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

August, 1931 -- Volume 6 -- Number 8

A monthly journal devoted to the interests of those who preach the full gospel, published monthly by the Nazarene Publishing House, 2923 Troost Ave. Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 per year. Entered as second class matter at the Post Office at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

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Digital Edition 04-15-10
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01 -- PREACHING TO OUR AGE -- By J. B. Chapman

Dr. Forsyth in "Positive Preaching and the Modern Mind," says:
"We must all preach to our age, but woe to us if it is our age we preach, and only hold up the mirror to the time." And I think this distinction is fundamental. The temptation to preach one's own age is ever present and sometimes it is quite forceful. Then there is also a temptation at times at least to preach some other current age to our own age. Just as with some any thing that is past is bad or at least of small value, so with others whatever is past is holy. There is evidence that for a number of generations just behind us older people have been saying ever, "It was not so in my day." And it is true that it was not so in their day, but the generation that was passing when they were in their prime condemned the new generation then just as we condemn it now.

But we must not preach age at all. We must preach the gospel of Jesus Christ which is independent of age. The fashions and styles of men (and women also) are ever changing. But sin and man's great needs remain the same, and salvation is timeless as to limitation and adaptation. And Jesus Christ Himself is the same "yesterday and today and forever."

In preaching or prophecy there is always the danger that the preacher will work himself into the conclusion that the gospel is not adapted to this age -- or, which is the same thing, that this age has put itself beyond the reach of the gospel. Then there is the opposite danger which tempts the preacher to settle down into the conclusion that civilization and invention are regeneration and that the world is redeemed because it is wiser and makes better adaptations. And whether a preacher commends his age or condemns it, he cannot help his age much if he simply preaches the age. He must preach to his age, but he must not preach age or era either pro or con.

On many hands we hear it that there is an increasing demand for expository preaching, and that intelligent people show more lasting interest in the "Bible preacher" than in the spectacular orator who gets his material out of the newspapers and current magazines. And where this is the case it is a testimony to the wonderful adaptation of the Bible to each succeeding age and generation. In fact Bible readers have to remind themselves ever and anon that the Bible is an "old Book." Otherwise they are likely to conclude that it is of recent origin and that what

it says has special application to what is going on today. And every age from Paul to now have felt the same way about it. Let us preach to our age by all means. But let us preach the gospel of every age to our age.

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02 -- EDITORIAL NOTES -- By J. B. Chapman

A brother who has preached thirty years in Latin America was telling me how the people describe the different types of preachers. He said that when a preacher appeared who spoke slowly and uncertainly and in lack of warmth, the people were in the habit of saying, "Es una mosca muerta" -- "he is a dead fly." Pretty hard on dry preachers, don't you think so?

It is necessary that the effective preacher shall be in reality the voice of the Church, and he must think of himself as such. We have heard much of late about a preacher's freedom, as though this were of greater importance than the people's lives and service. To the Church the preacher is a voice speaking forth. To the world the preacher is a missionary. And the preacher who represents nothing more than his own poor thinking and personal freedom is but half a preacher at best. He must speak for the Church to the world.

We were observing a Sunday school in Trinidad. A veteran missionary said to me aside: "The trouble with our people here is that they do not train themselves in matters of self-control. Their habit is to take the easy way. If they want a drink of water they simply go and get it. They have not learned the advantage of self-restraint and self-discipline. They let mere desire become their guide and they have deteriorated under such a system." And then I could not help thinking of those "modernistic" Americans who would have us think that they reach their highest pleasure and development by simply following their bent. They would call us childish and dumb for practicing temperance and observing prohibitions. They would make a motto out of "back to nature" and make us excellent by substituting license for liberty. But as one who is spending some months observing and appraising the unrestrained form of life I am fully convinced that the best life, whether vegetable, animal or spiritual is found only in the "straight and narrow way" of self-restraint and self-denial. The broad way is always the way of death and destruction.

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03 -- THE REASON OF EXCUSES -- By A. M. Hills

And they all with one consent began to make excuse (Luke 14:18).

Salvation is represented as a feast, a time of joy, and social fellowship. It means that salvation is a happy, joyous experience and not a lonely, gloomy affair.

The first invited guests all began to make excuse: (1) I have bought a field. (2) I have bought five yoke of oxen and I go to prove them. (3) I have married a wife. They were all foolish excuses, and not the real reason. So when people stay away from the feast of salvation, they may fill their mouths with excuses. Probably none of them are the real reason.

I. Let Us Notice Some Of The Current Reasons Why Many Are Not Saved

1. The most common reason is the love of some sin. Multitudes are conscious of their burden of guilt. They are ill at ease. They have no rest, and no peace. They cannot remember their past, or reflect on their present, or look forward to their future with any comfort.

They would fain have deliverance from their record and from themselves. But whenever they think of it, one fact forever stares them in the face -- they must give up their sins. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7). "Repent, and turn yourselves from your idols; and turn away your faces from all your abominations" (Ezek. 14:6).

Moody preached once on the "Prodigal Son." After the service a man said to the worker, "He described my case exactly. I am that prodigal son." "Would you like to come to your Father's house?" the worker asked. "I would," he replied. "Will you?" was the further question. But the man answered, "No, I will not. I am caught in the meshes of a disgusting sin." And so when brought face to face with a loving Savior and the feast of pardoning love, he turned away for a disgusting sin. Many will turn down salvation because of some habit in their lives.

2. The love of pleasure is keeping multitudes from God. How many feel their need of Christ, and are moved by the Holy Spirit to seek Him. They see the worth of religion. But the Spirit reveals to them that if they become the Lord's they must abandon their sinful pleasures, cards, or dancing, or theaters, or gambling -- and they flatly refuse to do it.

A young woman asked Dr. John Hall of Fifth Avenue Presbyterian church, New York, "If I become a Christian must I give up my dancing?" "Yes, if Jesus asks you to, you must do it," was his answer. And she replied, "Then, if I must choose between Jesus Christ and dancing, I will hold on to my dancing and let Jesus Christ go." What an awful choice! Multitudes are acting in the same way.

3. Unholy ambitions are keeping many from Christ. They wish some kind of a career, and they think that religion, would be an impediment and a hindrance.

In a revival meeting at Fort Wayne, Indiana, many were praying for a young lawyer. One night he stood up in meeting and said, "I will settle it tonight." But his

political ambitions led him to say, "No." He became Secretary Hugh McCullough in Lincoln's cabinet, but God never called him again.

4. The undue love of money is keeping many from Christ. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts" (I Tim. 6:9). It was the undue love of riches that kept the rich young man from following Jesus; and it was the love of a few pieces of silver that caused Judas Iscariot to betray the Savior.

5. Fear of man is keeping many from Christ. People are afraid to stand in meeting to indicate that they are serious. They are afraid to stay to an after meeting for fear their friends will see them. They are afraid to confess Christ for fear shop-mates or companions will laugh at them. Husbands are afraid of their wives, and wives of their husbands. I would rather be laughed at for coming to Christ by a few people here for a little while, than to be laughed at by devils for a million ages in hell for not coming to Him.

6. An unwillingness to forgive is shutting another multitude from God and salvation. Someone has done us a real or fancied wrong. We cherish a bitter ill will toward him. We instinctively know that we cannot get forgiveness from God while we have that state of heart. How can He forgive us ten thousand talents, if we will not forgive our fellow-servants a hundred pence. At Sunset Camp there was a woman who sought at the altar nine days before she could forgive the woman that had stolen her husband. A woman was in the inquiry room at Cleveland two hours, and was making the excuse, "I can't forgive." Someone asked her, "Are you willing for God to take the ill will out of you?" She said she was. They started to pray, and her knees had hardly touched the floor before she was blessed. What an awful thing to go to hell just for the sake of hating somebody!

7. A stubborn self-will that does not want to bow to God. There was a fourteen-year-old girl in Grand Rapids in my meeting. I coveted her for God, but she refused to yield. I asked her Sabbath school and day school teachers why? The answer was, "Because her mother has never taught her to bow her will to any authority. She was never subdued." That is training a child for hell.

8. Pride is keeping another great class away from God. Pride of morality, or imaginary goodness. You will remember the story of the prayers of the Pharisee and the publican. The Pharisee, proud of his imaginary goodness thanked God that he was not like the publican, but received no blessing. But the publican, in his humility, was blessed of God. Many people are too proud to confess some sin, or too proud to join the ranks of common people at the altar.

A woman asked Mr. McNeil, "Must I seek salvation just like my coachman John?" He replied, "Yes, madam, if you ever get saved at all, it must be just as your coachman John." "I won't have it then," she answered hastily. There is no special

box entrance into heaven for the aristocrat. There are many people too proud to go to the inquiry room, or the altar with common sinners.

II. The Offered Pretended Excuses Are Invented

Will they excuse you? Will they be accepted at God's bar? Are the real reasons worthy of you? Will it pay you to hold to your sins, and your evil pleasures and your ungodly ambitions, and your love of money, and your fear of man, and your unwillingness to forgive, and your stubbornness, and your pride, and reject Christ? Will they amply reward you for the loss of an infinite and eternal salvation?

If not, then throw them all away, and seek salvation, now! Have these excuses the slightest value? Will they avail anything at the bar of God? He gives in advance His divine estimate of their absolute worthlessness. "Thou art inexcusable, O man, whosoever thou art" (Rom. 2:1). Why?

1. From the nature of sin. God is so holy and so infinitely good that it is inexcusably wicked to sin against Him! Yet with infinite patience and forbearance He has provided at great expense to Himself a feast of free and uttermost salvation from all our sins. He even begs us to accept His mercy and let Him blot our sins out of the book of His remembrance forever.

III. Consider The Wickedness And The Madness Of Such A Prayer

"I pray Thee have me excused." A worse desire never came into a human heart! A more dreadful prayer was never prayed! Excuse me from what? "O Lord, excuse me from the pardon of sin: Let my guilt be ever upon me and all my sins dog me like so many sleuth-hounds to my coming doom. Let them track me and chase me like tireless fiends, and drag me unforgiven to the bar of God and torment me forever. Let me know no pity, reconciliation or mercy while ages roll!

"O Lord, let me never see the smile of thy reconciled face. Let the lightnings of thy wrath smite me and the darkness and the tempests of thy frowns be upon me. Let the fires of thy holy indignation and thy burning anger kindle upon me, and consume me world without end!

"O God, excuse me from the sanctifying work of the Holy Spirit. Let me hold on to this black, deadly, damning depravity that is enmity against God and will not let me serve Him in peace. Let me grieve the Holy Spirit until He leaves me to my doom without God and without hope forever!

"O God, excuse me from heaven. Let me wander in eternal night and the smoke of my torment ascend forever and ever!"

That is what this prayer means that is so wicked and so insulting to God. Depend upon it, O soul, if you keep on praying this prayer God will give you up and answer you to your own damnation!

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04 -- THE PROPHET AMOS -- THE PREACHER OF JUDGMENT By Olive M. Winchester

The Fourth Sermon -- A Call To Seek The Lord (Chapter 5)

Seek ye me, and ye shall live (5:4b)

Before giving the call to seek the prophet prefaces his message with a dirge refrain, a wail over the condition of Israel, a lamentation as one would utter over a departed friend. Personifying the nation as a virgin and using the peculiar meter that was customary for such outbursts of grief, he exclaims:

**"Fallen, no more shall she rise,
Virgin of Israel!
Flung down on her own ground,
No one to raise her!"**

So vivid is the coming doom that although it is still in the future, he pictures it as having come to pass. He sees the virgin of Israel fallen upon the ground, wounded so grievously that she cannot rise herself, and moreover there is no one to help her. Then passing from the figure of the virgin we have the coming calamity described under another form; a city of considerable size that could furnish a thousand men for battle shall have only a hundred left, and the smaller town that could give a hundred men will have only ten remaining.

With the thought of this catastrophe hovering over Israel, Amos' heart is stirred, and turning from the delineation of doom that has hitherto been such a dominant note in his sermons, we have a call to repentance. "There break forth," says Smith, "the only two promises which lighten the lowering darkness of the book," and Eiselen observes, "He would have been unfit to act as a messenger of Jehovah had not the contemplation of this fate moved him to compassion and aroused a longing that the terrible calamity might be averted. In the anxiety of his heart he bursts forth in a new exhortation, hoping that perchance, he may yet succeed in bringing at least some to repentance, and thus avert the doom."

Thus moved upon the prophet exhorts, "Seek ye me, and ye shall live," that is, the word of admonition comes that if they will seek Jehovah not in the ritualistic service alone but in a spirit of obedience and love, then the pending calamity will be averted. They were to refrain from seeking their idol sanctuaries where their chief objective was to participate in the festivals, not to worship Jehovah. These

sanctuaries with the people shall fall captive at the hands of the enemy. Again the prophet repeats the exhortation to seek Jehovah, and appends the warning if they fail to do so mercy may turn to wrath and indignation and break out like fire upon them, consuming them, for there will be no one who can quench the fire of God's wrath.

"O just Judge, to whom belongs
Vengeance for all earthly wrongs,
Grant forgiveness, Lord, at least,
Ere the dread account, be past."

To whom is such an exhortation addressed? To those who have made the administration of justice to be filled with bitterness to the downtrodden and have trodden under their feet principles of equity and justice.

With the admonition to seek the Lord comes another passage like the one in the preceding chapter which describes to us some of the attributes of deity. In the symbolical worship of the calves at Dan and Bethel which had now become degraded into the grossest idolatry, the idea of God in His essence and attributes had become confused in men's minds. "Israel had probably," says Pusey, "so mixed up the thought of God with Nature, that they had lost sight of God, as distinct from the creation. And so Amos after appealing to their consciences, sets forth God to them as the Creator, Disposer of all things, and the Just God, who redresseth man's violence and injustice." We are told first of the might and power of Deity in that the constellations of the heavens are the work of His hands, then we learn of His compassion and love, for from:the greatest extremities of life, the very 'shadow of death' He can deliver and turn darkness into night. On the other hand, however, the bright prospects of the day may be turned into the darkness of night when God withdraws His light because of the presence of sin and iniquity. Furthermore judgment may be meted out as in the days of Noah waters were poured out upon the earth. The One now speaking to them and entreating them is Jehovah, the God who revealed himself unto Moses, the self-existent One. He it is who hath power to bring destruction down even upon those who are strong and overthrow the mighty fortress.

"Lord of all being! throned afar,
Thy glory flames from sun and star;
Center and soul of every sphere,
Yet to each loving heart how near!

"Our midnight is Thy smile withdrawn;
Our noontide is Thy gracious dawn;
Over rainbow arch Thy mercy's sign;
All, save the clouds of sin, are Thine!"
-- Oliver Holmes.

From the thought of the call extended to Israel, from the thought of the power and compassion of Jehovah, the prophet reverts again to the transgressions of the people. They abhor the judge who in the exercise of his duties reproves wrong and injustice and they abhor anyone who seeks to stand for the right. They treat the poor with excessive cruelty, and over and above the tax which was customarily paid to the nobles they demanded presents from the poor peasants which, if withheld, would incite the nobles to anger and the confiscation of all their grain. With all this income they built for themselves houses of hewn stone and planted pleasant vineyards. Nevertheless doom was awaiting; they would not be allowed to drink of those vineyards. The reason was that their transgressions had become many and their sins had been multiplied, sins which consisted in the very iniquities mentioned, afflicting the righteous man, taking bribes and perverting justice so that the needy could attain his right. Because there is such evil in the land the man who is prudent from the worldly standpoint, the man who is worldly wise will be silent, he will not arise in reproof, he will seek to conserve his own interest by not uttering his voice against the evils. Here we may have a tacit contrast drawn between the men of the day who looked with complacency upon such evils and the prophet Amos who under the hand of God was pouring out his message of condemnation.

With this invective against the sins of the day the prophet once more extends the call to repentance. They are to seek good and not evil. Then shall they live, and moreover in deed and in truth Jehovah will be with them. They have claimed continually that Jehovah was with them, a vain claim, but if they would hate the evil and set their heart's affection upon the good, there is still hope that Jehovah may be merciful to them. Yea they must also seek to follow principles of justice. This was the last call for Israel given by the prophet Amos. When the note of hope appears again it is projected into the future. Henceforth the sentence of doom is unmitigated.

Feeling with his heart that the people had passed beyond the reach of mercy, the prophet continues as if the call to repentance were rejected and depicts the conditions that shall prevail when judgment shall be meted out to Israel. Because of their sinfulness and impenitence they will cry out in despair and lamentation in all places where the people are wont to gather together. He who is working in the fields will be called to join in bewailing the general calamity, and those who are professional mourners will be bidden to come also; even out in the vineyards there shall be outbursts of grief.

Following this call of the populace to mourn, the prophet, couching the sentence of doom in a woe, directs the prediction against a popular conception. "All popular hopes," said Smith, "expect their victory to come in a single sharp crisis -- a day. And again, the day of any one means either the day he has appointed, or the day of his display and triumph. So Jehovah's day meant to the people the day of His judgment, or of His triumph: His triumph in war over their enemies, His judgment upon the heathen. But Amos, whose keynote has been that judgment begins at home, cries woe upon such hopes, and tells his people that for them the clay of

Jehovah is not victory, but rather insidious, importunate, inevitable death." Their distress in that day shall be like unto a man who in fear flees from a lion only to meet in his pathway a bear, then escaping again returns to his home only to be bitten by a serpent. In that day they shall be beset by dangers on every hand. They have expected that the day would be one of light and glory for them, but it would be the darkness of midnight without one ray of light to break its murky gloom. Such would be the day of Jehovah.

Having dealt with this popular expectation of the day of Jehovah which would bring to Israel glory and triumph and proclaiming that such hopes were fallacious and such a day would bring only dismay and anguish, Amos next denounces the ritualistic services of the time. Here again we see a line of thought found in Isaiah. The popular worship was an abomination to Jehovah. Their feasts which they took such delight in were objects of hatred to Jehovah and he would not recognize in any way their solemn gatherings. Even though they did bring the regular sacrifices commanded in the law, the burnt offerings, the meal offerings and the peace offerings, yet He would not receive them. They did not represent true worship. Moreover the music which accompanied the offerings was an offense unto Jehovah. In the sound of the voice and in the music of viols there was no melody of heart fellowship with Jehovah, it bespoke the revelry of the idolatrous feasts. The great fundamental reason why all such worship was rejected lay in the fact that in the lives of the people equity and justice were lacking and before their offerings could be acceptable to the Lord they must right the wrongs and establish righteousness in the land.

Continuing the invective against sacrifices the prophet asks the question, "Did ye bring unto me sacrifices and offerings in the wilderness forty years?" The reference would appear to be to the time that they wandered about in the desert land under a penal sentence, and since the sacrifices and all the ritual of the tabernacle worship were intended for those in communion and fellowship with Jehovah, there would necessarily be a cessation of its services. This question would likewise infer that. When the sentence of wrath and condemnation was upon them they had no true right to the ministrations of the tabernacle. What did they do in those days? They rendered worship unto gods that they had made. They carried those gods with them and paid them honor? Separated from Jehovah they worshipped idols. The tacit inference is that thus was it with Israel in the days of Amos. They had broken fellowship with Jehovah; they had no inherent right in the offerings and sacrifices. They could only worship the gods which were wrought from their own fashioning. This being the case, the doom was inevitable, they would be led captive into a far distant country. Jehovah of hosts had spoken this and the sentence would not be reversed.

**"It often falls, in course of common life,
That right sometimes is overborne of wrong,
The avarice of power, or guilt, or strife,
That weakens her and makes her party strong.**

**But justice, though her doom, she do prolong,
Yet at last will make her own cause right."
-- Spencer.**

In reviewing in our minds the chapter, one of the outstanding truths contained is that worship is futile unless it has as its concomitant principles of justice and equity, that is, religion without ethics is vain. This should be stressed in giving a talk on the chapter as a whole.

In seeking for sermonic material, a very workable text is found in the fourth verse, "Seek ye me, and ye shall live." This may be divided in different ways. The interrogative method may be used, as Why? How? When? or we may use declarative divisions: The true way to seek the Lord; Seeking the Lord means the forsaking forbidden desires; The promise given to those who seek the Lord. Another text that might be used on occasions is that in verse thirteen, "Therefore he that is prudent shall keep silence in such a time." A theme could be: A time for silence, then subdivisions might be developed as the exigency may demand such as: Prudence bids us be silent when there is the stress and strain of misunderstandings, When we do not know what is best to say, When words will be misconstrued. In the use of this text, however, we should note the difference in our application and the use in the context. As a worldly man is silent at times to serve his good, so a Christian needs to be silent at times to serve the kingdom, In verse eighteen we might choose the last part as a text, "It is darkness and not light." Then a theme might be couched in an interrogative form. To whom is the day of the Lord darkness and not light? To the false professor, to the transgressor, to the one who has rejected many calls of love.

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05 -- HINTS TO FISHERMEN -- By C. E. Cornell

Little Windows To Peep Through

Master your circumstances, do not let your circumstances master you.

Grit, Grace and Gumption are three admirable qualities. Cultivate them.

To make your mind behave itself is a noteworthy achievement.

There is a vast difference between "not able to sin" and "able not to sin."

Cultivate purity, it ennobles and enriches the life.

Christ is the supreme "uplifter" of the entire world.

You will not be able to lug a lot of self-importance through the pearly gates. [nor even through the "strait gate" through which one must pass to gain entrance to the "narrow way" leading to the "pearly gates." -- DVM]

Sin in the heart is like fever in the blood, it indicates an unhealthy condition.

The shouts of a good man reverberate in three worlds, earth, hell and heaven.

Measure yourself by this apostolic statement: "Being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat."

The pursuing of an unnecessary habit is a sure detriment to moral character.

Self-sacrifice always brings a blessing to those who practice it.

Hastiness of decisions quite often provokes regret and calamity.

Moral character receives a stab by any immoral practice.

Christian courtesy is not an "overworked" habit. It's a splendid quality however.

Do not be niggardly with your compliments. A compliment worthily bestowed, is like a ray of sunshine -- healthy.

Do not charge the Almighty with your mistakes and inconsistencies. He bears enough already. Cheerfulness laughs many a cloud away.

In the early days many dreams came from God. Now they nearly all come from an overloaded stomach of corned beef and cabbage and apple pie.

Doubts make a comfortable bedfellow for unbelief to lie with.

Mark this: "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 15:12) Beware!

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A Business Man's Means Of Escape Into A Christian Life

The late Sir William Hartly, eminent in the British business world as a manufacturer of preserves, and in another field as a princely giver to the philanthropies and schools of Primitive Methodism, once made this confession of his principles of stewardship:

It has long been my conviction that a business man needs some definite means of escape into the larger life of the higher world and that nothing compares in that regard with the decision to devote to humanitarian work a definite and growing share of the total income.

I sit on my money; I don't let it sit on me. To distribute my money is a harder and more anxious task than making it.

The greatest event in my life occurred on January 1, 1877. On that day my wife and I made a written vow that we would devote a definite and well considered share of our income to religious and humanitarian work, and that this should be a first charge, and that we would not give to the Lord something when we had finished with everything else.

Since that date we have often increased the proportion, so that the original percentage is now left far behind. The distribution of the Lord's portion has been the greatest joy of my life.

If a man has to fight with the devil over every shilling or pound he gives away, he will often be worsted; he will imagine he is giving far more than he really is. With my system the struggle comes only once and you know exactly where you are.

The real, deep, lasting and genuine happiness of my own Christian life began when I was led to see how dishonoring to God it was to give money for His cause in a spasmodic manner and how much more satisfactory it must be to give Him just in the proportion He gave to me. -- Christian Advocate, N. Y.

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Suggestive Subjects And Texts

The curse of evil speaking (James 4:11).

A steadfast hope (I Peter 1:13).

The sin of rebellion (Isa. 65:2),

Standing fast in the faith (1 Cor. 16:13).

The curse and danger of riches (1 Tim. 6:17).

Abounding in love (1 Thess. 3:12).

What is eternal life (1 Tim. 6:12).

The inestimable reward (Isa. 65:4).

A balm bestower (Lain. 3:32).

A generous giver (Rom. 8:32).

Overcoming the grave (Psa. 49:15).

Trustfulness without worry (Matt. 6:34).

* * *

Ten Reasons For A Family Altar

These reasons are taken from a leaflet put out by the Family Altar League. They are as follows:

1) "Because it will send you forth to the daily task with cheerful heart, stronger for the work, truer to duty and determined in whatever is done therein to glorify God.

2) "Because it will give you strength to meet the discouragements, the disappointments, the unexpected adversities and sometimes the blighted hopes that may fall to your lot.

3) "Because it will make you conscious throughout the day of the attending presence of an unseen, Divine One, who will bring you through more than conqueror over every unholy thought or thing that rises up against you.

4) "Because it will sweeten home life and enrich home relationship as nothing else can do.

5) "Because it will resolve all the misunderstanding and relieve all the friction that sometimes intrudes into the sacred precincts of family life.

6) "Because it will hold as nothing else the boys and girls when they have gone out from underneath the parental roof and so determine very largely the eternal salvation of your children.

7) "Because it will exert a helpful, hallowed influence over those who may at any time be guests within the home.

8) "Because it will enforce as nothing else can do the work of your pastor in pulpit and in pew and stimulate the life of your church in its every activity.

9) "Because it will furnish an example and a stimulus to other homes for the same kind of life and service and devotion to God.

10) "Because the Word of God requires it and in thus obeying God we honor Him Who is the giver of all good and the source of all blessing."

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A Young Woman With A Devil

(For a Sunday evening evangelistic Sermon) Text, Matt. 15:22-28.

This woman truly represents a sinner deeply conscious of the misery of his soul.

"Have mercy on me." How proper this prayer for a penitent. Many excellencies in it.

(1) Short.

(2) Humble.

(3) Full of faith.

(4) Fervent.

(5) Modest.

(6) Respectful.

(7) Rational.

(8) Relying only on the mercy of God.

(9) Persevering.

One of the finest lessons in the Bible for a penitent or a discouraged believer. Be not discouraged, there may be a little delay, when one is properly prepared to receive the blessing, it will surely come.

Imitate this faith.

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06 -- ILLUSTRATIVE MATERIAL -- Compiled By J. Glenn Gould

Native Soil

When Dr. E. F. Walker made his home in the state of Indiana, he had a couple of palms which were growing in large flower pots. During the warm summer weather the palms would be placed out on the lawn; but when the cold winter days approached they were brought into the shelter of the warm indoors. They grew to be a few feet high, and then seemed incapable of further growth. Finally the time came when Dr. Walker decided to move to California, and when the trip was made the palms were shipped along with the goods. Once in California, they were set out-of-doors permanently, for California is one of the many natural homes of palm trees. Under these proper conditions they began to grow until they became tall trees, things of beauty. So are the Christian graces of the justified life dwarfed and stunted by the inhospitable soil of the unsanctified heart. Give them a purified heart in which to live, and they will bear an abundant fruitage and become things of genuine beauty.

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Her Salvation Only

Dr. C. G. Chappell relates the following incident of a meeting held by an evangelist some years ago in a city in Kentucky: A girl was converted in this meeting. She was in the early bloom of young womanhood. She belonged to a wealthy and prominent family. Her mother was not a Christian. The girl wanted to join the church and the mother objected. The preacher went to see the mother and prayed with her and pleaded with her. She said she wanted her daughter to have her coming out dance soon and therefore she should not join the church. And the preacher left that home with a heavy heart.

Three years later the evangelist was holding a meeting in a neighboring town. A long distance call came asking him if he would not come and conduct the funeral of Nellie, the girl who had not been allowed to join the church. He went. The undertaker said it was the request of the mother that the preacher ride with her and her other daughter to the cemetery. The journey was made in silence. The remains were being lowered when the mother ordered the undertaker to open the coffin again. All the crowd was requested to stand back. They moved some fifty feet away. Then leaning on the preacher's arm the mother showed him her daughter. And lying upon her breast was a little armful of shame.*

[*No explanation is given concerning what is meant by "a little armful of shame." -- DVM]

That was all. The grave was filled and on the way back home the penitent and heart-broken mother found Christ. She said to her daughter, "Mary, I have found Jesus. I have found the salvation that I rejected three years ago." And Mary answered, "No, Mother, you have found salvation, it is true. But it is not the salvation that was offered you three years ago. Your salvation then would have included the salvation of Nellie. Now it means only the salvation of yourself."

* * *

The Transparent Soul

It is a matter of great interest to visit plate glass works, and inspect the casting tables on which the heavy plate glass used in store windows is cast. Each table is about twenty feet long, fifteen feet wide, and from seven to eight inches thick. The rough plate is commonly nine-sixteenths of an inch thick, but after polishing it is reduced to six, or seven-sixteenths. All casting tables are mounted on wheels, which run on a track made to reach every furnace and annealing oven in the factory. The table having been wheeled as near as possible to the melting furnace, a pot of molten glass is lifted by means of a crane, and its contents poured quickly out on the table. A heavy iron roller then passes from end to end, spreading the glass to a uniform thickness. This rolling operation has to be done by expert hands quickly, as the boiling glass, when it comes in contact with the cold metal of the table, cools very rapidly. The glass is then passed into the oven. When it is ready to be taken out of the oven, its surface is very rough. In this condition it is used for skylights and other purposes where strength is desired rather than transparency. But when intended for windows it has to go through an experience of grinding, after which it is smoothed and polished. Transparent studs are made in the same way. Men must be melted down in the heat of the furnace of trial; must have a heavy roller run over them, leveling their pride and ambition; must be annealed in the oven of perfect submission; must be ground and polished by daily exercise in Christian duties, that at last the soul may be so transparent that whoever looks upon it shall see the face of Jesus Christ. -- Louis Albert Banks.

* * *

Responsibility

During the rebellion Congressman Dixon, of Rhode Island, was sent to represent a meeting of the governors of the Northern states, to confer with Abraham Lincoln and urge upon him a more vigorous policy in the conduct of the war. Mr. Lincoln listened to all that Mr. Dixon had to say, and then replied, "Dixon, you are a good fellow, and I have always had a high opinion of you. It is needless for me to add that what comes from those who sent you here is authoritative. Still, in justice to myself, you must remember that Abraham Lincoln is the President of the United States. Anything that the President of the United States does, right or wrong, will be the act of Abraham Lincoln, and Abraham Lincoln will by the people be held responsible for the President's action. But I have a proposition to make to you. Go home and think the matter over. Come to me tomorrow morning at nine o'clock and I will promise to do anything that you, by then, have determined upon as the right and proper thing to do. Goodnight."

Mr. Dixon left the White House feeling very large and important. He set himself to work to decide the policy of the President of the United States. Many suggestions occurred to him, but, one after another, each was dismissed as for some reason out of the question. He worked at it all night, but was just as undecided in the morning as to the policy he was to impose upon the President. He did not go to the White House that morning. Indeed, three weeks went by before he saw the President. Then it was at a reception at Secretary Seward's, and Mr. Dixon tried to get by in the crowd without attracting attention. But the long arm of the President shot out, caught Dixon and drew him to one side. "By the way, Dixon," said Mr. Lincoln, "I believe I had an appointment with you one morning about three weeks ago." Mr. Dixon did recall something of the sort. "Where have you been all these weeks?" asked the President. "Here in Washington," said Mr. Dixon; "but to tell the truth, Mr. President, I have decided never to keep that appointment." "I thought you would not when I made it for you," was Mr. Lincoln's only comment. No man can escape the responsibility of his own conduct. Every individual soul is as responsible to God for what he does as is the President of the United States. A man must stand or fall on his own choice and his own conduct. He cannot excuse himself by shifting the responsibility upon somebody else. -- Louis Albert Banks.

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Sick Of Sin

Dr. J. R. Brown, speaking of Professor Henry Drummond's evangelistic effects, says, "There was an ethical inexorableness that withered all cheap notions of salvation." A young medical student had come under Drummond's spell. The student already had his arts degree. But though the great student worker made the message so plain, the seeker seemed incapable of the simple faith essential to the walking with Christ. At last Drummond knew that there must be something wrong in that young man's life. So one night the teacher took the young man's arm and walked with him across the park and got his story. He had cheated in his final examinations. He had fooled every proctor and professor in the examination hall. He had gotten his degree dishonorably. What could he do now? They talked till midnight. Then the student agreed to go to the senate the next day, tell what he had done, and take any consequences that might follow. Drummond went with him. His old examination papers were brought from the lumber room, and he was asked to show on what parts he had cheated. Credits for these parts were immediately deducted and when the last dishonesty was revealed, it was discovered that he had just credits enough to warrant them in leaving him his degree.

Dr. Drummond hated sin above all things. After a meeting he was discovered worn and haggard and distressed, leaning on a mantel looking into the fire, and when asked what the trouble was, replied, "I am sick of the sins of these men. How can God bear it?" -- Dr. Aquilla Webb.

* * *

Making Life Count

A fourteen-year-old lad was working in an iron mine in Nova Scotia when an explosion of blasting powder occurred. He was picked up torn and bleeding, his eyesight gone, and his legs broken. One day his pastor read him a letter which he had received from a missionary telling how much a missionary vessel was needed to ply between Sydney, Australia, and the lonely mission fields in the South Sea Islands. "Why don't they build it?" asked the poor sufferer. "There is no money," was the answer. The next time the pastor came to see him, the lad was eager to tell about a plan he had thought of to raise money for the ship. "There are 20,000 Sunday school children in Nova Scotia, New Brunswick, Cape Breton and Prince Edward Island," he said, "and if every scholar had a collection card enough money could be raised to build it." The plan was referred to the Board of Missions and approved, and at the end of the year sums ranging from five cents to one or two dollars had been sent in sufficient number to pay for the Dayspring, the first of the many "missionary ships" in the southern seas. You will be glad to know that a wonderful operation restored the sight of this boy, and when the boat was launched he was able to join in the singing and cheering of the thousands of children who watched it glide into the sea. -- Selected.

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07 -- A CONCEPTION OF A NAZARENE PASTOR'S RESPONSIBILITY -- By L. A. Reed

Part Two

All the plans of our church fail or succeed just as they are dealt with by the pastor. The pastor is the pivot. He is the axis around which the church moves. Any legitimate program which the general church wants accomplished can always be done, if the pastor wants to do it. Of course this is if all things are equal. Some local emergency might hinder temporarily, but he will master that situation in an effort to solve the problem which his church presents to him if he is interested enough in it. There is the keyword. That is the secret -- his interest.

His interest cannot be centered in one phase of his work to the detriment of two or three other phases of his ministry. His first interest must be evangelism. He must be a soul winner. He is responsible to give the gospel to those in the circle of his influence. He cannot save the world, but he can do his part in the little world in which he works. This is the heart of our movement. Every Sunday, especially every Sabbath night, should be devoted to intense evangelism. We have determined to keep this spirit in our own local church, regardless of results. He should be zealous to have one or two evangelistic efforts in his church each year. It should be his endeavor, if possible, to obtain preachers and evangelists for these special efforts

who he believes are better preachers than himself; who have a burning passion for souls. It is not the protracted meeting we want, but a mighty outpouring of the Holy Ghost in revival power, setting our people on fire with evangelistic fervor, and this program can never be realized unless the pastor leads it. However he must not sacrifice his own ministry by allowing evangelists, supplies and visiting pastors and officials to always be filling his pulpit and lying down on the job himself.

His zeal will also be manifested by the way in which he attacks the problem of foreign missions and the financing of this great work. Money is the acid test with the pastor as well as the layman. No pastor can succeed in the church who for any cause neglects missions. The District Superintendents believe this. When they have a man recommended to them, one of the first questions they ask is, "Has he raised his budgets in other places?" They want a man who will get money for the salvation of souls the world over, and one can generally judge the pastor's worth by what he does along this line. If a pastor has no intense zeal for foreign missions, then he should either go to the altar and get a new experience which would give him the missionary vision, or hand in his credentials. Our church is essentially a missionary church. Every branch of it before the union in Chicago had its missionary activities in the various parts of the world and cherished them. We must maintain this same zeal. I knew of one pastor in a certain district who was always whining about his missionary budget. He had never paid it in full. Finally the District Superintendent told him that unless he raised it at once he would put a pastor in his place who would raise it. Needless to say that man reported his missionary budget was raised in full. Our people are interested in foreign missions. If you kill that interest, you kill one of the mainsprings of blessing and religious fervor. There is also an opportunity here for the pastor to obtain some support outside of his church membership. Hundreds of people everywhere are interested in missionary enterprises who would gladly help support ours were they approached on the subject. Personally, I am proud of the missionary work of the Church of the Nazarene, and not ashamed to present its claims to any person.

By experience we have found out that the pastor and people who are systematic in their giving are the ones who do the best for missions. The church that takes a "big" offering only when a Macedonian appeal comes from headquarters is not doing the job. A stated budget should be adopted by the pastor and his board. This budget should be divided on a percentage basis, and on Monday morning the treasurer should divide his funds on this percentage basis. If it meets the budget demands, well and good, if not then it might be balanced up by an excess on the next Sabbath. These deficits should then be cleaned up monthly. These percentages should be checked out weekly or monthly. It is these checks coming into headquarters regularly that support our missionary interests and not sporadic bursts of giving, which some of our brethren are prone to foster. A loyal pastor will urge his people to practice storehouse tithing, and then will practice it himself as an example to his people and his treasurer and to the satisfaction of God. It is marvelous what excuses preachers can give for taking funds from their

tithe to be used for their own convenience. Let us be honest with God, just like we expect our lay brethren to be.

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08 -- PART II. METHODS OF PROMOTING A REVIVAL -- By Rev. James Caughey

Compiled By Dr. H. Orton Wiley

I. Do Revivals Always Begin In The Same Manner?

Revivals do not always begin and proceed in the same way. I witnessed a revival several years ago when they did not call penitents forward to be prayed for at all. The truth was preached to the people in a very pointed manner, and after each sermon the congregation was requested to kneel and pray to God as the necessities of their souls demanded. The work of God broke forth in power, and witnesses were raised up on every hand that Jesus Christ had power upon earth to forgive sins. We were compelled however, to take such a course on account of having so few brethren to help in vocal prayer.

A revival commenced in a certain place by the following means: Two or three pious young men agreed to meet in the chapel, at a certain time, to pray for a revival. They had never seen anything of the kind; but almost the entire population were "lying in the arms of the wicked one," and they considered this a proper and scriptural method for their rescue. Their minds also were greatly distressed on account of the low state of religion. The society had dwindled down to a few; and it was so long since the place had been visited by an outpouring of the Holy Spirit that the leaders knew little, if anything, about a revival, and of course felt indifferent as to such a divine manifestation. The young men continued to hold their meetings. Their timidity forbade them to ask a light (for their time of prayer was in the night), but they knew that darkness and light were both alike to a prayer-hearing God. In that dark chapel, night after night, did they pour out their souls in prayer for the inhabitants of the place.

Two months had nearly passed away, and sinners appeared quite as indifferent as ever; but they were not discouraged, and continued their meetings. About the close of the ninth week, on the night of a public prayermeeting, two young men, hitherto careless and wicked, were in great distress, and disturbed the few present with their sobs and groans for mercy. This was a new thing, but not sufficient to impress the old professors. They were upon the eve of a glorious revival, and knew it not. The people were dismissed, and no further attention paid to the incident. The praying youths, however, had prayed and wept too long to be indifferent; but there was no meeting for public prayer till the following Thursday night. Said the person who related the circumstance to me, and who was one of the party which composed the secret prayermeeting, "Oh! it appeared to be a month till the next meeting." The official men, in the meantime, foreboding some disturbance,

became "nervous," and exceedingly afraid of excitement. Thursday night arrived and the place was crowded. No one could tell why there was such an unusual stir; the secret was with the young men. Information reached the preacher stationed on the circuit. He came and recognized it at once as the beginning of a great work of God, and entered into it with zeal. He adjourned the meeting into the chapel. The official members followed, curious to see the results, but in a short time God touched their hearts and opened their eyes, and they were compelled to exclaim, "Surely God is in this place, and we knew it not." It was not long before scores of converted souls were added to the little society.

An account of a revival now lies before me, which occurred in another denomination. The minister of that church, whom God has greatly honored for his faithfulness, in giving an account of the revival, states that his church got into a very low, desponding condition, and matters became so gloomy that he was upon the point of asking a dismissal. Unlike some, he could not sit down at his ease, knowing that his labors were not blessed, careless whether poor sinners were saved or damned. No! he could not bear the thought of staying any longer in a place where he was conscientiously convinced he was useless. The time of extremity was God's opportunity. One Sabbath night the Spirit of God arrested a young man. He desired to see the pastor, and opened his mind on the subject of his distress. A meeting for prayer had been appointed for that week; and when the time for beginning the prayermeeting arrived, to his astonishment, the place was crowded. A large number of persons were there, deeply distressed on account of their sins.

From that hour the revival advanced in power; and according to the last account I heard, the number converted and added to his church was above sixty souls, and many more were expected to unite themselves to it.

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09 -- HOW TO ENRICH OUR PREACHING -- By Byron Maybury

We read the other day of a pastor who was calling at the home of one of his parishioners, and while waiting for the mother to come, he chatted with the bright little boy of five who came rushing in to him. This boy was full of interrogation points, which came from him freely. Among the many questions he fired at the pastor was a most direct one, when he asked, "What do you do-what do you work at?" The pastor said "I try to preach some." The boy kept his eye fixed sharply on him, and queried, "Well, can you do it?" "I assured him," the pastor said, "that we were not often satisfied with even our best efforts." An expression of impatience crept slowly over his fine young face as he blurted out, "Why don't you preachers get good and ready some time and really preach?" While the pastor was trying to fix up a passable answer, the good mother came in, and as he said, "The subject was changed, to my relief." Then this pastor asked a group of ministers, "What would you preachers have done with that awful question from that bit of boy? We wonder

if the big folks don't sometimes stumble along the line of this little fellow's query. Candidly, brethren, why don't we all really preach better than we do?"

This is the question which we have been pondering over, and we have thought as a result of our meditations of a few ways in which we as preachers may improve our preaching. As preachers of the Word of God to needy men below, realizing the responsibility resting upon us to do our best, realizing that God has ordained that through the foolishness of preaching men should be saved, realizing the importance of preaching effectively at all times, and realizing that only as we are successful at our job will those who hear us be helped to God, and to a knowledge of their need, I am sure that each one of us is interested in any suggestion that would help us to improve, not only our methods, but also our matter and manner of preaching.

Recently, we read a short sketch of Henry Ford's struggles for success. We were struck with his never-satisfied spirit regarding his accomplishments in the production and improvements of his famous car. Regardless of the achievements gained, or the progress made, he never was satisfied, but continued his experiments and investigations, ever seeking ways and means to reduce the costs of production and to shorten the time of manufacture of, as well as to improve in every way, the car that bore his name. The attainments of yesterday to him were not the criterion for the tomorrows. Whatever he managed to do better, only encouraged him to believe he could do better still.

I thought that if a man could do that in the interest of worldly gain how much more we as "preachers of the gospel should do in the interest of eternal things, and especially when we consider how precious the souls are with whom we have to deal. We have no small task. The physician carries a tremendous responsibility involving life and death when he enters the sickroom, the lawyer is weighed down with the burden of human life, or property in his hands as he enters the courtroom to plead, and no less is our responsibility as we stand before men to declare unto them the issues of life and death, not only for time, but for eternity. We carry a solemn burden, which involves men's property, as well as their life, their liberty, and their happiness.

God has given unto us His Spirit to help us in our work. Without His help we would but fail, for preaching is not lecturing, nor orating. Both can be done without divine aid, but preaching to be effective, must be done in the Spirit. While this is truth, yet on the human side it is very possible for improvements to be made, that will enhance the effectiveness of the preacher in the hands of God. I would like to notice a few things whereby we may enrich our preaching. The farmer enriches his soil in order to increase the quality and quantity of his crop. We believe that the following suggestions, if properly followed, will help to increase the quality and fruitfulness of preaching.

A study of the meaning of the words of a text in their original language, in connection with the use of the King James Version of the Scriptures will more than repay the effort put forth. It would be just the thing if every preacher had a good working-knowledge of the Hebrew and Greek. But since the rank and file do not have this knowledge, that is no reason why they could not make good use of helps that will enable them by a little diligence to dig out the hidden meanings of the words nestled in the text they desire to study, and perhaps enlarge upon.

For this purpose there are two works available, and suitable for the use of any preacher who can read English, even though he may not be able to read the Hebrew or Greek text. These are Strong's Exhaustive Concordance of the Bible, and Young's Analytical Concordance. Some like one, some like the other. Strong's is less complex.

By taking the main words of a text, and tracing them back to their original words in the Concordance, remarkable shades of meanings will be discovered that do not appear in the English translation. If you will look up the word "feeling" in the New Testament, you will notice that it is used only twice therein, in Ephesians 4:19, and in Hebrews 4:15. Each of these words is different in the Greek, although both are translated "feeling" in our translation, which is correct. But oh, what a world of meaning is behind them both. I preached on both texts recently, and in looking up these words I certainly got some big nuggets underneath that I never would have gotten, by merely picking up the surface gold. Desiring to whet your appetite, I am not going to indulge further in explaining the above words, but look them up, and enjoy the chase for yourself.

Let me say this much, if you want to enjoy yourself, get a copy of one of the above suggested books, and take a text, write down the main words, and then search out their meanings, and jot them down, and then write out your own literal version employing the same tenses, etc., as given in the Authorized Version.

Your people will enjoy what you will have to bring them, in the way of word meanings from the original text. Your preaching as well as your reputation for preaching with your people will be enhanced by this study. If using your marginal readings furnishes interest and new meaning, how much more a deeper study will increase this interest and revelation.

Then, another way of enriching your sermons is by a more frequent use of Webster's Unabridged Dictionary. There are many words in the text which if looked up in the English Dictionary for their Latin root meanings, and other derivatives, as well as for their varied uses and meanings given in the English, will become veritable gold mines of truth and springs of refreshing thought. Such a study would enable the preacher to bring a fuller and clearer thought to his hearers, as well as enable him to bring it with more authority, for Mr. Webster is looked up to in this regard, and to have him on your side, is to reinforce your argument. Besides, such

a study will give the preacher a clearer understanding, and thus enable him to bring his thought out clearer to his hearers.

Then, again, scarcely anything can take the place of a knowledge of Bible manners and customs, etc., to furnish the necessary backgrounds for sermons and truth. Few preachers are privileged to visit the Holy Land for a study first-handed of scriptural scenes and customs, but there are helps that every preacher should avail himself of, that would enable him to become so familiar with the backgrounds of biblical events that when he gets up to speak on any text or subject requiring a working knowledge for proper development or interpretation thereof, his congregation would know (if he had never been to the Holy Land) that he had been diligently studying, and knew what he was talking about. Knowledge is power, and to know the Bible and its Orientalisms, etc., will give to its master power that cannot in any other way be secured.

A few of these antiquities about which knowledge should be gained in order to have the ability to treat on many biblical texts and subjects include the climate, seasons, and geographical features of the Holy Land; its nature history, as to trees, plants and grains, and its animals, etc.; its dwellings and household furniture; its occupations, such as pastoral life, husbandry, handicrafts and professions; its dress, meals and entertainments, and social life; its domestic habits and customs, such as marriage and betrothals; its slaves; its diseases, funeral customs; its games; arts, government, punishments, and military affairs, religions and a hundred and one things, not only of interest to the Bible student, but of importance to correct biblical interpretation.

There are several helps that give light along this line, such as any good Bible Dictionary, and some Commentaries, "Biblical Antiquities," by John Nevin, D. D., published by the American Sunday School Union. I do not know whether any recent edition of this book has been published. "Topics For Teachers," by James Gomper Gray, published by Revell Co., is a fine book, a veritable library in itself. There may be other books that cover the same ground as these mentioned above, but I do not know about them.

I uncovered some splendid information recently regarding the wells of the East that helped me in introducing a sermon on re-digging old wells, such as Jacob had to do. This kind of information is available, and if properly utilized in a sermon not only makes it more interesting and educating to the people, but enables the preacher to bring out more effectively the truth contained in the Word.

Then, a proper and proportionate use of serious and humorous illustrations, not only serves to light up the point and make it plainer, but also quickens the interest and sustains the attention of the audience. Of course, humor, like condiments, must be used properly. Too much pepper, for instance, does not set off any dish, and I am sure that one reason why humor in the pulpit has been frowned on so much is because that it has been indulged in unadvisedly. Too much

humor, of course, like too much sugar, salt, or any other spice, spoils the effect desired.

However, a speaker who does not know how to incorporate a little humor, a little human interest into his speech, is missing more than we can tell of here. A story with a tinge of humor in it, used to point a moral, many times just sets off a message, wins and holds the bearers, and enables the speaker to get his message across to them as he would not have been able to do had he not been able to get their attention from the first. And it is a sure fact that truth is made clearer by the using of illustrations. We know of some preachers who seldom use an illustration of any kind. Then we know of some who use them to make up the entire body of their sermons. I am not prepared to say here which is worse. But I will say, that the preacher who seldom uses an illustration of any kind is failing to utilize one of the most important means of imparting knowledge, and getting his message home, so that it will stick as a sand burr to the hearts and minds of his hearers, and in thus failing in this is really limiting the work the Spirit would do through him.

Illustrations of every nature, serious or otherwise, drawn from life, from history, from science, or any source, are like windows in the walls of the sermon. The average hearer is not as well read, nor as deep a thinker along religious lines as is the preacher and unless due allowance is made for this, and efforts are made by the preacher to picture many of the hard, knotty points he desires to get across, to the unimaginative minds of many of his hearers there are many folks upon whom the best thought will be wasted. So to enrich your preaching, learn to judiciously use illustrations. For myself, I have made it a business of gathering in my library every available worthwhile book of this nature, as well as jotting down every illustration I hear for keeping. And the best way I have found to make a story mine and to put it on the end of my tongue, is to try it on my family, or on a few friends. By telling it a time or two, it becomes easy to recall and to relate on occasion. President Wilson always tried out his stories on his family first, and if they clicked there, he added them to his repertoire. Put more light in the sermon and there will be more life in it, too.

Then again, another way in which the sermon could be enriched would be by its being better planned, and more thought out, with an end to clearness of thought and expression. Too many sermons are more or less hashed up and not thought out. Only a well planned sermon will pan out well. In order to be able to have a well thought-out sermon, one that will be to the point, that will have punch, power, pith and persuasion is to ask oneself this, "What is the purpose of this message; what do I hope to accomplish through the help of the Spirit in bringing it?" How many sermons have been preached because a sermon was scheduled to be preached can never be estimated, sermons without purpose, save the purpose to bring some message of truth for the occasion, hoping that good may come therefrom. And oftentimes good does so come. But when a sermon is preached with a definite purpose in view, the spirit of the preacher and his efforts are keyed in tune to that purpose, and as definite praying brings definite results, so does definite preaching

bring definite returns. That the people who have to listen would appreciate less hash, less rambling by their preachers, goes without saying. That a sermon will be richer from the human side of its make-up, when prepared and delivered with more thought and purpose also goes without saying. And that we owe it to the Lord, and His Spirit, who tries to help us do our job better, to be at our best, and to do our best at all times, is likewise true.

In other words, a preacher who preaches with purpose will be a preacher who will feel his subject and feel for his hearers. Being full of his subject and considering his hearers, he stands before them with no thought in mind but their welfare and their edification. Every word is weighed, and every thought is presented with the object of blessing and helping the souls he is addressing. When the preacher is moved in himself by the message he will bring about a kindred reaction in his hearers as a result. Feeling pulpits generate feeling pews. Cold pews are the result of cold-hearted, letter-preaching pulpits. If every preacher would be careful to enter the pulpit keyed up for the occasion, fired up with the burden of the message for that hour, how different would the results be therefrom. Think it over, brother.

We would like to add that nothing helps to give purpose to preaching like prayer and holy meditation. The praying preacher will be the purposeful preacher. Purpose will be born in prayer, and will grow in meditation. And when purpose backs every word and action it freights them with power. The devil doesn't care what a fellow preaches, as long as he is purposeless in his preaching. He knows that the preacher who is burdened with a certain purpose to carry out in his preaching is going to be more effective and do more damage to his kingdom than the one who is more or less aimless in his preaching.

Last, but not least, the capstone of all methods of enriching our sermons, as suggested herein, is living a blameless and exemplary life among those to whom we preach from time to time. My father often said, "The life of a minister must be above reproach." He is like a town clock if wrong, many others will be wrong. It was said of one man who had great ability but questionable morals, "It is a shame when he is in the pulpit, that he ever comes out; and it is a shame that when he is out of the pulpit he ever gets in it again." The best of preaching will be nullified by unwise or inconsistent acts or words on the part of the preacher.

The preacher needs to feel his own message; he has no pastor to admonish, advise and encourage him; he must preach to himself, while preaching to others. If the gun is heavily loaded there will be some "kick" felt by the one using the gun. That the Lord does speak to His messengers through their preaching to this most of us can testify. Uncle Buddie said once when I heard him, that when he preached he always preached with his fingers toward the people, but with his thumb pointing toward himself. This is always a good way to preach, as it never sets well for a preacher to get on a high-horse and look down upon the people in a condescending manner, as though to say, "You need this, I don't." It may be all very true, but

nothing is ever gained thereby. Jesus let the humblest sinner feel his compassion and kindness and consideration.

Desiring earnestly to serve God better, and to be more effectual in our work as ministers of the Word, let us seek in every way to make our calling a more perfect one, so far as our feeling is concerned. The sharper the axe, the faster the chips will fly, and the sooner the tree will fall. As men seek to excel in earthly things, let us seek to excel in heavenly things. There is nothing wrong in men desiring to be better men and better workers, so long as their motive is for the glory of God and the salvation of souls and the advancement of the work of God. Therefore as there is plenty of room at the top, let us one and all seek to do better work as preachers, and we will become better preachers. -- Bradford, Pa.

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10 -- VARIOUS SUBJECTS -- By W. G. Schurman

Finances

About the time the preachers of the Chicago Central District get this contribution, they will be very much interested in financial matters for it is the close of the year. It is a time when many pastors will be at their wits' end to know how to come up to the District Assembly and report everything paid in full. We used to hear it preached, years ago, in the holiness movement, that when folks got the Holy Ghost, the financial condition of the church would take care of itself, and we would not have to resort to suppers, fairs, festivals, bazaars, pageants, minstrel shows and such like. Even now we can hear ringing in our ears the "Amens" of the people as the evangelist would make such a sweeping statement, but if what the evangelist said was true, then there must be a lot of people who have never received the baptism with the Spirit, for we still have our financial problems. This leads me to say that we never had any difficulty, in all the years of our ministry, with the people of the church until we bore down on the money question.

The year we raised the mortgage on the church of \$13,000 we had 16 votes for a change in pastor and sincerely, without any bluff, I think I can count the 16 people. When the tellers read the report of the vote, someone stood up and voted to make it unanimous, but we refused to put the question. We said "No, thee people have a right to ask for a change of pastor if they desire," and to my mind, it gives a wrong impression to the public to say that a man is unanimously elected when he is not.

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Recall Of Pastor

The question of the voting on the pastor each year has been the occasion for a considerable amount of thought on the part of the writer. I do not know how many will agree with me now as to what I am about to say, but, personally, I believe that nine times out of ten, if not ten times out of ten, the District Superintendent can send a pastor to a church that will better fit the need of that congregation than they can vote for themselves. On the other hand, I think our system of voting every year is one of great benefit, and that is, it is sort of a safety valve, or gives the church the privilege of expressing their disapproval of the present administration. I am told that agitators on the streets of London have freedom that America knows nothing about. Soap-box orators stand on the corners and preach to hundreds who listen, denouncing the British government, but the policemen never interfere with them. "John Bull" seems to feel that if they can speak out their mind without being suppressed it sort of-relieves them, or at least it gives vent to their feelings, and they feel better after their tirade on the government. To suppress it would be to have it break out in some other, or worse, form. I think our system has something of that beneficial effect.

It is interesting to see the number of people who will come out to a meeting the night they are to vote on the pastor who seldom come any other time, and even though they know they can't vote him out, they feel a measure of relief in saying at least, "Well, we did not vote for him anyway." Now if the pastor will keep religious and not try to make out that everyone who votes against him is a backslider, or a man who has lost his religion, but will try to get him to co-operate with him for another year, and treat him just the same as he would anyone else, he will probably get by. But if the pastor is small enough to feel that it must be an indication of loss of grace for anyone to cast a vote against him, and I am not saying this may not be so in some cases, he will have learned to have disciplined himself and to exercise his divine love for the people who are against him, and this will do him a world of good. For twenty years we never had more than three votes cast against us any time that we can recall, but when it got up to around 16 and 18, we just said, "Now there must be a reason." Our folks believe tremendously in the doctrine of the second work of grace. There are probably a few men who would vote against a preacher for pressing this truth on the people, but they are few and far between, but if you want to stir up opposition in your church and disclose the god of the church, you insist that 10 cents out of every dollar belongs to God, and bear down on the fact that God never minces matters, but calls the folks who refuse to tithe by their right names -- thieves and robbers -- and believe me! you are going to have some trouble on your hands.

This will, perhaps, wake us up to whether we are as fearless in preaching an unpopular truth, as we are in preaching a truth that is accepted by all of our people while perhaps denied by outside folks or the members of other churches. In the midst of it, we must not forget that Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you" (Matt. 5:43, 44). In the 46th and 47th verses Jesus gives specific command against a pastor dividing his congregation. "For if ye love them

which love you, what reward have ye? do not even the publicans the same. If ye salute your brethren only, what do ye more than others? do not even the publicans so?" Surely the implication here is that we are to love the folks who do not love us, and prove to them the truth of the doctrine we preach.

Personally, we do not pay much attention to the quantity of votes that are against us but rather the quality. I have heard pastors say that they put out a fleece like this -- "Unless I get a unanimous call back, I will not accept." That is not fair to the people who pay and pray, and have petitioned you to remain. Why should you or I, my dear pastor, be affected by forty or fifty folks if that forty or fifty represent people who seldom ever come to a Wednesday night prayermeeting except to vote against the pastor, or give practically nothing to support the church, or who, in the last analysis, do not represent the life of the church, if hundreds of others who pray and pay and petition you by their votes to remain, desire you to continue.

We must not be too thin-skinned over this voting business. On the other hand, if half a dozen men, who finance the church, are concerned for her spiritual welfare, and feel that a change is desirable, I think the pastor, should listen, and his resignation be actuated by the desire and wish of such. Think this over now for yourself and see if I am not right.

Someone recently said to me that they thought it spoke well for me to be continued as pastor of First church, Chicago, for fourteen years. I remarked that "Why is it we always seem to give the pastor credit and have little to say about the church?" How about the church keeping me for fourteen years? And this leads me to say that First church, Chicago, is the easiest church to serve in many ways, I believe, in our whole constituency. No better set of folks ever lived, and any preacher that could not get along with the "powers that be" at First church, Chicago, I do not think could succeed any place. I have observed this, and I want every preacher to watch and see if I am not right -- that the church that loves its pastor and stands by him, every other problem seems to adjust itself, and the church that does not cooperate with its pastor has little chance of growth or of having a place in the sun. Too frequent changes are not good for any society, I care not what denomination it may be. I know there is danger of a pastor wearing out his usefulness and staying too long, but there is ten thousand times more danger of the church, in this restless day in which we live, desiring a change before God wants a change. Here is where Israel made her great mistake. Samuel's sons were not of the caliber of Samuel. Therefore, instead of the folks pleading with the Lord about it, they asked a king like other nations. God gave them their desire but they paid for it as Israelitish history plainly declares.

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Two Kinds Of Pastors

I was talking with a preacher recently and we discussed the virtues of pastoral visitation. He said there were two kinds of preachers; one who did little if any pastoral work but put his time in on his books, and then when he went into the pulpit folks made a path to his door. He said the other type of preacher was the man who was not a great pulpiter but was a great pastor, visiting his people, entering into their joys and sorrows, becoming a part of their life and attracting people to his services because of the sympathetic nature he possessed. He said that both men could be successful. We discussed it at considerable length, and I came to this conclusion -- that it was certainly a very commendable ambition to be able to attract strangers to our services and be willing to pay the price by close attention to study and prayer, and then asked him if I were right in my theorizing, that the need of the Church of the Nazarene was not primarily great pulpiteers, but great pastors.

He was a prominent man in our movement, and had occasion and opportunity to study the worth of a pastor, and he said that in his candid opinion, even if some men could be great preachers, he believed that our work would profit more by having a larger number of great pastors than a greater number of pulpiteers, and then illustrated by some men who were not preeminently great preachers, but kept the pews full and the budgets paid and the church harmonious because they loved their people and visited them frequently, and were real pastors. Personally, I think he is right. I know that when we take on a visiting streak and make eight or ten calls a day on people who have not been habitually attending the services, three-fourths of them will be out to the next prayermeeting or the next Sunday service. In fact, I am going to make that the great work of my ministry this year. I am planning to drop a lot of detail work and put my time in on visiting, not only our own membership but members of the congregation, and people whose addresses are given me to follow up. I hope to give First church, Chicago, one whole year of conscientious pastoral visitation, and see what it will bring. I think I can do that. I am equally confident I can never make a great preacher. Therefore, my only hope is that I may possibly succeed in being, if not a great pastor, a true shepherd of the sheep.

I am convinced in my own mind that Satan is continually setting traps for the unwary feet of a pastor that he may involve him and get him implicated in something that will take up his time, attention and strength that should be devoted to shepherding the sheep. Just recently I was approached by a good man who wanted to interest me in an investment that was guaranteed to pay perhaps 1,000 per cent within a year. Seriously, brethren, I am surprised that any of our ministers in this day and age of the world, could be led away captive by any scheme that would demand investment of money or time in any secular enterprise, no matter how promising, and give his time to the promoting of that enterprise when he should be devoting his interests to the church of Jesus Christ.

Years ago, when I was a young man, the bicycle craze struck the country in which I was living. The older pastors, perhaps, will recall that the first bicycle came out with a hard rubber tire. That was followed by what was known as a pneumatic tire. The Rambler bicycle came out with an inner tube, like we now have on

automobiles, and a clincher tire, a device similar to what we now have on the automobile. The foreman in our shoe factory at Nashua, N. H., became an agent for the Rambler bicycle, and was so carried away with it, and devoted so much time to it, explaining it to prospective customers, that W. D. Bracket, the owner of the factory for whom I worked, went to him, personally, and said something like this -- "We appreciate your ability as a shoemaker, and as foreman of our making room, you have given good service. We like your work, but we do not feel that any man is big enough to devote any of his time to the promotion of the Rambler bicycle and give us what we demand of a foreman. Therefore we have come to the conclusion that you will either have to sever your connection with this firm, or give up your interest in promoting the bicycle." Mr. Coming, for that was his name, came down to the machine where I was working and told me what they had said to him. He said he believed he could run the room and give perfect satisfaction, and at the same time, devote some of his mechanical ability to the new style bicycle, but he said, "Though I hate to give it up, I am convinced that they are right, and while it makes me mad, I am going to drop the Rambler agency and devote my whole time to the factory. In the last analysis, they have a right to demand this for I am working for them and they have a right to my time and my ability."

Now, I am sure, brother, you can see the philosophy of this argument. Can I make my application? No preacher who has been honored with the sacred calling of the ministry has any spare time for anything else. He has no business to be indulging in anything on the side that eats up his energy, wears out his body, and tires his mind. The Church of Jesus Christ challenges the physical, mental and spiritual in every man. To win souls for Jesus Christ, get them saved from sin and fitted for heaven is a task that angels might well covet if they could successfully carry on such a work, but only man can do it. It takes a real man, a consecrated man, and all there is of a man to succeed in this great work.

I am always fearful when new propositions and wonderful investments are offered or participated in by the ministry. I have seen so many make shipwreck of their usefulness, and alas! sometimes, I fear make shipwreck of their souls. Will we ever learn that the ministry whom God has called, and upon whom holy men have laid hands, has no other job but to keep folks out of hell, and fit folks for heaven? I do not know what Presbyterianism, Methodism, Congregationalism, and other religious bodies have met with along this line, but I have lived long enough to see the wreckage in the holiness movement caused by the Stratton Rotating Engine, Rolling Mill Stock, Florida Land Deals, Pure Water propositions, Glare-shield fortune makers, and such like to give me the shakes every time I hear a minister of the gospel promoting or a Christian worker showing interest in such schemes. I believe few, if any, have been purposely dishonest, but I do know that hundreds and thousands of dollars have been worse than wasted by men whose only thought, probably, was to get money to promote the cause of holiness, but instead of helping the cause, have materially hindered it for years to come.

Brethren, we beg of you, if anyone comes to you with some scheme to invest your hard-earned money with the promise of quick returns, consult the bank where you do business as to the advisability of investment. Keep away from it as you would a contagion. I am so sure it is the devil's scheme to rob you not only of your money, but your peace of mind, and perhaps your faith in the religion of Jesus Christ, as I am that I am writing this. A close observer will note that no one man is successful in promoting the cause of holiness, and at the same time, promoting some "get-rich-quick" scheme. They just don't go together.

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11 -- THE PASTOR AS A PASTOR -- Author Not Shown

Surely this caption is suggestive of sublime things. If an angel were to write on the theme "The Angel as an Angel" or a missionary on "The Missionary as a Missionary," undoubtedly both themes would give a vision of startling interest. No calling, whether it finds its field of enactment on the earth or in heaven, transcends in its privilege and responsibility the God authorized office of the Christian pastor.

The word pastor is derived from the Latin word pascere, pastum, meaning to pasture, to feed. In its primary significance it means a shepherd, one who has the care of flocks or herds, a guardian or keeper. Perhaps the pastoral office never presented just the aspects that it does today, in that this holy office has not been immune from the detrimental changes that have stricken the church generally. Had we as Nazarene pastors been upon the field a half century or more ago, we doubtless would have found a greater similarity between our labor and that of other communions, than exists today. Now, a pastoral call outside of our denomination, does not necessarily imply that the minister shall pray before he leaves the home, while in the old days the habit may have been common, preachers of Bible doctrine and a sound gospel were numerous in all denominations. Competition of a proper character for the real pastor was probably never more limited than it is today.

In reading the scriptural admonition of St. Paul to Titus concerning an elder or care-taker of souls, one gets the idea that the apostle primarily places a premium not upon pastoral methods or pleasing personality but pre-eminently upon the real character of the one who aspires to this holy office. He says first he must be blameless, that is, his conduct and deportment, as a Christian must be above merited censure or reproach, again he must be the husband of one wife. A third demand is that the real pastor must have faithful children, where even the accusation of being unruly cannot be justly placed against the offspring of the parsonage. This will oftentimes mean a proper dispensation of prayer and hickory, the combination that Eli the priest failed to use in his household and consequently the harvest in his boys was a sad one. Then again the pastor is warned by the apostle not to insist on having his own way (not self-willed). He must be a holy man, a hospitable person, and one who is temperate.

St. Paul again emphasizes to the young preacher Timothy that a bishop or pastor must rule his own house well, "having his children in subjection with all gravity" for, he says, "If a man know not how to rule his own house how shall he take care of the church of God?" Doubtless the keeping of this admonition has been a real asset in many a pastor's life and failure here in the proper discipline of a pastor's children has paved the way for failure in the pastorate.

The proper kind of a pastor will doubtless be pre-eminent as the ideal of his immediate family, and should this not be so? How well we remember as a young married man when caring for the household of our own pastor in the absence of himself and wife, to hear the eldest daughter remark on a Sabbath, "I would rather hear my father preach this morning than anyone I know." While in parsonage precincts, prestige, popularity and discipline should prevail, should there not be an equal respect in the community and realm of everyday living, for the pastor. Care must be taken about finances and for a pastor to fall down here opens a just avenue of criticism that no amount of good preaching in the pulpit can offset. The proper pastor will be an example to his flock in carefulness in financial matters that will not tend to ruin his influence. Again he will be a leader in liberality to his local church, never asking his people for a brand of giving that he does not first demonstrate himself. If he expects his church to bring their tithe into the church what right has a pastor to spread his Lord's tenth all over creation? There is another feature of pastoral life that may be worthy our notice, and that is the matter of absence of the pastor from pastoral duties for any lengthy period. Surely the church is considerate that will grant a pastor a full month's vacation from his church and in supplying his pulpit while he is absent; they have reached the acme in church courtesy, but for a pastor to extend an absence from a church to more than one month, is not this, my brethren, tempting fate? Of course Moses was away from his flock of ancient Israelites nearly seven weeks but he was not away for his own pleasure, not holding a meeting for some neighboring parish, yet as noble as were his purposes and even leaving his associate pastor in charge, he found the whole outfit woefully backslidden when he came down off the mount and developing difficulties in an orphaned congregation run pretty true to form today when the pastor is absent too long. A helpful book upon the subject of the pastor is that book by Bishop Quayle of the Methodist church entitled, "The Pastor-Preacher." He magnifies that open door of possible pastoral success by saying "that part of a preacher's motto may be 'study,' but another part of that toil must be the motto 'visit.'" No man can be too busy to visit and when a man says that he is, he is possibly "fooling his brains with his mouth." Dr. Cuyler tersely says "After all, the chief power of a Christian minister is heart power." "And when we have grappled the affections of our people to us, they will bear any amount of close, searching truth and rebuke of their personal sins without flinching." This eminent preacher tells how he once opened a pulpit broadside against a certain sin which would have inevitably driven a certain pew holder outside the doors, if he had not previously got a strong hold on him by pastoral attention in time of trouble. "Conscience," says Dr. C., often requires a plain-spoken minister of God to put a severe strain on the tether that binds him to his pastorate; at such times it is a happy thing for him if that tether is securely

fastened to a hundred or more family altars and firesides." A certain member of Robert McCheyne's church spoke of his old pastor with the deepest love and reverence but the chief thing that he remembered after forty-six years was that McCheyne, a few days before his death, met him on the street and said to him kindly, "Jimmy, I hope it is well with your soul." "How is your sick sister? I am coming to see her again shortly." That sentence or two had grappled a church member to his pastor for over forty-two years.

"Pastoral work," says Dr. Cuyler "is a thing to be learned by practice, just like making a hat or conducting a lawsuit. Books will not help you much, but a genuine heart love for Christ and a personal sympathy with human souls will make you successful. If you do not have these two essentials you have mistaken your calling and had better get out of the ministry."

Dr. Cuyler spent forty-four years in the ministry, thirty of these being spent as pastor of Lafayette Avenue church, Brooklyn, and the valedictory message that he gave that church upon his resignation is one of the most touching things in pastoral literature.

Bishop Quayle in his treatise, "The Trivialities of Preacher's Craft," introduces a number of paragraphs under this heading. He says "He, the pastor must be absolutely on time at his appointments, never behind time, he must be as accurate in his schedule as a fast mail train, to be dilatory, just a little late, is an unforgivable misdemeanor in a minister." "Many a minister" says the bishop, "makes a gross mistake in the selection of hymns for his Sabbath service. No congregation will estimate the hymns above the estimation which their pastor places upon them. If he gives not weight to this beautiful section of the Lord's day program neither will they." The true shepherd of a flock will preach to the people but never at them. The bishop tells of one minister who said he did preach, but in reality he abused the people. He would have been a better man had he not been in the ministry because he would have been hammered into being a gentleman had he not been protected by his calling. Any preacher can catch the cheap cheer by being ungentlemanly toward those who pay him his salary and the cheap hanger-on will greet the preacher with, "Well, this city has one man who is not afraid to speak the truth." A man can say anything from the pulpit which should be said for the guidance and enlargement of his members and speak with a kindness of heart which betokens the vitriol he has for miscellaneous use. There is much that is interesting in the charge given by Jesus to Peter as he questioned the fidelity of this impassioned follower, to Himself. Peter may have seemed more in his element as a wave-walker or a sword manipulator but the calling that Christ gave him which was to evidence his love for the Master, was that of a pastor or feeder of sheep.

Where is the sight more splendid than the picture of a contented flock led and fed by a skillful shepherd. David magnified the office of a real pastor in his Shepherd psalm as he spoke of the satisfied sheep, of the green pastures, of the still waters, of the absence of evil, of the prepared table, of the anointed head and

the cup that runneth over. To be a dispenser and provider of such a spiritual menu as this is the God-given prerogative of every real under-shepherd. An eminent pastor writing upon the subject, "Preaching or Preacher," says, "A preacher is to give himself. He is here for the enrichment of the world. A man is an estate; and at death should any of the estate be left on hand the man is by so much a failure. The angel at the gates of life will make this inquiry of every comer, "Did you spend all your estate?" And blessed is the man who can answer, "I have nothing left." Jesus had nothing left. Empty as a drained cask, this is Christ's program for life, not to hunt ease but to hunt travail, not to count costs but to boldly venture all. What about preaching? The word "preach" was unused before Christ came along the road and had stopped to tell his story to mankind. Is preaching the art of making a sermon and delivering it? No, that is not preaching. Preaching is the art of making a preacher and delivering that. A cunning mosaic of varied truths, put together; is this a sermon? No, preaching is the out-rush of the soul in speech, therefore the elemental business in preaching is not with the preaching, but with the preacher. There is little trouble to preach if only there be a preacher. Preaching not preaching is the task.

The world of people is not much concerned in diacritical marks. The little shibboleths over which some make so much, they care for little, or nothing at all but God, where He is and what He is, and man, and whether God and man meet and aid the soul in its struggles. These big things men do care about. Their hunger prods them toward the Infinite. God's muscular arm, stark naked, hand pierced and open, unafraid and eager, and toward such an arm men will grope in their night and battle in their day. The preacher that shows that, his preaching will be an apocalypse.

Perhaps one of the greatest failures in our lives as pastors, if there be failure anywhere, is failure in our devotional or prayer life. An oft-quoted statement tells us that Luther, the busy reformer, spent three hours a day in the closet of prayer. Doubtless here was the great secret of his success and the pre-eminent reason why his name has gone down in history as a chosen vessel, sanctified and meet for the Master's use in his day and generation.

Spurgeon says, "Of course the preacher is above all others distinguished as a man of prayer." He prays more than ordinary Christians, else he is disqualified for the office he has undertaken. If a preacher become lax in sacred devotion, not only will he need to be pitied but his people also.

"The pastor as a pastor," Not the pastor as a preacher simply, or an organizer, a mere administrator of church affairs; his office may include all these activities, yet pre-eminence on any one or more of them may not enable him to meet God's ideal for him as a pastor, neither does their sum total spell success as a scriptural under-shepherd of the Lord.

"The pastor as a pastor." What an objective, involving not primarily personal success in the office, but helping to regulate as no other calling, the temporal and

eternal welfare of immortal souls. Presidents and potentates of nations in their exalted offices may deal with the secular and temporal affairs of humanity, going clown in history as the champions of world causes and occasions, but the Christian pastor faithfully fulfilling the demands of his office is not dealing in mere temporalities but in the affairs affecting souls far weal or woe, hell or heaven, eternal light or eternal night.

O brethren, may we magnify this office of a pastor, not by acquiescence to book standards or high-spun theories of the calling, but by the convincing argument of everyday efficiency until our parishes and people will rejoice that our life activities ever led us their way and the eventual approbation of our Lord and great Over-Shepherd in the final accounting day when God takes us home to Himself.

***This article was sent in without the author's name attached. -- Editor.**

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THE END