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

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## 01 -- THE TEMPTATION TO SECULARIZE -- J. B. Chapman

Considered just from the standpoint of financial remuneration the ministry has always been a poor "profession," and it was relatively never more so than now. There are no doubt a few men in the ministry who are getting as much or more for their services than they could get at other callings in life, but the majority of men who are really prepared for the work they are doing for the Church could turn to secular employment and greatly increase their financial income.

But a willingness to subsist on less than his possible maximum of financial income was one of the points the preacher had to pass when he entered the ministry, and he should never suffer himself to fall down on this item, although the temptation may arise in varied form. It may look like it would be possible for the preacher to take some "silent" interest in business, real estate, or manufacturing without its affecting his ministerial usefulness, but our observation is that such is a mistake. And it may look as though the preacher can turn aside to business or to secular employment for a while "until he gets on his feet" financially, and then come back to the ministry as strong and good as ever, but our observation is that this is seldom if ever done. Of course one might make tents in Corinth in order to be able to stay there and found a church, that is different, but when a preacher who is actively engaged in the work of the Lord turns to secular employment in order to increase his income and avoid the sacrifices of a poorly paid ministry, he generally does not come back at all, or comes back crippled for the rest of his life.

If a man is certain that he is called of God to preach the gospel the best thing he can do is to enter the work through whatever opening may appear and then stick right on through thick and thin. If offers of secular employment which promise success arise, let them be passed off as temptations, instead of as opportunities. If times get close and the door of the poor house looms, let the preacher depend on God for his bread and water, while he sticks on to his work.

The very best way to overcome temptations to secularize is for the preacher to keep so enamored of his work that nothing else can look good to him. There is something wrong when a preacher is beset too much with offers of secular employment. He must be "skylarking." He must seem to be unemployed or dissatisfied with his employment. Buried deep in his task of preaching and preparing to preach, in visiting the sick, marrying the living and burying the dead,

leading prayermeetings and personally leading souls to Christ, the minister is pretty well shut in and is not easily approached with offers from business and from ordinary professions. If he will keep the zeal and freshness which he possessed when he first entered the ministry he will be likely to brook every difficulty and temptation and live and die in his beloved work.

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## 02 -- THE STANDARD OF PERFECT SANITY -- J. B. Chapman

A certain doctor was offering testimony in a trial where a man charged with committing a felony was making insanity his plea. The doctor finally said that a perfectly sane person was one who had good physical health, sound moral character, no irritating social connections, a sound balanced intellect and no distracting financial obligations. In cross-examination, the doctor was asked what per cent of the people, using his definition as the criterion, are, in his judgment, perfectly sane. He said he thought not more than five per cent.

Of course it is discomfiting to have to think that not more than five persons out of the hundred are perfectly sane, but our own experience and observation compel us to give some consideration to the doctor's words; for we ourselves have been conscious of certain degrees of irresponsibility because of distractions of a somewhat passing nature.

But it is highly important that the preacher should be sane. Whether you think of the preacher as a surgeon in the act of performing a major operation, an attorney pleading the case of an accused man at the bar, or as an engineer with his hand upon the throttle of a long and well loaded passenger train, one can but shudder to think of the consequences which would follow should he "lose his head."

It may be that some of the prerequisites mentioned are beyond the reach of some preachers, but each one will do well to strive for the closest proximation. A preacher can use judgment in his eating and exercise and he can take care of his teeth. He can be a holy man to the very center and core of his being. He can take himself to task and compel himself to be considerate and reasonable and trust God for grace to keep him out of "tangents." And he can make every effort to keep his expenditures within the bounds of his income, and by every means avoid debt. He can steer clear of "investment" schemes and real estate promotions, so that even though he may not have much money, he can be clear of distractions and can give his thought and time to his task.

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## 03 -- THE VALUE OF CORRECT PRONUNCIATION -- J. B. Chapman

**Correct spelling is no more essential to the writer than correct pronunciation is to the speaker. The dictionary is, of course, the true and proper guide in such matters, but constant care and application are also a part of the price of excellence. And the preacher cannot save his good grammar for the pulpit, for if he does it will fail him there also. In fact we are not sure but that it is better for the preacher to use his free-stand most natural style in the pulpit, lest his anxiety about his language should become a snare to his liberty. And besides this, it will not be necessary for the preacher to give distracting thought to grammar, diction, and pronunciation in his public discourse if he is vigilant and painstaking in his home and in informal conversation generally. Let him go to school all the time he is out of the pulpit and then simply be natural when in the pulpit.**

**In a recent Preacher's Convention we observed the mispronunciation of the following words: "Pharaoh," "pastoral," "draught," "travail," and "preventive". If you are uncertain about your own accuracy, look in your dictionary for the proper pronunciation of these words, as they are of frequent occurrence in preacher parlance. And besides this, be sure to cultivate the "dictionary habit," and no matter what the customs about you. when you find the proper pronunciation of a word, from that time on pronounce it correctly.**

**In the same convention we observed the use of the obsolescent (not to say obsolete) pluperfect form of the verb get -- gotten, and we told them about the stingy old professor who wired to his wife from the city asking her to come to the theater party and concluded by saying, "I have gotten tickets." But the telegram as translated by the operator at the receiving end of the line said, "I have got ten tickets," so the wife hunted up eight friends who were willing to use the extra tickets and the stingy professor had to pay dearly for his use of antique grammar. We also observed some saying "taken" when they should have said "took," and "undertaken" when they should have said "undertook." And regarding all the errors, we remarked that the correct forms were easier and more natural than the erroneous ones that were used. In fact our modern English tends rather to simplicity and common sense, any way, and the good speaker is the more pleasing and natural for being correct and "up to the minute" in his use of the finest language in the world.**

**Bible study and prayer are the preacher's "in-takes," while pastoral visitation and preaching are his "out-goes." If he neglects the first two he will "run dry," and if he neglects the second two he will become so full and inactive that he will "stagnate." Suppose some mysterious person should meet you tonight and abruptly ask you, "How many hours do you spend each week in Bible study and prayer?" What would your answer be? Of course you could tell how many times you preach and how many visits you make on the average, but how about your "in-takes?"**

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## **04 -- TEACHING VALUE OF THE BOOKS OF THE BIBLE -- Alva W. Eastman**

**For the sake of clearness and brevity, let us observe the following divisions of the Bible: I. Historical, II. Poetical or Devotional, III. Prophetic, IV. The Gospels, and V. The Epistles.**

### **I. Historical**

**In the first part of the Bible we have what is known as the Pentateuch, which contains the account of the creation and of the fall of man and the helpless and hopeless condition which resulted from that fall. But we have also the promised Redeemer who should bruise the serpent's head and redeem the souls of perishing humanity (Gen. 3:15). Also concerning Enoch, who walked with God and who so pleased the Lord that He took him home for a visit and made him stay forever. Again we have Abraham, the friend of God, the father of the faithful, who was willingly obedient and true, one who journeyed forth looking for a city whose architect and builder is God. It teaches us the lessons of faith and trust and the value of our pilgrim journey on earth, as we seek a city builded on high where discontent and disillusionment never come.**

**The character of Jacob is interesting. He is pictured as a deceiver and supplanter, but having met God face to face becomes a prince because he prevailed. It shows us that we too may prevail with God "until the morn," and that no case is too hard for Jehovah.**

**We look upon one who is well favored by the name of Joseph. He is a most excellent type of Christ, even in many small details. His brethren came to him to have their needs supplied. When they brought Benjamin they received full blessing and communion. In this we see the spiritual value of restoration, consecration and appropriation. Do you remember when you brought the thing that was dearest to you, your Benjamin, to your spiritual Joseph?**

**In the Pentateuch we have the crossing of the Red Sea by the children of Israel. It suggests to us the power of salvation, and a deliverance from the evil Pharaoh (the devil), and filling us with songs of praises.**

**There is the vivid picture of their wilderness wandering being fed on the manna which is a type of Christ, the Bread of Life, that we feed on today. At one place there were twelve wells of water and threescore and ten palm trees. Someone has said that threescore and ten are the average years of a man's life so there is a palm tree for every year and a well of water for every month.**

**At every place they went the Ark of God was carried and carefully guarded. It stands for the divine presence which was with them and is with us, in our homes, in our hearts and in our churches.**

The burnt offerings and sacrifices all point toward Christ the supreme sacrifice and the spotless Lamb of God that takes away the sin of the world.

The tabernacle suggests that we are to be the "Habitation of God through the Spirit."

The crossing of the Jordan signifies to us the blessing of perfect love. They picked up twelve stones as they were crossing and set them up as a memorial. It is perfectly easy to testify after we have made the consecration, crossed over, obtained the blessing and entered the sanctified life. Canaan speaks of the life of holiness, battles, giants, walled cities and unconquered territory, but also it speaks of a shout in the camp, tumbling wails, milk and honey, delectable fruits, healthy climate, conquered foes, onward marches, eternal progression and unbounded victory. Such is your heritage and mine in the land of promise today, and like Caleb, e'en down to old age this spiritual force does not abate, but we are enabled to possess new territory and conquer the enemy.

The time of the Judges was a time of spiritual darkness and apostasy. It was a time when every man "did that which was right in his own eyes," consequently did wrong most of the time. We are given a picture of Gideon and his three hundred, who whipped the Midianites in one meeting by flashing their lights and blowing their trumpets. God will enable His people to conquer today by faithfully letting their light shine and praising Him "who has called us from darkness to light."

We have a picture of Shamgar who whipped the enemy with an ox goad, using what he had in his hand.

We learn of Samson, who through faith, maintained his strength, and who through sin, lost it. He was first bound, then he was blinded, then he was made to grind. It is a picture of the binding, blinding and grinding effects of sin.

The little book of Ruth is rich with spiritual food. Ruth is a type of the Church. Boaz is a type of Christ. Ruth made her decision, labored, rested, and was then rewarded. If that is not an ideal picture of being justified, sanctified and glorified then I know of no other.

Time and space forbid us to speak of Samuel, David, Solomon, Elijah and Elisha and of the rich spiritual lessons to be learned from them. But is the relation of Bible study to spirituality in the historical divisions of the Old Testament worth our while? Does it not warrant us in searching the Scriptures?

## II. The Devotional

What can be said concerning the devotional or poetical part? We look on the book of Job with unceasing wonder. Every Christian ought to read it through once every year. We learn how to appreciate family life, also how transitory are earthly

possessions and the blessing of good health, and the beauty of friendship. Also we are told of the mighty works of God displayed both in nature and in grace. And last, but not least, we are given somewhat of an insight into the problem of human suffering.

In the Psalms we have everything revealed for our spiritual need. Regarding Christ, He is shown as a perfect man that always prospers in Ps. 1, as a Judge in Ps. 2, as the suffering Savior in Ps. 22, as the Shepherd of the soul in Ps. 23, as King of Glory in Ps. 24, as Bridegroom and King in Ps. 45, as High Priest in Ps. 110, as the Chief Corner Stone in Ps. 118, and as the Sower and the Reaper in Ps. 126. Regarding experience: we find hope, comfort, refuge, forgiveness, cleansing and abundant grace in this wonderful Book.

But we turn to the book of Proverbs, and everyone ought to read it for a soul tonic. We are commanded to get wisdom, and to see what God thinks of sin and foolishness.

The Book of Ecclesiastes is written from the standpoint of the natural man. Someone has said that "it is a book of vanity, vexation of spirit and no victory." We are told of human folly and wickedness and the apparent hopelessness of man "under the sun." But we are also told to fear God and to keep His commandments and we shall go to our "long home" above the sun.

The Song of Solomon is filled with love and devotion. It shows Christ in His love-relation to His people. They are fair, He is altogether lovely. They belong to Him, he belongs to them. They are terrible as an army with banners, but He is the standard bearer of ten thousand. They follow Him, and He brings them into the banqueting house and plants the banner of love over their heads. They are led safely, kept securely and blessed abundantly, "until the day break and the shadows flee away." Let us live in the devotional part of the Bible. For the devotional will stir the emotional, give us the experiential and lead us into the practical.

### **III. Prophetic**

In prophecy large place is given to the first and second comings of Christ. In the Major Prophets He is shown as the "Prince of Peace," with the "government upon His shoulder." And as the "Son of the Virgin," as the suffering Redeemer, "Wounded for our transgressions and bruised for our iniquities." Again as one "coming from Edom, with dyed garments from Bozrah, glorious in His apparel, traveling in the greatness of His strength." We are given a picture of the second coming of the new earth, and of the privileges of the redeemed.

We are also shown the triumphs, tests, victories and valiant warfare of the Church for the preservation of the truth in the earth. Then too we see judgments on the nations who forgot God, of the regathering of Israel and their regeneration.

The Minor Prophets give us pictures of the punishment and doom of nations, such as, Israel, Judah, Assyria, Chaldea, Egypt, etc. But as to the spiritual, we see in Jonah a living example of willfulness, disobedience and punishment, but finally, obedience, and faithful performance of known duty.

In Joel a prophecy of the Holy Spirit being given unto "as many as the Lord God should call" as one of the features of the latter days.

In Amos we are warned to prepare to meet God.

In Habakkuk we are given an exhortation and prayer for a revival of God's work "in the most of the years." This same prophet had such good religion that he rejoiced in God right in the midst of crop failure.

In Malachi we are exhorted to pay the tithes and get blessed and keep in readiness for the second coming and to submit gracefully to every refining process that God allows.

But let us come to the New Testament. Here we tread on holy ground. Verily, the New Testament is in the Old concealed, and the Old Testament is in the New revealed.

#### IV. The Gospels

In the Book of Matthew we have Christ as King: it speaks of His royal descent, of the majesty and honor due Him, of the platform of His Kingdom, its subjects, their condition, their reception their influence and their duties.

In the Book of Mark we are told of Jesus the Servant of all. He, who was the mighty worker, went about doing good, and was surprised and baffled at nothing, thereby giving us an example in service.

St. Luke shows Christ as the great Physician and as a perfect specimen of holy manhood. His genealogy is traced from Adam telling again that He is mankind's elder brother. His parables, teachings and illustrations were gathered from common sources and are given to us as a result of His mingling with, and observing the associations and pursuits of men. Verily, "Never man spake like this man."

In St. John He is seen as more than "Son of David" or "Son of man," for He is "Son of God." He is known as "the only begotten of the Father, full of grace and truth," as the "bread and water of life," as "Light of the world," "Shepherd of the sheep" and "Saviour of the world." Therefore, we believe on the Son and have eternal life. We feast on Him and are satisfied. We look unto and are enlightened. We follow Him as sheep of His pasture and are brought safely to the Father's house. We embrace Him as Savior and Lord and as the resurrection and the life.



**The Book of Acts is fulfilled prophecy and a history of the Holy Spirit's dealings with the Apostles and the early Church. The Holy Ghost graciously comes and purifies, anoints and empowers for service. It gives us a graphic picture of the Holy Spirit's operations at Pentecost, resulting in three thousand conversions. In the temple a lame man healed. Through persecution, divine energy is manifested. A man being stoned is received into the upper glory. A disciple doing home missionary work in a chariot, stops by the wayside to have a baptismal service. The conversion of Saul the Pharisee, is a case of knock down religion. The Holy Spirit deals with a man on a house-top, and knocks prejudice and churcharity all out of him. The organization of the first church at Antioch, a very unique jail service, in which singing, praying, and praising were the order of the night, and an earthquake, freedom and salvation were the glorious results. The acts of the Holy Spirit are seen in the many activities undertaken. In preaching, teaching, healing, persecutions, court scenes, in the midst of mob rule and in shipwreck.**

## **V. Epistles**

**The Book of Romans shows us man's natural slate as sold under sin; that he cannot be saved by the law or by good works, but is made righteous by faith. It speaks of indwelling sin, and of a blessed remedy for the condition. Who would be so heartless as to take from the believer the spiritual comfort, truth and blessing contained in Romans the eighth chapter? We have also a picture of God's unfailing plan in the restoration and salvation of Israel. Also the life of practical holiness and Christian duty are wonderfully set forth.**

**In Corinthians we have carnal strife and division and the needed discipline given by Apostolic authority. Then we have the gifts of the Spirit emphasized; speaking in tongues as one of the least and the way of perfect love as the best. Also the program and power of the resurrection. But more than that we have Christ revealed as "Our wisdom, righteousness, sanctification and redemption."**

**In Ephesians we are taken into the heavenlies, filled with the fulness of God, and made to recognize Christ as the Head over all things to the Church.**

**In Galatians we are warned of the dangers of failing from grace into legalism and given a wonderful contrast between the work of the flesh and the fruit of the Spirit.**

**In Philippians we are told of the mind of Christ and exhorted to exhibit kindness, courtesy, and nobility of character on all occasions. Again we are enabled to rejoice in the experience of Christian perfection here on earth and to look forward to resurrection perfection hereafter.**

**In Thessalonians we have commendation for faithful labor of love and patience of hope. We are exhorted to be holy and live in preparation for the rapture**

of the saints, Also we have a dark picture of end-time apostasy and the revelation of the Man of Sin.

In the Pastoral epistles beautiful spiritual ideals are set forth. There are the duties of the ministers to the flock, to the world and to themselves. Elders, deacons, wives, widows and virgins are enjoined to break with the world and to serve the Lord whole-heartedly. It shows that Apostolic injunctions are no respecter of persons.

The key-word to the Book of Hebrews is the one word -- "better". Christ is better than Moses. The Christian rest is better than the rest of creation. Christ's priesthood is better than the priesthood of Melchisedec or Aaron. The one sacrifice of Christ is better than the sacrifice of bulls and goats. Also the heroic spirit of those who "Through faith subdued kingdoms, wrought righteousness, obtained prorates, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens."

In the Book of James we have the comparative value of faith and works. Also of the perfect law of liberty and of the efficacy of prayer.

Someone has said, "that in the epistles of John we have some family letters, speaking of the little children who are in the world." Their sins, mistakes, infirmities, confession, cleansing, and growth fire successfully dealt with by their Father in heaven, and by His Son their Advocate, even Jesus Christ the righteous.

In the Book of Jude we have a prophecy concerning physical men, not having the Spirit, creeping in unawares and leading many into unbelief and apostasy. That is a picture of Modernism as it exists at present. To counteract this we are told to build ourselves up in the holy faith, pray in the Holy Ghost and snatch everyone from the fire that we can.

The Book of Revelation is full of inspiration, especially along the line of Eschatology. It speaks of the Devil and shows plainly the trail of the serpent. It tells of his working, scheming, deception and final destruction. Also of death, its ravages and ghastly power and also of its final disappearance. It tells of Christ coming to judge and reign. He puts His enemies under His feet and conquers sin and death on the earth. But it tells of heaven: its glory and beauty; its eternal joy and freedom; its silence and its songs; its wealth and its health; its enormous size and its wonderful sights; and its light and its luster. Furthermore it speaks of palms and crowns, of thrones and kingly grandeur. of innumerable companies of bloodwashed saints and all the members that belong to the Church of the First-born, with angels and archangels, elders and tribulation saints. But too it speaks of judgment on the ungodly, manifested in many ways under the heads of various symbols. The Beast and False Prophet are given their portion. Likewise the nations that forget God and His Christ. Individuals are judged, doomed and punished for

their rejection of God. Yea it warns us to spiritual preparation in view of divine explanation and of fiery indignation coming in terrible tribulation to every tribe and nation until the final consummation.

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## **05 -- TRAITS WHICH MAKE BUD ROBINSON GREAT -- J. W. Montgomery (Written By Permission And With Consent Of Subject)**

During the past few years I have given a great deal of time to the study of men in various walks of life, and have secretly sought to know the whys and wherefore of every man's success or failure with whom I have come in close touch.

Recently it was my privilege to be closely associated with one of the most remarkable men I have ever known. I traveled with Rev. Bud Robinson for thirty days, and surely I can never be the same again. There are so many marvelous traits about this great man which have meant so very much to my life until I cannot refrain from this effort to point 'out a few of them to other young preachers who may not have opportunity to study his life at close range. His unfailing wit alone does not deserve credit for his world fame by any means.

### **Filled With The Spirit**

To work, eat, sleep and travel with him just thirty days would surely prove to any living man that Bud Robinson is in possession of something more than the spirit of man, and that a supernatural power and influence control his life each hour of the day and night. He lives and feeds on spiritual things constantly.

### **Simple Hearted And Natural**

The reason "Uncle Buddie" is one of the best known and most loved men in the nation is because he is one of the most natural and simple hearted men living. All normal persons love children because they see in them the natural life they are living, and a simplicity that is unspoiled by the customs of men. This good man has never allowed custom to rob his life of the beautiful simplicity of childhood, nor the theories of the age to shadow his spiritual nature. His love for God and all His creatures is as simple and pure as that of any small child.

### **Not A Critic**

He not only enjoys the beauty of the hills, mountains, rivers, valleys and plains, but sees and enjoys the beauty in every life with which he comes in touch. He knows that men and women who love God with all their hearts do their very best to make good, and he is big enough to boost in spite of blunders. He comes as near believing in every one who professes religion as any man you will ever meet,

though never takes it for granted that one has so much grace that he can stand mistreatment without pain. He is courtesy to the last letter.

### **Loyal To His Church**

If anyone in the Church of the Nazarene has lost faith in the management of any department and become disloyal, or has failed to support any interest by reason of broken confidence, Brother Robinson was not to blame for his attitude. He pours hundreds of dollars annually into the church without a single complaint. If folk complain to him of conditions in the little church which they feel might be adjusted, he merely describes his strong faith in present management and future improvement of affairs by explaining the great profit which one may expect to derive from his time spent in "breaking a young horse to ride" instead of trying to "resurrect a dead elephant" that does not want life. His heart and soul is in his work, and he never fails to sound a clear note for his church and her work wherever he goes.

### **He Is Not For Sale**

I have seen "Uncle Buddie" turn down an invitation to speak in a church building valued at one-half million dollars to an audience of two thousand people who would have given him a great offering, and make his way to the mountain district where he spoke in a building worth less than one thousand dollars to an audience of 250 people on schedule time. They gave him a free will offering which amounted to only a few dollars, which he received with joy and thanksgiving. After service he told the writer he was so delighted that we had come, seeing the people were so hungry for salvation there. He is not for sale.

### **Faithful To The Task**

While many have supposed two or three messages in a single revival effort on the subject of holiness to be sufficient, this faithful old soldier has kept right on preaching it night and day for these many years, and the story is still new and fresh to him and to his hearers. While hundreds of men his age are on the shelf, he cannot find time even to answer the letters that come from people of all parts of the world begging for his service. Holiness is still in demand, and "Uncle Buddie" is still at the same old task. He never tires of preaching holiness and getting subscriptions to the Herald of Holiness.

### **Interest In Humanity**

So great is his love for humanity that everyone from the greatest to the least seems to understand that he has a real friend in "Uncle Buddie." His thoughts are of others. He lives for them, and prays for them constantly. I do not know a single child who does not love him dearly. He does not "put it on," he is deeply interested in every member of each home he enters.

## **Patient In Disappointments**

**When he knew that a train wreck had broken our connection, rendering us powerless to reach a very important place for service by rail and that there was no other means of transportation, he seemed as happy and well contented as if no loss had been sustained. When our automobile stuck and we were forced to walk one-half mile through deep mud he continued to laugh and shout.**

**Truly the "Steps of a good man are ordered of the Lord."**

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## **06 -- COULD NOT PREACH A MISSIONARY SERMON -- A. W. Orwig**

**In the very early years of my ministerial life I spoke to another young preacher about the duty of occasionally preaching a missionary sermon. I cited a conference resolution which required every preacher of said conference to preach at least one such sermon a year. To my astonishment the brother replied, "I can't preach a missionary sermon." I hardly believed his statement to be literally true, but rather an honest admission that he was not sufficiently imbued with a missionary spirit to prepare such a sermon.**

**Of all men the minister of the gospel ought to be alive and aglow with a missionary spirit. He can scarcely have a better equipment for his Master's work. And in proportion as he possesses a true missionary spirit will he be like his heavenly Master. In our own church, which has been practically a missionary society from the beginning, there should not be a man in the ministry without a deep missionary spirit. Doubtless there are some preachers, in the various denominations, who lack such a spirit. And, of course, they do not preach many real missionary sermons. The time was when it used to be said of some preachers (I trust it is not so now) that they feared the agitation of the subject of missions, and especially the taking of a missionary collection, would interfere with the raising of their own salaries. The enlightened preacher of the present believes just the contrary. He knows that one of the most successful methods of promoting liberality in general is to get people deeply interested in the cause of missions.**

**If a minister of the gospel have not a missionary spirit, and to whom it is uncongenial to preach a missionary sermon, how can his people be expected to possess a genuine missionary spirit? True, some lay members are in advance of their pastors in possessing such a spirit. But, on the whole, a preacher who is destitute of such a spirit, and seldom, if ever, preaches a real missionary sermon, more or less hinders the spiritual progress of his people, as well as thus suffers in his own soul.**

From the pulpit, in a very considerable degree, may and ought people to receive a true missionary spirit. Preachers should be so deeply saturated with this spirit as to set their people on fire with the same glorious spirit. Such a spirit will make it not only easy for preachers to preach missionary sermons, but delightful as well. And what loftier theme can a preacher desire than that of world-wide missions? With such a broad field he can launch out into very many directions. Very numerous indeed are the phases of Christian missions. And the more one contemplates and studies them, the clearer and grander will be his conception of the same. A preacher's possible preference for more strictly theological themes need be no obstacle to his preaching missionary sermons. In fact, the more deeply he delves into the real practical depths of theology, obtaining comprehensive views of man's relation to God, the broader and more enrapturing will be his vision of the greatness of foreign and home mission work. With his mind thus illuminated, and his heart fired with the sublime thought of the world's need of salvation, he will never be destitute of themes for sermons, addresses, etc.

The preacher or pastor should be so greatly filled with the missionary spirit that it will not only find expression in missionary sermons, but will also crop out in his general ministrations. It should largely pervade his pulpit prayers, the part he may take in the prayermeeting, the young people's meetings, the Sunday school, and even his pastoral visits. In short, he ought to take the lead in creating and fostering both a missionary spirit and missionary labors. This ought to include efforts to get people interested in local and more general missionary meetings and special conventions, as also the reading of missionary literature. Doing these things, there will hardly be wanting ample funds and laborers to prosecute the glorious work of missions.

There is scarcely a more certain sign of spiritual stagnation than when a church or an individual has no interest in the cause of missions. And for a preacher of the present day to say that he can not or does not occasionally preach missionary sermons is inconceivable. Such a man could scarcely give greater evidence that he had not been called to the holy work of the gospel ministry. -- Los Angeles, Cal.

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## 07 -- HINTS TO FISHERMEN -- C. E. Cornell

### Unction

The preacher who for any reason has lost the unction out of his preaching, has lost his power to move men. This strange, indefinable presence of God in the soul and words of the preacher penetrates into the very depths of the heart and stirs men to action. Without it, although there may be learning, logic, eloquence, much preparation, words, noise, pounding the pulpit, shouting in the air, without unction the message is lacking in juiciness and effectiveness.

What is the secret of unction? We answer, "Prayer." It is prayer that gives the preacher "heart." It is prayer that illuminates his mind, and gives him insight into the deep things of God. We have much of everything else, but comparatively, we lack in prayer. The average pastor is "rushed" from early morning until late into the night, with church business of various kinds; unless he is rigid and systematic in his habits, there will be but little praying. The loss is irreparable.

\* \* \*

### **Pride**

This is a growing and national sin. It attacks the individual in every walk of life. It is a deadly sin and so specified throughout the Word of God. Much is said about pride; more than the average person suspects.

Pride of dress, pride of face, pride of station, pride of wealth, pride Of grace, pride of physique, pride of intellect, etc. Pride gnaws at the vitals of the individual; it spoils character. Only the blood of Jesus can take pride out of the heart. Pride is sending very many to hell; numberless others now sadly afflicted, are on the way. My friend, escape for thy life. Beware of pride!

\* \* \*

### **Baseness Of Ingratitude**

Someone has said: If I give a beggar a penny I expect him to say "Thank you." If I throw a bone to a dog he will lick my hand. What shall be said then of a man who subsists every moment of every day on God's bounty with never a word of acknowledgment?

\* \* \*

### **Pulpit Mannerisms**

Rev. Wilson T. Hogue gives some timely suggestions on "Pulpit Mannerisms."

"Vain repetitions" are also among the disagreeable mannerisms of many pulpit orators. "My dear hearers," or "Friendly hearers," or "My friends, "As I said before," "One thing more," etc. -- these are a few of the expressions which some preachers indulge in with every third sentence, or at least so frequently as to become not only the most tedious and grating kind of cant expression, but occasions of turning the sacred function of preaching into ridicule and contempt. We pass no criticism on an occasional and heart-felt expression of praise to God during one's preaching, for we always enjoy it much; but it is the irreverent and

**injurious habit of flippantly tipping off such expressions until they come to have no significance than that of padding for the sermon and advertising the preacher's want of matter that we inveigh against. Let us, in preaching as well as praying, heed the Lord's injunction, "Use not vain repetitions as the heathen do."**

**\* \* \***

### **Stick To The Old Words And Old Phraseology**

**Addressing young ministers an old minister said: "Never forget the word conversion -- turning round, completely changing, going in the opposite direction, the New Birth, a supernatural change. Conversion! regeneration! justification! sanctification! adoption! assurance! these are words that have won battles. As for other words, they have yet their spurs to win."**

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### **Cultivate The Upward Look**

**There is a tradition that Michael Angelo, who continually looked upward during his painting of the frescoed domes, acquired such a habitual upturn of the countenance, that as he walked the street, strangers would observe his bearing.**

**If Christ occupies the arena of the soul, the upward look will become natural. Let each one cultivate the upward look. "They looked unto him and their faces were lightened and they were not ashamed."**

**\* \* \***

### **Act Now**

**Many resolve to live a better life. In their human strength they miserably fail. Resolutions are of but little purpose, unless there is the Christ-power behind them. Old Dr. Johnson stud this wise thing in his old age: "I have been resolving these fifty-five years; now I take hold on God." My friend, take hold on God. Do it now.**

**\* \* \***

### **Seize The Opportunity**

**No doubt but that during this year, the Lord will throw numerous opportunities in your way To quibble, hesitate, debate will in all probability mean the loss of such opportunities. Seize every legitimate opportunity. If you lose one, it may mean soul-peril for someone else. If you lose one, you will no doubt lose another.**



A shell gatherer at the sea shore espied a lovely shell, more beautiful than any he had discovered. "That shell is high and dry," he said, as he searched here and there in a listless way. "I'll get it later." But as he waited a great wave washed in upon the beach, gathered up the beautiful shell and carried it back into the ocean. How much like the life of many. The opportunity to do good is thrust upon us. It looks beautiful, legitimate, fruitful; there is hesitancy, and the waves of time roll in, grasp it on its bosom, the God-given opportunity is lost, lost forever. My friend, seize your opportunity.

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### **Restore The Family Altar**

John Randolph once said: "I should have been an atheist had it not been for the recollection and memory of the time when my mother used to take my little hands in hers and cause me on my knees to say, 'Our Father which art in heaven.' The family altar will make its lasting impression on the children; it will be of untold blessing to the home, and indirectly bless the nation. Let religion die in the family and the home is crippled. The home is the conservator of the nation. Let religion die there and the nation is in peril. Begin now by erecting that broken piece of spiritual furniture.

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### **08 -- A DIGEST OF DR. JOHNSTON'S IDEAL MINISTRY -- Peter Wiseman With a Few Suggestions**

Dr. Johnston discusses, "The Ideal Ministry" under three divisions, namely, The Ideal Ministry, Related Ideals, and The Sermon.

#### **The Ideal Ministry**

Under the first, the ideal ministry, he takes up the permanent function of the ministry, the work of preaching, which is according to God's command. "Go ye into all the world, and preach the gospel to every creature." There are other agencies, it is true, but God's chief agency is the story of His love through the personality. The man behind the word; the word in the man; truth in and through the person, -- this is the norm in gospel evangelization. In other words, the public, authoritative personal proclamation of the truth of God to men by a living man.

The supreme aim of the ideal ministry is the salvation of men. The supreme aim is perfect salvation in Christ Jesus. The preacher's finished work is not a finished sermon, but a Christ-like soul. He constructs his sermon that he may reconstruct the man. The gospel message differs in this respect from all secular public speeches.

The ruling spirit of the ideal ministry is love. Love gave birth to the plan of redemption, and love floods the whole scheme. God so loved that He gave. Christ loved the Church and gave Himself for it. And if Christ so loved us we ought, to love one another.

The subject-matter of the ideal ministry is the Word of God. "Preach the Word," wrote Paul to Timothy; and it still holds good, The greatest authority the preacher has is the Word of God "Thy word is truth," adds Dr. Pierson, "from beginning to end." But the Word should be handled aright, and the preacher of the gospel should study hermeneutics, and such valuable cautions regarding the selection of texts and their interpretation, as may be found in Broadus, Burrell and others. He should avoid, too, the extremes of undue spiritualizing and undue literalizing.

The pre-eminent business of the ideal ministry is Preaching Christ. "We preach Christ crucified," said Paul to the church at Corinth. To preach Christ is to preach His wonderful character, His divine-human person, His expiatory sacrifice, His almighty power to save to the uttermost all that come unto God through Him (Heb. 7:25), and His keeping power. He is able to keep that which we commit to Him against that day.

The central theme of the ideal ministry is Christ crucified. There is no other theme so glorious! His name shall be called wonderful. The Jewish sacrifices pointed down the ages to the Lamb of God. John took up the same cry, "Behold, the Lamb of God which taketh away the sin of the world." The apostles followed with the same message -- the Christ of God, "Christ crucified, the power of God and the wisdom of God." And this has been the glorious theme of the servants of God who have accomplished for their Master from the apostolic days to the present. Still the theme is new!

The eternal sanctions of the ideal ministry are everlasting life and death. These sanctions are seen in His mission to seek and to save the lost, the way of His coming, and in His wonderful teaching. He speaks with the same degree of positiveness of the one as of the other, the two are eternal, eternal life and eternal punishment.

The co-operating agent of the ideal ministry is the Holy Ghost. The promise to His own when He was about to leave them was, "I will send the Comforter." On the day of Pentecost the Holy Ghost came in His full Pentecostal glory. He convicts the world of sin, testifies of Christ, applies the merits of the Savior's atonement to the soul, leads into all truth, anoints for service, etc. (See John 16:8, 13, 14; 15:26; Rom. 5:5; 8:26, 27). "Ye shall receive the power (dunamis, Greek) of the Holy Ghost coming upon you" (Acts 1:8). That is what we preachers need.

Related Ideals

**Dr. Johnston discusses first, under this part, the call to the ministry. It is the call of God, not of man. It is divine, not human. "It is immediate," says Dr. Johnston, "not through a church or bishop." But we believe God calls through the Church, i. e., the Church will recognize the call of God. In this respect, the call is both divine and human. "No man taketh this honor unto himself but he that is called of God as was Aaron." Luther, in his comment on Jeremiah 23:31, says: "Await God's call. Meantime be satisfied. Yea, though thou wast wiser than Solomon and Daniel, yet unless thou art called, avoid preaching as thou wouldst hell itself." Calvin held the same view. The reformers of the Church of England, in arranging the formula for ordination, compelled each candidate to express his belief that he was "inwardly moved by the Holy Ghost," to take upon himself the holy office. And Bishop Burnet (last of seventeenth century) writing of this says: "Our church must be construed to intend by this that it is only Christ that sends, and that the bishops are only His ministers to pronounce His mission. Further, if any candidate says, 'I trust so' that yet knows nothing of any such motion and can give no account of it he lies to the Holy Ghost, and makes his first approach to the altar with a lie in his mouth, and that not to men but to God. It is a glorious thing when a minister is satisfied that the Holy Ghost has inwardly moved him to the work of the Christian ministry and that he can say, 'The Spirit of the Lord is upon me. because he hath anointed me to preach the gospel.'"**

**The student, first of all, should be marked by his spirituality which is a vital trait in the ministry. A man is as big as he is spiritual. "The measure of a man, that is, the measure of an angel." Then he should be profound rather than brilliant. He should be receptive, eager to know; to know that he doesn't know; to know what he doesn't know and should know. An old Scotch clergyman of great learning and great common sense, had a young sprig in theology preach for him one Sabbath. The sermon was ambitious, soaring, inflated, blown full with oratorical wind; and when, after the sermon, the old Scotch minister rose to pray, he said: "O Lord, bless thy young servant, and prick him with the Holy Ghost and let the gas out."**

**The ideal student will be attentive, observant, detailed, definite and therefore intelligent. He will be concentrative, that is, or maybe, the faculty of using one's faculty.**

**He will be assimilative, not merely a passive receiver: he will be always on the outlook for information that will help him in his glorious calling. He will be diligent. He will be marked by a thoroughness. He may, nevertheless, have all the aforementioned characteristics and fail. He needs to be filled with the Spirit of God.**

**The ideal study should be a quiet little den in the pastor's residence, a place not for external vision but internal vision of God. The books in that study should be such as will help him in his great work, books that the Lord will approve of, books he can use, books worthwhile. The quality should be sought for. He should have a system whereby he can conserve clippings, items, notes, etc., for future use.**

The ideal ministry will regard the law of adaptation, which in preaching is saying the right thing at the right time in the right way. In pulpit discourse it is fitness of matter, fitness of moment, and fitness of method. It is the apostolic ability and willingness to become all things to all men, so as by all means to save some.

To follow out adaptation in preaching it is required that the sermon should always answer some end. It is said that a man went forward to seek the Lord in a revival service. The evangelist knelt by his side and asked, "What are you seeking, brother?" To which the seeker replied, "O nothin' in particular." Some sermons are aimless. Adaptation respects also the different minds and temperaments among the hearers.

The ideal ministry will preach the old doctrines even in these new times. "The old is better." There may be improvements as to the methods of preaching, but the doctrines of the Bible are immutable because they are of God. "Heaven and earth shall pass away but my word shall not pass away,"

The ideal ministry will study our Lord's method in teaching, by illustration, question, answer and silence. It is an excellent study. No minister could give special heed to this aspect of our Lord's life and not be wonderfully benefited.

The ideal ministry will give particular heed to the delivery of his sermon. Dr. Johnston in his chapter on the method of preaching discusses freely the different methods. After all, in our opinion, there is no method like the extemporaneous. It is, doubtless, the ideal delivery. The heart must speak to the heart; a living man pouring out a living message to a dying people. The best extempore preaching is not only the best of its kind, but it is the best of any other kind. But "out of nothing, nothing comes" is applicable to the preacher. Let him store his mind with the best matter possible, then the Holy Spirit has something to bring out. "It is a hideous gift," says Spurgeon, "to say nothing at extreme length."

## The Sermon

We have already considered those great distinctive ideas, indissolubly connected with the gospel ministry, and which uplift and glorify it as the art of arts; and we found, then, preaching is its permanent function; making men Christlike its supreme aim; love, its ruling spirit; the Word of God its subject-matter; preaching Christ its pre-eminent business; Christ crucified its central theme; everlasting life and death its eternal sanctions and the Holy Ghost its co-operating agent.

We have also had before us those related ideals which are great helps to pulpit efficiency; the ideal call to the ministry, the ideal student, the ideal study, the ideal law of adaptation, the ideal way of preaching old doctrines in new times, the ideal methods of preaching, and the ideal kinds of discussion.

**As to a definition, "a sermon is a religious discourse, founded on the Word of God, and designed to save men." -- Johnston. If "to save men" the author includes all religious instruction in the things of God as well as calling men to repentance, the definition, in our opinion, is complete.**

**The author follows the ideal definition by ideal constants by which are meant the constant cultivation of a more and more vivid and abiding sense of the divine realities of the gospel message, possible only by a continual vision of God; the constant cultivation of the homiletic bias, the best and most successful method for God's sake; the constant cultivation of familiarity with the sources of materials, first of all, the Bible, good commentaries and good books; and the constant presence of a lofty standard of sermonizing.**

**The ideal cardinals of the ideal sermon are unity, order, movement. By unity is meant singleness of theme and singleness of object. Order should be followed in division, in argument, in description. There is no ideal discourse without order. God is the God of order, not of confusion. By movement is meant the quality by which the sermon bears the thought onward and the hearer of it. It was said of Demosthenes: "He is never found making any step in any direction, which does not advance his main object, and lead toward the conclusion to which he is striving to bring his hearers."**

**The ideal topic is that topic which conveys the complete sense of some blessed gospel message. The political, sensational, and controversial topics should be avoided. Nevertheless the gospel message may show up certain politics, and reveal the truth regarding subjects of a controversial nature. We are to preach the truth, the whole truth.**

**The ideal introduction is the introduction that is brief, and in a few words prepares the hearer for what is to follow. In Rev. J. Wesley's sermon on "What is Man?" Mr. Wesley begins by saying, "What am I? By the help of God I will consider myself."**

**The ideal conclusion is that conclusion which ends in victory, whatever form it may take, whether a summing up or an appeal to the affections and will, it gets there, and ends in victory. All is well that ends well.**

**The ideal quality of style is that style which is recognized as best by the writers or speakers. The style of a preacher should be marked by purity of diction and simplicity. The uneducated should understand. Many years ago the licentiates of Princeton Seminary were in the habit of preaching at a station some distance from that place. Among their habitual hearers was a sincere and humble but uneducated Christian negro, called Uncle Sam, who on his return home would try to tell his mistress what he could remember of the sermon, but complained that the students were too deep and learned for him. One day, however, he came home in**

great humor, saying that a poor unlearned old man, just like himself, had preached that day, who he supposed was hardly fit to preach to the white people; but he was glad he came, for his sake, for he could understand and remember every thing he had said. On inquiry, it was found that Uncle Sam's "unlearned" old preacher was Rev. Dr. Archibald Alexander, who, when he heard the criticism, said it was the highest compliment ever paid to his preaching.

The ideal delivery belongs to public speaking. Dr. Johnston discussed the posture, that it should be erect, manly, not dull and lazy; gesture, that it should not be forced but the natural expression of the soul, yet general rules should be observed; voice, that it should be improved and developed, a much neglected factor in ministerial training.

The ideal sermon is, therefore, not merely a human, but a divine-human product. It is the truth of God through human personality. And the Spirit of God should sovereignly preside in its construction and use from beginning to end; from the selection of the text down through all the process of sermonic development, the choice of a theme, the formation of a plan, and the collection and arrangement of materials, to the final application of the truth to the hearer's heart. -- Amesley College, Ottawa, Canada

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## 09 -- THE MINISTER AND BIBLE STUDY -- Basil W. Miller

### The Minister And His Greek Testament

The perfection of religion, a peculiar spiritual genius of inspiration, is our heritage from the Hebrews; law, from the Romans; but the perfection of art, philosophy and language belongs alone to the Greeks. During the years of the revelation of the Old Testament, Hebrew language was the instrument of inspiration; but in the fulness of time, when the ages of ceremonialism had filled their place in ushering in the perfect day of final revelation, Christ employed the perfected Greek language for containing and transmitting undefiled and unchanged the Oracles of God to the future ages of the Church.

The Greek was a universal language, its form was perfected and its preservation was assured. As the centuries passed, when new translations and versions were to be made, they were based upon the ancient Greek manuscripts, and these likewise came from the original autographs. Thus through the centuries God has used this language as the vessel for carrying His Word.

1. The disciplinary value of Greek to the minister cannot be questioned. The mastery of any ancient language, and especially the Greek, demands a training in accurate thought, memory, logical thinking, and thoroughness, to be discovered in no other line of study, save that of mathematics. There is the mastery of forms,

endings, tenses, cases, etc.; the building of a vocabulary through the memorizing of words and their forms, and the association of these words in sentences and in paragraph structure. The mind achieves that training demanded in thinking through a problem to its final solution. Not only is this true, but the Greek, as well as the Latin, is especially valuable in building an English vocabulary, for so many English words are derived from the Greek and the Latin. Logical thinking and mastery of words, and accuracy of memory in learning this language, engenders logical thinking, mastery' of words and accuracy of memory in sermon building.

2. The spiritual and practical value derived from a knowledge of the New Testament in the original is exceedingly great. During the ages language changes, as is seen in the different translations made from the original Greek during the past centuries, Wycliff's. the King James' Version, the Revised Version. The word translated charity in the earlier versions is better translated love, or divine love, for the meaning of charity has changed during the past three centuries. By a study of the original Greek testament, through such editions of the same by Wescott and Hort, and others, we arrive at a greater accuracy in the meaning of original terms than is otherwise possible. From the Greek Testament we come into closer contact with the ancient meaning and form of the New Testament than elsewhere. In the Greek the depth of meaning is brought out which is often missed in the English translation.

As instances of this; we have spoken of the translation of charity; Paul speaks of being a slave, a bond servant of Christ, in the original the meaning is that of a manumitted or freed slave, who through love of his master, freely serves him, a love slave. In Mark, writing of the heavens opening and the dove descending on Christ, symbolical of the coming of the Holy Spirit, the word here employed means rent asunder, signifying a violent action, typical of the violent coming of the Spirit in sanctification. The word translated power in the Greek carries a stronger meaning, that of dynamite, the then strongest form of power known. When Christ speaks to Peter of feeding His sheep, at first the word used means sheep, but at last He used the term meaning lambs, or small sheep. "Feed my lambs," says Christ. Without a knowledge of the Greek, this accuracy of: meaning, and peculiar shades of truth, are entirely lost.

In refuting the modern tongues theory a use of the Greek will lead to a true understanding of the biblical theory. The Greek words used mean spoken languages, dialects of men, and not gibberings. One of the richest mines of truth is a study of the original Greek words. They are oftentimes hard to fathom, but when once their treasures are found, they become invaluable to the minister.

Greek tenses often carry sermons. The aorist tense so many times used in connection with sanctification, the baptism with the Holy Spirit, signified an action completed in the past, completed at a definite time, and not continuing into the future. We are thus -- from the Greek -- sanctified by a definite act, which afterwards ceases to function.

**3. Tools for mastering New Testament Greek are accessible to all. Since most of our ministers are self-educated, it is necessary for them to dig out their own Greek, and this under proper conditions is possible for any minister. The tools for such a mastery are close at hand. A beginning student should purchase a good elementary text book on New Testament Greek, of which Huddleston's is as good as any. By starting with this and diligently mastering each simple lesson, in the course of three or four months one will have a sufficient knowledge of the essentials so that he can begin with the New Testament in the original. At the same time these lessons, being based on the New Testament exercises, afford a possibility of studying the New Testament while starting. In the course of a few months the elemental facts of pronunciation, forms, a simple vocabulary, and a knowledge of the Greek alphabet, will be gathered.**

**With this one should have an Interlinear Greek and English Testament (Bagster's Interlinear Testament, Wescott and Hort's Interlinear, and the New New Testament are all excellent). In this the Greek text is employed, with a correct English translation under each word. Since one is somewhat acquainted with the Greek alphabet, and forms, with this translation beneath each word, some of the treasures of the original can be gained by simply reading the Greek form and the English translation underneath. In this manner one becomes acquainted with the New Testament words and forms, until if he be diligent in translating each verse thus, it will not be long until he will be able to read the original without the English translation, save in the cases of new words and unusual forms. Thirty minutes a day for a year will enable one to read the New Testament through in this manner. With a free use of the grammar in tracing the unusual forms, and of the dictionary in finding the meanings of the new words and their unusual shades of interpretation, one will soon become quite adept in reading the original. Two years of such study will give the average minister as much mastery of the original as the usual two years course in college Greek.**

**In connection with this last form of study there are numerous books aiming to assist in exploring the mines of the riches of Greek. One should have a standard Greek Lexicon, or dictionary. For the past several decades Thayer's Greek-English Lexicon of the New Testament has been standard. This gives all the Greek words in the New Testament in their alphabetical arrangement, then in the English it has the correct translations, different shades of meaning, and usually the correct translation of the word in the several passages where it is found. Thus if one knows only the Greek alphabet, find the word in the Greek original, and then by tracing this word in the lexicon the true translation of this word is discovered. A free use of the Greek interlinear text, along with the lexicon, from the beginning will soon enable one to feel at home with the New Testament in the original.**

**Even after one is free in the use of the lexicon and has some knowledge of Greek words and their forms and meanings, oftentimes trouble is occasioned by a lack of a knowledge of the exact form employed in a word. This difficulty has also**



been removed by the wise masters of the past in furnishing us with a lexicon of all the forms of the several words found in the New Testament. I refer to "Bagster's Analytical Greek Lexicon." In this as stated, arranged in alphabetical order, appears every form, every distinct word, found in the Greek New Testament, with an analysis of its form, and with the root of the word given. If it is a verb, the analytical lexicon gives the mood, tense, person and number of the same; if it is a noun or adjective or other form of speech, it gives the case, person and number. Herein each word is analyzed. By referring to the Lexicon for a meaning of the word, to the grammar for a translation of its form, then by combining the two we have an accurate translation of every word and its several forms in the New Testament. This increases the verity of our statement that there is no use for an ignorance of the original language of the New Testament.

With the works mentioned above a knowledge of Greek words, their peculiar uses in the different , verses, their different shades of meaning as translated into the English, is well afforded by a use of the "Englishman's Greek Concordance of the New Testament." In this each Greek word is arranged alphabetically, with the different passages in which the word is employed arranged under the same order of their appearance in the New Testament. The Greek word is given, but the passage in which it is used is in the English. By means of this one has a complete concordance of the Greek of the New Testament.

This is invaluable in a study of Greek words, and synonyms. For instance if one desires to find the different passages wherein the word translated power is found, turn to Acts 1:8 in the Greek Testament, and the word translated power, dunamin, is found; then turn to the same word in the Greek Concordance, herein are all the passages that contain this word. To know the use of this word one has but to study these passages. As an aid in learning the Greek Testament this work is without a peer.

In connection with a study of the Greek Testament one should not neglect word studies. Two valuable works in this field should be secured by the Greek student. Nearly two hundred years ago Bengel wrote the "Gnomon of the New Testament," in which he analyzed and treated the outstanding words of each verse in the Greek Testament. Some sixty years ago Marvin Vincent translated this from the Latin; then a few years later he conceived of a plan of working through the same field, by bringing the work down to date, and adding the material unearthed in the past century and a half. This appeared in his four volume edition of "Word Studies in the New Testament."

These two works are in the form of commentaries, and the leading words are discussed, their history traced, their peculiarities marked, and their treasures brought to light. The purpose of each is to place the ordinary English student with a small knowledge of Greek in the position of the trained Greek scholar. In preaching these books throw much unusual light upon New Testament passages and their words.

The minister should also have in his library at least one good commentary based on the Greek text. Several of them are extant. First is "Alford's Greek Testament." Alford was the leading Greek scholar of the first of the past century. His work is scholarly, orthodox, and true to Wesleyan doctrines. Elicott wrote a commentary from the Greek Testament during the middle of the last century, which likewise is orthodox. Meyer, a German scholar, about the same time wrote his commentary from the Greek. Usually he is orthodox, but in places there may appear a slight tendency toward rationalism. In more recent years has appeared the "Expositor's Greek Testament," written by several authors, on the plan of Alford, with the purpose of bringing this work down to date. On the main it is fairly true to orthodoxy, still it has numerous tendencies toward modern rationalism and criticism. The later "International Critical Commentary" is also from the Greek text, but it is prepared by scholars who are untrue to the Bible, and hence on the whole, while scholarly and critical, it is unsafe.

Each minister should have at least one of the above named works. We as holiness ministers above all others must remain true to the Old Book, and to do so we must know the original languages of the same. We must be grounded in its doctrines; master its languages; know the Bible critically; read it in the original; unearth its treasures; delve into its hidden riches; open up the jewel casket of its original forms, words, and the beauties of its masterly arguments in the original Greek.

I should say that the library of every minister should contain the following works on the original text of the New Testament: (1) An elementary text on New Testament Greek; (2) Greek Interlinear Testament, Bagster's, or the New New Testament; (3) Thayer's Greek-English Lexicon of the New Testament; (4) Bagster's Analytical Lexicon; (5) Englishman's Greek Concordance of the New Testament; (6) Vincent's Word Studies in the New Testament; (7) Commentary on the Greek text, preferably Alford's Greek Testament. With these a mastery of the New Testament in Greek is within the reach of all. -- Pasadena, Calif.

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## 10 -- THREE CONSTITUENTS -- A. E. Sanner

Said Martin Luther, "Three things make a divine -- prayer, meditation, and trials." Believing that these three things do, truly, enter in as constituent and compound elements of the success of a holiness preacher, called of God, we invite your attention to them herewith in detail:

1. Prayer,
2. Meditation,

### 3. Trials.

Millions of words, aptly and forcibly, have been spoken, and in books, written, to bring home to hearts the necessity of prayer, especially in the ministry, until we can add nothing to enforce its importance and necessity. We simply reiterate. A prayerless pastor among Nazarenes is a farce. Have such existed? Yes. I've known pastors who hoped to make it on their old sermons, depending upon past knowledge and ability, and who have become unwilling or too lazy to pay the price of prayer. In preaching, they followed their outlines all right, they spoke through the period all right, but it was just words. It cannot be in the Nazarene pulpit. "The letter killeth, but the Spirit giveth life." The words may be all right and true, but unless the Spirit unctionizes and blesses, a holiness church will famish and die. It is hard work to pray. To pray in secret, wait before God and get messages, and get inspiration, and get soaked up with the thought which comes from God, until one may come to the people and pour it out upon them. It is not the preacher's wisdom and knowledge but his conviction which gets on the people. No matter the subject or theme, its delivery must be throbbing with life to accomplish the desired goal. Nothing gives life but life. Real flame alone kindles other flame. "We believe and therefore speak," said the apostles of old. All those beautiful characteristics desired in the Nazarene pulpit -- unction, fervency, conviction, force, poise, soul food, blessing, etc., are granted from the throne of God in answer to prayer, plus diligence in preparation and attention. Brother, there is no substitute. Be sure to read Dr. Bound's "Preacher and Prayer."

Second. Meditation. In the prayer life the preacher must often abandon himself to meditation as he waits before God. In these moments God will speak to him, and things new and old are given him, which he in turn may give to the people'. Said one, "By meditation I can converse with God, solace myself on the bosom of the Savior, bathe myself in the rivers of divine pleasure, tread the paths of my rest, and view the mansions of eternity." Meditation is really a peculiar and blessed means of grace, which is indispensable especially to the preacher. And in reading, too, it is not the hasty or casual reading, but seriously meditating upon holy and heavenly truths that makes them prove sweet and profitable to the soul. The advice of the great apostle to a young preacher was "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (1 Tim. 4:15). Get good books and read them, but these are not sufficient; carefully note the content of the sermons you hear, but that is not enough; mix in religious conversation with the good and great whenever possible, but these all are insufficient for you -- it is the frequency and earnestness with which you meditated on these things until the truth in them becomes your own and part of your very being, that, as the apostle said, your profiting will appear. Meditation means deep thought. Like prayer this is hard work. Proof: Is it not easier for you to go many miles to hear some noted preacher, and to listen to him for two hours, than to spend fifteen minutes in meditating on the sermon when you return home? Warning, note well, that under the guise of meditating you do not fall into the habit of doing nothing at all, and of thinking of nothing.

**Third. Trials. "Endure afflictions" (2 Tim. 4:5). "Endure hardness as a good soldier of Jesus Christ" (2 Tim. 2:3). "Take my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience" (James 5:10). All right, let's do it. Elijah, 1 Kings 18:17, 22; Jeremiah, Jer. 26:7-9; 37:4, 15-17; 38:6; Daniel, Dan. 6:16; Paul, 2 Cor. 11:23-28. It is plain that they who speak in the name of the Lord may expect affliction. There is no other alternative. The war is on. Satan hath sworn eternal hatred against the Lord and His Christ. "The disciple is not above his Master: nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord." The invectives of hell will be hurled at the true minister of the gospel of Jesus Christ. The writer is not a graduate in this school. I do not understand it all by any means. But I will suggest three reasons, at least, why trials and afflictions must enter into the life of the holiness preacher.**

**(a) He must be a true minister of the gospel of Christ.**

**(b) He must be both the exponent and champion of those graces and truths which are won and propagated only at the cost of suffering and sacrifice.**

**(c) He is compelled to render a heart-to-heart, a soul-to-soul service.**

**(a) The first proposition is very self-evident, so we will not prolong the discussion. The very nature of the true Christian warfare is light against darkness, righteousness against sin, heaven against hell, Jesus against Satan, that necessarily real battles must ensue, real crosses must be borne, and real hardships endured. And to the true to the trust He left us, these issues must be sincerely faced.**

**(b) It has ever been true that right things, pure things, holy things, things which bless and uplift, are won and championed at the cost of suffering and sacrifice. In the world of invention, instance Fulton and the steamboat, Gutenberg and the printing press, etc., when men had to almost die to bring to perfection and recognition some great invention without which the world today could not exist. In the world of discovery, instance Columbus and the new continent, Franklin and electricity, and many others. In the world of reformation, instance, Martin Luther and the reformers of his day, or the great temperance and prohibition fight of recent years, when in multiplied instances the very life had to be staked on principle. Or in the world of nature, instance the mushroom and the oak, the used and unused muscle, etc. The used muscle is strong because it has been "up against something" and had work to do that made it sweat. The oak has timber in it because it has stood up in the test of many a summer and winter.**

**So also is it in the world of grace (1 Pet. 1:6, 7, James 1:3, Rom. 5:3). Patience is acquired in the furnace of tribulation; faith is increased by testing; love must be manifested to be of effect, not just simply professed; experience can be obtained**

only on the field of labor. And of what account is a preacher without a lot of patience, faith, love and experience? And even heaven itself will be won only by being "faithful unto death."

(c) The holiness preacher must render a heart-to-heart service. Words alone will not suffice How can he succor those who are tempted if he himself has not been tempted? How can he sympathize if he has not sympathy in his heart? How can he feel for others, if he has not first felt within himself? How can he "weep with those who weep, and rejoice with those who rejoice" if he have not the real sentiment in his heart?

"Sure I must fight if I would reign,  
Increase my courage, Lord,  
I'll bear the toil, endure the pain,  
Supported by Thy Word."

"Thy saints in all this glorious war  
Shall conquer, though they die:  
They see the triumph from afar,  
By faith they bring it nigh."

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## 11 -- THE PREACHER AND HIS HEALTH -- C. E. Hardy, M. D.

### The Heart

Of late years the disturbances of the heart fare beginning to assume a more prominent place in the list of the causes of death Only two others are considered more prominent. They are tuberculosis and kidney disturbances, but the latest statistics show that deaths from heart diseases outrank these. I have before me now the latest report from the United States Public Health Service showing that heart disease is taking the place of tuberculosis as a scourge. "In 1294 various types of heart disease killed 176,671 persons or a ratio of 178.4 per 100,090 of the population. It should be understood that this report covers only the registration area, containing only 88 per cent of the people of the United States." In the same period tuberculosis, on the other hand, caused the death of only 80,742 persons, or at the rate of 90 per 100,000. It was not until 1023 that the Public Health Service discovered that heart disease had preempted the place formerly held by tuberculosis and that it is becoming prevalent to an alarming degree. Although the majority of sudden deaths are due to cardiac causes, and yet there were few chronic diseases so amenable to treatment and so compatible with long life and comfort, if judiciously handled, as cardiac cases.

With these facts before us it is very evident that a great deal of attention should be given to cardiac diseases. The Health Service believes that a campaign of

education must be carried on, and it should be nation wide in its scope. It is agreed that ignorance, carelessness and the tension of modern life is causing this marked increase in diseases of the heart. Now if this is important to the nation as a whole it is very necessary then that a particular class should pay close attention to it and its improvement. The condition of the heart and the care of the same is very important to the preacher. Because of the lack of this knowledge many a preacher has been laid on the shelf, or has filled a premature grave before his life of usefulness was finished.

Of course it is understood that we cannot touch on all the cardiac disturbances and their causes, but will mention a few that every individual should know about. Recent studies have shown that focal infections, such as tonsillitis, an abscessed tooth, or any other focus of infection may give origin to germs which may later cause endocarditis, or valvular infection. These conditions are known to the laity, when they get to the chronic state, as organic heart trouble. When the valves, are affected so they let the blood escape this is commonly called leakage of the heart. Any infectious disease may cause a cardiac disturbance, or getting up too soon after some such disease, or too soon after an operation will certainly have its effect upon the heart. Now you may see why that faithful family physician did not want you to get out too soon when you felt so well and thought it was, "all stuff to stay in bed when you felt so well."

One of the most common causes of heart disturbances and hypertension, high blood pressure, is excess in eating and drinking, the lack of proper exercise and elimination. The toxins from the excess foods irritate the entire vascular system. This is so closely connected with blood pressure, which is such an important thing, until we will leave the details later for that subject. However I would not do justice to the subject if I should pass by that which is very important to the preacher. Most preachers are fed to death. In the first place they do not use good judgment in eating and they are imposed upon by the public. That good host or hostess feels like the best and about all the way to entertain the preacher is to give him the best and the richest of foods -- and my, the varieties[ Of course it would be out of place just here to dwell upon the drinking side, that is from the standpoint of alcohol, as we are not dealing with that class, but will be untrue to the subject, and to the authors from whom I get my authority, if I fail to mention the effects of certain drugs upon this so important organ. There are certain drugs, particularly, nicotine and caffeine, which stimulate the vasomotor 'center of the brain. These are generally taken in the form of tobacco and coffee. Think of the work the little muscular organ is called upon to do under the strain of an ordinary sermon of forty minutes to an hour in length. Then think of the preacher who is not satisfied with this imposition and begins at once to whip it up with certain stimulants. I refrain from further discussion.

Hard work, of which most of us are not guilty) except in the extreme effort in our preaching, and neurotic conditions are very hard on the heart. Be as afraid of extreme nervous conditions, which in man), cases are brought about by worry as

well as other things, as you would a poison. Most of the preachers who read this will be guilty of over work during the hour of his preaching and exhorting, that tension, physically, mentally, and nervously, which is so often seen in the earnest preacher certainly over works the heart but is not dangerous, unless there is some organic disease, if proper care is given to the heart after preaching. Avoid overloading the stomach with food and drink just after preaching, take no stimulants, rub down with a rough towel, massage the muscles of the body, lie down a few minutes and dismiss all from your mind and let the entire system return to normal condition as soon as possible.

This is a day of over eating and pleasure, consequently we have a generation of over weight people, which is considered very dangerous, due to the fatty degeneration of the muscles of the entire body and of course affect the heart muscles as well. I would not be misunderstood -- there are many other things that produce, as the doctor would say, myocarditis, besides over weight. Any person who is over weight and whose muscles are soft and flabby and whose breathing is difficult. after a little exertion, should see at once about reducing and also the proper diet and exercise. Do not take the exercise prescribed by every person who thinks that he has the right system of calisthenics. There is just about as much quackery practiced today in physical culture as there is in the various ways of treating of diseases.

Every preacher, and others as well, should have a competent doctor to give him a thorough examination at least once a year. He will give careful attention to the heart and blood pressure and kidneys. If he finds some abnormal condition of the heart, do not lay yourself on the shelf and begin to get ready to die, or select your place to be buried, or your wife's second husband. Be cheerful, carry out the doctor's instructions about diet and over exercise, or extreme exertions. If there is a failure of compensation, which he will explain, take his heart tonics and other treatment. In your own mind see yourself living a lifetime and leaving behind a work which has been a blessing to humanity. A man who is determined to die and wishes to die will soon get his wish fulfilled. A prominent preacher was told by a physician that he was in a dangerous condition and might die almost any time. The preacher looked the doctor in the face and said, "I will eat the goose that eats the grass off of your grave," and he did out live the doctor. But the right kind of cheerfulness and good sense does not ignore the warnings and precautions which have been given him by one who knows. Be careful about diet, exercise and elimination. If there is any focal infection, as has been mentioned, have it remedied at once. I believe in divine healing, but somehow, I believe that it would be as much to the glory of God to exercise what knowledge I may possess and that which I may be able to get from the other man, to take care of this temple of the Holy Spirit as it is to trust Him for healing. Almost all diseases of the heart, if found in time, and if proper care and precaution are taken, will permit the individual to live a lifetime and at the same time go on with his life's work. I have in mind now an individual who twenty-three or twenty-four years ago was considered in a very dangerous condition. This person has both heart and kidney trouble, but has been very careful to carry out her

physician's instructions. Though now over seventy years old she is in many ways very active. "Out of the heart are the issues of life." And yet it seems to be about the last thing the average individual thinks about, either morally or physically, or gives any care to. It is supposed to take care of itself. -- Nashville, Tenn.

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## 12 -- PREACHER PROBLEMS -- C. B. Widmeyer

### The Problem Of Sermon Making

The idea set forth by the word "minister," is one who serves, while the term preacher seems to indicate the thought that Jesus had in mind when he gave the "Great Commission." The Prophet Isaiah says, "He hath sent me to bind up the broken hearted, to preach the acceptable year of the Lord." Here we have combined the meaning of the two terms and when Jesus took occasion to officiate in the Jewish synagogue, he read the above passage and said, this day is this Scripture fulfilled in your ears.

The preacher has been chosen as God's spokesman as truly as was Aaron chosen to speak the message of God given to Moses. The sermon is the medium whereby the preacher hopes to move the people. If the preacher has no sermon or message, then he should take his place with the laymen of his congregation.

The preacher should not seek to preach great or eloquent sermons in order that he may be praised, but his motive in preaching must be purely a spiritual one. When one preacher sets to vying with another and tries to out preach him, pride hath entered his heart.

The sermons should be true interpretations of the Bible. We are told that Savonarola was such a mighty preacher and so truly saw the needs of his people and of his city, that the law makers of Florence would meet following the delivery of his sermon and enact laws accordingly. Too much time is spent these days in dealing with sensational subjects and too little devoted to the ethical, moral and biblical ideals.

Mr. Kidder gives three classifications of sermons: The Memorized Sermon, The Read Sermon, and The Extemporaneous Sermon. In each instance he contends for a thorough preparation. The memorized sermon must be written as well as the read sermon. His preference is the extemporaneous sermon, but he suggests that it would be wise to write the sermon out in full and then leave the manuscript at home. Mr. Pattison in discussing sermon preparation and delivery gives as his preference what he terms the "composite sermon" in which he seeks to have the minister memorize certain portions, read other portions and at the same time largely follow the extemporaneous plan. Perhaps we cannot say that any man may preach extemporaneously, for surely he has given some thought and time to the



subject chosen for the sermon. He has some reserve from which information is drawn.

Dr. Bresee advised young preachers to select the sermon subject on Monday morning. Spurgeon is said to have spent the entire week in extensive reading as well as study of the Scriptures and on Saturday night would decide upon the subject for Sunday morning and make his brief outline. Then Sunday afternoon would arrange for the Sunday night service. It was the custom of Chalmers to memorize all of his sermons and he is recognized as one of the great preachers. During the early life of Jonathan Edwards all of his sermons were read.

In the preparation of the sermon the preacher must have the needs of his people in mind. Sermons must be practical, and consequently should deal with more than theory. A preacher may preach over the heads of his people, and again his preaching may be too elementary.

The preacher must have one objective in view as he prepares and delivers his sermons and that is the salvation of souls. Some time should be given to doctrinal preaching, but the spirit of evangelism must be kept alive in the pulpit. The preacher must believe his own sermons, and show his faith in the truth presented. The preacher must avoid the mechanical art attached to preaching, and keep himself in such a relationship to God, that the Holy Spirit can use him and bless him. If the Lord can bless the preacher while the sermon is being delivered, then likely blessing will come upon the people. The preacher must look for results in his ministry, yet he should not judge wholly from the viewpoint of visible results. Paul said to Timothy, "Preach the Word." And again, Jesus likened the preacher to one who sows the seed, and it is God who giveth the increase.

It is always well for the preacher to choose a text. If no text is chosen, it rather speaks independence on the part of the preacher. The preacher should not confine himself to one plan of sermon making. Speaking generally, there are two classifications of sermons, the topical and the textual. Along with these there are what we call the expositional sermon, the hortatory sermon, the doctrinal sermon, the practical sermon and the miscellaneous sermon. To build one's sermons after different models will give a freshness and inspiration to the hearers. It is not always wise to announce the firstly, secondly, and thirdly. Sermon heads may be worked into the discourse and the transition made so easily that there will be no jar whatsoever when the change is made from one division to the other.

A preacher to succeed in the work of the ministry must keep in practice. The individual who takes frequent vacations or is not active in the work, will find that thoughts do not freely flow, and words are hard to call to mind. A great musician states that he must practice four hours every day in order to be fit for the concert. Likewise the preacher to succeed must everlastingly keep at it. If God calls a man to preach then it is certain that farming, real estate, lecturing and other vocations are subsidiary.

**The sermon must be simple in its diction, clear in its statements, forcible and impassioned in its delivery. It must be red hot, if it burns its way into the hearts of men. The sermon must not be too long, and when the fitting climax has been reached, then let the preacher stop and draw the net. Many a preacher has spoiled the service and failed to get results because he failed to quit when he was through. The sermon must be a work of art, and art is real life. So the sermon must be true to life, seasoned with much prayer and delivered with a burning heart fired by divine love, and certainly God will give results.**

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**THE END**