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

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## 01 -- THE PREACHER'S BACKGROUND -- J. B. Chapman

A certain historic church in New York City was criticized sometime ago because it always sends to Great Britain for its pastors. But in answering this criticism, the leaders of that church said they would prefer American preachers, if they could find any that would fill the bill. But they said it seems that the hurried life in this country does not give preachers, especially young preachers, opportunity to properly prepare themselves to fill a pulpit which makes exacting and long continued demands upon its minister. The answer of these churchmen will probably be resented because of the element of comparison which it contains, but if it were widened out so as to include the world, we would all probably be willing to admit its truthfulness.

The fact is this is a poor age for preacher making. The preachers of today do not, in our opinion, have sufficient background in study and meditation and prayer. They usually begin their work without proper preparation; for if they do not make the mistake of substituting a "Bible school course" for the grind of college and seminary training, they are likely to fall into the hands of wiseacres in the seminary who will substitute "religious education," and various "foamy" courses in psychology for the tedious process of thinking the fundamental problems of theology through to a finish.

And even in the active pastorate, the average preacher does not have time enough to really be deep. Most of preachers have to visit so much and attend to so many secondary pastoral duties that they have to do their studying at odd hours and prepare their sermons in haste. A discriminating listener can detect elements of haste and immaturity in the majority of sermons which are preached.

The remedy for the insufficient background depends upon the age, situation and tendency of the individual. Every young, unencumbered preacher ought to complete his high school and college education, and, whenever possible, the actual seminary work ought to be done after, and not during, the college course. If age and situation forbid this preferable complete preparation, then the preacher must be content with the best he can get in the way of a basic education. But regardless of his school experience, every preacher should train himself to be thorough in general and special preparation for his preaching. He should never allow himself to quote statistics, if he has any doubt as to their reliability. He should fully convince

himself of the righteousness of a proposition before allying himself with it. He should reach out into the surrounding fields when he is preparing to preach on a given theme. He should not quote Hebrew and Greek and Latin and give derivations and definitions unless he is able to prove his propositions himself or else quote most dependable authority for the positions taken. He should not fly to the defense or condemnation of any well known preacher or erratic leader without taking time to investigate and weigh matters fully. He should not quickly interpret a race riot in Damascus as a sign that Jesus will come on the fourth day of next February, or fall into the delusion of supposing that he is called to re-state the doctrine of the holiness movement or to lead a crusade in favor of a reform of women's dress. The spectacular may get a crowd for a few times and may bring on something that will be interpreted as success, but only painstaking toil will produce intellectual and spiritual fruit that will be worth enough to merit its "remaining." The preacher who is wanting in his background is like a house which is built upon a sandy foundation, and neither of these can abide the storm and the rain.

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## **02 -- WINNING SOULS THROUGH THE EYES -- J. B. Chapman**

In the most of instances we have confined our soul winning efforts to the ears of men. That is we have sought principally, if not solely, to reach the hearts of men through what we say to them and through the ministry of music and song. But why should we thus confine and limit our borders?

It is said that a skeptic who had heard the greatest of preachers, visited a hall where a famous painting of Christ was on exhibition, paid the entrance fee and took his seat for a study of the artist's conception of the Christ. At the end of an hour and a half the skeptic came out of the hall with his eyes overflowing with tears and inquired the way to a prayermeeting.

The thunderings of the cataract may not speak as truly of God to many hearts as do the sparkling dew drops, and many a soul that has resisted the eloquence of the prophet has surrendered when he has seen Jesus hanging on the cross.

But we did not set out to be philosophical. We intended merely to say that art as well as utility should be considered in constructing houses of worship, and that "beauty is a duty" in the place where people expect to meet God. No doubt these things have been overdone, but the opposite extreme is not the correct position. The personal appearance of the preacher is a small matter, but it is worth attention. Either slothfulness or snobbishness may turn the balance to defeat. The proper decoration of the auditorium, and especially of the Sunday school rooms, is a small matter, but it has its place. It is easier to have a live meeting in a well lighted, properly ventilated, properly decorated auditorium than in a drab, tomb like building. And pictures and mottoes on the walls may be just as good investments as pews for the auditorium.

A man visited the insane asylum and was surprised to find good rugs on the floors, splendid pictures on the walls and a general atmosphere of cheer about the place. Asking about the purpose of these things, he was told that all these ministered to the curing of those whose minds were dis- eased. And so he said, "If these things will help get people out of the asylum, will they not help keep those out who have not come here as yet?" And to this the answer of the superintendent was, "They will help, just as you say." And we go on to say that if artistic surroundings are helpful in an insane asylum and in the home, they are also an advantage in the House of God.

It does not seem that the time has ever yet come when moving pictures have been justified as a means for teaching the sacred truths of the Bible and of the Christian life -- and such a time may never come. In fact, we do not personally believe that moving pictures are adapted to this purpose, but, nevertheless, we must not forget that seventy-five per cent of what one learns, he learns through the eye, and we must not neglect this in its application to our mission of getting the message of the gospel to men.

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### 03 -- MAKING THE APPEAL PERSONAL -- J. B. Chapman

After all has been said and done, the most difficult thing for the average preacher is to "move" the people. Almost any of us can "teach" the people what is right and proper, but to get them to do what we have convinced them they should do is the real problem. This applies to getting sinners to seek Christ or to getting Christians to respond to a call to service. Not many preachers are fortunate enough to be able always to escape the "money raiser's" duty, and we have watched the various methods employed, and have observed the success and failure involved.

About twenty-five years ago we had our first opportunity to hear a returned missionary, and we laid aside every call, braved every hindrance and went to that evening service. But we have never quite forgotten our disappointment on that occasion. The "preliminaries" were unusually long, so that the missionary had a late start, And when he did start, he simply took a text from Matt. 28 and preached a mediocre sermon on "Our Duty to the Heathen." Once during the discourse he made a passing reference to the continent in which he had engaged in mission work. But we thought this mistake was probably unusual and it took us quite a while to make up our mind to the fact that returned missionaries, as a rule, are not interesting speakers.

Finally, after some years, being now the teacher of a theological class, we became the adviser of a young man who had spent some years in mission work in Latin America, and who was now home studying theology in preparation for further work in his chosen field. A missionary service had been announced and this young

man was to be the principal speaker. He came to us for assistance in selecting material and in arranging his "speech." It was our first real opportunity, so we "unloaded" on him in language somewhat like the following: "Now don't try to preach a regular missionary sermon. You are not as strong a preacher as many who will hear you, and if it is a question of merely preaching on this subject, better let someone else do it. But you do have material that no one else has or can have. It is composed of the experience which you have had in laboring among non-Christian people. Tell us your experience. Do not occupy much time with geography and statistics, these also are available to us. But tell us vividly and earnestly of your motives and of your deeds. If you had even one outstanding conversion, tell us about that. Do not try to tell us everything, but give us interesting and representative cases which will illustrate and stir us and make us remember." I shall not stop to tell how well he came out. But will say that we still give this same advice to those who have labored in mission fields, but we think it quite as applicable to those whose efforts have been confined to our own land. The average preacher too general in his preaching and too general in his exhortations to be either interesting or effective.

Dr. John van Schaick, Jr., Editor-in-Chief of The Christian Leader, says, "Dr. Roland Cotton Smith, for many years rector of St. John's Episcopal Church in Washington, once said this: 'If I make an appeal in my church for a little crippled child, make a real picture, I will get perhaps \$1,200. If I ask for two, I may get \$600. If I ask for a dozen crippled children I may get one or two hundred dollars, but if I ask for the cause, I will be lucky to get \$50.'"

The same editor, speaking along the same line says:

"When the World War ended, Henry P. Davison, head of the Red Cross, with able assistance, wrote a book about Red Cross work in the war. It was a high-grade book, well done, except in one respect, and in that respect it was a warning to the rest of us. The authors left out all names of persons who had done the work. They did it deliberately because so many people had rendered service who could not be mentioned that they thought it wise not to mention any. That was a sound principle to govern in giving decorations. It was an unsound principle for a book. Mere lists of names mean little. We must not err on that side. But it makes books, or articles vastly more interesting if we say 'John Jones' or 'William Smith' or 'Paul Leinbach,' instead of 'talented and versatile journalists,' without giving the names."

We have all observed that illustrations are difficult to find, and that the "ready made" kind do not usually help us much. And there are very few preachers who can tell general stories as effectively as they can tell those which begin with "When I was in Ireland." Of course one can carry the personal connection too far, as one did when he said, "Just a little while ago, when I was in California, an article in a New York paper said," etc., and yet "detached" incidents are not forceful.

**A very successful evangelist recently said: "To get the best results out of an hour in a revival, I believe the preacher better preach thirty-five minutes and give twenty-five minutes to his invitation and altar service, than to occupy the whole time with the sermon and then expect to get results."**

**But to summarize it all, we may just say that the task is to get away from generalities and to get down to personalities. This is the task whether it is a question of getting seekers to the altar or getting money for Foreign Missions, or securing volunteers for canvassing the community for Sunday school scholars. Whenever it is a question of getting someone to do something or decide something, the problem is to make the appeal personal, both from the standpoint Of the preacher and from that of the people.**

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#### **04 -- PREACHING ON THE EBB TIDE -- J. B. Chapman**

**It is poor policy for any preacher to make a habit of going to the pulpit tired. This applies to the spiritual, the mental and to the physical. A congregation may sympathize with the preacher who shows visible signs of physical weariness, but they will not like to hear him preach. Knowing his preaching hours, the preacher should plan his affairs so that he will appear in a fresh and rested body. A good nap, a refreshing shower bath or an hour spent on the lounge may turn defeat into victory for a preacher whose day has been a little too full.**

**But mental weariness or exhaustion is as defeating as physical. The preacher to preach well must be "full of his subject." His mind should be fresh and sparkling and ready to overflow. There should be a positive "burning" to preach. There should be a readiness that borders on inward impatience. There should really be a "champing of the bits" to get started.**

**And preaching makes a spiritual draft, also, upon the preacher, and there is a sense in which "virtue goes out of him," as it did out of the Master when the woman touched Him with the hand of faith. So that the preacher, after preaching, is somewhat like a battery that needs re-charging. And this re-charging can take place only in solitude where prayer and meditation and communion with God are found. The preacher who preaches too frequently, visits too much, or occupies himself too constantly with any outward service whatsoever is likely to show signs of spiritual exhaustion. Not that he is necessarily backslidden, but he needs retirement and solitude. He needs to be frequently re-charged.**

**The preacher who preaches with a tired body, an exhausted intellect, or a spiritual "over-draft" is preaching on a personal ebb tide and is under a decided disadvantage It will take careful planning and much determination and courage to be "at your best" every time you stand up to preach, but you owe it to your calling to make every effort to approximate this ideal. Plan your affairs -- your rest, your**

**study and your devotional life so that at preaching time your forces will all be at flow tide, and avoid as much as possible attempting to preach on the ebb tide.**

**But the congregation, as well as the preacher, should be at flow tide at preaching time. Ordinarily, if the preacher really takes his work seriously and expects to accomplish any thing, he should be at his task within half an hour after the service opens. If the edge of the people's interest is dulled by "longevity" before the preacher stands up, he is at the disadvantage of preaching on the ebb tide.**

**Sometime ago we were announced as "the preacher of the evening." The service opened with a "five song service" at seven thirty o'clock. This was followed by a somewhat extended "season of prayer," in which a number of loud, long prayers were offered. Then came a "red hot testimony meeting," which was in reality an alternation of singing, testifying and exhorting. The meeting, as a people's meeting, was splendid, and we enjoyed it so thoroughly and for such a long time that all burden for the sermon, and personal care for the responsibility of the occasion were dissipated. But behold! at five minutes until nine o'clock, the leader of the meeting announced that we would "bring the message of the evening." By this time the people had spent their physical energies, their mental edge was dulled and their spiritual dynamics were exploded. They had started at the bottom, gone up the grade and over the top of the hill, and were now a long way toward the bottom on the "west side." Being quite near the leader, we quickly whispered to him, "It's too late to preach, just go ahead and dismiss." "Oh no," the leader cried, "these people came here tonight especially to hear you preach" Well, we have observed that no good end can be served either by "creating a scene," or by making apologies and explanations. So we arose, announced the text, presented the outline in a briefly developed form, drove as straight for the "shore" as we could and pronounced the benediction at twenty minutes past nine. It was a good service, but it would have been better without the preacher. Or if the preaching was the divine order, then the sermon should have been given on the flow tide at about eight o'clock.**

**And there are some singers who think they have "prepared the people for the preaching," when they have crowned an intense song service with a "special" of such stirring character that the people are in a state of high emotional excitement just at the moment when the preacher must stand up to preach. But the fact is that there is no chance for the preacher to keep the tide up to the high pitch in which he finds it, so he must preach a large part of the time on the ebb tide, and he is fortunate if he can bring the tide back to the flow by time to "draw the net." Most meetings reach but one climax, and if that is brought on before the preacher begins, the chances are that the end will be exhaustion and defeat.**

**Preach on the flow of your own forces and on the flow of the congregation's interest and concern. Avoid the ebb tides. If the ebb tide comes and you cannot reverse it in fifteen or twenty minutes, look for a good "landing place," and draw your nets upon the beach. It may be that by quick movements you will take a few**

fish, and if not, quick landing will save you from that deepest confession of failure which is contained in the words, "We have toiled all night and have caught nothing."

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## 05 -- A FEW THINGS A PREACHER OUGHT TO DO -- J. B. Chapman

We have read a good many "Don'ts for Preachers," but we remember that the experts say we should not use the word don't excessively, and we know that a negative program will never make a preacher. So there are a few positive and constructive "dos" that we think are worth saying.

1. Every preacher should "build himself a library of reference books and he should be so familiar with these books that he will know how to use them both for general and for special preparation. For the preacher should be adding to his general preparation all the time and he should know how to get material this evening for the sermon that he is to preach tomorrow. Mere books do not constitute a library. A library is almost an organism and is almost as sensitive to its owner's touch as though it were alive. But in this high sense a library can have but one owner, for we are referring to moral, and not to mere physical, possession.

2. Every preacher should establish as regular habits of physical, intellectual and spiritual life as possible. It really does not make a great amount of difference when one goes to bed and when he gets up, only he will do well to retire at a certain hour and arise at a certain hour one day with another. And it is important that one should find out by experimentation how much sleep it takes to do him and then not take either too little or too much. Eating is an important feature of the preacher's life. He is fortunate if he has a digestive apparatus that enables him to eat from a widely varying bill of fare, this for the sake of his parishioners. But the preacher who eats more than his strength requires or than his amount of exercises warrants will suffer from sluggishness and will not be at par. It will soon be found that if you study at a certain time each day or each night you will get to where you learn faster and remember better at that than at any other time. And, mean as it sounds to say it, the modern preacher has to fight for his devotional life. There are so many demands upon him that it is easy for him to neglect prayer and Bible reading. He will be safest in this matter if he makes his devotional life a habit, and holds out for it against every thing except the most unusual circumstances. Spontaneous and intermittent devotion is no better than intermittent study.

3. Every preacher should find his proper field as soon as he can and then should stick to it. Frequent changes from the pastorate to the evangelistic field, and frequent changes within the pastorate itself are detrimental to preacher growth and development. There seems to be unusual restlessness both among preachers and among churches just now, and it seems that every effort is made to root out the successful pastor from his pastorate and set him adrift in an uncertain itinerancy.

But the best preachers twenty years from now will be the preachers who today are "sticking to their bush." The place you do not have always looks better than the one you do have, and it will be that way right along, but just as "the rolling stone gathers no moss," so the moving preacher gathers no force for righteousness. The long pastorate is the best opportunity for a worthwhile investment of the life.

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## 06 -- PREACHING AND THE DEVOTIONAL LIFE -- J. B. Chapman

The Congregationalist for July 22, 1926 had two articles on the same page; one "Is the Sermon Going?" the other "The Menace of the Sermon." Both articles were written by New England preachers and from the Congregationalist standpoint. The first, while not decided in its wail, seemed to regret that "The sermon is going." The second, more positive in its preference, bewailed the fact that the sermon was ever a prominent part of Protestant worship, and harked to the idea that a service that makes the liturgy the center, and which takes best advantage of the ministry of symbolism is the service that "will win."

But in reading these articles we discovered that both preachers assigned the sermon to the intellect and accorded it purely to the office of instructor. The one sought to somewhat defend the idea that the service of the Protestant church should be a "teaching program," rather than an assistant to emotion, while the other set forth the fact that "mysticism" is more important than doctrine, and therefore the special business of the service of the church should be to assist men in recognizing the presence of God, rather than to attempt to make them understand Him. We think there is something erroneous about this conception of preaching. It is erroneous because incomplete. Preaching is teaching, but it is more, it is, in its proper content, a means, of devotion -- or if you prefer the language, a minister to mysticism.

It is faddish now days to deprecate doctrine, but our observation is that those who discount doctrine are not usually notable for their ability to foster true devotion. Ignorance is no handmaid of true reverence and God-consciousness. We need to know about God as well as to know God, hence our preaching must be as highly intelligent as we can make it. But we must also know God as well as to know about Him, and therefore our preaching must be spiritual and saturated with unction.

In the best days of the Apostolic church the service centered about the sermon. And in the best days of the Protestant church, the church which is the real successor to that of the Apostles, the same is true. And our observation is that no church has yet been known as a genuine spiritual force which relegated the sermon to a secondary position. But on the other hand no church has been spiritual which makes the sermon a literary and intellectual effort, in contradistinction to a spiritual production. So in order for the service of the church to be Apostolic and properly

historic, it must gather about the sermon, with other portions of the service taking subordinate positions. But in order for the sermon to merit this place of honor, it must be both highly intellectual and deeply emotional. It must instruct the intellect and inspire the heart. It must teach doctrine and encourage devotion. It must answer the proper questions of the mind and lead the soul in its search for the presence of God.

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## **07 -- LETTERS ON PREACHING -- A. M. Hills**

### **VIII. Selection Of Texts -- Continued**

All preaching is not necessarily evangelistic. It is well always to have in mind a ruling purpose to win souls. But the souls, once won, must be trained, edified, built up in Christ.

Peter received a charge from the Lord both to "feed the lambs" and to "shepherd" the sheep. A flock needs much more than just to be born; they need daily care, guidance and defense. Likewise Christians need to be educated, trained, warned, guided, encouraged, comforted, inspired, corrected and led. Often this is done by pastoral visitation and private interviews; yet very much of this work is also accomplished by pulpit ministrations. What one Christian needs may be helpful to all. We would therefore suggest:

#### **I. That texts should often be chosen that will inculcate Christian duties.**

Here we can hold up St. Paul as the model preacher. How helpful it would be to hear that old warrior preach from the text: "Provide things honest in the sight of all men." What congregation would not be benefited by an increase of business honor? What a sermon he could have preached on the grace of forgiveness from the text, "Bless them which persecute you, bless and curse not!" How he could have discoursed out of his own experience from the text: "Distributing to the necessity of saints: given to hospitality!" And that man of consuming energy, how he could arouse a congregation from the text: "Not slothful in business: fervent in spirit (boiling hot); serving the Lord." He might join with it that other text: "When we were with you, this we commanded you that if they would not work, neither should they eat." Without very great mental effort we could imagine his preaching an interesting and often much needed sermon from the text: "We hear that there are some which walk among you disorderly, working not at all, but are busy-bodies." How the idle, long-tongued gossips and scandal-mongers would wince under his scathing words! And how tenderly he might have commended Christian patience under trial from the words: "Rejoicing in hope: patient in tribulation: continuing instant in prayer."

**And how a church might be knit together in the unity of the Spirit as the great apostle preached it from the words: "Be kindly affectioned one to another, with brotherly love; in honour preferring one another!"**

**What steadfastness of life he must have preached from "Abhor that which is evil; cleave to that which is good!" or from that other text: "Therefore, my beloved brethren, "be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."**

**And what a masterful and eloquent sermon on the practical graces of godliness the old hero of the cross would preach with the thirteenth chapter of 1 Corinthians for a text, and for a theme, "Divine Love!"**

**The scholarly commentator, Dr. Albert Barnes, preached a noble sermon from the words: "Be courteous" (1 Pet. 3:8). Dr. Albert Bushnell preached a most remarkable discourse on "Unconscious Influence" from the words: "Then went in also that other disciple" (John 20:8).**

**The Bible is actually full of such texts, if only the preacher has anointed eyes to see them. We have culled only a few from the great forests of texts which the preacher who lives with his Bible will find begging him to use them to inculcate lessons of practical godliness.**

**II. Appropriate texts must often be chosen for special occasions. There are anniversaries, dedications, memorial addresses, seasonal sermons, such as Christmas, New Year, Easter and Thanksgiving. Patriotic addresses, the advocacy of moral reforms.**

**Then there are missionary addresses and what texts for them! "Go ye into all the world and preach the gospel to every creature." "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." "Repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem."**

**These were Christ's parting words to His disciples; it is easy to see where His heart was, and what His purpose was concerning the heathen world!**

**St. Paul caught the spirit of his Master and cried: "I am debtor, both to the Greeks and to the Barbarians: both to the wise and to the unwise!" And under that inspiration, what a prodigy of missionary zeal he became until the sword of martyrdom ended his earthly career and brought him his crown!"**

**What a mentally alert, broad-minded, many-sided, all around man a minister must be to get a congregation converted and sanctified, and trained for Christian service! Who, without the filling of the Holy Spirit, is sufficient for these things?**

**III. Sometimes two texts or even three may well be selected to enforce the same truth, or to illustrate contrasted truths.**

**1. Preaching the doctrine of regeneration, one may well use two texts: "Cast away from you all your transgressions . . . and make you a new heart and a new spirit, for why will ye die?" (Ezek. 18:31): and "A new heart also will I put within you" (Ezek. 36:26). These texts seem to contradict each other. But they do not; for regeneration is not a monergistic, but a synergistic work; man and God co-operating. God will never force salvation upon a man and convert him against his will.**

**The same is taught by St. Paul in Phil. 2:12-13. "Work out your own salvation with fear and trembling: For it is God who worketh in you both to will and to do of His good pleasure."**

**2. Sometimes two texts are forcible complements of each other. Moses said of sinning Israel (Deut. 32:29) "O that they were wise, that they understood this, That they would consider their latter end!" Jeremiah said (Jer. 23:20): "In the latter days ye shall consider it perfectly." William M. Taylor put the two texts together and preached a powerful sermon, having for his theme, "Prospect and Retrospect." If men at the beginning of a career of sin will not look ahead and consider to what end it will bring them, in the latter days, when the bitter doom has come, "they will consider it perfectly" when it is eternally too late!**

**3. Sometimes contrasted texts are exceedingly impressive. Luke 8:37 tells us that "The whole multitude of the country of the Gadarenes besought Jesus to depart from them." The fortieth verse tells us that "the people on the other side received him gladly, for they were all waiting for him."**

**It is always so. The blessed Lord never stays where He is not wanted. Those who turn Him away do it to their damnation; and those who receive Him, also with Him gain life everlasting.**

**4. Different texts will sometimes reveal different aspects of a common duty. Matt. 5:16 teaches: "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." But Matt. 6:3-4 tells us: "But when thou doest alms let not thy left hand know what thy right hand doeth. That thine alms may be in secret," etc. In other words, we must live a godly life in the sight of others: but we are not to give just to be seen and praised of men.**

**5. Then there is St. Paul's paradox about burden-bearing: Gal. 6:2, "Bear ye one another's burdens and so fulfil the law of Christ" (Gal.**

6:5). "For every man shall bear his own burden." These texts may be used together; but better on consecutive Sundays. Theodore Cuyler joined a third text to them: "Cast thy burden upon the Lord, and he shall sustain thee" (Ps. 55:22). The combined lessons are that by our sympathy and helpfulness we may comfort and strengthen the sorrowing and overborne; but, as an ultimate fact, there are burdens caused, perhaps, by our own misdoings; and the consequences and pain and shame are all our own. "Each heart knoweth its own bitterness." But there is a sense in which the God of all grace and he alone can administer the healing balm, and mitigate the consequences of wrong doing, and cure the broken-hearted, and turn the tear of penitence into a lens through which the stricken spirit can see the forgiving smile of the loving God.

6. Farrar once used three texts in one of his matchless sermons, with an introductory remark, "Three times in a nation's history!" Hosea 4:17, "Ephraim is joined to idols: let him alone!" Jer. 8:20, "The harvest is past, the summer is ended and we are not saved!" Luke 19:41-44, "And when he was come near he beheld the city and wept over it, Saying, if thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes," etc.

Ah! what texts to portray the awful truth that there is sometimes a "too late" in human destiny!

In his vigorous young manhood Charles Spurgeon preached a very heart-searching sermon from seven texts, all exactly alike "I have sinned." This text was uttered by seven different men on different occasions through a period of fifteen hundred years, viz. by Pharaoh, Balaam, Achan, King Saul, by Job, by Judas in the agony of his despair, and by the prodigal in the parable of the Prodigal Son. Only Job and the Prodigal received any benefit. Spurgeon proceeded to show why the confessions of most of them were made in vain.

Of court, the use of two or more complementary texts uttered by men in widely different circumstances, and in different ages of history, is exceptional. It should not be planned or sought after, to be peculiar or eccentric. Such a motive is wholly unworthy of any true minister of Jesus Christ. But when this wonderful Bible of two dispensations, before Christ and after Christ, has supplementary or contrasted texts, use them. When David sang: "O that I had wings like a dove! Then would I fly away and be at rest" (Ps. 55:6) he was doubtless weary of public life and the plotting of foes and the strife of cruel tongues. He longed for the solitude of the wilderness to be at rest from it all. But Jesus taught something better. "Come unto me, all ye that labor and are heavy laden and I will give you rest" (Matt: 11:28). Not a change of place, but of companionship, fellowship with Jesus will calm the jaded nerves and rest the wounded conscience and the weary heart.

What wonderful texts! And how happily wedded!

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

### **A Lovely Experience**

**Longfellow once told Russell H. Conwell about a visit he had made at the old home, long after his mother and father had died. In an upper room he found his mother's old rocking chair, and seated himself in his mother's place. Longfellow remarked that that was one of the loveliest experiences of his life. He felt that he was in a most sacred relation. The old chair that mother sat in.**

### **Great Thoughts On Prayer**

**Prayer is not overstressed nor overworked. A serious lack on the part of many so-called Christians is prayer. Here are a few choice paragraphs from the heart and mind of great Christian leaders that ought to stimulate to prayer.**

**Three things make a divine -- prayer, meditation, temptation. -- Luther**

**If you do not pray God will probably lay you aside from the ministry, as He did me, to teach you to pray. -- McCheyne**

**Recreation to the minister must be as whetting is with the mower -- that is, to be used only so far as is necessary for his work. May a physician in plague-time take any more relaxation or recreation than is necessary for his life, when so many are expecting his help in a case of life and death? Will you stand by and see sinners gasping under the pangs of death, and say, "God doth not require me to make a drudge of myself to save them?" In the face of stupendous need can we do less than pray? -- Richard Baxter**

**Study universal holiness of life. Your whole usefulness depends on this, for your sermons last but an hour or two; your life preaches all the week. If Satan can only make a covetous minister, a lover of praise, of pleasure, of good eating, he has ruined your ministry. -- McCheyne**

**The principal cause of my leanness and unfruitfulness is owing to an unaccountable backwardness to pray. I can write, I can read, or converse, or hear with a ready heart, but prayer is more spiritual and inward than any of these, and the more spiritual any duty is the more my carnal heart is apt to start from it. -- Richard Newton**

**The great masters and teachers in Christian doctrine have always found in prayer their highest source of illumination. The greatest practical resolves that have enriched and beautified human life in Christian times have been arrived at in prayer. -- Liddon**

**The act of praying is the very highest energy of which the human mind is capable; praying, that is, with the total concentration of the faculties. The great mass of worldly men and of learned men are absolutely incapable of prayer. -- Coleridge**

**I am afraid there is too much of a low, managing, contriving, maneuvering temper of mind among us. We are laying ourselves out more than is expedient to meet one man's taste and another man's prejudices. The ministry is a grand and holy affair, and it should find in us a simple habit of spirit, and a holy but humble indifference to all consequences. -- Richard Cecil**

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## **09 -- THE MINISTER AND BIBLE STUDY -- Basil William Miller**

### **Bible Study For Sermonic Material**

**Through the Christian ages the Bible has been the paramount source for sermonic material. In proportion as the church has derived her sermons and her spiritual inspiration from the Bible, she has maintained the overflowing blessings and benedictions of God. Where the pulpits have resounded with messages based upon the Word of Truth the laity have been a consecrated, Spirit filled force working for the advancement of the kingdom of heaven. But in whatsoever century or land messages other than those of the fundamental conceptions of the Bible have been preached, the spiritual power of the church declined, and the influences of evil controlled the ministry and sapped the vital life of the laymen.**

**Our messages must be based upon those eternal verities of sin and salvation, holiness and heart purity, the resurrection from the dead and the assurity of future punishments and rewards. Our themes must always remain those that are founded on biblical truths. God has promised that His Word shall not return unto Him void of spiritual results, and the simple proclamation of Scripture promises, rewards, warnings and glorious examples of the shining path of the justified will bring greater results than all the flaming oratory, the thrilling eloquence of a pulpit Demosthenes, devoid of a Scriptural background. The wisdom of the ages, the intellectual brilliance of human geniuses, polished diction and rhetorical beauty are not to be the substance or the form of ministerial messages. Rather our hope of winning the world is "the foolishness of preaching" -- and preaching is but the heralding of the Word of God.**

**If such be true, then how necessary it is that we know the Bible. The Bible is to the minister what the statesman's manual is to the political leader, the sword is to the general, the chart and the compass are to the ship's pilot, and paint, brush and canvas are to the artist. The weapon of our warfare is the Book of Books. The "glad tidings of peace" which we are to proclaim is found in this Book. The commandments and precepts we are to enforce, the warnings we are to flash before**

the mind of the wayward, the examples of God's wondrous glory with which we are to stir the saint, have no other source but this life-giving Word.

As ministers, the Scriptures are to be our daily food, the companion of our hours of meditation. With them we are to saturate our souls, fill our minds, light our hearts, until our conversations sparkle with the beauty of the gems of truth, and our sermons are brilliant with the light of the "Oracles of God." Our messages are to herald the words, the promises, the mighty commandments, the peculiar dealings of providence, and the flaming eloquence of the Bible. We must make ourselves familiar with the soul, the truths, the divine revelations of God's Word, otherwise we will be unable to use the Bible as the foundation of our sermons.

The greatest preachers of the ages gone by have been students of the Bible, and their sermons have been devoted to telling the simple story of the cross. One could not listen to Talmage, whose eloquence rings down even to our good day, without being moved by the force of his well selected and unusual texts: Nor could one hear the great Spurgeon without being touched by his vivid unfoldment of the truths of the old well-worn texts. Nor could one hear Maclaren, "the Prince of Expositors," unless he was struck with the fact that his sermons were but expositions of commonplace Scriptures, revealing the hidden gems and the unraveled mysteries.

Bible study for texts. Fundamental to preaching are texts. Too often sermons are but "fastened to texts," and are not the development of texts. Suffice it to say that no message is truly great unless it is the development of a great passage of the Bible, or an exposition of the Scripture, or at least finds its seed-thoughts in a text. We may lecture well without the aid of a text, but we will be unable to preach unless we obey the injunction "Preach the Word." Hence elemental to our life of ministerial activity must be a constant search for suitable texts of Scripture which shall form the basis of our sermons.

Many of the master preachers of the past have always carried with them a notebook in which they would write all the texts that came to their attention during their periods of Bible study and pastoral activities. These were later classified according to content, and from them sermons were developed, or "grew." This plan is a wise one. While reading the Bible it is well to mark all suitable texts, all unusual passages, all great verses which carry in them the elements of the gospel. In passing through the Word later these marked Scriptures stand out and are called to the attention. One can form this habit of searching for texts, until it becomes second nature, and soon all the outstanding passages of the Book are imprinted on the memory. A young minister can form no better habit than diligently looking for texts, and at the same time memorizing those discovered. One often hears a young preacher lamenting his lack of sermonic material, and one naturally thinks that this lack is due to small knowledge of texts of the Bible.

In a former article we have spoken of Commentaries which include numerous sermon outlines on the leading texts of the Bible. In this connection it is well to search such reference books, for in them are found not only important texts, but also the analysis of such. Our advice is, read the Bible systematically, mark every text that is suited for pulpit use, as rapidly as possible memorize the same. Then when time is found try to form outlines or sketches for sermons from them, even though at the present you do not intend to preach from these. For in this manner the mind is trained along homiletical lines.

Bible study for expository material. The expository sermon remains the strongest fort of the preacher, even though at the present it is the least used. One can call the roll of the mighties of the pulpit of the past and all were masters of expository preaching. Spurgeon's strength was found in this; Thomas Guthrie, the eloquent English divine, who A. M. Hills states is the most eloquent minister after whom he has ever read, based his matchless messages, beautiful in diction and rhetorical finish, upon the exposition of Bible passages. A sermon can either be an exposition of an entire book, a series of chapters, one chapter, a number of related verses or even of one verse. Soul stirring messages can be preached from an exposition of the books of the Bible; herein lies sufficient material -- one sermon to a book -- for sixty-six messages. But to preach well thus, one must be complete master of the book and its contents, its high points, its leading thoughts, the golden chain of events and ideas connecting each chapter. Many times each book carries an individual message thus: Genesis, the book of beginnings, "Begin with God;" Exodus, the book of coming out, "Come out for God;" Leviticus, the book of laws and ceremonies, "Get right with God;" Numbers, numbering the people, "Activity in holy things," "Do something for God," etc. It would be well for each of us to study the separate books, with the idea of catching their central messages, their leading thoughts.

The more popular form of expository preaching is that of a series of related verses. Under this heading naturally fall expository messages on the lives of God's great men, the possessing of the land of Canaan, the spiritual messages from incidents in the lives of Bible characters, and events connected with God's dealings with His children. This mine of material is inexhaustible. Along with a study of the Bible for texts this line should be carried. Every man of God, each incident in Bible history, every action related in the books of the Bible, has a message for our age; our duty is to find that message, to expound it, to apply it to the lives of our congregation. While reading, meditate, seek the leading of the Lord, ask the Spirit to reveal the hidden pearl of truth, that in your preaching these deep gems may abound to the strengthening of the children of the Lord.

Spiritual lessons are easily discovered in such incidents as the following: Abel's sacrifice "Bow at the sacrificial altar with Abel;" Enoch's walk with God -- "Catch step with Enoch and walk with God;" "With Noah sail the wide ocean of God's providence;" "Obey God's call with Abraham;" "Dig well down into the deep resources of God with Isaac and Jacob;" "Triumph through all storms with Moses ;"

"With Joshua and Gideon actualize the impossible through faith;" "Sing celestial carols with David," etc.

Bible study for sermonic illustrations. Dr. Hills calls illustrations, "windows to let light in." No message finds its ultimate power and achieves its highest possibilities unless it carries with it apt, touching, inspiring illustrations. We as ministers purchase every book of illustrations that we can find, but God's book of illustrations we neglect. The Bible is the greatest Book of illustrations ever printed. Do you seek a telling illustration of tragedy -- "the tragedy of light living," the flood; "the tragedy of the hardened heart," Pharaoh; "The tragedy of the last look," Lot's wife; "The tragedy of disobedience," the death of Saul; "The tragedy in the king's court," Belshazzar; "The tragedy of betrayal," Judas. "Be sure your sins will find you out" -- David and Uriah's wife. "A love story" -- Ruth and Naomi. "The shrewd fool" -- "I will tear down my barns," died that night! "The entanglements of worldly possessions" -- the rich young ruler!

Fellow ministers, let us study our Bibles more that therein we may find that illustration needful to drive home our messages. Our sermons will be powerful only as they find their contents in the mine of biblical truth. If you wish to preach on prayer, "All things are possible" -- make basis of message answered prayers of the Bible. God's power, "Our God is able" -- use as basis all the miracles of the Old Testament, and those of Jesus and the apostles. No better sermon on holiness could be found than by using the theme, "Dwelling in Beulah," and spiritualizing the messages from the lives and incidents that occurred in Canaan, the great events, occasions, and places of that land.

If you would learn how to preach well, young minister, master the Bible, walk through its domains of truth, be at home in its spiritual lessons from God's dealings with man in the ages past. memorize its texts, become acquainted with its illustrations. Then preach the Bible! Preach it textually, topically. Preach its truths as illustrating great themes. Expound it with the aid of the spiritual dynamite of God. Throw light upon the several parts of your sermon by using graphic incidents from the Word. But to preach the Bible, you must be acquainted with it. Read it and memorize it; analyze and expound it; quote and relate its incidents. Make your introductions thrilling by telling some electrifying biblical narrative. Let your highest climaxes be reached by the ladder of Bible illustrations! -- Pasadena, California

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

### Hypertension (The Blood Pressure)

We are not presuming that the layman knows or understands the methods of determining the systolic and diastolic blood pressure and the significance of the

variations in the readings from the normal. I then feel that he should know enough to understand when he is approaching the danger line. Every preacher should have his blood tested at least once a year.

There are two heart beats, one called the systolic, the other diastolic. It is not enough to say that blood pressure is so much -- both the systolic and diastolic should be given. For an instance in a young adult where the systolic is about 120 the diastolic should be about 80 and the pulse about 40. If these relationships should be markedly abnormal, disease is developing and imperfect circulation is in evidence, with danger of broken compensation occurring some time in the future. By way of explanation we would say that the diastolic pressure represents the pressure which the left ventricle must overcome before the blood begins to circulate, that is before the aortic valve opens, while the pulse pressure represents power of the left ventricle in excess of the diastolic pressure, It should be understood that a high diastolic pressure is of serious import to the heart. A diastolic pressure over 100 is significant of trouble and over 110 is certainly a danger signal. A pressure of 150 is serious and anything over 200 usually indicates renal insufficiency; I have condensed these facts that the reader may have some idea about this much talked "high blood pressure."

Doubtless high blood pressure has been a menace to the human race through its history, but we are finding out more about it now than any time in the past and no doubt that the present mode of living is producing it more than ever before. It is such an important thing today until no up-to-date physician considers a patient has had a thorough examination until his blood pressure has been taken -- on the other hand the skilled practitioner would be careful about blood pressure in treating most diseases.

The physician who can successfully treat disease soon wins the admiration of all, but the time is not far when the great part the doctor will play is keeping people well. We are told that in some sections of China the people pay the doctor when they are well and he must take care of them for nothing when they are sick, so it is to the interest of the doctor to keep them well or at least use all the means and all his knowledge to keep them in good health. Almost all the diseases common to the human race can be prevented. I would say to the reader, use your family physician more to keep you well than to treat you when you are sick. Most cases of high blood pressure can be prevented because the etiology in many cases is so simple, "excess in eating and drinking." So one of the first steps to be taken toward lowering or improving blood pressure in these cases is to diminish the amount of eating and to put an embargo on the amount of meat or removing it altogether from the diet. As a rule when we speak of drinking we refer to alcoholic drinks. These drinks increase the appetite and thereby increase the amount of food taken and by interfering with the activity of the digestive tract, indirectly disturb metabolism and thus affect the blood pressure. But there are other drugs which are more common than alcohol. These drugs raise the blood pressure by stimulating the vasomotor center of the arteries, and when constantly repeated may cause hypertension. This

is true of nicotine and caffeine. Hard work is said to cause hypersecretion of the suprarenal glands, this also will affect the blood pressure. In neurotic conditions and in some cases of neurasthenia we find the blood pressure higher than normal. Lead in many cases causes increased blood pressure and diabetics occasionally have a high blood pressure, although more often there is a lowering of blood pressure in diabetes. Syphilis, whether acquired or inherited, as shown by Riesman, Levinson and others, is a very common cause of hypertension and arteriosclerosis (hardening of the arteries) without renal disease. When we have arteriosclerosis and renal disease combined the highest systolic readings occur. Engelbach found that most of his cases were associated with polyglandular insufficiency.

With these most common causes before us we can readily see that preventive medicine can certainly play an important part. Now as to treatment, it would be impossible for me to outline that in detail in this article, but will quote some from an outstanding authority: "A most important measure in management of high blood pressure is the proper regulation of personal habits and diet. Constipation should be kept under control by feeding fruits and vegetables, avoiding those that produce flatulency. The embargo on meats should be absolute at first and these things added to the diet according to response of the patient to them. Alcohol, tea and coffee should be forbidden. The patient should be encouraged to drink milk if it agrees with him." Also there are certain drug treatments and in some cases correcting certain glandular secretory balances. May we impress upon the mind of the reader that the best thing is preventive, or when it is found in the beginning to avoid all factors leading toward hypertension. It will take will power and grit. Most of us are conquered by our desires and go in the line of the least resistance. It is easy for us to take those foods and drinks, to an excess, which we like, but hard to go against our habits and appetites. When God created Adam He said, "have dominion," making him ruler over all things and at the same time king over himself. In these cases of hypertension so much depends on, "have dominion over thyself."

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## 11 -- THREE ATTRIBUTES -- A. E. Sanner

Along with the discussions of personal characteristics, etc., which make, or enter "into, the success of the Nazarene preacher, I wish to submit herewith yet three more, designated this time "Attributes:"

1. Courage,
2. Sincerity,
3. Amenability.

**"Be of good courage," is the Bible injunction many times given. Courage is absolutely essential. A moral coward cannot make good in the Nazarene pulpit. That's all of it and short. When everybody is saying Amen! and the surroundings are congenial perhaps many times courage is not given its proper appraisal, but what when:**

**(a) You've made a mistake, and as a true minister you need to apologize? You will make mistakes. Practice therefore what you preach. Have the gumption to get up like a man and a Christian and apologize and ask forgiveness. That will not show weakness, it will show real manhood. I have seen some of the greatest preachers in the holiness movement make mistakes, and then come back and face the thing and ask forgiveness. That proved they were truly good and great. Then I have seen some would-be-great little preachers who couldn't come back and face the music. They were cowards.**

**(b) Someone has erred and it is your duty to say "Thou art the man"? To say it in the meekness and kindness of the spirit of Christ, and yet with the firmness and authority of the pastoral office.**

**(c) Discipline and rebuke must be administered? In spite of all the influences for good, sometimes for instance a member backslides and remains incorrigible. A pastoral duty arises which is unpleasant. The easy way is to play a coward. The courageous way is to perform duty.**

**(d) A church debt for \$500 is due in 30 days, and hard times have come and the church is discouraged? What then? The only thing to do is to be of good courage. Tell the church, Bless God! this job can be done! And we're going to do it! And then go do it.**

**(e) Wolves of fanaticism are devouring your sheep? Bring out some more courage. Don't call it humility and just loll around and let the come-outers and tongue-ers come and steal your sheep. Tell the truth on those fellows and save your sheep from all these and kindred deceptions.**

**(f) Vital issues are at stake? What then?**

**In this great work of the pastorate there will be an endless procession of needs, issues, problems, plans, etc., and the man who leads on the flock of God must have courage in all these eventualities.**

**And right here and secondly, I want to put down Sincerity. This may seem a strange association, but the facts are, courage and sincerity are associates in the Nazarene pulpit. Sincerity is the basic ground of conscientiousness, and a good conscience is the root of courage. An insincere man cannot be courageous (John 10:12-13). How is this definition of sincerity? "To speak as we think, to do as we profess, to perform what we promise, and really to be what we would seem and**

appear to be." Anyway, that's the way the world will size us up. Our words, our love, our tears, must be sincere. A preacher of holiness who takes lightly his own word, professes and does not, promises and performs not, appears what he is not, is headed for the junk pile.

Third, Amenability. This means liability and responsibility. Hundreds of holiness preachers have been wrecked on the rock of irresponsibility. They have gotten the notion that to be amenable to something or somebody destroyed their "freedom," so they've whooped 'er up and bellowed "I don't have to have a piece of paper with another pinned to it to show I'm called to preach, Bless God! I'm free-born!" They forget that the great apostle who boldly told the Romans he was free-born (Acts 22:28) gladly yielded himself to the advice of James and the brethren (Acts 21:23-26) and not only kept the decrees of the elders in Jerusalem but delivered them to the churches to keep (Acts 16:4). The Church of the Nazarene recognizes and decrees system, government and law. So does the Bible first. The Nazarene pastor should work to this system, come under this government and execute this law. Observance of law makes for unity. Co-operation with system makes for progress. The Nazarene pastor must be a member of a local church and have ministerial membership in the District Assembly, to which he must report annually. He must regard the orders of this Assembly, and the law of the General Assembly, if he would be loyal. And it is well. This safeguards both him and the church.

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## 12 -- WHAT SHOULD A PREACHER READ? -- The Free Methodist

Paul's injunction to Timothy, "Give attendance to reading," marks one pole of the globe of ministerial responsibility. The other pole is the disciplinary injunction to refrain from "reading those books which do not tend to the knowledge or love of God." The theoretical position of the poles may be computed, but the actual location may be as difficult of determination as are the North and South Poles.

One thing is certain, a preacher should read something. Irrespective of what his school privileges have been he needs to read for information, for mental discipline, for enlargement of vocabulary, for familiarity with the best English and for the stimulation of a creative imagination. The preacher who does not read is distressingly deficient in information, pathetically flabby in mental strength, stammeringly poverty-stricken for words, often a calloused butcher of the English language and prosaic in imagination. Conscious of his limitations, he tries to substitute zeal for knowledge, vociferousness for thought, bluster for facts and exhortation for exegesis. His well meant efforts are charitably received for a season, but soon become wearisome.

That master of English prose, John Ruskin, delivered two lectures at Manchester, England, in 1854. These lectures are preserved in print under the title,

**"Sesame and Lilies." The first lecture is entitled "King's Treasuries," and the second, "Queen's Gardens." The underlying thought of both lectures is "true advancement in life" for men and women.**

**"King's Treasuries" discusses books and their relation to the conduct of life. There are good treasures and evil treasures hidden in books. He stresses the necessity of selection, ironically stating that "most men's minds are indeed little better than rough heath wilderness, neglected and stubborn, partly barren, partly overgrown with pestilent brakes, and venomous, wind-sown herbage of evil surmise," therefore, "the first thing you have to do for them, and yourself, is eagerly and scornfully to set fire to this; burn all the jungle into wholesome ash-heaps, and then plow and sow. All the true literary work before you, for life, must begin with obedience to that order, 'Break up your fallow ground,' and 'sow not among thorns.'"**

**Therefore, "He only is advancing in life, whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. And the men who have this life in them are the true lords or kings of the earth-they, and they only . . . . I could shape for you other plans, for art galleries, and for natural history galleries, and for many precious -- many, it seems to me, needful -- things, but this book plan is the easiest and most needful, and would prove a considerable tonic to what we call our British Constitution, which has fallen dropsical of late, and has an evil thirst, an evil hunger, and wants healthier feeding. You have got its corn laws repealed for it; try if you cannot get corn laws established for it, dealing in a better bread-bread made of that old enchanted Arabian grain, the Sesame, which opens doors -- doors, not of robbers, but of King's Treasuries."**

**What shall be read? Assuming that each preacher has a tender conscience relative to the quality of the matter selected, we suggest:**

**Read history. Make a point to read enough to become familiar with the outstanding facts in the history of nations. History is the record of God in action among the nations. If you do not believe that God has anything to do with the rise and fall of nations, send to W. B. Rose for the little booklet, "God in History," and be convinced. The study of history helps us to understand the prophetic portions of Daniel and Revelation. It is a rich storehouse of illustrations, without the use of which no preacher can long maintain an interested hearing.**

**Read biography. The record of how other men lived, faced their problems, mastered their weaknesses or succumbed to them; how they lived to uplift the race or lived for self, is a fruitful source of that knowledge which is so essential for every preacher to have -- the knowledge of men -- the actual contact with life as it is. This knowledge, illuminated by the light of divine truth, formulates a safe philosophy of life. The lives of scientists, historians, philosophers, discoverers, inventors, statesmen, ministers and missionaries -- a wise selection of two or three of each will widen your horizon and stimulate your aspirations for "true advancement in**

life." Every preacher should read from two to six biographies of great missionaries each year. If he will do so, his ministry will be freshened in a way that will be a delight to his flock.

Read poetry. Bailey Wrote:

"Poetry is itself a thing of God--  
He made His prophets poets, and the more  
We feel of poetry, do we become  
Like God in life and power."\*

[\*I think that the statement in this poem, "the more we feel of poetry, do we become like God in life and power," -- is not at all true. The fact is that only the grace of God can make one "like God in life and power," and there is, today, probably as much, or more, poetry that makes readers "like the devil" than there is poetry that is uplifting and which speaks of the transforming grace of Christ. -- Duane]

Nature is set to rhythm; stars, sea, sun, sound, light, heat, electricity -- all are subject to the laws of movement. Poetry is the tragedy and comedy of life moving in rhythm. It is the prophetic voice of the seer trembling with melody. It is the human soul set to music. Read the best poetry. Memorize choice selections to use in sermonic illustration.

Read some philosophy. We say some, because so much of the so-called philosophy, past and present, is so much nonsense. It is a weariness to the flesh. Now and then a book appears, however, written by a reverent author who has learned the secret of "thinking God's thoughts after Him," the reading which will feed one's mind and strengthen his faith.

Read some fiction. In the realm of literature fiction is a story based on imagination. The Standard Dictionary says: "Fiction is now chiefly used of a prose work in narrative form in which the characters are partly or wholly imaginary, and which is designed to portray human life, with or without a practical lesson." If there is no practical lesson, then of course it is a waste of time, if not worse, to read such a book. But if there is a great moral lesson taught, and the story is written in chaste language, it may be made great blessing.

Bunyan's "Pilgrim's Progress" is an allegory (a synonym for fiction), but the more preachers read it, the clearer will be their understanding of the dangers, temptations and victories of the Christian life. "Uncle Tom's Cabin" is fiction, but it was a determining factor in crystallizing public sentiment against slavery. Victor Hugo's "Les Miserables" is fiction, but it is a terrific analysis of the retribution which follows a guilty conscience and the harvest of sin. The book shelves of the present groan under their load of filthy novels, portraits of the "sex" element, and thrilling adventures of the strongest emotional type. We are not even thinking

**of this disgusting mess. We are thinking of the few out of the many which, in story form, portray human life and some of its outstanding problems in a way that will be helpful to a minister who is seeking to lead men out of darkness into light.**

**Finally, with discrimination, browse in many fields. True science, invention, art, music, sociology, ethics, geology, astronomy, botany, biology -- these and many other fields possess rich grazing grounds for the intellectually hungry.**

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**THE END**