

## Temperance Column

Wine is a mocker, strong drink is raging. Whoso ever is deceived thereby is not wise.—Prov. 1:20.

### LIQUOR AND THE FALL OF NATIONS

Not long ago I was in a Chinese cafe, when a group of drunken soldiers entered the cafe. The Chinese proprietor turned to me, shaking his head, and saying, "Can no win a war this way." That Chinese cafe proprietor was correct in his evaluation. The lifting of the floodgates of liquor to debauch our soldiers and our people will not help us to win this war.

Great wars have been lost through liquor. Mighty empires have crumbled under its devastating and demoralizing influence. Babylon, the empire of Alexander the Great, Rome, and modern France, all went down under the destructive power of liquor. The ill-fated night when Babylon fell was a night of drunkenness and reveling under Belshazzar. It was on that night that Belshazzar drank wine with a thousand of his lords, "and praised the gods of gold and silver, of brass, of iron, of wood, and of stone." That night of drunken revelry proved to be a night of doom.

No more spectacular character ever moved across the pathway of history than Alexander the Great, the young Macedonian. Great empires fell in his pathway with startling rapidity. But alas! The triumphant hero was at last conquered by the demon drink. It was at a bacchanalian carousal that the young conqueror, still in his early thirties, met his doom. The great conqueror died in a drunken debauch.

Mighty Rome, whose sway reached over the whole earth, proved to be no exception to the devastating power of liquor. The iron men who made Rome great were men of sobriety and abstemious habits. The devastating inroads of liquor into the life of Rome extended over a period of three hundred years, and at last the great empire went down under the destructive blows of this arch-enemy of empires. The last days of Rome are described by the historian as a period of "gluttony and drunkenness." Ridpath says of these days: "Rome was now effeminated and debauched" . . . and so high had risen the vices of corruption and dissipation, that the people were no longer capable of any heroic indignation on account of the vices of their sovereign." Rome's colossal fabric fell prostrate in the dust under the debauching influence of drunken dissipation.

Payot, the famous French editor, said, in 1925: "Alcoholism, under the indifferent eyes of the authorities, is indeed destroying our nation . . . I solemnly affirm that from now on one might inscribe on the windows of all public houses in France these fateful words: 'Finis Galliae.'" General Petain confirmed this testimony concerning the ravages of alcohol, following the fall of France. General Petain said: "Our soldiers were drunk and could not fight. Since the victory of World War 1, the spirit of pleasure, of riotous living, and drinking has prevailed over the spirit of sacrifice. Alcoholism was the chief cause of the French army's collapse. The worst of France's four greatest problems." Will America go the way of Babylon, Alexander the Great, Rome, and modern France? John Barleycorn is America's worst fifth columnist, and should be put under

arrest before America goes the way of the nations that have fallen at the hands of his sabotage.—Pentecostal Herald.

### THE PREACHER AS A PUBLIC SPEAKER

Rev. W. M. Phaup

There are several things that go to make up good public speaking in any walk of life, and public speaking for the minister must embrace the same principles. The English of the pulpit is one of the major elements in a discussion of the preacher as a public speaker. There are special reasons why no man in the pulpit should lose an opportunity of mastering the language he speaks. Public speaking is one of the chief tools of the ministry, and this tool must not be allowed to rust or become blunt. The using of good English does not necessarily make a good preacher, yet without a certain degree of skill on this line, no man can discuss convincingly the great truths that are his to discuss. More than one preacher has woefully handicapped himself by taking an erroneous attitude toward the language he speaks. Occasionally we hear the statement: "I have no time to bother with my English; my business is to preach the gospel." It can well be said that the man who pays no attention to his language will always be a bungler.

One of the first things to be taken into consideration is the **STYLE** of public speaking. A good style is nothing more nor less than the expressing of a thought in the right way. Different types of thoughts demand different forms of expression, but simplicity of style is always good taste. Any person of average intelligence can learn to shape language to thought. The preacher who is handicapped by a lack of mastery of his mother tongue has simply failed to put forth a sufficient effort. The requisite for progress is the will to improve. Power over words does not fall as the gentle rain; skill of speech comes only as the result of persistent labor. Many a preacher disgraces himself and humiliates his congregation by making errors which could easily be corrected. For instance, one preacher began his testimony by saying, "Brethren and sisters, the Lord has did wonderful things for me during the past year." People judge us by our language; therefore our language needs to be judged.

We read of one woman who recorded the grammatical errors made by her pastor by making pinholes in a card which she held in her hand. The pastor observed what she was doing, and losing patience, he said, "I see one woman who is going to hell through a pinhole." Despite the unhappy turn of this incident, there are advantages in having someone criticize our speech, if we take the pains to study and correct the errors reported to us. It takes only a little study and effort to give a man the ability to avoid falling into gross illiteracies. It is possible to have a thorough knowledge of grammar itself and yet blunder in the expression of our thoughts. A young man who was very proud of his ability to diagram difficult sentences was on one occasion geometry. He concluded by saying, "Geometry never done me any good." "Grammar didn't either," was the reply.

In his public speaking the minister must take **CLARITY** of thought and expression into consideration. It is very necessary that the minister use the language of his congregation. Apparently one pastor failed to do this when a witty layman described him by saying he

could "dive deep, stay down long, and come up dry." We are told that in the Buddhist religion the more obscure and mystical a lecture is, the more highly it is regarded. And there are some in the Christian religion who are impressed by high-sounding phrases and long words, no matter how meaningless they may be. Big words do not indicate deep thoughts. **CLEARNESS ON THE PART OF A PREACHER IS A SACRED DUTY.**

The first requisite of clearness is the selecting of the right words in the right places. Mark Twain spoke of using the right word, not its second cousin. Dr. George H. Palmer says, "Like the bad cook we seize the frying pan whenever we need to fry, boil, roast, or stew; and then we wonder why all our dishes taste alike, while in the next house the food is appetizing." In a language as rich as the English, there is no excuse for working one defenseless word to death. Some words over-used are nice, look, walk. A study of synonyms will help on this point. Instead of look, one might use glance, gaze, stare, peer, scan, scrutinize, peek, survey, inspect, watch. For the word walk there are the following synonyms: step, plod, trudge, saunter, stroll, meander, etc. In selecting words to use, we should be certain that we know their meaning. We often get words confused if they sound somewhat alike. For example, liberty and liberality; burden-bearer which is often erroneously called burden-barrier.

One sin against clearness is the badly constructed sentence. Dr. Dale of Birmingham used to tell of a preacher whose sermons consisted of a conglomeration of endless sentences, each "sprouting out into joint after joint, never ceasing to grow, until for some inexplicable reason he finally said, Amen." One of the fathers of New England Methodism, Edward Taylor, was given to using long, unwieldy sentences. Now and then he would become hopelessly involved and give up the struggle saying, "Brethren, I have lost the subject of this sentence, but bless the Lord, I'm on the way to heaven." Not everyone, however, can extricate himself so skillfully.

An example of badly constructed sentences is seen in the outline of the colored preacher who used the text, "The devil goeth about as a roaring lion, seeking whom he may devour." The points of his sermon were: 1. Who the devil he is; 2. Where the devil he's going; and 3. What the devil he's roaring about.

Another point to be considered in clarity is the organization of the material at hand. One has said that an outline is a series of milestones pointing to a definite goal. A preacher must be a clear thinker to arrange his material logically. One preacher works through several propositions in geometry every week to keep the loins of his mind well girded. Another way to develop in organizing material is to study authors who have displayed skill in this art. Some examples are Edmund Burke, Abraham Lincoln, and Horace Greeley.

A sermon must be a genuine unit. We read of one brother who preached a sermon of seventy heads, counting the points. The value of unity is seen in the simple illustration of the teacher asking the schoolboy if he had rather have eight-sixteenths or half an apple. He expressed preference for the half, explaining that "if the apple is cut into six-teenths most of the juice would be lost." Another disadvantage of too many points is an inclination to be lengthy. "A sermon to be immortal, need not be eternal." Not every problem of the universe can be settled in one sermon. If a