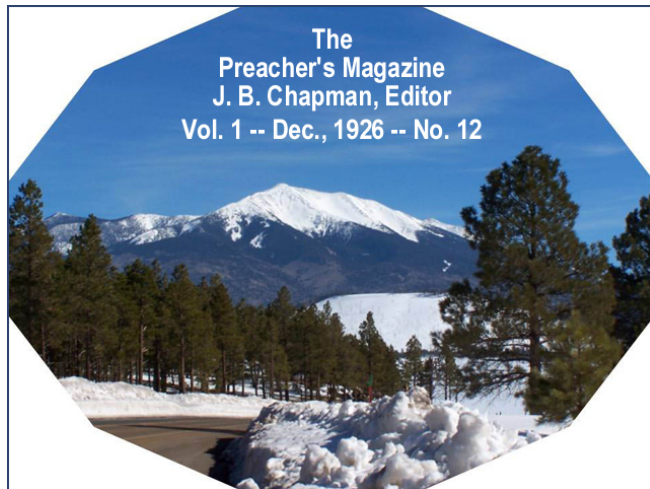


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THE PREACHER'S MAGAZINE
J. B. Chapman, Editor

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01 -- THE PREACHING SPIRIT -- J. B. Chapman

Two weeks ago, as I waited for the completion of the "preliminaries," I suddenly awakened to the fact that I was not in the proper "spirit" to preach on the subject of the morning. I had my material very well in hand and knew very well what I expected to say. I had no doubt but that I would "preach a good sermon," as such matters are commonly measured among us. But I was pained at the reminder that my theme was much "beyond" me, from the standpoint of feeling and preparation of spirit. I would soon be preaching on love, but my own heart was rather cool. I would be talking about the fullness of the Holy Spirit, but my own situation was somewhat "common place." What was I to do? If I had been utterly without any thing to say, as I was without the proper spirit for saying it, I would have asked that the time be given to testimonies and that preaching be postponed for some other occasion. But as it was, I could not very well do that. So I lifted my heart in earnest prayer and repentance and contrition and promise of better conduct for the future, and God did hear me and help me to a goodly measure of the melting, unctuous touch which I so much desired.

Describing my experience of two weeks ago, I would not think of my sense of lack in terms of guilt, but I simply felt "secular" and "earthy" and professional. I felt more like a sermon deliverer than like a message bearer. I was more of a preacher than a prophet.

But one day last week I was exceedingly busy all day and came up to the time when I was to preach to a small group in a cottage meeting, and I came there uncertain as to what I should say. However, I was in "the preaching spirit." I was not hilarious, rather I was burdened and careful and almost depressed. Nevertheless, I "felt" like preaching, and I did preach the simple substance of my quickly gathered sermon effectively.

And all this has set me to thinking. Many times I have been asked to preach a certain sermon which I have preached somewhere else and have mentally agreed to do so, but when the hour arrived I found I was not "in the spirit" to preach on that theme at all. By some attention to my "feelings" in such matters, I have found that I must never preach on hell when I feel at all indifferent, that I must never preach on the Judgment when I have the slightest semblance of resentment, that I cannot preach on repentance when I am in any thing of a light vein, and that I cannot preach on sin when I am unmoved. As a matter of fact, "the spirit" I find myself in at preaching time has many times decided me as to the theme I should use. I can

preach on doctrine -- especially on the doctrine of holiness -- when I cannot preach on any thing else, so I have just about decided to preach holiness all the times I preach except those times when I especially "feel like" preaching on something else.

But our main thought here is to emphasize the importance of "the preaching spirit," and to suggest that aside from material, texts, outlines and illustrations, it takes lots of prayer, lots of genuine praying through, and lots of holy living to qualify one for preaching the Gospel as it ought to be preached. The preacher must not only be saved from wicked things, but he must keep away from the smell of materialism and secularism and keep the odor of devotion, heavenly-mindedness, and the personal sense of prophetic ordainment upon him in order to be a real preacher.

* * * * *

02 -- THE PREACHER'S GRAVEYARD -- J. B. Chapman

Love and appreciation for one's work are elements which make for success, no matter what the calling in life; but these factors are indispensable with the preacher. We smile sometimes at the enthusiasm of "the young preacher," who thinks his people the finest there are and who thinks there are opportunities in his little village beyond those claimed for the metropolis. But his enamoredness for his work will produce a zeal and freshness which will make him succeed, while the staid old pulpiteer to whom preaching is a common place occupation will lose his crowd and lose his crown.

When romance dies the preacher dies. Romance is to the preacher what oil is to the machinery, and when it dies the preacher will feel the friction and the wear and tear of his life. He will be conscious of his sacrifices and will be hurt by his disappointments. He will be exacting in his requirements and dissatisfied with his remunerations. He will never be "at his best" any more, because he will never find a situation that is fully deserving of his best.

The romance of the preacher's calling never died in those preachers who served well their own day and generation. "Paul the aged" never ceased to marvel that "to me, who am less than the least of all saints this grace is given." Spurgeon testified that he never entered the pulpit without being so affected as that his knees smote together. Whitefield arose from his bed of final sickness and preached until the candle which he held in his hand burned low, all the time realizing that this would be his last time to speak to men on any subject. And the most used "soldiers of the cross" have asked for nothing better than that they should be privileged to "die in the harness." These men were so enamored of their work that they asked for no better companion in death than that they should be allowed to preach and die during the same hour. Preacher, young or old, if your work as a preacher of the

Gospel no longer thrills you, you better select your graveyard, for you will need one, typically, if not physically, very soon.

* * * * *

03 -- HOW MANY BOOKS DO YOU READ IN A YEAR? -- J. B. Chapman

The Eastern Oklahoma District of the Church of the Nazarene in its recent annual Assembly passed resolutions requiring ministers to report at the next Assembly the number of books read during the year. And in discussing the matter, one minister was heard to voice objections to the requirement and to assert that he himself had not read any books during the year. Fortunately we do not know who the minister was who made this remark, for on that account we can speak the more freely about the matter. But any way, all we were going to say is that we think that a minister who can go a year without reading any books-is already a long way on the road to permanent failure and that when the church sets him aside while he is yet in the prime of his physical life, because, like a passing tree, he is "dead at the top," he will have no one to blame but himself.

But as we have thought of the matter today, it has occurred to us that it might be just a little embarrassing if every preacher were required to report the number of books read each year, for many who read some do not read very much. We have heard it said that a writer who does not read will soon cease to be read, and we believe that a preacher who does not read and hear will soon cease to be heard.

Of course the question of what books the preacher should read is a difficult one, and with the best of care, he will have to read a good many books which will not yield much profit. But these considerations call for more, rather than for less reading.

It does look like any preacher ought to be able to buy or borrow one book a month and read it thoroughly. One young preacher read twenty-one books last year and was ashamed that he had read no more. Two preachers of our acquaintance make it a rule to read a book a week, and we know two who have set themselves to read four books every week of the year. We are not anxious to set a certain standard. Some will naturally read more than others. But we are anxious that no preacher should be satisfied who does not make some worthwhile efforts along this line.

* * * * *

04 -- HINTS TO FISHERMEN -- C. E. Cornell

Bishop Edgar Blake, writing from Europe, to the Christian Advocate, New York, on "Is Protestantism Dying in Europe." makes some startling statements that ought to be carefully noted by the readers of this Magazine:

"The religious situation of Europe, as a whole, is a situation without a parallel in the world today. So far as I know, there has never been anything quite like it in the history of organized Christianity ."

"The World War profoundly altered the whole life and outlook of Europe. The awful holocaust that swept the continent from 1914 to 1918 left it broken and bankrupt. The people were impoverished, their morale broken, and their hopes blighted. The total political, economic, and social fabric was weakened and worn to the breaking point. Loads that before the war were undreamed of, were laid upon the people. It may interest you to know that the nations that were our allies in the war must now pay the United States a million dollars a day every day for the next sixty-two years. This is only a bagatelle [a trifle] of the burdens the coming generations of Europe must bear."

"The middle classes of Europe were ruined through financial reverses brought about by the war. Their salaries lost their purchasing power; their savings were swept away. Their station in life was completely reversed. No social group has suffered so immeasurably as they. The middle classes were the backbone of Europe Protestantism. Financial reverses have resulted in a depression of spirit, a lowered morale, and a loss of spiritual vision and vitality. There were 781,000 withdrawals from the membership of the Protestant churches of Germany in three years. There were 60,000 such withdrawals in Berlin alone in twelve months. The number of theological students in the schools of Germany has been reduced to less than one half of what it was in 1913."

"The Roman Catholics constitute today one of the most compact and powerful political blocs in the Balkans. The hand of Rome is now one of the most powerful forces in southeastern Europe."

"Before the war the Polish people were distributed among Protestant Germany, Orthodox Russia, and Catholic Austria. As a result of the war the Polish republic was created with a population of 30,000,000 people, almost entirely Roman Catholic. Poland is now the largest Roman Catholic country in Europe."

*** * ***

Three Striking Definitions

The Standard Dictionary gives the following:

Redeem -- "To regain possession of by paying a price,repurchase back, repurchase. To recover from captivity or from a liability to be wholly lost or alienated. Hence to rescue in any way, to deliver -- save. (Theology) to rescue from sin and its consequences."

Sanctification -- "The act or process of sanctifying, or the state of being sanctified; specifically, in theology, the gracious work of the Holy Spirit whereby the believer is freed from sin and exalted to holiness of heart and life; distinguished from regeneration and justification.

In Roman Catholic theology it is the cleansing of the soul from sin together with the inpouring of sanctifying grace, and the three theological virtues -- faith, hope, charity."

Purify -- "To free from admixture with foreign or vitiating elements. To make clean or pure, as to purify the blood, to purify silver. In theology, to free from sin or its defilement as to purify the heart. (Synonyms) clarify, clean, cleanse, filter, make pure, refine. (Antonyms) Contaminate, corrupt, debase, defile, deprave, infect, make foul, poison, taint, vitiate."

* * *

Charism

There are seven distinct charisms named in the Scriptures. Prophecy, ministering, teaching, exhortation, giving, ruling, and showing mercy. All these functions were inspired, and were exercised, under the guidance of the Holy Spirit, in the service of the church.

A "charism" is a gift of power bestowed by the Holy Spirit for use in the propagation of truth or the edification of the church. Sometimes added to, and heightening natural endowments.

* * *

"In That Night" Dan. 5:30

The very night of the drunken, profane feast, the Medians under Darius and the Persians under Cyrus, had, by digging a canal, turned the river Euphrates from its bed, and, passing along the dry channel, turned towards the city, and, passing through the open gates along the water side, the great Babylon was theirs. It does not seem that there was any resistance. The inspired prophet Jeremiah predicted the outcome: "The mighty men of Babylon have forborne to fight, they have remained in their holds; their might hath failed; they became as women; they have burned her dwelling places; her bars are broken. One post shall run to meet another, to show the king of Babylon that his city is taken at one end" (Jeremiah 51:30, 31).

How could there have been any resistance when a thousand leaders were drinking themselves drunk, debauching themselves in profanity against the God of heaven? And here too we have the fulfilment of the prophecy:" And I will make

drunk her princes and her wise men, her captains, and her rulers, and her mighty men; and they shall sleep a perpetual sleep, and not wake, sayeth the king, whose name is the Lord of Hosts" (Jeremiah 51:57).

The record of the end is terse -- "Was Belshazzar the king of the Chaldeans slain." By whose hand and in what manner we know not; but it is probable that it was while he was in the festal hall, and it may be while he was intoxicated with excess of wine with the curse of God upon him: "No drunkard shall inherit the kingdom of God." He was suddenly destroyed, and that without remedy.

That night they slew him upon his father's throne;
The deed unnoticed, and the hand unknown:
Crownless and scepterless Belshazzar lay,
A robe of purple round a form of clay.

* * *

"Died, Of Preliminaries"

I wonder how they will start a meeting in heaven! Will they do it always the same way? If not, a lot of Methodist preachers are going to have a hard time.

Night after night, hope springs afresh in the human heart, burning with a message and a chance to speak it to waiting audiences. Ask any missionary or other special speaker. I hopefully approach the pastor. "May we not make the introduction very brief tonight, brother?" I suggest.

"Certainly, certainly."

And then he waits fifteen minutes to be sure they are all there, sings three hymns to give the stragglers a chance, has a long prayer, a responsive reading, a solo and an introductory address. Forty-five minutes gone, a week-night audience weary and longing for home, a message discounted fifty per cent before the first word is uttered.

I implored a pastor at a Sunday evening meeting to please, please make it short, I really had something to say. Certainly he would make it short, but it took him fifty-five minutes to do so, and when I arose the people were beginning to go out. I wanted to myself. "Not many came at night," he said. I should think not.

I remember how when a young pastor, occasional lecturers expressed profuse gratitude for opportunity to begin after preliminaries that never occupied more than five minutes. I have come to understand it since I have become the victim of the pastor's propensity for form.

I have hinted, requested, begged and implored, I have felt like locking the preacher in the parsonage and taking charge myself, but to no purpose. It has to be done. And tonight I will hopefully ask the brother if he can't make it short, and he will cheerfully promise to do so, and then use up a half hour of my time.

Some time I will find somewhere a man who can really put across a short preliminary and I will mention him most favorably to Saint Peter, if I ever get a chance, after the preliminaries are over. -- George A. Miller

* * *

An Outline Of Systematic Theology

Thou, O Christ, art all I want;
More than all in Thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.

When we think of various massive two-volume tomes of systematic theology which ornament and usually gather dust upon ministerial book shelves throughout the country, the above outline may seem rather short. It is short. It is also sufficient. In fact, it is considerably longer than the outline of systematic theology drawn up by one of the Church's greatest theologians -- Saint Paul. He produced a sufficient outline of theology in eleven words -- "Believe on the Lord Jesus Christ and thou shalt be saved." -- H. E. Luccock

* * *

The Thrill Of A Hand-Clasp

Jesus "took him by the hand!" This was one of the wonderful secrets of the Redeemer's power over human hearts. Touch -- a personal touch, symbol of heart-sympathy -- is a key which unlocks many an imprisoned life. A sweet example of it was seen in the Earl of Shaftesbury, as he went on his ministry of love among London criminals. One who was reformed dated his uplift to his intercourse with the Earl.

"What did he say to you?" asked one.

"Oh, it was not so much what he said, as what he did. He took my hand, and said: 'Jack, we'll make a man of you yet.' It was the touch that did it."

Daniel Webster went out from his country home to Boston to study law. He entered, without invitation, the office of Christopher Gore, then at the head of the Massachusetts bar. He was regarded as an intruder, and nobody paid him any

attention. One day Rufus King saw the solitary student, and shook him warmly by the hand, and said:

"I know your father well. Be studious, and you will win. If you want any assistance or advice, come to me."

Webster said when he was sixty years old that he still felt the warm pressure of the hand.

When Peter took the lame man "by the right hand, and lifted him up, immediately his feet and ankle-bones received strength; and, leaping up, stood and walked, and entered with them into the temple, walking, and leaping, and praising God" (Acts 3:7-8).

It was an easy thing to take a man by the hand, and if the hand has a heart behind it, and the clasp is of the heart as well as hand, what wonder if by it men are uplifted and helped and saved!

* * *

Civilization And Wilderness

The epic task of the nineteenth century in America was to make a path for civilization across the wilderness. The ironical discovery of the twentieth century is that civilization itself may be a wilderness. It inevitably becomes a wilderness when it is merely a standardized, mechanical industrialism with no dominant spiritual ideal or purpose. -- H. E. Luccock

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05 -- THEMES, TEXTS AND SUGGESTIONS -- D. S. Corlett

For The Christmas Sermon

Theme: The Message of Christmas. Text: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10).

Theme: The " Word in the World. Text: "The Word was made flesh, and dwelt among us" (John 1:14).

Theme: The Greatest Christmas Gift. Text: "Thanks be unto God for his unspeakable gift" (2 Cor, 9:15).

Theme: The Meaning of Christmas. Text: "For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).

Theme: The Joy Christmas Brings. Text: "For behold I bring you good tidings of great joy" (Luke 2:10).

Theme: The Missionary Message of Christmas. Text: "Good-tidings of great joy, which shall be to all people" (Luke 2:10).

Theme: The Saving Name. Text: "Thou shalt call his name Jesus; for he shall save his people from their sins" (Matt. 1:21).

Theme: The First Christmas Tragedy -- No Room for Christ. Text: "Because there was no room for them in the inn" (Luke 2:7).

Theme -- The Day Star Text: "Whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke 1:78-79).

I. The Condition Of The World At The Time Of Christ's Birth

"Sitting in Darkness." There had been no prophetic utterances to Israel for over four hundred years. They were in the throes of a religious controversy, but spiritually they were in darkness when Christ came. This was evidenced by:

- 1. The darkness of ignorance.**
- 2. The darkness of sin.**
- 3. The darkness of sorrow.**
- 4. They were "sitting" in darkness denoting inactivity.**

II. The Dawn Of Day Spring

"Dayspring" is the old English word for sunrising. Hence this was the sunrising of a new era for the world.

Note this "Dayspring:"

- 1. Is of heavenly origin -- "from on high."**
- 2. Has come to us. Not shining from on high upon us, but "hath visited us." Came to be one of us, to live among us.**
- 3. He brings light -- "To give light." (a) Light for the darkness of ignorance. (b) Light for the darkness of sin. c) Light for the darkness of sorrow.**

III. He Is A Directing Or Guiding Light.

"To guide our feet into the ways of peace."

1. With Him there is life and activity instead of "sitting in darkness and the shadow of death."

2. His coming brings "peace," and His paths are the ways of peace.

3. His light cheers, comforts, directs and guides His people.

Theme -- The Glad Tidings Of Christmas

Text: "For, behold, I bring you good tidings of great joy."

1. Tidings of Joy "great joy" (Isa. 12:23; 61:3; 1 Peter 1:6-8).

2. Tidings of Peace -- "Peace on Earth" (Luke 1:78-79; John 14:27; Romans 5:1).

3. Tidings of Salvation -- "A Saviour, which is Christ the Lord" (Titus 2:11-14; 1 Timothy 1:15").

Theme -- The Magic Of Christ's Birth

Text: "To give light to them that sit in darkness" (Luke 1:79).

An artist once drew a picture of a wintry twilight, the trees heavily laden with snow, and a dreary, dark house, lonely and desolate, in the midst of the storm. It was a sad picture indeed. Then, with a quick stroke of yellow crayon, he put a light in one window. The effect was magical. The entire scene was transformed into a vision of comfort and good cheer. The birth of Christ was just such a light to a dark world. -- Selected

*** * ***

The First Christmas Service

The first Christmas service was not held in a great cathedral or temple; but in the temple of God's great "out of doors."

The time of the first Christmas service, was in the night; but the temple was lighted with the "glory of the Lord shining round about them." The music of the first Christmas service was furnished by a "multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

The preacher of the first Christmas service was the angel who said, "Fear not."

The congregation of the first Christmas service was "The shepherds abiding in the field, keeping watch over their flock by night."

The Message of the first Christmas service was a message of salvation, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

The First Christmas Service was fruitful, and accomplished what all services should aim to accomplish -- "Let us now go even unto Bethlehem, and see . . . and they made haste, and found."

* * *

There Is No "If" In Christmas

When preaching a Christmas sermon, Daniel H. Martin brought out a striking fact that has escaped many. He called attention to what the shepherds in the field said to one another after the angel had brought them definite word about the birth of a "Saviour who is Christ the Lord." They did not say, "Let us go and see if this thing is come to pass." They said, "Let us go and see this that is come to pass." What a world of difference between the two ways of taking God's word. -- Selected

* * *

Born In Me

'Tis not enough that Christ was born
Beneath the star that shone,
And earth was set that morn
Within a golden zone.

He must be born within the heart,
Before He finds His throne,
And brings the day of love and good,
The reign of Christ-like brotherhood.

-- Mary T. Lathrop

* * *

Babe Of Bethlehem

Christ has elevated the ideals of mankind from the earthly to the heavenly, from the selfish to self-sacrifice, from sinfulness to holiness, from war to peace. He

changed the date of the world's history, beginning a new reckoning of years. "B.C." and "A.D." have the preeminence over "In the beginning." He has put his stamp upon history, poetry, art, literature, reforms and civilization for all the years of time and the cycles of eternity. Why such influences exerted by the Son of God? Because he was "God manifested in the flesh," therefore great names were given him -- The Prince of Peace, Immanuel, the Mighty God, the Everlasting Father, the Lord Jesus Christ, Savior and Redeemer of men, Conqueror and Intercessor. But none are sweeter than the Babe of Bethlehem and the Lamb of God." -- Selected

* * *

Pastoral Christmas Greetings

Many pastors have made a practice of sending special pastoral Christmas greetings to each member and friend in their congregation. This has proven to be a very satisfactory way to keep the members and friends interested in the progress of the church. A word of cheer from their leader, the pastor, at this particular season of the year, when everybody is sending gifts and greetings to their loved ones and friends brings a closer relationship between pastor and people. If you have never done this, pastor, make your plans to do so this year. You will find that our Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo., carries a very complete line of special Christmas features for the use of our busy pastors, which includes: special Christmas letter heads; special holiday greetings in letter form or they will print your own letter on these letter heads at a moderate price; Christmas greeting cards, specially prepared for pastors and leaders with ample space to have your name printed or written, thus making it a personal message. All of these are very moderately priced and are carried especially for the use of our pastors and people. The essential thing is to get your order in early so it will not be delayed in the Christmas Mail Rush, but that you will have it in plenty of time to use for Christmas.

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06 -- MAKE YOUR PREACHER -- R. W. Hertenstein

Nothing is as glorious as for a church and congregation to make a great preacher. Some churches make the preacher, some preachers make the church. What a combination when the pulpit and pew make each other. Preachers on the whole are God-called men. Get behind that man and push him into favor with the people; force out great qualities; make him preach in spite of his handicaps. Too many congregations think the schools and colleges are the only means to qualify a minister. Feed and house your preacher well. The horse that wins the race has a good stall. Brag on him to the townsfolk. A bragging church and fair preacher will soon fill every pew -- while a nagging church and a good preacher will soon empty any church. I can't help but grit my teeth, pray harder and toil more when I know a church is behind me. When your check comes regularly, when the members bring

in canned fruit, when the Bible you preach from was the congregation's present, when your expenses to the General Assembly were remembered, when on your birthday they shook hands and gave a love offering, when the best overcoat you ever owned was a Christmas present, when your wife and children are remembered from time to time; brother, you can but drop on your knees and cry out, "O God, help me to be a better preacher."

The thought has come to me that the next time you want to give a love offering you might send a fifty or a one hundred dollar check to your Publishing House; tell the House to credit that amount to your pastor's account; then tell the preacher to order the books he needs most to the amount, of the offering. See how that would work. Your Publishing House would be benefited, the pastor would love his congregation more, and you as a congregation would have fresh truth and greater preaching from the man you love.

* * * * *

07 -- THE MINISTER AND BIBLE STUDY -- Basil W. Miller

A Literary Study Of The Bible

As the storehouse of truth the Bible is unexcelled. Expressing in its broad outlines the fundamentals of science, sketching roughly the history of nations of antiquity, formulating the grandest code of morals and laws, as does the Bible, place it in the foremost rank of verities. Its moral lessons, spiritual precepts, and legal examples, its scientific accuracy, philosophical trustworthiness, and literary beauty -- these alone -- make the Bible worthy of the study and analysis of the brainiest scholars and most brilliant thinkers of the ages. The mightiest intellects of nineteen centuries -- Chrysostom, Augustine, Luther, Sir Isaac Newton, Matthew Henry, Adam Clarke, G. Fredrick Wright -- have spent a lifetime in mastering this wondrous Book of divine revelation. They but touched the shores of possible explorations here-in. In every realm of truth the Bible is unsurpassed. As a moral dynamic it has produced the scientific and industrial progress of our age. As a spiritual power it has drawn from the sloughs of savagery and paganism every land touched by its glory.

The literary value of the Bible is incalculable. No man is well trained until he is familiar with this fountain source of literature. Much less is a minister fitted for his ennobling task until he has drunk deeply therefrom. One may know the contents of the Word of God, analyze it, collate its related scriptures, be acquainted with the great texts, be versed in biblical dogmas, but such study does for the "grandeur of the Bible what a study of botany does for the beauty of flowers, or astronomy in its technical outlines does for the star-studded heavens. In the mass of details, in the jumble of dates, systems, chronology, dispensations and geographical information, the glory may be hidden, the fragrance lost. Study the

Bible as literature; seek out its gems of thought, its flashes of exquisite diction, its flights of rhetorical grace, and its sweeping periods of eloquence.

Every form of literature is contained in the Bible. This Book is more than a mere volume of writings; it is a broad, a vast, and a varied literature. The most brilliant writers of the ages, such as Goldsmith, Tennyson, Longfellow, have said if one desired a knowledge of the best in poetry, in the art of the biographer, the historian, true eloquence, it could be found in the Bible. No writer or speaker can be vulgar or common and be a student of the Oracles of God. In the pulpit the best form of address, the purest diction, the most exalted eloquence must be used. Hence we see the value of a study of the Bible by the minister.

The diction and style of the Book of books is unsurpassed. Then if one seek noble diction, a lofty style of expression, a rhetorical finish, grace of word and thought, mine such from the Scriptures. No writer of any age gave the story of centuries of history with such completion, such finish, such terseness as Moses, The portrayal of no character has been given with such beauty and graphicness as that of Jesus, though written by untrained men -- as far as we know -- in every case save that of Luke, the physician. That loftiness of sentiment, deftness of literary touch, characteristic of geniuses of the pen, found in the works of David, the 1, the 23, the 104 Psalms, and others of the same class -- of Solomon, -- the Proverbs, -- of Isaiah, -- the 35, 53 and 55 chapters -- of Christ in the Sermon on the Mount, and of Paul in the thirteenth of First Corinthians, finds not a parallel in all the annals of literature.

To be lofty in diction, noble in sentiment, pure in thought, rhetorical in descriptive power, rhyming with poetic beauty, fellow ministers let us master the Bible. To be terse in expression, master the style of Solomon. To be truly eloquent in public address, read Isaiah. To be graphic, pointed, simple yet profound, imitate the style of Jesus. To be philosophic, study Romans, Galatians, the first chapter of John's Gospel. To be poetic, let the ringing music of the Psalms permeate your soul. If you would be dramatic, or carry tragedy into your pulpit, memorize Job, or be thrilled with the moving love story of Ruth. If you seek material for "symphonic sermons" after the form of Stidger, there is the story of Esther, of Daniel: of the saints of old, the poetry of Job or the music of David. Fellow ministers, we will progress in the art of persuasion, develop in pulpit power, increase in vocabulary, eloquence, diction, in proportion as we master the Bible, dwell with it daily.

The masters of the pulpit have been adept in the use of pure diction; theirs also has been a true ringing eloquence. But such eloquence was the result of their long continued study of the Bible. The sermons of Guthrie read almost like flaming prose poems; those of Talmage lift one to the heights of life by their diction, their rhetorical flights. Maclaren won the recognition of the world as England's most interesting and thrilling speakers. Today Henry Clay Morrison, though without an

early educational foundation necessary to true eloquence, stands as one of America's most eminent pulpit orators. These men caught something of the exalted phraseology, the mighty style, the lofty sentiments of the Word of God, and thus their eloquence was produced. Ours too may be this sought for pulpit power, this true literary simplicity, if we but pay the price of Bible study, constant reading, quoting, imitating the literary merits of this Book.

In making a literary study of the Bible one should constantly bear in mind the necessity of studying Scripture phraseology, unusual wordings, terseness of sentence formation, the descriptive power of each word used. In that masterpiece of all literature, the Beatitudes, not a word is lost, every word used is dynamic, nor is there a word that could be added to increase its power, nor taken away without destroying something of the beauty. This clearness of expression for our pulpit use may be had by studying, imitating the graphicness, the clarity of biblical diction.

The first literary study demanded of a minister should be the Bible. The drama of Job excels in beauty and power anything Shakespeare ever wrote. But usually we study Shakespeare first. The eloquence of the orations of Isaiah outshines that of Demosthenes, Cicero, Webster, Clay. No love story -- merely as literature-is comparable with that of Ruth; George Eliot, Thackeray, Hawthorne, Lew Wallace never penned fiction so sublime, so interesting, so gripping as the simple story of Ruth. The songs of the shepherd king David out ring those of Milton, Burns, Longfellow, Tennyson. Ambassadors of God, then let us make our sermons brilliant with holy diction, saturated with the true poetry of inspiration, sparkling with that rhetorical grace of the Scriptures.

The pulpit should lead the age in nobility of thought, loftiness of sentiment, in the simplicity of expression which speaks to the heart. Ours is the opportunity as a denomination of forming a trained ministry, a holy God-filled eloquent ministry. May the Bible be the rock foundation of our training, the fountain source of our eloquence, as well as the spring of our doctrines, and the inspiration of our messages. The grandest thought, the greatest choice of diction, the most sublime flights of rhetoric, the smoothest polish of structure and style, the most deft drapery of thought in enticing, alluring, dynamic words, is called for in presenting the message of God to humanity. With the Bible as our training book, our Book of literary as well as spiritual illumination, may we never become common, vulgar, ordinary in speaking as the "oracles of God." -- Pasadena, Calif.

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08 -- WANTED: A NEW PREACHER AT BRIGHTVILLE -- C. E. Cornell

Brightville was an old substantial charge The membership was made up largely of good substantial people who treated their pastor well. But it was noised abroad over the District that Brightville wanted a new preacher. It had been quite generally discussed and some decisions made before there was much thought that

the District Superintendent ought to be consulted. It is the unfortunate practice of not a few churches to "call" a pastor and then ask the District Superintendent to confirm the call. That is usually getting the cart before the horse. But Dr. Lovejoy, the genial District Superintendent, would soon be around on his semi-annual visit, and they would inform him that they wanted a new preacher, and that a change was absolutely necessary.

Dr. Lovejoy was a man of wisdom, careful and kindly. It was in his heart to have the church and the preacher both happily satisfied. Harmony is so much better than strife. He desired to make the people happy and to make the preacher happy, and then he was satisfied in his own mind the church would prosper.

But Dr. Lovejoy also knew that the situation at Brightville was rather ticklish and required careful handling. A District Superintendent must be as wise as a serpent and harmless as a dove, he is expected to meet every situation with fair fearlessness as the church must move on. So, Dr. Lovejoy thought it would be the part of wisdom to interview several of the more influential and leading members, and find out why they wanted a new preacher.

He first called on Brother Sterling, an influential member of the church. Brother Sterling was considerate and very kind, nothing harsh about him. He said: "I have nothing in particular against our pastor. He is an exceptionally fine young man, and I love him and am loyal to him, but he takes too much time to make the announcements. There are Sunday mornings when he does not get to preaching until noon or after. Last Sunday I timed him, and he spent twenty-three minutes in the announcements. Some few of the congregation went to sleep, and quite generally the people were tired out before the sermon was begun."

Dr. Lovejoy nodded his head. "I have heard that same story about many pastors. But you see the pastor wants to be fair with all departments of the church and each organization bands in an announcement with the remark, 'emphasize that good.' Thank you Brother Sterling."

Dr. Lovejoy next called on Brother Faithful. Brother Faithful was always at church; he was a front seater, a little deaf, but a credible listener. He had been a member of the church for many, many years; he had always stood by the pastor and the church was as dear to him as the apple of his eye. Dr. Lovejoy stated his errand, saying that he was seeing a few folks and getting their expressions and opinions. "You know," said Brother Faithful, "that I have been loyal to my pastors. They all have had admirable qualities. I like this man we have. He is well educated, a graduate of one of our colleges; he preaches good, sound sermons; that is, they are good as much as I can hear of them. Our pastor has the unfortunate habit -- as many preachers have -- when he reaches a climax he drops his voice to a whisper. I nearly disjoint my neck trying to hear him, but usually fail. His best point is gone and I am the loser. I am not the only one, for others with good ears tell me that they

cannot hear him. Why do so many preachers make their introduction and their climaxes in a subdued tone of voice. Don't they want to be heard?"

Dr. Lovejoy was hearing the same old story of the preacher who does not know how to handle his voice.

Mrs. Gilderwild was president of the Ladies' Missionary Society. She was a very capable woman and a great church worker. Dr. Lovejoy went to see her; she told the District Superintendent that she liked the pastor and she thought that many of the members liked him also, "But" said she, "our pastor preaches over the heads of the people. We go to church, listen intently, go home and wonder what it is all about. The pastor is so well educated and spends so much time in his study, that he thinks in a different channel from what we do. He is so profound, so scholarly, so erudite, that his sermons are above us. We cannot get the children and the young people to stay at all; they do not understand the sermons either." As Dr. Lovejoy left the home of Sister Gilderwild he was thinking, and his thoughts ran about like his: Poor preacher! So much learning, yet lacks wisdom. Why cannot he understand that preaching over the folks' heads doesn't help them. Sermons ought to be scholarly, but ought to go direct to the heart to be helpful. The preacher ought to give his sheep some fodder and put it on the lower shelf. A preacher can be well educated and yet not know how to preach for the edification and uplifting of his people. A real educated preacher states the great truths so simply that a child can understand them."

Dr. Lovejoy was getting tired and weary and thought he would better go home, but he decided in his own mind to stop and see the Sunday school superintendent. So he stopped in the store where Mr. Woodman was working. After a cordial greeting, Dr. Lovejoy stated that there was some agitation in favor of a new pastor, he said, "What is your candid and honest opinion?" Brother Woodman was silent for a minute or so, he was thinking of the boys and girls in his Sunday school, and he desired to be fair to them and the pastor. Finally he said: "There is some criticism of our pastor, but there is always criticism of every pastor. Our pastor is not a young folks' pastor, but as far as I can judge, the boys and girls like him. He is not particularly a Sunday school man -- he usually comes in late -- but I announce the church service to the Sunday school and urge all to attend the preaching services. He is not what you might call a man of social intercourse, he seems a little stiff and cold. But the biggest objection, that is, a general criticism, is this: Our pastor doesn't quit when he is through. He preaches remarkably well for half an hour, reaches a superb place to stop, but he doesn't stop, he goes on, flounders, repeats himself and don't seem to be able to land his boat and tie up to shore. A high-school boy said that he saw three or four fine places for him to stop, but he missed them and went on. My only complaint is, that our pastor does not quit when he is through."

The District Assembly came in due course of time. The General Superintendent, the District Superintendent and the Advisory Board met several

times to make pastoral adjustments. Brightville had a new pastor sent to them. The man who was moved left against his wishes. He spoke unkindly of the District Superintendent as a man with a cotton string for a backbone; he bitterly criticised the "autocracy" of Nazarene ecclesiasticism, and talked "about a man not having an opportunity," and was generally disgruntled.

He was moved to a smaller charge where he would make long announcements, whisper his climaxes, preach over the heads of the people, and never stop when he was through. At the end of the year, the church was about dead and he was asked to move again.

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09 -- THE PERPENDICULAR PRONOUN -- A. W. Orwig

The title of this article are words used by a certain bishop, years ago, at a prominent camp-meeting. In referring to some preachers he said that "the perpendicular pronoun spoils all they do." Well, truly, it often spoils a great deal of what they do. But the same is also true of many who are not preachers. Poor human nature seems to be impregnated with the spirit of self-importance. Often self is manifested even in sermons, prayers, testimonies, etc., and in other relations in life. How self likes to parade its own achievements, and sometimes even at the expense of the good deeds of others! The "big I" and the "little you" pervade society in general.

A few years ago I heard a very excellent and useful man say, "Oh, there, now, I guess I have been saying too much about myself! please pardon." But the nature of his remarks justified a frequent allusion to himself. And yet he may have, in a degree, felt that he needed to guard against the manifestations of self.

Verily "the perpendicular pronoun" loves to be in the eye of the public. And good men are sometimes ensnared. The boastful spirit accompanying the publication of sermon topics, and the highly dramatic posture of their portraits in the papers seem to indicate more or less of self-glorification. The desire always to keep one's self before the public is illustrated by the following incident: A prominent and wealthy business man was told by a friend that a certain noted politician had "turned Baptist." The reply was, "I cannot believe the report; for to be a Baptist one must be immersed, and he would never consent to disappear from public view long enough for the performance of the rite." Somewhat amusing, but not without a lesson. The incident recalls the old fable of the frog which wished to migrate with some wild geese by holding on to a stick which one of them held in its mouth. The sight evoked the question by some persons as to who could have conceived such a clever idea. Upon this the silly frog shouted, "I did." And in thus opening its mouth in self-praise it, of course, fell to the ground and to its death.

Thus some persons who are troubled with the "great I" spirit, sooner or latter come to grief. It is still true that pride goeth before destruction, and a haughty spirit before a fall." Christ warns against self-exaltation by declaring, "Whosoever shall exalt himself shall be abased." The "I" must go down, and stay down, if we would be freely used of God. How blessed and important always to substitute Jesus for self!

A certain preacher, before going into the pulpit, often asks himself, "Is it God or self you seek glorify?"

"Out of everybody's sight,
Most of all my own,
So that all around may see
Christ and Christ alone."

That was a most glaring and obnoxious case of "the perpendicular pronoun," when the man in the temple told God how good he was. His whole prayer, or rather his insolent harangue, bristled with "I," "I," "I." But he got nothing except the contempt of God. But was it not also the "big I," when even the disciples of Jesus sought the exaltation of self, wondering who would be "the greatest" among them? There is perhaps no greater foe to our personal spiritual well-being and our success in God's work than the abominable and proud spirit that desires and seeks the honor of men instead of the glory of God. A good resolution for all of us would be that of a lady who, in giving her testimony, said that henceforth she would always use the little "i" for herself and the capital "I" for Jesus.

The apostle Paul said, "Not I, but Christ." What a glorious motto for all Christians, preachers and other! But it needs to become an actual experience, the real goal of all our pursuits. We must not only "decrease," and Christ "increase," but we must die to self, so that we shall be able truly to say, "None of self, but all of thee." -- Los Angeles, Calif.

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10 -- A LAYMAN ON PREACHING -- Josephus Daniels*

*Secretary of the Navy in the cabinet of President Wilson, from The Christian Advocate, New York

My message to the preachers is that nothing in your ministry is so important as the earnestness born of living faith. The people will forgive anything else in a minister except the sense that he is professional. Unless back of his learning and diction and eloquence they feel that he is dominated by a faith that lifts him to the heights, his sermons are as sounding brass and a tinkling cymbal.

"The reason I go to hear that man preach," said a prosperous and virile successful lumberman, "is that I cannot be sawing lumber while he is preaching."

Men and women, to use an overworked word, are "fed up" on the things that pertain to trade and business and sports and science and literature. They go to church -- when it is not from habit, and the older I grow the more I believe that most good things that come to us are the result of a habit that puts us in a receptive mood in a good place -- in the hope that they will be lifted up by a spiritual message and have their walks brightened by the light that never was on sea or land.

The conception that there may be a religion in the heart separate from the religion in the head, and that one may be substituted for the other, finds no warrant in the Scripture or in life. Whenever I go to church and the minister rises and says, "I am going to preach to you out of my heart tonight," I immediately begin to fear that is an excuse for the lack of proper preparation, and I am in for a thin discourse. Often the impression is justified. People go to church to be fed as well as comforted and strengthened. You will observe that even Billy Sunday, believed to disregard the conventions, writes all his sermons, even if he seems to drive appeals home with a baseball bat.

It may be because of my upbringing in the old-time Methodist faith, but I feel a sense of being denied bread, if I go to church and in the learned discourse, enriched with classical lore, I find nothing that gives warmth and cheer to the heart. Between the preacher who is short on learning and long on experience, and the one whose sermon is a cold ethical essay, give me the first. I can go to the library and the lyceum for the classics and for logic. But if the Church has no message or no influence that warms the heart and sends one forth to love and help his fellows, from what source is the essential to happiness and usefulness to come?

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THE END