



REV. W. B. WIGGINS, B. A.

Who will represent the Reformed Baptists at the International and Interdenominational Holiness Convention to be held in St. Paul's Methodist Episcopal Church, Cincinnati, Ohio, Oct. 27th-Nov. 1st.



MRS. W. B. WIGGINS.

PASSION IN THE PULPIT.

REV. HENRY L. GERSTMYER.

Several years ago a sermon was delivered at Drew Theological Seminary on "The Preacher for the New Age." In this was enumerated the qualifications needful for the present, among which were a man of distinct personality, a man of thorough Biblical scholarship, a man of profound faith, and a man with a profound sympathy for man. We are willing to concede that these are four prime essentials, but has the speaker not made a sad omission by neglecting to mention spiritual passion as a potent force in the pulpit?

There is nothing horrifying in the word "passion." The Sunday School Times, in a recent issue, spoke in glowing terms editorially of this quality or faculty, even going so far as to say that "passion is the highest summit of human character, devotion and wisdom."

But we have been told that to display spiritual passion in some quarters of our country is "bad form." Horror of horrors! Is it possible? In one of the most recent books for the preacher, entitled "The Preacher and the Modern Mind," by George Jackson, he has this to say: "Let us not pinch and squeeze ourselves to fit the foolish fancy of the religious modistes, who would tie us all up in hobble skirts and frown down noise and fervor in the pulpit as 'bad form.' * * * Let the preacher never make the mistake of trying to hide his own fire."

Richard Baxter said once in coming down from the pulpit: "I marvel how I can preach to them so lightly and coldly, and how I can let men alone in their sins. * * * I seldom come out of the pulpit but my conscience smiteth me that I have been no more serious and fervent." He then reproaches himself in these words: "How could'st thou preach of heaven and hell in such a careless, sleepy manner?"

These are searching words. Oh, for more Richard Baxters in the modern pulpit!

Is it not safe to hold up the late Ian MacLaren (Rev. John Watson) as a model for the modern preacher? We are told that he put his very life into what he said. Once he remarked: "It is one thing to make speeches and preach sermons in a state of safe detachment from the subject and another to speak from the marrow of your bones." Let me again quote some burning words from the Sunday School Times: "God give us to be hot with that fire of the pas-

sion of Christ before which the power of sin and of death shall be burned out in defeat."

Bishop Quayle, of the Methodist church, speaks in substance in one of his books that a dumb person would stumble into luminous speech on such themes as the Gospel grapples with. He also goes on to say, practically, how dare the modern preacher be ineloquent or insipid since heaven owns him as its ambassador! "The charm of high destiny is on the message." "The sin is in being uninteresting with so thrilling a Gospel." Haunting words, these, for the preacher of to-day who has lost the thrill and charm of his glorious office as herald of the evangel.

One of the newest books on homiletics is that of Dr. David James Burrell, entitled "The Sermon—Its Construction and Delivery." In this work the author tells that "the primitive meaning of the word sermon is said to be a thrust. How true! All effective preaching must be a thrust with the sword of the Spirit." We are willing to assume the role of the prophet and predict that if the preacher loses his spiritual passion in the pulpit he will in a corresponding degree lose his power. Dr. Burrell says: "David Garrick could say 'hell' so as to make men tremble. Be it ours to say it so that they shall repent and believe."

We are told that the speeches and harangues of Napoleon only lasted a few minutes, yet they electrified whole armies. Did not the preaching of a Savonarola and a John Knox spellbind and persuade multitudes? Yes, and spiritual passion was the potent factor in all their efforts.

How is this for an epigrammatical expression just along our line of thought: "Stand-up essays are not orations. Preaching is more than reading what has been written or reciting what has been memorized." Here is another gem of equal lustre: "What is preaching? It is jury-pleading. Our client is Jesus of Nazareth; our case, 'This Jesus is the Christ;' our jury, the people; our purpose, to convince them." To do all this takes passion in the pulpit. Yet another gem is given to us in Dr. Jackson's book, mentioned above: "There is passion in the rainbow-colored reverie of Jeremy Taylor, and in the white art of John Henry Newman; in the raging, roaring flame of Whitefield, and in the still, soundless heat of Wesley."

Bear in mind that the preaching that counts is always passionate. Also mark it down that "moonlight preaching ripens no harvests."—*The Lutheran Observer.*

THE PREACHER WHO MAKES THINGS GO.

By Rev. W. E. Smith.

The preacher that now is in great demand
For the richest and largest place,
Is not the man of the Pauline type,
With a soul full of heavenly grace;
But the man who has the popular gifts,
That are seen in the popular show,
Who can use all news and modern plans,
That will make the machinery go.

He must be a hustler, ever alert,
And go at a lively prance;
Too much on his knees, you quickly see,
Would destroy the crease in his pants.
To think too much on heavenly things
Would spoil him for things below;
And he knows his place is not secure
Unless he can make things go.

He must be a trotter from house to house,
But not to reprove or pray;
But to chat and laugh in gayest mood,
And hear what the people say.
He must study their wants instead of their needs
And keep his convictions low;
He must do his best to please them all
In order to make things go.

He must join the lodges and take his turn
At riding the frisky goat;
He finds here the crowd he so much needs
To help him to sail his boat.
He must steer in the current of worldly gain,
Where the popular breezes blow,
Nor think of eternity, just ahead—
So long as he makes things go.

He must clothe the rugged gospel theme
In a new and popular dress,
And of course avoid all scriptural terms
That cause the worldling's distress.
To speak of "Salvation," or "Holiness,"
Would seeds of dissension sow.
Such methods are old and obsolete
For the preacher who makes things go.

But he gets the people to join his church
By showing a way that's broad.
It lets them retain their sins and lusts
In the service and worship of God.
He smooths them down with comforting words,
And says they will better grow
If they put in their money and lend a hand
In making the old church go.

He opens up clubs for boys and girls,
For men and for women too;
He keeps them all busy at work or play
At things that the worldlings do.
It is hustle and bustle from morning till night,
At the fair or the minstrel show;
He must keep his reputation alive
As the preacher who makes things go.

The papers boom him with loudest praise
As a wise and astute D. D.
His sermons on labor and secular things
They print in their columns free.
They are glad to help him advertise—
It pays them quite well, you know,
To give good space to the popular church
That hustles and makes things go.

But we wonder what this preacher will do
When he stands at the bar on high,
Where falsehood and sham shall be revealed,
And all that maketh a lie.
He must face the people he once deceived
When he preached to them here below,
And sold the truth—his soul or theirs—
For the glory of making things go.

The pit is yawning with open mouth
For priest and for people too
Who forsake the rugged way of the cross
For the way that is easy and new.
They may laugh and dance, and go with the world,
It all leads to a hell below,
And demons laugh at the popular man
Who lives just to make things go.

When a man's ways please the Lord, he maketh even his enemies to be at peace with him.—Prov. 16, 7.

Brother Clark informs us that the list of contributors given in our last issue for the Cedar Lake church was incomplete.