated feasts: "Sunday evenings with the Bible . . . A series of expository sermon-lectures will be given by Dr. Harris E. Kirk on the first Sabbath of each month at 8 P. M." By taking six books a year, Dr. Kirk can preach his way through the books of the Bible in about ten years. Such a result is possible only in the life of a man who plans.

Perhaps no one of the men named above has ever followed such a system as the one outlined in this article, which bears some resemblance to the methods of Dr. C. E. Jefferson, of New York, and Dr. R. B. Miller, of Pittsburgh. The present paper is written from the standpoint of the average minister, who would never feel at home in another man's clothes, especially if that other man were a near giant. It would be no difficult task to compile a list of brilliant preachers who have always worked by impulse. Let us thank God for the outpourings of such great, glowing hearts, but let us ask whether we who are cast in smaller molds should not employ a system such as some giants have been able to disregard. Why, then, should the average young minister plan his pulpit work?

The Advantages of Such a System.

First of all is the saving of time. If by setting apart an hour a day for a week or two of the vacation season a young minister

can save an hour or two, not to say more, almost every week during the winter, is not this worth while? When a man has fixed upon a certain course of study for the morning sermons of a quarter, he need never waste a minute deciding whether he shall preach upon the Unpardonable Sin or the Mistakes of Moses. He may consume many an hour before he has found his exact text and theme, although as a rule these will be on paper before the week has opened, but even if he should dig about in the field for half a week in quest of the inevitable message, he would not be wasting his time, for in preaching as in farming the size of the crop depends upon the frequency of the cultivation of the field.

Think, too, of the value of reducing worry. Nothing more quickly unfits a man for preaching. Later in life certain men of broad reading and of deep experience in the ways of God find that they can busy themselves about many things until late in the week, when the sermons begin to assume their final shape, but the novice in the pastorate is well aware that when he has chosen his text and found his theme his labors have only begun. It would be a queer sort of young saint who could let his heart remain untroubled during a week in which he began on Tuesday morning to cast about for a text and on the following Friday evening had not yet discovered one which suited his needs. Instead of being able to retire early on Saturday evening and to live a normal life on the Lord's Day, he must face life's greatest joy with weary body and clogged brain. How much better to know that the morning message has for weeks been growing in a certain corner of the garden and that it is now ready to be plucked and fed to the people!

The devotee of such a plan must toil, especially during the early portion of the week, while his more emotional brother is idling away his hours. But when properly orientated the work of the study becomes so alluring that the student half pities his brother whose hands become calloused whenever he wields the homiletic hoe. Instead of a few days of drudgery at the end of the week, and then a few days of delight because of the temporary respite from toil, the systematic student of the Word spends in the study the happiest hours of his life, save those mountain

top experiences when he stands in the pulpit itself. Dredging for gold is not drudgery to the man who loves gold.

The systematic minister will give himself more and more to the teaching function, and he will be forced to read books unknown to his more emotional brother. Nothing save increasing mastery of the books of the Bible, careful study of a few works in the chosen field, and much browsing over books in other fields—can enable the average young minister to teach the Word. For some worthy men, but fortunately not for genuine Presbyterians, such a ministry is impossible; but granted the needed equipment of mind and of will, the young man who would grow and would have his people grow, not despite his sermons but because of them, will turn resolutely aside from the mushroom sort of inspirational ministry which is commonly supposed to appeal to our young folk, and he will deliberately prepare to become their teacher.

Advantages to the Congregation.

The man who follows a worthy system will devote himself more and more largely to the great things. He will give himself supremely to the joy of presenting Jesus Christ, and in the pulpit where Jesus Christ is at home, there is a welcome for the great men and women of the Bible, for the vast books, for the outstanding chapters, for the golden texts, for the deepest experiences and the loftiest hopes. Instead of wondering how he will ever find enough food to satisfy the multitude, he may at times become embarrassed by the abundance of the heavenly manna. And let no one fear that the average congregation will prove unequal to the task of assimilating such strong, rich food, provided it be properly prepared and served warm. The people who hungrily devour what is set before them at Montreat and Northfield come from average congregations, and at home they are able to digest all the solid food that they are likely to get from us average pastors.

The average congregation is suffering from lack of continuity in its teaching from the pulpit. In other days regular attendants learned from the sacred desk much of which the modern man has

scarcely dreamed, and perhaps one secret of their regular attendance lay in the fact that they listened week after week to a saintly man who taught them from the Book what things they were to believe concerning God, and what duty God required of man. They learned the truth, again, because this godly man encouraged them to read and to study in their homes certain fixed portions of the Book. Modern saints likewise are willing to study the Book of Amos if they know that their pastor has been living with this prophet for weeks and that he is to preach on the book next Sabbath evening; they will read the Epistle to the Ephesians if they know that it is to form the basis for the prayer meeting talks during the coming quarter. When the pastor studies his own Bible and teaches it to his people regularly, he has a right to ask them to study with him.

The man who follows a spiritual program will treat such large themes in a worthy fashion. When he has lifted his eyes to the hills and has seen there a new vision of God which satisfies his own thirsty soul, he will not deliberately plan to astonish his people by his dexterity in the juggling of texts, as by a sermon on how to take up a serpent by the tail. He will not imagine that tempted men and heartbroken women come to the house of God to hear him discourse on the falling of the leaves or on the beauties of the snow. Neither will he plan to devote many precious hours to those so-called Bible readings against which Dr. Francis L. Patton warns us; he says that we think we have a suitable substitute for a sermon when we have spent a little while chasing a chosen word through Cruden's Concordance, making an irrevelant comment each time that we stop for breath; and that we say we are delivering an expository lecture when we are merely indulging in a few superficial remarks suggested by reading a long passage of Scripture.

In the *British Weekly* Dr. David Smith keeps insisting that the pastor is the one man in each parish who should prepare himself to stand before the people as an authority in all matters pertaining to religion and theology. He is to be a general practitioner, and he is to give himself habitually to the twin tasks of expounding the books of the Bible and preaching theology. "There is nothing so interesting and so appealing as theology,

if it be good theology—a living interpretation of the Christian revelation, correlated with human experience!" He says that when Dr. Dale had just begun his blessed ministry in Birmingham a neighboring pastor said to him, "I hear that you are preaching doctrinal sermons to the congregation at Carr's Lane; they will not stand it." "They will have to stand it," replied the young pastor, and out of his studies for that pulpit grew his volume on the Atonement.

The late President A. H. Strong, of the Rochester Seminary, used to say that whatever success he had attained in life was due largely to the fact that while a Junior in the Seminary he had preached in a mission and that he had learned there not to preach about the odds and ends of religion, but to preach about Christ and sin. When he began to see that every sermon or talk was an integral part of his year's work, and that his year's work would form a fairly large portion of his life work, he saw the need for making every sermon count. Dr. Strong did mighty works for God, but doubtless his reward is no greater than that of many a humble rural preacher who early in life saw the value of a spiritual program.

Preaching according to a plan tends also to increase the attendance upon the outward and ordinary exercises of God's worship. As a rule, a man is careful not to call attention to his methods, but if he is striving to increase the evening constituency, unless he chooses to depend upon music or upon something else outside of himself, he will do well to announce in various ways that he will preach a series of carefully prepared popular sermons on the characters of the Old Testament, or, better still, upon certain outstanding books of the Bible, or, perhaps best of all, upon the fundamental doctrines of our holy faith. In Atlanta this summer Dr. Flinn has just concluded a series of sermons on "The Last Things," and his evening audiences have filled the house. Perhaps we should not have such a problem in filling the churches at night if we kept the churches open every Sabbath night, summer as well as winter, and planned our preaching so as to satisfy human needs.

A program affords certain incidental advantages which are not to be despised. It tends to keep each pastor where he be-

longs, at home with his own sheep. Since the success of the teaching ministry depends somewhat largely upon its continuity, absence for even a single week may leave in the finished pattern of the year's work more than a few broken threads. Instead, therefore, of engaging in a peripatetic pastorate, automatically increasing his reputation abroad while he is decreasing his efficiency at home, the teaching minister is never too busy elsewhere to do his duty at home. With an alluring program stretching out before him he finds an attraction towards his study every morning throughout the week, and he looks forward with eager expectation to the Sabbath worship, as well as to the mid-week service, when he shall again be permitted to feed his flock.

When the appointed teacher of the congregation has carefully planned to do certain pieces of necessary work on the coming Lord's Day, and for months has been quietly preparing himself to do that work with all his might, he has a sufficient reason for courteously declining to step aside in favor of the visiting brother who wishes to plead a special cause and to take up a collection. The systematic pastor has an equally strong reason for declining to preach upon food conservation or the sin of dodging the draft. For months he has been brooding over the "comfort of the doctrine of predestination," especially as it concerns war times, or over the blessed fact that the future is veiled from human eyes; he has a message from God; and to every person who bids him substitute a message from men he can say, at least in his heart, "I am doing a great work, so that I cannot come down. Why should the work cease while I leave it and come down?"

Perhaps such a plan has still other advantages; certainly it has more than a few limitations, which must already have suggested themselves to the gentle reader. As originally drafted this paper was to have taken up the scheme and scanned its seamy side, but in planning a paper as in planning a year's preaching, one usually attempts more than one ever gets done, and so one must leave something to the imagination. Every man familiar with the facts could conjure up more objections to this particular plan than the wisest of advocates could answer, and every older minister has doubtless been thinking how much etter his own plan suits himself and his field. Let him not rest

until he has gone over his plan in detail with his bashful young brother who has never yet been told that there is such a thing as a year's program in preaching.

The aim of this article is entirely practical. Let each man follow the plan which has already commended itself to him, but let the young brother who has no plan outline one for his work, at least during the coming quarter. He will find that the way is far less smooth than he might suppose after reading the preceding pages, but let him not grow weary in well doing, for in due season he shall reap, if he faint not. Perhaps it may cheer him to learn that the rest of us, too, have failed far more frequently than we have succeeded, and that such an article as this is like the best of our sermons; it does not tell of our attainments but of our aspirations, which bid us be content with nothing short of perfection. All of us need ever to remember that we can plan only as we are guided by the Holy Spirit.

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THE SEMINARY AND THE WAR.

By the Rev. Professor Walter W. Moore, D. D., LL. D.,
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Union Seminary has an illustrious record of patriotic service in times of war. Its students responded to the call of their country in 1861. It is one of the cherished distinctions of the institution that it emptied its halls into that immortal army which was always outnumbered but never outfought, and that its students took part in that tremendous struggle in which the North won the victory and the South in so great a measure won the glory. A number of these students laid down their lives in that conflict, the first three to fall being the Rev. Dabney Carr Harrison, chaplain, killed at Fort Donelson; Edgar Wirt Carrington, killed at Seven Pines, and Captain Hugh A. White, killed at Second Manassas—all in 1862. About seventy others served as chaplains or soldiers in the ranks. One of the most distinguished of these, still with us, a universally honored and beloved citizen of Richmond, is the Rev. James P. Smith, D. D., captain and aide de camp to Stonewall Jackson, and for nearly fifty years past stated clerk of the Synod of Virginia. One of the professors in the Seminary, Dr. Robert L. Dabney, was General Jackson's chief of staff, and subsequently his biographer.

The Seminary, therefore, is simply showing itself true to type in sending so many of its sons into the great army which in our day is going forth to battle for the saving of Christian

THE YOUNG MINISTER IN HIS STUDY.

III. The Literary Style of the Sermon.

By the Rev. Andrew W. Blackwood, D. D.,
Pastor First Presbyterian Church, Columbia, S. C.

The power of a sermon depends somewhat largely upon its literary style. Literary style, as the term is here employed, has no kinship with so-called fine writing and pulpit oratory, in which form it constantly calls attention to itself and away from the message. True literary style is only a means to an end higher by far than itself, and it approaches perfection only as it presents the truth in such a clear, attractive and powerful fashion that all who hear must believe and obey. Such a literary style has done much to make President Wilson the world's foremost preacher of righteousness, for with the change of a single word Tennyson's verses might well have been written about him:

> **"Our greatest yet with least pretense,**
> **Great in council and great in war,**
> **Foremost statesman of his time,**
> **Rich in saving common sense,**
> **And, as the greatest only are,**
> **In his simplicity sublime."**

Clearness.

The first essential in the style of a sermon is clearness. "Clearness," in the words of Professor Wendell, "is the distinguishing quality of a style which cannot be misunderstood." This authority on English composition insists that a style which can be understood only by close attention and laborious effort has no place in the habits of a public speaker, and that he ought

ever to make his meaning clear, not only to the exceptional scholar but to the average man. The speaker whose audience includes persons of all ages must judge his style by its appeal to the understanding of the children.

Such clearness in the pulpit is essential to the very life of Protestantism, which insists that in order to be effectual the Word must be understood. "He that was sown upon good ground, this is he that heareth the Word and understandeth it." "Philip ran to him and heard him reading Isaiah the prophet, and said, 'Understandeth thou what thou readest?' And he said, 'How can I except some one shall guide me?' And he besought Philip to come up and sit with him." Such passages remind us that true preaching consists largely in opening the Scriptures so that every hearer may understand the truth. If on a Monday morning we could question our parishioners, we should be amazed to discover how little of our messages on the day before they really understood and how much less they remember. By learning how to make every sermon almost inevitably clear, we might double our joy and power in the pulpit.

What, then, is the secret of clearness? In a single word this secret is definiteness. Before commencing work on any particular sermon the young minister should select from the broad field of Christian truth and experience some one definite objective. By a careful study of the introduction and the conclusion of almost any worthy sermon, one can usually discover this objective, and by a study of the sermon itself one can trace the route over which the preacher has chosen to lead his congregation toward that objective. Dr. Herrick Johnson insists that every sermon should have a lofty goal, clearly defined both in the thought of the preacher and of his hearers. In his own sermon on the "Changeless Christ," he makes clear the end which he has chosen and the means which he employs to reach that end.

In attaining clearness one ought to phrase with exceeding care the topic or the theme of the sermon, somewhat as an editor on the staff of every newspaper phrases the headlines of an article. Such a topic may be couched in a descriptive phrase

or in a complete sentence, but in any case the inevitable expression will come only after long thought and many imperfect phrasings. Such a practice shows the preacher whether he understands the substance of what he is about to say to his people. "No sermon is ready for preaching," says Dr. Jowett, "or even ready for writing out, until we can express its theme in a short, pregnant sentence as clear as a crystal. I find the getting of that sentence the hardest, the most exacting and the most fruitful labor in my study."

The late Marcus Dods, it is true, scrupulously refrained from publishing any topic in advance, but in preparing every sermon he must have kept its theme constantly before his mind, for in the pulpit he quickly stamped that theme upon the mind and heart of every hearer. Practically every clear preacher to whom I have listened has early in his sermon given directly or indirectly the theme on which he was to speak, and when I remember that theme as couched in a single phrase or sentence I can recall the sermon itself. Such a theme is often in itself a sermon. "Every Man's Life a Plan of God." "The Expulsive Power of a New Affection." Would these sermons have been so clear if Bushnell and Chalmers had not crystallized their messages in these two striking phrases?

A study of these sermons will show that the preacher must not depend upon the happiness of his title, but that he must labor long to arrange his thoughts so that every hearer may easily follow the development of the theme. These two masters of pulpit discourse understood the value of a skeleton in giving definiteness of outline to the body. In this art of constructing sermons and addresses so as to make his meaning clear, perhaps no modern preacher excels Dr. Campbell Morgan; and if we envy his skill, let us remember that only after long years of ceaseless toil has he learned how to build an outline, and that to this very day he labors long over the structure of every sermon, so as to be certain that all of its parts fit neatly into the plan for the whole.

In attaining such clearness we must give careful heed to our paragraphs, placing in each paragraph one worthy thought, and

as a rule only one, so that each paragraph will stand out as a unit. But we must be careful to show the connection of each paragraph with that which comes before and with that which follows after. When we have brought the outline thus far we should be able to close our eyes and think our way through the sermon, paragraph by paragraph, seeing vividly all of the parts and their relation one to the other. For how can we expect our hearers to remember the logical development of a sermon unless we ourselves have planned it with such care that we can preach it without notes?

Scarcely less important is the clearness of our sentences, one by one, and in their connection. As a rule the clearest sentence is short, simple, direct—the shortest distance between two given points. The simplicity and the clearness of Moody's sentences must have given him much of his power. But no number of sentences each in itself faultless could constitute a clear sermon unless they were tied together so as to make a connected whole. Within the sentence clearness depends in large measure upon the individual words. By a study of the English dictionary and the English Bible, Gipsy Smith acquired his rare gift for expressing himself in words so simple that a child can understand, and so beautiful that a poet listens with delight. The boy or the girl who could only guess at the meaning of long, abstract Latin terms quickly grasps the meaning of crisp Anglo-Saxon words.

In attaining clearness we must also use illustrations, but we must beware lest our illustrations themselves require explanation. According to that helpful book, "Preparing to Preach," by Dr. Breed, we ought first to state and explain the truth which we are striving to teach, and then give our illustration; otherwise we may easily center the thought of our hearers upon the illustration and not upon the truth which we wish to convey. We must not think of illustrations as a substitute for thinking, but rather as a worthy device for making clearness doubly clear. We find such illustrations on many a page in the sermons of Dr. Watkinson.

A glance back over the preceding paragraphs will show that

there is practically no secret about this art of being clear. Clearness requires definiteness of thought and of statement, simplicity of purpose and of structure; and so it requires unceasing toil. Perhaps our best modern illustration of that distinguishing quality of style which cannot be misunderstood is in the expositions of Alexander Maclaren. The gifts of Dr. Maclaren were such as any young minister may well imitate. The devotee of clearness will probably never gain a reputation for profound learning or brilliant oratory, partly because there is nothing in his style to call attention to itself, but he will have the increasing satisfaction of throwing light upon many a truth which a dazzling style might easily obscure, and of helping many a childlike soul whom supposed profundity would only affright.

Interest.

Even more important than clearness is interest, which may be defined as that quality which attracts and holds the attention. Many a sermon would be clear enough if somehow the preacher could induce folk to listen, but that business man over yonder is thinking about his clerks, and his wife is worrying about her children, and her children are not present. What is lacking from the sermon? Human interest! But what is that? No one can tell! Clearness comes from following certain known laws, and the man who learns the open secrets of Macaulay will almost certainly be clear, but who can discover exactly why Dr. Hoge was always interesting? Clearness is largely a matter of science; human interest, of art.

This art depends largely upon the individuality of the preacher, and that can never be analyzed. Every interesting preacher is different from every other. Think of the different ways in which Dr. W. W. Moore and Dr. Thornton Whaling, Dr. J. I. Vance and Dr. H. E. Kirk, Dr. D. H. Ogden and the Rev. W. T. Thompson attract and hold the attention of their hearers. Of every interesting preacher one might almost say, "Never man spake like this man." In at least one respect, however, every interesting preacher is like every other—his interest is contagious.

First of all the preacher himself becomes absorbed in his message and then he communicates his feelings to his audience. For this reason if for no other a man ought, as a rule, to preach only upon passages and themes which interest himself, "dipping and seasoning all his words and sentences in his own heart before they come into his mouth." Then only can be preach with a joy which should become contagious. This fact explains why many of us find it difficult to preach on suggested themes which do not appeal to us, such as those old questions about heavenly recognition or the exact nature of the unpardonable sin.

In preparing to be interesting one does well to phrase with care an attractive topic, such as that of Henry Drummond, "The Greatest Thing in the World." When I read the topic of Dr. Clow's sermon, "The Dark Line in God's Face," or of Dr. E. C. Moore's discourse on Simon, "The Conscript Cross-Bearer," I can scarcely rest content until I have read the sermon; but as a rule one prefers a title which conveys more clearly the message of the preacher, such as that of Dr. John A. Broadus, "Let Us Have Peace with God." These examples prove that even a preacher can be interesting without becoming sensational.

More vital in securing attention is the introduction, for during the first two or three minutes the speaker ought to have the undivided attention of every hearer. But unless he employs these first few minutes well, he cannot hope again to have every eye fixed upon him. In the average sermon the introduction is scarcely interesting, and long before the preacher comes directly to the work in hand, he has lost his hold upon more than a few of his hearers. Why? Spurgeon says that the average introduction is so long that our hearers are weary before we begin the sermon proper; and in that suggestive work, "The Psychology of Religion," Dr. J. H. Snowden says that the introduction is often dry because it is severely contextual:

"The most common introduction is usually the poorest, namely, the kind which consists in telling the story of the context and simply padding it out with prosy language or water-

ing it down in a sea of words. The people generally know the story, probably the preacher has read it to them only a few minutes before, and they should be credited with human intelligence. Of course, the context must sometimes be explained, but this should be done briefly and graphically, and often it can wisely be let alone. While the preacher is wandering around in his introduction, many a hearer must feel like calling out to him, 'Play ball!' Let the sermon start right off the bat."

Would it not be better by far to weave into the sermon everywhere the truth of the passage from which the text is taken and then prepare a brief introduction that will create in every heart a desire to understand the truth that is about to be presented? Who could let his mind wander during the first five minutes of Canon Mosely's sermon on War, or on the Pharisees, or on the "Reversal of Human Judgment"? Mosely was a genius and perhaps his introductions are not safe patterns, but they suggest that there is always at least one inviting path of approach to a real sermon.

Safer by far as a guide in preaching is Dr. Maclaren. His introductions are almost invariably simple and yet they insinuate themselves into our hearts, creating in us a desire to hear what he is about to say. For example, in his expository sermon on "Love and Forgiveness," he begins by saying, "This story contains three figures," and in the remainder of the one paragraph of his introduction he brings us face to face with these three, who are strongly contrasted. He knows that all of us are interested in a true story, especially when it concerns real persons, and he devotes the remainder of his sermon to the explanation of the truth as embodied in these three. He knows that if we carry home with us this first sentence we shall have a bird's-eye view of the entire sermon, and that out of the facts which cluster round these three persons we can build for ourselves a sermon about God's forgiveness, for this is the doctrine which the preacher has been presenting to us in an attractive garb.

Such an interesting introduction might secure our attention

under false pretenses, for it is easier by far to arouse interest than to maintain it. A dull introduction to a sermon which steadily increases its hold upon us is better by far than an interesting introduction to a dull sermon, but why not make the entire sermon inviting? The same qualities which worthily attract attention will hold it, and they may all be summed up in the one phrase—speaking to the heart. The most popular preachers from Chrysostom and Massillon to Spurgeon and Mr. Sunday have been adepts in appealing to the human heart.

No two men appeal to our hearts in the same way. Dr. Jowett bids us lift our eyes to the hills and behold the living God, so that we come away from such an hour exclaiming with the disciples of old, "Did not our hearts burn within us as he talked with us by the way?" Dr. Jowett confesses that in preing his sermons he keeps before his mind a dozen men and women of widely different needs, asking himself constantly what there is in this paragraph or in that which will help yon busy mother or this distracted broker. He has gained his mastery partly through a long study of sermons by Dale, by John Watson, and by Alexander Whyte, each of whom was gifted in speaking to the heart. Dr. Dale strove always to speak about the spiritual needs of the busy men and the troubled women before him, and he has taught us that personal experience is the test of all religion.

The men and women to whom we preach are interested most of all in persons, and fortunately our preaching concerns truth only as it comes from a Person, as it finds expression in a Person, and as it appeals to persons. The one person who most interests the average man is himself, and those facts which most interest him are the facts which bear directly upon his own spiritual needs. In order to appeal to him, therefore, we must speak to his heart in terms which he can understand and about matters which vitally affect his work by day and his dreams by night. In all our teaching about God and man, sin and forgiveness, salvation and glory, we are not dealing with the abstractions of philosophy, but in the phrase of Dr. W. D Weatherford, with the "personal elements of religion."

In such an appeal to the human heart illustrations have more than a small place. When fitly chosen and used not too freely, they move the heart as little else can do. I am not speaking of sob stories or of personal allusions to one's own children, but of such illustrations as Dr. Robert Law uses to enlist the attention of his hearers and to increase their interest in what he is saying. Instead of warning us younger ministers not to preach literature and science and art, our elder brethren might better urge us to send out a decree that all our world should be taxed for contributions to our sermons.

Many an effective illustration comes from the Foreign Mission field. After striving in vain to prepare a foreign missionary sermon once a month, the present writer has discovered that he can present this absorbing theme more attractively in the way of illustrations. For example, in a recent series of ten sermons on the fundamental doctrines of the Christian faith, night after night he went to Foreign Missions for his illustrations of the Trinity and the other great doctrines. In the biographies of Mary Slesser and of James Chalmers he discovered a gold mine, and he is convinced that the best apologetic of the day is to be found in Foreign Missions.

But the pastor must preach an occasional sermon on Foreign Missions, and then many a man in the pew will sigh. Perhaps he would soon cease to sigh if his pastor showed him the relation between Foreign Missions and the subjects which interest him. For example, in a congregation where large numbers of persons believe in Christian social service, why not frankly point out the fact that our missionaries abroad are doing much the same sort of medical, industrial and educational work that is supposed to be the monopoly of social service? At Christmas time, at Easter, or at any other season when men are thinking about the deeper things, why should not the tactful preacher show that every worthy interest of life is vitally related to Foreign Missions?

The most careful sermon builder, however, will lose his pains unless he has learned to be concrete. It is easier by far to make sweeping assertions than to develop general truth by the use of

concrete facts, but the modern man has a healthy desire for warm, living truth clothed in the most attractive garb. Dr. H. E. Fosdick has largely mastered this art of developing Christian truth by employing concrete facts, not as illustrations but as steps in his progress to his chosen goal, and his books teach us how to avoid commonplace generalizations. For all too often our preaching, as Mr. Asquith says about something else, "consists to a large extent in the unilluminating discussion of unreal problems in unintelligible language."

A man who is accustomed to sermon building ought to be able in half an hour to prepare a conventional sermon about sin, giving one abstract statement after another, and perhaps illustrating each with a time-worn tale, but the modern man does not greatly care for that sort of thing, which seems to him to be worth little more than it costs. He will listen eagerly, however, to such a sermon as that of Dr. Hyde, "The Sins That Crucified Jesus"—a sermon which deals with sin only as it concerns human beings and only in those concrete forms which have a practical relation to the needs of tempted men.

The one sort of sermon which is supposed not to appeal to men to-day is the doctrinal sermon. The modern man does not greatly care for such abstract, impersonal discussions as fill certain heavy volumes of the Puritan fathers. Rightly or wrongly, we modern folk demand that religion shall have a direct bearing upon our lives, but we hail with joy those rare preachers who take up the fundamental doctrines of the Christian faith, translating them into terms that we can readily understand and showing their practical relation to our tasks at home and in the office. Such, at least, has been the experience of Dr. C. E. Jefferson and of practically every other modern preacher with whom Christian doctrine has ministered strength and beauty to Christian life.

Phillips Brooks would scarcely be styled a doctrinal preacher, but he often said that he would count the work of any Lord's day unfitly done if he had not preached on the Trinity, for in all of his preaching he was striving to hold before the weary eyes and the saddened hearts of men and women the manifold

helpfulness of God the Father, the Son and the Holy Spirit. Is it any wonder that his sermons appeal to the human heart? Many an orthodox preacher who objects to the way in which Dr. H. S. Coffin and Dr. G. A. Smith discuss the Atonement may learn from either of them a priceless lesson about securing and holding attention. When such a master of style preaches on doctrine, the average man in the pew says rightly that he has heard an evangelistic sermon.

These masters of the art of preaching toil over every sermon in order that the beauty of the Lord may shine out through every sentence. Their sermons remind us of the old law that when a man is deeply moved his words fall of themselves into something of an unconscious rhythm. By reading aloud the sermons of almost any man who has gained and held the attention of all his hearers, one can quickly catch the steady rising and falling of the preacher's emotions as they express themselves in the rhythmic flow of his sentences. Such an effect depends in no small measure on a certain quiet beauty and fitness of phrasing, so that one's words not only convey a clear, cold meaning, but suggest countless emotions, and arouse in every hearer a desire to live close to the Master.

Every interesting sermon is like a river: it is constantly in motion, and so it gratifies our love of change. By exposition, by argument, by illustration, by indirect appeal, now by this means and now by that, it bears us ever along. Such movement is especially marked in the sermons of Phillips Brooks, who on almost every page employs the historical present and the rhetorical question, the direct personal address and the personification of earth and sky. Dip down into his sermons where you may and you will find that the stream is moving steadily on, but never long in the same direction. In the best sense of the term, his style is natural.

The most interesting religious addresses that I have heard for many a day were delivered recently in Columbia by Mr. W. J. Bryan, who is perhaps the most popular living orator. At the Opera House in the afternoon he was speaking to men, and at the First Presbyterian church in the evening both to

men and women. In speaking frankly to the man on the street about the deepest problems of the religious life, such as the argument for God and the hope of immortality, he might quickly have become obscure and have lost the attention of many who are unaccustomed to listening for ninety minutes to a serious discussion of the fundamentals, but long ago he learned how to speak to the heart, and he impressed us all by the simplicity and the power of his delivery and of his literary style.

In these two doctrinal discussions Mr. Bryan devoted more time to the concrete facts embodying his various beliefs than to abstract statements. He told us of the crystal spring and the stagnant pool, of the watermelon and the radish, of the hen and the egg; and if at times we wondered what place these homely facts could have in a sermon, we quickly remembered that it was Jesus who spake much about "the common things that round us lie," and who partly for that reason became the most popular religious teacher that the world has ever seen. Like the Master himself, Mr. Bryan preaches the gospel to the common man, and the common man hears him gladly.

Power.

The third essential in every sermon is power, a term which fortunately requires no definition. The greatest defect of our preaching lies here: do not preach with power. If our hearers understand our message, even though they do not believe it, or if they are convinced of its truthfulness, but not yet enlisted for Christian service, too often we are content. And if they tell us that they enjoyed the sermon, we are gratified. But when did Isaiah or Peter or Jonathan Edwards or Dr. Dabney preach to men simply that they might enjoy the sermon? "There were giants in the earth in those days."

A clear, interesting preacher who lacks power is like an advocate who charms his jury but loses his verdict. When Cicero had delivered one of his matchless discourses, we are told that men exclaimed, "What a wonderful orator!" but when Demosthenes had spoken, his hearers shouted, "We must conquer

Philip!" With the one class of public speakers literary style is an end in itself, and this use of style in the pulpit must be an abomination unto the Lord, but with the true preacher clearness and interest are only the best means of securing the desired spiritual effect, and this sort of style is pleasing to the Lord Christ, whose only religion is "the religion of power."

The power of a sermon depends much upon its appeal to the conscience, and that in turn depends much upon the preacher's ability to speak to the individual. Men in large numbers can understand the explanation of a subject, and the feelings of large numbers of men are often stirred by a general appeal, but as a rule conscience responds only when the emotions aroused concern one's own inner self. The power of Spurgeon and of Richard Baxter must have been more than a little due to their ability to make the individual hearer feel that the preacher was speaking directly to him. "Thou art the man!" For example, in Richard Baxter's mighty sermon on "Making Light of Christ," he uses the direct, personal appeal with such increasing power that long ere the close of the sermon every hearer has begun to ask himself whether he has not made light of Christ. Largely because of this power over the conscience, Richard Baxter is one of the few preachers whose sermons are studied as models of style in schools which care but little for the theology of the Puritans.

Preaching with power likewise appeals to the will. In appealing to the will the preacher must speak directly, he must prefer strength rather than beauty, he must place his emphasis upon the affirmative. The real sermon is an "Everlasting Yea," and it moves the hearer almost unconsciously toward action. Too often we develop more or less clearly an interesting line of thought, and we arouse in our hearers something of the feelings desired, whether of pleasure or of pain, but we cease before we have brought them face to face with an attractive opportunity to do what their hearts and their minds are prompting them to do. We lack a knowledge of the human heart. The Master knew what was in man, and he rested not until the feelings of his hearers had led them to action.

In all of his preaching and teaching he was pointing the way to moral action. "Come!" "Go!" "Pray!"

This power over the will is too subtle to be analyzed, but it has a few elements which do not altogether hide themselves. Among the most effective speakers who come to Montreat are Dr. Chapman and Mr. S. D. Gordon, each of whom relies somewhat upon suggestion. Dr. Chapman tells at length how through his ministry the Holy Spirit has worked upon the hearts and lives of men and women in Scotland or Australia, and then he quietly suggests that the same Holy Spirit is present at Montreat and is working in the hearts of his friends. And when Mr. Gordon is speaking about prayer he uses again and again that phrase about wearing down the door sill that leads into the closet. Doubtless only after long study and prayer has he phrased this strong suggestion leading every hearer to perform his neglected duty.

Dr. Chapman and Mr. Gordon also rely much upon repetition. Again and again Mr. Gordon deliberately repeats certain phrases and sentences which stamp themselves indelibly upon the memory of every hearer and urge him to take no rest until he has obeyed his new heavenly vision. But Mr. Gordon is careful to repeat only those sentences that are worthy of being remembered and that contain in themselves a mighty motive leading out toward new action. These two men repeat their addresses again and again with increasing power. Every older citizen of Columbia remembers with awe the tremendous effect of Dr. Giraudeau's sermon on the Judgment, and those of us who have heard Bishop Candler or President Patton have shared in the power that has come through intelligent repetition of a tremendous message.

The power of these peripatetic preachers must necessarily differ from the power of those who preach from week to week in the same place, but surely they have no monopoly on the art of repetition. One Sabbath evening in Scotland a young woman remained at home, and when she learned from her sister that her pastor, Dr. John Watson, had preached that night his sermon on Prayer she almost wept; to her dying day she

deplored that she had not gone to the House of God to hear once more that blessed sermon which she already knew almost by heart.

One of our deacons, a man in high office and a keen observer, told his pastor the other day that in every calling the men who most largely influence their fellows are those who day after day impress upon heart and conscience a few fundamental truths. A casual study of the sermons of your favorite preacher will doubtless reveal the few keynotes of his ministry. Philips Brooks preached most largely upon the Incarnation. Dr. Clow preaches upon the subjective aspects of the Atonement. A casual examination of your sermons or of mine for the past five years ought to show whether we have been presenting from week to week various aspects of such large fundamental truths, or whether we have merely been preaching occasional sermons, with a corresponding lack of cumulative power.

This article must be drawing to its close—a fact which suggests that the power of any sermon depends more than a little upon the power of its conclusion. The ideal sermon must be clear throughout, and especially in the earlier portions it should be interesting, but as it draws towards its close, it must forget all else save the one end in view; and when at last it reaches the conclusion, it ought to leave upon every hearer an impression which time cannot efface. But alas, many a clear, interesting sermon is unable to finish on the scale in which it has begun, and it dwindles away to an insignificant end. In preaching as in flying, the most difficult part of our task is to alight.

If a conclusion is to be successful it must as a rule be brief and pointed. It must clinch the arguments of the sermon and leave upon the conscience and the will an almost irresistible impulse to perform the duty enforced by the sermon. The weakness of many a conclusion, says Dr. Breed, is due to the fact that the preacher attempts in it to accomplish too many things. Sometimes he makes five or six separate closing appeals, and he could scarcely expect his hearers to remember for

an hour what he has asked them to do in the coming week. Any one of the six appeals may be entirely worthy, but it is difficult to aim simultaneously at six different targets.

The one sermon which has affected me most strongly is that by Robertson, "Spiritual Progress by Oblivion of the Past." Early in my seminary course I discovered Robertson, and from year to year I have gone back to him with delight, always to be moved by this sermon, but never until now have I seen that its power over me springs more than a little from its conclusion. After developing and applying the principle wrapped up in Paul's words about forgetting the things behind and reaching forth unto the things before, the preacher at last brings me face to face with the cross of Christ, and leaves me standing there to ask myself that searching question, "Dare I look ahead?"

After thinking about the close of a masterpiece by Robertson, it would be folly for me to attempt to write a conclusion to this article. Permit me, however, to suggest that we younger ministers ought to rely upon the Holy Spirit to make the literary style of every sermon a means of grace to every hearer. Instead of sinning against the Lord by offering to his people that which has cost us almost nothing, we ought to write and to speak with something of the grace and the power of the Master himself. Thus can we slowly win our right to a place among educated men.

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DR. SCHAUFFLER.

By the Rev. W. W. Moore, D. D., LL. D.,

President of Union Theological Seminary, Richmond, Va.

In one of Ian Maclaren's sketches we read that at the funeral of George Howe, the young Christian scholar whom everybody in Drumtochty honored and loved, the leading farmer of the community, speaking for all the rest, said to the bereaved mother, "Marget Hoo, this is no the day for mony words, but there's just ae heart in Drumtochty, and it's sair." That expresses exactly the feelings with which our people have heard of the death of Dr. Schauffler. There's just one heart in Ginter Park, and it's sore. Our students and people not only honored him as a widely useful servant of God, an eminent leader of the Church in her evangelistic and teaching work, and a wise and conscientious administrator of great Christian benevolences, but they loved him personally. In a special sense they had adopted him as their own. In many of the homes about the campus he was like a member of the family, and was so regarded by both adults and children. Therefore his death has brought to us a keen sense of personal bereavement.

We wish to place on permanent record in this Review the leading facts concerning his life and work, the relations he sustained to this particular centre of the Church's activities, and the abiding impress which he has left on our institution and community.

Adolph Frederick Schauffler was born November 7, 1845,

THE YOUNG MINISTER'S STUDY.

IV. The Literary Aim of the Preacher.

By the Rev. Andrew W. Blackwood,
Pastor of the First Presbyterian Church, Columbia, S. C.

In the preceding article we saw that the power of any sermon depends largely upon its literary style, and in the present article we shall see that the style depends largely upon the literary aim of the preacher. If he has no such aim, if he wishes merely to perform as easily as possible his appointed task of preaching twice a week, he will pay small heed to his style; but if in any sense he is worthy of his high calling, he will cry out with the late Dr. W. P. Jacobs when still a youth, "Make me a perfect preacher!" And so he will determine carefully what he wishes to accomplish by his preaching, and he will strive to clothe each sermon in the style best adapted to attain his chosen end. What then are the literary aims among which the thoughtful young preacher must choose?

These aims fall roughly into three groups. The first man aims to become a sermonizer, and so he adopts a style which may call attention to his sermon. He aims to preach a sermon which every hearer will remember, and so he strives to attain a high degree of literary unity. The second man aims to become a preacher, and so he employs a style which may attract favorable attention to himself. He aims—let us hope that he does it unconsciously—to impress his hearers with his own personality, and so he strives after that sort of style which will most fitly body forth his own best self. The third man aims to become an evangelist, in the biblical sense of that abused word, and so he becomes master of a style which will exalt Jesus Christ. This man knows that he is sent to preach the risen Christ, as the Friend of sinners and the Lord of all

mankind, and so he deliberately adopts a style calling no attention to sermon or to preacher, but fixing every eye upon the Lord.

Such diversity of literary aims is by no means rare. For example, on a certain Lord's day some years ago a man who loves every sort of good preaching visited three of the most popular churches in London, and when he was asked for his impressions he replied that in the morning he had listened to a wonderful sermon; in the afternoon, to a wonder preacher; and in the evening, to a wonderful Saviour. He neglected to tell us the names of his three divines, and so he leaves us free to guess that they were Liddon and Parker and Spurgeon. On this side of the water he might have had a similar experience with Bushnell and Beecher and Cuyler. Or, to come still closer home, he might have gone last summer to Montreat or to Northfield and on almost any Lord's day he could have heard the three sorts of preachers—the sermonizer, the pulpit orator, and the evangelist. Let us look at them one by one, giving special heed to their literary style in the pulpit.

The Literary Style of the Sermonizer.

The preacher who wishes every sermon to linger long in the memory of his hearers must give special heed to literary unity. He must plan every sermon so that his hearers will see it as a whole, and see it so clearly that they can never forget. He will soon discover that the best sermon, as Pascal said about the best book, is the one which will cause the hearers to think that they might easily have written it themselves. To attain such a result he must take up a tangled mass of facts and truths, arrange them in logical order and group them around one central principle, so that his message at last shall stand out, not as "a thing of shreds and patches," but as one whole. Such unity is the highest literary test of a sermon, and the preparation of such a sermon is the most arduous task of the preacher; for, as Lotze tells us, the power to unify is the most distinguishing characteristic of the person.

Such unity is largely a matter of the intellect. The educated minister is able to unify the thoughts and experiences of many hearts and lives because he is able to see the hidden relations existing among unwieldy masses of facts, and to arrange the most obstinate facts so as to reduce them as nearly as possible to a comprehensive unity. This unifying power was notable in such intellectual giants as John Calvin, Jonathan Edwards, James H. Thornwell, and Robert L. Dabney. But, fortunately for us, a man need not be an intellectual giant in order to see things in their proper relations and to put them together so as to bring order out of apparent chaos.

Such a high degree of literary unity in a sermon is almost never a happy accident. "I cast it into the fire, and there came out this calf." As a rule the sermon that is to be remembered comes only after the most exacting toil. With a true homiletic eye the preacher looks upon facts which may appear to his friends almost meaningless, and out from these same facts he gathers his message; but before he can persuade these facts to yield their message to his friends, he must first see it for himself, and see it as a whole. Robert Louis Stevenson tells us that Sir Walter Scott had such a gift for seeing his story as a whole. Sir Walter committed many a minor blunder, but he rarely failed to make every portion of his work minister to the one end which he had chosen before he began to write. If he had been called to preach, what sermons he would have given to the world!

From such a master of style as Stevenson we ministers can learn a great deal about unity. For example, we can take to ourselves his counsel to the young novelist: "Let him choose a motive, carefully construct his plot so that every incident is an illustration of the motive . . . and allow neither himself in the narrative nor any character in the course of the dialogue to utter one sentence that is not part and parcel of the business of the story or the discussion of the problem involved . . . And as the root of the whole matter, let him bear in mind that his novel is not a transcript of life, to be judged by its ex-

actitude, but a simplification of some side or point of life, to stand or fall by its significant simplicity."

Significant simplicity! What an ideal for a sermon! How then is significant simplicity to be attained? From a casual study of almost any sermon which has impressed itself as a whole upon the memory, we discover two facts—first, practically every such sermon has a high degree of literary unity; and, second, every preacher attains such unity in his own way. Hence the secret seems likely to elude our search, but it should help us to know a few of the ways employed by representative preachers. In the First Church of Columbia, for example, many strong sermons have been preached by visiting ministers, but no sermon in recent days is remembered more clearly than that by Dr. Egbert W. Smith on Faith. This sermon might have served me as an object lesson of clearness and interest and power; but it was even more notable for its literary unity.

Dr. Smith secured this unity largely by his definition of faith, a definition with which one may easily pick a quarrel, but which one who has heard the sermon can never forget. In the introduction he defined faith as he had seen it shining out from the eleventh chapter of the Hebrews: "Faith is courage to go on in the path of duty, doing your best with what you have, and trusting God to back up your best with His almighty power." Before framing such a startling and suggestive definition, our preacher had evidently thought his way through the facts to the hill-top whence he could catch a bird's-eye view. In his sermon he needed simply to stand in that one place, pointing out one by one Old Testament heroes and New Testament saints as pioneers of faith. After he was certain that all of us saw faith as he had come to see it, he suggested how it would enable us to solve our problems today. So clearly did he share with us his vision of the truth, that to this very hour the least mention of faith turns our thought at once toward Dr. Smith's sermon with its significant simplicity.

Especially is such a high degree of literary unity often lacking in our expository sermons, but almost never in those of Alexander Maclaren. With him, as with every true exposi-

tor, unity came only as the result of unceasing toil. Sitting down before his chosen passage he would read into it not one jot or tittle of outside truth, but he would patiently learn its one outstanding message, and then with tireless fidelity he would prepare his sermon to convey that message to his friends. In the volume at hand, "Sermons Preached in Manchester," one chooses almost at random the sermon entitled "Anxious Care," which contains but a single message. This message is foreshadowed in the introduction, which shows how anxious care differs from foresight. The sermon proper unfolds the Master's three reasons why we should not worry, and the conclusion bids us displace anxious care with Christian hope. Yes! Maclaren was a rare sermonizer, and largely because he had learned how to secure literary unity.

Such unity is most essential when one strives to explain to a popular audience an entire book of the Bible. If in half an hour one attempts to unfold all that one has learned about the Epistle to the Hebrews, one is almost certain to fail. But if one is willing to seem ignorant of many important truths and to devote every energy to making one large truth stand out clear and strong, one can hope to send every hearer out from the church wondering why he has read the Epistle to the Hebrews so often without ever seeing in it such a heavenly vision. Dr. Harris E. Kirk presents this book from a unique point of view, "The Increasing Cost of Living With Christ." No other preacher would dare to approach it from exactly this angle, because no one of us has yet seen Dr. Kirk's vision, but before we can unfold the book to our friends we, too, must first see it for ourselves, and see it as a whole. This is what Professor Alphonso Smith teaches in his suggestive work, "Keynote Studies of Keynote Books."

By watching how our best sermonizers secure literary unity we learn the importance of selection. If in a single sermon Maclaren had attempted to unfold all that the Bible teaches about worry, if Dr. Kirk had endeavored to expound all that the Epistle to the Hebrews tells about many virtues, such as endurance and hope; if Dr. Smith had tried to explain all

that the Church believes about faith—no one of these sermons would be remembered as a whole. But the true preacher wisely determines, "This one thing I do," and before he admits to his sermon any thought or expression, however attractive, he asks himself whether it will minister directly to his chosen end, and if it will not, he lays it carefully aside for use in another sermon. Out of the remainder of his accumulated treasures he watches the growth of a sermon which will live because it "bodies forth the form of things unknown" and "gives to airy nothing a local habitation and a name."

If the young minister replies in despair that even when he drags in all that he knows about every aspect of faith, still he has great difficulty in drawing his sermon out to the expected length, let him take heart from the habit of the master preachers, who make large use of repetition, "Line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little." Again and again in that sermon on Faith Dr. Smith brought us face to face with his definition, each time from a different angle. Every once in a while he would bring us to a sharp turn in the road, and there he would point out a new illustration of his one great truth. He resorted to such repetition, not because he knew nothing else to say, but because he had seen a heavenly vision which he longed to share with each of us. Doubtless he learned long ago that what the children see and remember the older folk will likewise see and remember, and that in teaching children the wise man depends largely upon repetition. But first he made sure that his repetition was not meaningless.

Dr. Dale insists that young preachers are afraid to say the same thing again and again, and he quotes with approval what a judge in the United States Supreme Court told Finney, the celebrated evangelist: "Ministers do not exercise good sense in addressing people. They are afraid of repetition. If lawyers should take such a course, they would ruin themselves and their cause. When I was at the bar I used to take it for granted, when I had before me a jury of respectable men, that I should have to repeat over my main positions about as many times

as there were persons in the jury box. I learned that unless I did so, illustrated, repeated, and turned the main points over—the main points of law and of evidence—I should lose my case." And Dr. Dale adds: "The judge was right. We should all preach more effectively if, instead of taxing our intellectual resources to say a great many things in the same sermon, we tried to say a very few things in a great many ways."

From the master preachers we also learn how to secure unity by phrasing with care a key sentence, which is usually crystallized even more closely into the title. Note the significant simplicity of Maclaren in planning that sermon on Anxious Care: "My only object now is to gather together . . . and to set before you . . . the reasons which Christ gives for the absence of anxious care from our minds." How could he have written that sermon unless he had first determined, both positively and negatively, what he wished to do, and how he would do it? By using such a key sentence, he found it easier to attain many other literary virtues; but he knew that it would help him most in securing unity. Even after he had written down such a sentence, he might possibly have drafted a sermon which would not be a single whole, but he could never have prepared a sermon which would meet the test of unity unless he could first have compressed his entire message into a key sentence.

By glancing back over the preceding paragraphs we see that the power of a good sermon depends somewhat largely upon its unity. Somewhat largely, but by no means altogether, for, as we shall see, many a preacher without the talent or the patience to prepare a sermon with a high degree of literary unity, has nevertheless become a power in the pulpit. If we look at his work a trifle more closely, however, we discover that his power has been due not so much to the structural form of his sermons as to his personality or to the spiritual content of his message, and so we may still conclude that the highest literary test of a sermon is unity. If we wish our hearers to

remember our sermon, we must toil and we must pray for the power that will impart to it a high degree of literary unity.

The Style of the Pulpit Orator.

From the most casual study of the work of the master preachers we quickly note that the personality of the preacher is far more important than the unity of the sermon. But we often forget that the personality of the man in the pulpit finds expression only in his delivery and in his literary style. If the man who preaches impressive sermons may fitly be called the sermonizer, perhaps the one who impresses his hearers with his own personality may without prejudice be styled the pulpit orator. Many an observing young preacher learns by sad experience that men and women are more interested in him as a living person than in the abstract truth which he preaches, and that they care more for the attractive preacher than for the powerful sermon. What went ye out into the wilderness to see? A man! People do not journey far to hear a sermon, but to see and hear a man. The world listens with delight to the preacher who is gifted by nature and by grace with an attractive personality, and who has learned to reveal his most attractive self in the pulpit.

The literary style of the pulpit orator differs much from that of the sermonizer. If one may borrow the phrase of Professor Gardiner, of Harvard, who has approached English composition from the standpoint of modern psychology, the style of the pulpit orator belongs largely to the "literature of feeling," whereas the style of the sermonizer belongs more largely to the "literature of thought." Both sorts of preachers, as a matter of course, address the intellect, and both of them speak to the heart, but not in the same degree. Both of them would say with Phillips Brooks that the sermon is truth through personality, but the sermonizer would prepare his sermon so as to teach his chosen truth, whereas the pulpit orator would prepare to preach so as to let his chosen truth shine out through his own personality. Bushnell, for example,

was primarily a thinker, and so he placed his emphasis upon the truth. Phillips Brooks, on the other hand, was more of a man of feeling, and so he placed his emphasis upon personality. Brooks was far more popular than Bushnell; for as Adam Bede tells us, "It is not notions that move men's lives and hearts; it's feelings."

In the ideal preacher these two elements would balance each other: the element of thought would give to every sermon the needed strength, and the element of feeling would impart the desired grace; the strength of thought would insure a literary unity which the dullest eye could see, and the wealth of emotion would infuse a literary charm which the coldest heart could feel. So it was in the preaching of the Master, and so it should be with us. But how can we attain to such literary heights? We have learned something of the way in which we can attain unity, but how can we express our best selves in our preaching? Unfortunately there is no rule, for the expression of personality is largely a matter of feeling, and feeling is scarcely subject to known laws. In the pulpit as elsewhere personality quickly becomes individuality. Of every pulpit orator from Chrysostom to Jowett it may be said with the deepest reverence, "Never man spake like this man."

"The style is the man," said Buffon. In sermon after sermon the style of the sermonizer may be much the same; as Joseph Parker said about the sermons of Maclaren, "They are splendid, but they are all alike." Such a style can be cultivated by you and me, but the style of the pulpit orator varies with his moods and his purposes, and so it eludes our grasp like quicksilver. When the secret of personality itself has been revealed, perhaps the secret of letting the personality shine out through the sermon will likewise become clear. Meanwhile we must content ourselves with the truth that every preacher should adopt the style which most fully expresses his own best self. David must fight in David's armor. Few of us can hope to become pulpit orators, for the pulpit orator must have a winsome personality to which we can never attain

by sheer force of will, but all of us can learn from the pulpit orator the necessity of a due regard to style.

The personality of the preacher determines his literary style, both positively and negatively. On any given occasion it determines his literary aim, as well as the means which he will employ in attaining that end. No sane preacher would think of casting in the same hard mold an apologetic discourse showing that the resurrection of the Lord is a proof of the life everlasting, and a communion meditation suggesting that this sacrament is our pledge of fealty to our King. The personal element in the preacher likewise determines his treatment of details, such as his use of figures and of illustrations, as well as the length of his sentences and the flavor of his words. The preacher is at his best in the pulpit when he is most truly himself, and happy is the man who has learned how in all of his pulpit speech to reveal his highest self. "The Lord God hath given me the tongue of the learned that I should know how to speak."

Herein lies the danger of imitation, not to speak of plagiarism, whether wholesale or piecemeal. Since the young minister cannot honestly borrow the sermons of Henry Ward Beecher and Mr. Sunday, why should he not adopt their methods of impressing themselves upon their hearers? Let Phillips Brooks answer: "Those preachers whose power has in it the largest element of personality are the richest in imitators. There are some strong voices crying in the wilderness who fill the land with echoes. There are some preachers who have done noble work, of whom we are often compelled to question whether the work that they have accomplished is after all greater than the harm that they have innocently done by spoiling so many men in doing it." In almost every city where Mr. Sunday has lately been at work you will find many a young preacher who for a time has ceased to be himself, and has become a weak imitation of his model preacher, whom he would doubtless describe as "the real thing."

Just here the young minister asks a question: "If personality explains the power of the pulpit orator, why is the most at-

tractive parson that I know one of the poorest preachers? In private conversation he is able to speak with power and grace, but in the pulpit he quickly ceases to be his best self. If pulpit oratory, as Mr. Balfour has said, is only heightened conversation, why should not our gifted parson be able to reveal himself in his preaching?" Perhaps he has never attached sufficient importance to his delivery and to his literary style, and so he has never learned how to attain his inherent power in the pulpit. Perhaps he thinks of himself not primarily as a preacher but as a mixer, and so he has never felt the need of constant attention to the principles of preaching and to the details of sermon building. Perhaps he has been so busy here and there that he has forgotten the primacy of his pulpit work. And since he has drawn his people to his heart, perhaps he asks himself why he should toil over the rambling talk which they will enjoy more than the most finished sermon of the gentle scholar.

If we were forced to choose between the lovable pastor who does not preach and the magnetic orator whom we can never know, we of today would prefer the one who is primarily a man, and rightly. But fortunately we need not choose. If the aim of the preacher were to please people, perhaps he might do well to mingle with them seven days in the week, even if he were compelled to neglect his study, but if the aim of the preacher is to make known the will of God and to have that will accepted as the program of life, then he must strive to let that will shine out through his own personality, especially in the pulpit. If the gifted man who makes slip-shod talks in lieu of sermons could let his best self appear in every public address, he might quadruple his spiritual power. Many a gifted preacher can scarcely hope to overcome certain defects in his delivery, but he can gradually become master of a literary style which will let his light shine before men.

One of the best modern illustrations of the power of personality in the pulpit was Moses Drury Hoge. As a sermonizer he may at times have fallen short of perfection, and as an interpreter of truth he may not always have been a model, but

as a master of pulpit eloquence he was a wonder. At the dinner table and in the street he was well worth the knowing, but in the pulpit he was at his best. For the work of the pulpit he lived and moved and had his being. "The pulpit was his joy and throne." And so he is justly famed as one of the most gifted of pulpit orators. His secret lay not only in his delivery, but in his use of literary style as a medium for letting the truth shine out in his preaching. Dr. Hoge was different from any of his brethren, and so he preached in a different way, but he shows all of us the need for putting our best selves into our sermons.

Looking back now we see that the pulpit orator makes large use of the literature of feeling to impress the truth as it reveals itself through his own personality, whereas the sermonizer employs more largely the literature of thought to impress the truth itself. Which of these two is ideal? Neither! In fact, it is scarcely fair to label Maclaren a sermonizer and Hoge a pulpit orator, for each in his own way was an evangelist, who employed literary style as a means for exalting Jesus Christ. The ideal preacher employs every sermon, not as a means for attracting attention to the sermon itself and not to the preacher himself, but as a God-given means for attracting favorable attention to the Saviour. "He must increase, but I must decrease." The true evangelist is only a voice, and his sermon is a message from God, and so nothing in his style must come between God and His children. "Woe is me if I preach not the gospel." What style, therefore, is worthy "to sound the glories forth which in my Saviour shine?"

The Style of the Evangelist.

This word evangelist suggests to us of today much that is foreign to the spirit of the present article, but in lieu of a better word we must think of the evangelist as the preacher sent from God, not to attract favorable attention to his sermons or to himself, but to fix every eye upon the Lord Jesus, so as to persuade every heart to accept Him as Saviour, and every

will to obey Him as Lord. Perhaps this use of the word evangelist will be clearer after glancing over the following list: Chapman, Moody, Broadus, Cuyler, Finney, Edwards, Spurgeon, Drummond, Wesley, Whitefield, Bunyan, Baxter, Chalmers, Guthrie, McCheyne, Knox, Calvin, Luther, Augustine, Athanasius, Paul, Peter, John the Baptist, Hosea, Isaiah, and last of all, or rather first, Jesus Christ.

My list will satisfy no one, for it omits certain eminent evangelists, and it may include one or two men who were only sermonizers or pulpit orators. For obvious reasons it includes no living evangelist, not even Mr. Sunday, and no Southern Presbyterian, not even Dr. Guerrant, and no missionary evangelist, not even Dr. Judson. It includes none of the brilliant French preachers save Calvin, and none of the mighty German divines save Luther, for it is to be doubted whether France and Germany have produced many great evangelists. Perhaps the state of religion in those two lands might be more helpful if they had been blessed with a different sort of preaching, but even with us who trace our lineage to bonny Scotland, the home of much that is best in modern evangelism, worthy evangelists have been so uncommon that we dare not cast a stone. Perhaps my statement is a trifle strong, for in America as elsewhere the truest evangelists have been pastors, and the great majority of them have been unknown to the world.

In reading the list above the one man among the moderns which will doubtless cause most question is that of Theodore Cuyler. Why should he be singled out rather than Dr. John Hall, or Dr. William Taylor, or your own favorite preacher of yesterday? There is no reason, and so you may insert whatever name you will, only to ask yourself why such a pastor as you have chosen should be named among the evangelistic giants. Take Cuyler. Was he a great preacher? No! A preacher of great sermons? No! He and his sermons were good, but by no means great. When he fell asleep his successor, Dr. McAfee, preached the memorial sermon, in which he asked whether Dr. Cuyler should be called a great preacher, and he said frankly that his reply must depend upon what one means

by a great preacher. If one means a dazzling personality or a wizard in producing sermons, then Dr. Cuyler would never have cared to be called great. But if one means a pastoral evangelist who employs every gift to exalt Jesus Christ and to bring men to accept Him as Saviour and to obey Him as Lord, then there hath not arisen in America a greater than Theodore Cuyler.

In drawing up my list I was thinking only of spiritual power and not at all of literary style, but I quickly began to see that almost without exception these men were masters of style. No two of them were alike in their literary habits, but in general their work might be described as the literature of power. Some of them, such as Edwards and Chalmers and Calvin, employed somewhat largely the literature of thought, whereas others, like Guthrie and Luther and Hosea, expressed themselves more largely in the literature of feeling. But all of them somehow appealed to the conscience and the will. "I determined to know nothing among you save Jesus Christ and Him crucified." The result of such a determination was "not sacred eloquence, but divine power." We must not forget, however, that their spiritual power manifested itself largely through their literary style. With Spurgeon and Moody the literary gift seems to have been largely inborn, and to have been employed almost unconsciously, but with Mr. Sunday and Gipsy Smith the sense of style is the fruit of ceaseless toil.

Every evangelist employs a style that is peculiarly his own, but whatever else it may have or may lack, the style of the evangelist somehow or other appeals to the common people. The sermonizer may appeal only to thoughful hearers, and the pulpit orator may gather about him wherever he goes a throng of the choicest spirits, but the evangelist lives with his Master out in the world where busy men and women are at work, and he speaks to his friends in a way which draws them to his Lord. The style of the Master Himself did not greatly please the scholars of His day, and it did not begin to conform to the literary standards of the self-styled orators, but what did He care so long as it appealed to the common people? If our

preaching is popular, in this biblical sense, and if our churches are people's churches, then they are probably Christian. If we visit the Moody Church in Chicago, or Tremont Temple in Boston, and study the faces of the men and women who love to worship there, we may catch a new vision of the people's church, and then if we listen closely to the preaching, we may begin to see that spiritual popularity is due somewhat largely to the evangelistic style of the man in the pulpit.

But who wants to make our preaching and our churches popular? Dr. Dale tells us that when he was in the seminary he and his fellows there looked down with kindly condescension, not untinged with contempt, upon popular preachers, but that when he went out into the pastorate he quickly began to see the light. Only a few months ago a friendly observer of religious life and work in one of our larger cities in the South was lamenting that among all their Presbyterian congregations not a one is a people's church. Let us hope that he is mistaken, for the common people should love a church where the preaching and all of the other worship are evangelistic, and where the keynote of evangelism is to be found in that old word, simplicity. This is not the "simple simplicity" of which Dr. S. M. Smith used to speak with such scorn, but the simplicity of Jesus Christ. The evangelistic church is called to minister not merely to scholars, and not even exclusively to saints, but to common folk, not forgetting the bairns; and from the Master we must learn how to speak to their hearts with a simplicity almost divine.

Such simplicity in the pulpit is largely a matter of the will. With no desire to pose as a profound scholar or as a brilliant sermonizer or as a dazzling pulpit orator, the evangelist patiently learns how to tell the old, old story, and to tell it simply, as to a little child. This is the way in which Dr. Lingle must have gained much of his power over the children, as well as the grown folk, in Rock Hill and in Atlanta. Of all the sermons which I have heard at Montreat the one which has helped me the most was the simplest. It was the sermon by Dr. Lingle to the colored folk on the text, "Ye are my witnesses."

Such a sermon is as clear as the window through which I am looking out upon the winter skies, and it is intensely interesting, not because the preacher adorns the truth or changes it by a whit, but simply because he invites his friends to look out through his sermon and behold their Saviour.

In writing about Montreat and about the sort of evangelism for which Montreat must ever stand, one cannot long fail to mention Dr. Chapman, who seemed to many of us to be the most worthy of all our professional evangelists since Moody. In a personal note to the writer acknowledging the receipt of a copy of the last article in this series, Mr. W. J. Bryan made special mention of the few words that I wrote there about Dr. Chapman, and then he spoke of his own personal loss because his friend has fallen asleep. Mr. Bryan would be the last to say that Dr. Chapman is dead: his power lives on, not only in the lives of his converts throughout the world, but also in the work of the ministers and the laymen who learned from him at Montreat and elsewhere the secret of evangelistic power.

In the life and the speech of Dr. Chapman the keynote was spiritual simplicity. He was a man of God, and he loved the souls of men. By his own example, as well as by his words to us, he proved that there is no great gulf fixed between the work of the professional evangelist and the work of the pastor. In his evangelistic meetings in Australia he kept telling the same old simple story in the same old simple way in which he had told it in Bethany Church, and with the same old spiritual power. In Montreat when we watched him eagerly to learn the secret of his power, we discovered that it lay not in his learning, not in his homiletic skill, not even in his personality as revealed in his public speech, but in his dedication of his many gifts to his work as an evangelist. We scarcely suspected that more than a little of his power was due to his literary style, which was so simple and so natural that it called no attention to itself or to him, but now we know that such simplicity was no happy accident.

If we had gone to Dr. Chapman himself and asked him to tell us frankly the secret of his power, doubtless he would

have smiled and told us what Moody and Spurgeon, or Peter and John, would have told us, that the power was not human but divine. "Ye shall receive power when the Holy Spirit is come upon you, and ye shall be witnesses unto me." Early in life Dr. Chapman claimed this promise for himself. He asked for the Holy Spirit, and so he received that spiritual power which made him a witness for Christ. Doubtless he thought of himself as only an earthen vessel, but an earthen vessel filled with that heavenly treasure, the light of the knowledge of the glory of God in the face of Jesus Christ.

But what has this high spiritual teaching to do with literary style? Much every way, for the Holy Spirit employs human instruments as the channels of divine power, and one of the most important of these channels is the style of the man in the pulpit. When the Holy Spirit moves upon a man to speak, that man speaks with power. At first glance many a simple evangelistic sermon appears to lack unity, but a little study will show that the true evangelistic sermon centers around Jesus Christ, and hence that it illustrates the highest unity, which is of the heart. As Dr. William Taylor said about the sermons of Paul, and as he might have said about his own, they swept over the face of the universe, but all the while they revolved round the one center, Jesus Christ. A sermon after all must be judged not as a piece of pure literature, but as a practical expression of power. And if a sermon which seems somewhat loose in its structure, nevertheless, brings men and women to see the Saviour in His beauty and power, and persuades them to accept Him as Saviour and Lord, who will dare to say that such a sermon shall not be given a place among the masterpieces of the literature of power?

Your Own Literary Aim.

It is interesting to watch the literary habits of the master preachers, but it is far more important for each of us to study his own. My young brother, which sort of a preacher do you plan to become? Are you preparing to preach so as to call

attention to your sermons, to yourself, or to your Saviour? Without a moment's pause you reply that above all else you long to preach Christ. Thank God! You will never regret your choice, for great as is the joy of the sermonizer, and even greater the joy of the pulpit orator, their joy is not to be compared with the joy of the evangelist. The world is still waiting for the evangelist, and so it is waiting for you. But let it wait until you are ready!

One word more. How do you propose to become an evangelist? There may seem to be many ways, but after all there is only one. In every age the men of power as evangelists have been men filled with the Holy Spirit. The promise of the Holy Spirit is to you, as well as to Spurgeon and Cuyler, or to Moody and Chapman. The Holy Spirit may never permit you to become famous, but when He fills your heart and speaks through your lips, He will enable you to preach with power, and one of the most important channels of His power will be your literary style. He will enable you to become master of a style so simple that it will call no attention to itself or to you, but will fix every eye upon the Saviour. He will enable you to make every sermon so simple that it will serve as a window through which sinful men and women, as well as little children, shall look out and behold their Saviour.