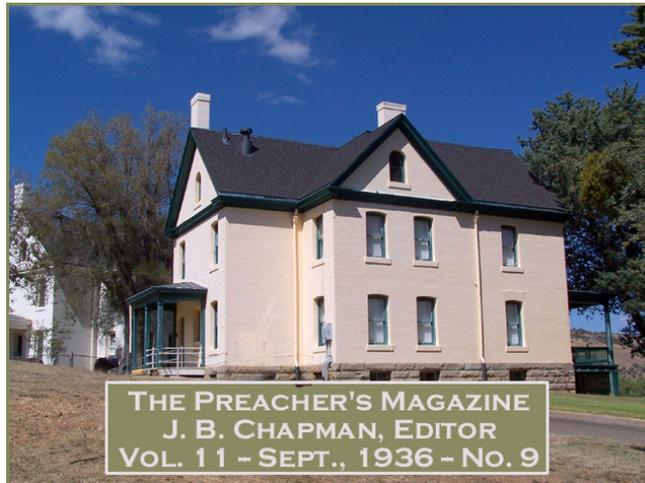


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**THE PREACHER'S MAGAZINE**  
J. B. Chapman, Editor

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**01 -- THE PREACHER HIMSELF -- By J. B. Chapman**

In Hall's "Life of Brengle" mention is made of Brengle's answer to the question, "What preparation do you make for preaching?" To this the great soul winner replied, "My lifetime has been a preparation for preaching. But, more particularly, I prepare my sermons for others by preparing my own heart. In this prayer and Bible study are the chief factors. When I read books other than the Bible, they are not read that parts of them might be included in my address, but to enrich my own thought and to quicken and inspire my faith. Thus I spend a great deal of time preparing myself for preaching. Many make the mistake of giving more time to the preparation of their addresses than to the preparation of their own hearts, affections, emotions and faith; the result often is brilliant words that have the same effect as holding up glittering icicles before a freezing man. To warm others -- and is not that your purpose in preaching? -- a man must keep the fire burning hot in his own soul."

Here is emphasis in the right place. Paul spoke of the gospel as "my gospel," and no one can rightly preach until the gospel has become his in a vital experiential sense. This cannot be accomplished "once for all," but it must be renewed day by day.

I asked a successful evangelist how he managed regarding preaching his sermons over and over again. He answered, "I do not preach a sermon until I have prayed to the point where I feel that God has given the sermon to me all over again. When this happens, I then enter into the preaching of that sermon with as vital an interest as though its every word were new to me."

There must be much repetition of matter in all preaching, especially in the preaching of the evangelist or the evangelistic pastor. There should be much repetition, for repetition is one form of emphasis. But it must not be formal or stale repetition. This, as I understand it, was what the preacher meant by saying he prayed until God gave him his old sermon all over again.

The spirit of a sermon is of much more importance than its form, and unction is of more value than intellectual content. But it is not possible to exhort preachers to be either shallow or deep without giving stress to an incidental phase. Commonplace truths, when timely and delivered in the evident power and unction of the Spirit, are much more illuminating than the profoundest discussions of preachers who are more head than heart.

Just as no sinner will ever find the reason for his separation from God in any heart other than his own, so no preacher will find the cause for his barrenness in any condition outside his own life. There are alibis of course. But the battle is a spiritual conflict, and neither gymnastics nor mental drill will fit one for the victory. Good health and a quick, well trained and well filled mind are helpful allies, but the indispensable preparation is spiritual.

No preacher should be deceived into thinking that any quick or direct method will meet the need. All that the preacher is and all he has done in the past enter into his preaching, and a man must walk with Christ if he is to absorb enough of His atmosphere to enable others to observe that he has "been with Jesus."

Brengle tells of the oratory teacher who warned him that insincerity would reveal itself in his voice. Therefore, in the interest of good speaking, the young man was warned not to attempt arguments he did not believe, and not to sin against his own conscience in private, lest he be discovered when he appeared before men.

It is very unsavory for a preacher to make public mention of his fasting and prayer and other spiritual exercises, It looks as though he feared people would not suspect that he did these things unless he told them. But it is even worse for the preacher to be silent on these things because he does not practice them. But here, too, he need not bother to be quiet -- people can tell that he is unseeking in the closet by his slight reward from the Father in the open.

It is trite for me to exhort to prayer and Bible reading and meditation and long waiting before God, but my heart is stirred to the importance of these things among preachers. The most important preparation for preaching is the preparation of the preacher himself.

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## 02 -- ON GREAT PREACHING -- Writer Not Shown

I think it was James L. Gordon who suggested that there are three things required in the making of great preaching: a great occasion, a great crowd and a great theme. A little strange that he does not even mention the preacher in this connection. But perhaps the preacher, almost any preacher, would be considered a great preacher if all these other elements were present.

Great occasions are somewhat accidental. One can do but little to produce great occasions. Therefore we may pass this element by merely suggesting that when they do come we should take advantage of them. And perhaps, also, we might bear in mind that occasions may be great to some and ordinary to others, and that the preacher is wise if he learns to enter into the highest appraisal available at the time; for in such cases he is more likely to help those who feel that the time is

auspicious than those who consider it an off occasion when nothing much is to be expected.

Concerning the second element -- a great crowd -- I have observed that the sections of the country where people attend church in considerable numbers is the section from which the largest percentage of effective preachers hail. The spectacle of any number of people sitting before one in the attitude of expectation, ready to hear him tell what he knows and feels about God and the things relating to life eternal is enough to stir any man and make him do his best. The very worst that can come is for the preacher to feel that he is deserving of a larger and better crowd than he has or can get. The best situation, regardless of the number or character of the listeners, is for the preacher to know and feel that he has a tremendous opportunity and that the real wonder is that so many and so noble people should think it worth their while to wait upon his poor ministry. No preacher can be effective if he must consciously condescend to his crowd. But it will help some for one to remember that frequently a mission crowd or the company which gathers in an out of the way country church know more about the Bible and demand better preaching than the suave and worldly wise who make up the audience in many a city temple. Anyway, the preacher must have a crowd that appeals to him as worthy of his best or he will be a poor preacher, no matter what his qualifications.

But great preachers use great themes-this is an age old proverb. In the days bordering on our own day, when practically every city had a famous preacher, men chose great themes. Heaven, hell, holiness, atonement, repentance, judgment, death, the resurrection: how naturally these words fall in with such names as Spurgeon, Beecher, Talmage, Moody, Sam Jones, Whyte, and Joseph Parker!

Of course there are some themes which the preacher can choose only when his own state of heart and mind compel. Judgment themes all fall in this category. But there are other great themes which the preacher may well use for his own inspiration, as well as for that of others. There are many subsidiary, almost incidental truths that must have some attention. But the wise preacher learns to treat these in connection with the highest motives and the most important doctrines. Jesus, the Master Preacher, connected the giving of a cup of cold water with reward in heaven, and the intentional offending of the young or weak with retribution in hell. A modern preacher might be tempted to preach a sermon on "Neighborliness as a good policy," or on "Courtesy as a by-product." Teaching on the right use of money is more effective when it is given in connection with the joys of salvation than when presented as isolated duties of rigorous content. Paul commended one church for first giving themselves to Christ, and then following this with the gift of their goods.

Perhaps, after all, men will come regularly to a church at which they are sure they will hear presented a theme of unlimited importance. Perhaps the majority of men would rather hear a mediocre preacher on a great theme than a star preacher who just sprinkles star dust.

No preacher takes a bigger risk than the one who majors on politics, literature and topics of current interest. In the first place, the preacher is not likely to be a specialist on such subjects. In the second place the position of such themes is not yet settled, and when it is all over it may be found that the preacher talked on something no more important than the school men used to do when they discoursed learnedly on "The number of demons that can dance on the point of a needle." And, likewise, the preacher who deals in speculative themes is always in danger. After he assures the public that "according to the prophecies" the Prince of Wales will take the name David when he becomes king, that unobliging individual is likely to come along and announce that his name is Edward. Thank God there are themes, plenty of themes, of the utmost importance that are just as timely now as they were in the days of Paul, Luther and John Wesley which a preacher may use without fear that they will pass from the interests of men. In this wide field let the choices be made. And by so doing any preacher, every preacher, call score one point in the three which are involved in the forming of the triangle which encompasses the field of "great preaching."

\* \* \* \* \*

### **03 -- EXPOSITORY MESSAGES ON CHRISTIAN PURITY -- Olive M. Winchester**

#### **Aims And Goals In Holy Living**

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ" (Phil. 1:9, 10).

Oftentimes in our approach to the Christian life we form our concepts from ideas gathered here and there, giving to those ideas ultimate verity without testing them by Scripture, then when we are thrown back in our thinking to an intensive study of the Word we wonder at the essential points that we have missed and stand aghast to find that we have made secondary matters primary. An ardent study of the Word with a mind ever open for light is necessary if we are to live aright. We do well to carefully check our standards and ideals of a Christian life by a diligent perusal of the precepts given by divine revelation.

In the passage before us we have ideals and goals which the Apostle Paul sought for one of his beloved churches, the congregation at Philippi. Perhaps no other church so tenderly cared for the apostle as this church, ministering to his needs when he was undergoing the hardships of missionary journeys and sending to his necessities in Rome. Naturally his desire would go out for them for the highest in spiritual living. He bore them on his heart and longed after them with earnest compassion. He prayed for them and we hear the petitions presented.

#### **An Increase Of Love**

First among the objectives which he would place before the Philippians is an increase of love. Love, the great central principle of the Christian religion, the grace par excellent, the great abiding element when all else fails, this was to be nurtured and to grow within their hearts. This growth as the tense of the verb would seem to indicate was to be continuous. The impartation of love is a single definite act, but the increase is continuous throughout the life of the Christian man. The kind of love herein indicated is not so much the expression of mutual affection of human beings one for another although that will come as a resultant, it is that spiritual state of the soul, "love absolutely" as one has stated. This is to increase and grow. As it increases there will be the springing forth of its fruits in brotherly love and tender relationships toward all, but such manifestations are resultant not the absolute state.

Very emphatic is the thought of this increase set forth, "yet more and more," the apostle prays. The Apostle Paul was very fond of these comparative phrases. We find him on other occasions using them urging his converts to abound more and more and repeating also the very words used here, "to increase more and more." We feel the surge of his own soul in earnest desire that these Philippians increase in love. This spiritual dynamic within the being of man must be ever growing and enlarging. There is nothing static about the Christian life; it is an ever increasing entity. By this we can test our spiritual status. Are we increasing in the love of God?

But there are some qualifying phrases which give direction to this increase of love. These qualifying phrases are worthy of notice. We are not commanded to increase in love that we may enjoy some high ecstatic state; while it may be true that such may come as by-product of such increase, but that is not to be the chief objective. The apostle prays that the love of these converts of his may increase more and more in knowledge.

The word knowledge here is interesting. It is an intensive term denoting more thorough acquaintance with that which is already known. It is a term frequently found in the later writings of the Apostle Paul and makes its appearance more particularly in the prison epistles, both the Christological and the pastoral. We find it in his prayers that he offers for the Colossians and Ephesians as well as in this prayer here in Philippians, and it likewise appears in the prayer for Philemon. Thus it would seem that the aged apostle was feeling that there was the necessity that they have some intellectual concept of the experiential grace that had been theirs. He was desirous that both mind and experience be united in confirmation of the truth of the gospel. This is the more distinctly understood when we note that the qualifying phrase, "of the truth," is used twice in Paul's writings as the objective of this knowledge that he emphasizes.

Besides the general trend of the human mind that calls for an intellectual construction of its experiences, that is, that type of mind that thinks, there were in

that day many mystic movements and no doubt the danger beset Christianity that its interpretation might be only a mystic one instead of the incisive construction of deep thinking, and the apostle was guarding against this.

But there is also another qualifying phrase to direct the activities of the increase of love; "in all judgment" is appended as well as all knowledge or in the original the thought given is perception. The idea conveyed is not simply intellectual perception or cognition, but moral perception, that is, there is a sensitizing of the ethical nature when grace comes into the soul and this should increase until, it affects every phase of ethical living. We note the adjective all. There should not be a dulled response in any phase of ethics in the fully sanctified heart growing in the grace given unto it.

### **A Discernment Of Spiritual Values**

We have been speaking of the increase in love with its energy and light directed toward knowledge and a sensitizing of the ethical faculty; we note in the following desire expressed in the apostle's prayer that he entreats that they might know the highest and best in spiritual living, "that ye may approve things that are excellent," he intercedes. The thought is not that they may simply know the good from the evil. This is expressed in Hebrews where the writer speaks of those who by reason of exercise have their senses trained to discern between good and evil. But here the idea expressed is that they may be able to discern between the good and the best.

It is comparatively easy to discern between that which is distinctively wrong and that which is distinctively good. It requires more discrimination when the lines become subtle and no doubt the writer in Hebrews is referring to distinctions that are the more subtle, but to go a step farther and to be able to discern the highest spiritual values, that require faculties that are responsive to spiritual realities in a keen sense.

Life at its best is of narrow range and it requires always a determination of values and the direction of life's energies toward those values. It may not be that the mind has analyzed the situation thus, but to all intents and purposes this is the line of its movement. One chooses the getting of money as the chief end of life and sets his goal for this objective. So through all the range of values.

As with life in general so with the spiritual life. There are those things that are of supreme worth in spiritual living. There are other things which may not be essentially wrong, but do not minister to the highest. If we are to build the most worth while spiritual life we must needs be able to discern where the greatest spiritual values lie.

In seeking the highest we may consider it from the standpoint of ourselves and then in relation to others. We must seek those things that minister to the

keeping of our spirits pure and undefiled on the one hand, but we must also seek those things which upbuild that spirit in Christ.

In relation to others we must seek to maintain such attitudes and relations that will ever minister to the spiritual welfare to those around us. As says one writer "Paul illustrates this discrimination in the matter of eating meat offered to idols (1 Cor. 8; 10:19-33). In that case love abounds, not only in knowledge, but in perception of a delicate distinction between an act which is right in itself, and wrong in the light of the obligation to the weak conscience."

### **Purity Of Motive And Action**

Carried on with the fervent prayer the apostle expresses further his desires for his Christian converts at Philippi. The thoughts spring out of the proceeding; they constitute characteristics of the highest spiritual living and they represent the phases that we have already mentioned, the inward and the outward. His words are "that ye may be sincere and without offence until the day of Christ."

First under consideration is that word sincere. The English word itself is interesting. It originally meant without wax, and then came to indicate that type of person in whom there is no guile. The thought would seem to be that the sincere in heart and purpose have nothing congealed within, but all is open and responsive to good.

The Greek word likewise is suggestive. There is some difference of opinion regarding derivation, but some of the best authorities derive from the word for sun and the verb to judge; thus the thought would be that which is pure when tested by sunlight. We see then that the word indicates an aspect of purity, but it is to be distinguished from the regular adjective that is used to indicate purity by the fact that it denotes primarily a freedom from that which is false while the regular word indicates freedom from defilement.

The word sincere then would denote freedom from mixed motives. This is one of the most subtle snares that beset the Christian. There may slip into the heart and thinking another motive other than the original one that diverts the purity of the original intent. Quite often this comes to pass through a process of ratiocination. We argue to ourselves and justify ourselves until we have a motivation that is not absolutely pure and undefiled. We need to beware and watch the motives that play upon us that all may be clean and white.

But the demands of holy living go still farther. In addition to purity of motive within there must also be right execution without. While there have been two meanings to the word which is translated without offense, one "not causing others to stumble" and another "not stumbling," the former has the greatest preference. We may have pure motivation and yet fail in a right execution of that motivation. Here many fail. They rest on the fact that their motive and intent have been good,

and consider that they should be judged only on that basis, but we are responsible for the execution of those motives and intents; we are responsible to make them as efficient as possible and to keep them from being an occasion of stumbling to others.

Since men look upon us with various backgrounds and biased judgments, it is often very difficult to make our inward motives objective in our actions, but this does not discharge us from the responsibility of seeking in every way to walk charitably before all men.

Thus in these two verses of Scripture we have very high standards and goals set before us, first there is the admonition to increase in love which demands of us earnest application and a quickening of knowledge and moral discernment, then we are ever to seek for the highest and best in spiritual living and finally we are to keep the stream of our motivation pure and guard our conduct lest we be an occasion of stumbling to others. If we do these things we will ever be ready for the day of Christ as the text says.

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#### **04 -- MINISTERIAL AUTHORITY -- Paul S. Hill**

We do not wish to confuse ministerial authority with "bossism" or "dictatorship." We desire that the difference be clear and well defined. To have authority from both God and the church is quite removed from a spirit of rule or ruin, tyranny and dictatorship. A spirit of "big boss of everything" comes from egotism, the devil, or both. The authority which belongs alone to the ministry is from God and recognized by the church.

It makes but little difference how we arrive at the conclusion that ministerial authority is a truth which should be observed. The main thing is to accept it. We might reason ministerial authority by way of "apostolic succession" and thus bring the direct commission of Christ down to the present day pulpit, but that way is cumbersome and we doubt if the pathway is plainly marked from the present back to the days of Christ. If "apostolic succession" is the only way to secure ministerial authority then we fear that the ministry in many cases is without it.

Ministerial authority dates back, in each case, to the "call" to preach the gospel, and is interwoven with it. Even if we accept the doctrine of apostolic succession this is true. Apostolic succession recognizes the "call to preach," and places ministerial authority in connection with that call.

However we arrive at the conclusion that authority is placed with the ministry we accept it as a fact that the minister does have a measure and sphere of authority that does not exist in any other department of the church. We are accustomed to accept a minister because he has had a call to preach, and has manifested that call

by evidencing the proper gifts and graces. We do this without any thought of apostolic succession. We do it because we recognize the fact that the ministry of the Christian Church is "called of God," and "maintained by the Holy Spirit." That is, we recognize the necessity of a Spirit-called, a Spirit-filled, and a Spirit-maintained ministry. The Church recognizes a ministry like this, and whether the lineage of apostolic succession is broken or unbroken it surely is a matter of apostolic importance when the church says to a man whom God has called to preach, "Take thou authority to preach the word. . . ." When the church says "Take thou authority" it is a denominational recognition of the man as a minister. That is, it is his own denominational church that is recognizing him; but it is more than that. It is a recognition on the part of the whole church that the man has been called of God to the ministry, and that with the call has also come an authority to administer the things of God in the church.

An "ordination service" is more than the church saying, "We believe this man is called to preach, and are hereby recognizing that fact" It is accepting the man, and the authority of his ministry which he brings with him into the church. Not only is the man approved by the church, but both the man and his authority as a minister are accepted by the church. Not only by the "elders" who "lay hands on him, but by the membership of the church the man and his ministerial authority are accepted.

The "call to preach," with its accompanying "ministerial authority" is not a matter of an elective ballot on the part of the church. It is not an "office"; it is an "order." It is the result of a sovereign choice. God himself has called the man into the sacred business of administering the affairs of the kingdom of God in the church. If it were an office the church could give it or take it away. But it is more than an office. It dates back to a divine commission, a "call from God," a "divine persuasion," a "heart burning with a message from God," and an "urge to preach." When this comes to a man it is the business of the church to recognize it. And it is about all the church can do in the matter. They cannot "uncall" this man whom God has called. They cannot make the call a mere "office." They cannot dictate to him in a manner that will supersede the commission that God has given him. The only course that is open for the church, if it wants a Spirit-called, Spirit-filled and Spirit-maintained ministry, is to accept him as such with proper public recognition, not only of the man, but of his ministerial authority.

There is no possible way in which we can accept a ministry as coming into the church by way of a divine commission and not accept at the same time that ministerial authority which accompanies that commission. There are two who must accept this authority, one is the minister himself and the other is the church. If the minister is unwilling to acknowledge and accept this authority which God has given him it will unfit him for his holy service. If the church will not recognize the authority that is placed in the ministry it will mean religious lawlessness and anarchy. It is in the recognition and proper use of this ministerial authority on the part of the minister and the church that government in the church is carried on, and the kingdom of God in the earth enlarged.

**We have no way of telling the percentage of church troubles that have arisen over ministerial authority. We are sure that there has been an abuse of ministerial authority that has caused some of it, and we are also sure that lack of respect for ministerial authority on the part of the church has caused some more. When either the minister or the church take to themselves authority that does not belong to them there is likely to be trouble. When the church tells the minister what and how and when and where and why he shall perform certain duties that pertain to his ministry, and when the minister sticks his nose into everybody's personal matters, and tells every man, woman and child in the church how they shall dress, whom they shall marry, what work they shall do, what friends they shall have, what color ties they shall buy, where they shall go on vacation, and how long they shall be gone, and when they shall get up and go to bed while they are away, then there is likely to be trouble.**

**Just about now we feel like writing a chapter on the attitude of the church toward ministerial authority. We think we could find quite a long list of brokenhearted ministers whose ministry has been made almost impossible in the community because of some want-to-be leaders in the church who have resisted his God-given authority, but we are not writing this article with emphasis on that phase of the matter. What we are thinking of mostly is the responsibility which belongs to the work of the ministry because of the authority that the commission to preach brings with it.**

**Authority to preach the Word does not mean license to propagate personal opinions on every question under the heavens. When it comes to the matter of human judgment and opinion it would be well for us ministers to realize that there are men in the congregation whose opinion on some matters are better than our own. We would do well to throw away our notions for their mature judgment. But in matters of the Word of God we must stay by the "thus saith the Lord." So much for preaching. That is our job, but there is more to being a minister than preaching. A minister is to administer the things of the kingdom of Jesus through the church. It is a responsible position and carries with it enough authority to do the work as it should be done. A minister must plan for his church. Some of the matters of church life of course are with his church board and theirs is the responsibility, but the minister must plan and execute the general trend of his church work, and he must do it for the best of the church and the community served by the church, and he must do it sometimes against a tide or current of events and persons that would hinder the work. A minister must be big enough to formulate a plan that is helpful to all, and though it may not be the best plan possible it is the best the minister can find, and it is his responsibility to see it through. Any plan of administering the things of God to the people, which is the minister's prerogative alone to perform, carries with it the proper amount of ministerial authority. The temptation in times of difficulty is to either relinquish ministerial authority to someone to whom it does not belong (and thus injure the church) or put too much emphasis on the authority**

vested in the ministry, and load it down with too much work and responsibility. (This is likewise injurious.)

If there is a question of authority in matters of church administration look up the matter in the Manual. Be sure about it. Read it out loud to yourself, and if necessary to the church. The minister may have less authority than he assumes he has in the matter, or he may have more than his church is willing to grant. But anyway the Manual is a good guide to go by. It was made by men who are familiar with the twists and turns of church administration, and it is quite probable that your special case will be explained and made clear.

I think a closing comment is in order. It seems that the Church of the Nazarene has paid too little attention to ministerial authority. It may be that the ministry is responsible because it has not been willing to assume the responsibility that authority brings. It may be that the demand for congregational form of government has placed undue stress on the authority of the pew. We believe that our church members should be taught that the ministry carries with it an authority which dates back to the divine commission to preach the gospel, and we believe that our ministers should assume that responsibility more than they do, nor do we see any need to change our democratic form of government in order that it should be done. Congregational form of government and proper ministerial authority are fitted to each other.

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## 05 -- WHAT SHALL I PREACH? -- B. H. Pocock

This seems to be a very important question, and one with which many preachers are confronted. This question does not imply that the preacher has nothing to preach, for if he is a wide-awake preacher he can pick up things by observation, and if the Bible is his textbook there is plenty in the Book of books to preach. But the question implies, "Along what line shall I preach? and upon what shall I place the most emphasis?" The question is not, "Is there anything to preach?" but "What shall I preach?"

The preacher or prophet of today is not only a foreteller, but also a forthteller. He must preach the old rugged gospel, which saves men from their sins, and prepares them for heaven. He is an ambassador, a seer, a shepherd and the healer of the breach. His job is a big one and an important one. He helps to shape the morals and destinies of the nations.

In getting back to this question, "What shall I preach?" I would say that the most important thing for the preacher to preach is the gospel. He cannot go amiss if he lays great emphasis upon the glad tidings of great joy. He is to be above everything else a "gospel minister."

**Paul said, "If there come any among you that preach any other gospel than that which I preach, let him be accursed." Paul calls it, "My gospel." Peter calls it "the gospel of God." Let the preacher have the reputation of being a "gospel preacher." This classifies him. This stamps him with being Christ's minister.**

**Let the preacher preach experience. The fact of getting saved and sanctified is an essential element in Christian preaching. To know Christ in all of His fullness should be the key-note of the message. To indwell Christ now, to possess Christ in this present evil world is the type of preaching and preachers we need today. Preach something positive. Get the people into the experience of full salvation, Get them into the ark of salvation. Getting them harnessed up with God should be the chief motive of our message. Preach fundamental principles that will take the people down in their confessions and the giving up of their sins.**

**Preach faith to the folks: a saving faith; a faith that grips; that pulls; that knows; that feels; that sees. A mustard seed faith. Get them to launch out into the depths of His grace. Preach a kind of faith that laughs at impossibilities, and cries, "It shall be done." If you doubt all that God says He will do, then quit preaching anything until you have gone down before God in contrition and confession. Get a new touch upon your own soul. Practice believing God until you have learned your lesson. Get back to Calvary, back to Pentecost, and back to the Bible.**

**Preach prayer to the people. What possibilities for the prayer! The man who will pay the price in intercession, God will reward him openly. "More things are wrought through prayer than this world dreams of." Preach prayer. Lead them to prayer. Cite Bible examples of prayer. Go to the prayers of Jesus and the apostles. Go back, too, to the Old Testament and hear Daniel and other worthies of prayer.**

**We have come to the place where we need to preach doctrine. Indoctrinate the people. Why are we saved? What is salvation? What is entire sanctification? We must make ourselves clear. Why, the new birth? Let us preach the atonement, the resurrection, and the second coming of Christ. Build the people up in their faith. The love of God is an interesting subject, and can never be exhausted. The coming judgment is a timely theme in these days.**

**Let your message center around the cross, around Pentecost, and around the Bible. Make your messages simple and plain. If you preach Christ, you have the biggest theme of all the Bible.**

**When the question, "What shall I preach?" arises, just remember there is plenty to preach. Go to your knees, to your face, O man of God, and He will tell you what and how to preach. Shut yourself up with God, let Him talk to you.. Let Him lead you out, as He did the disciples to Mt. Olivet, when He lifted up His hands and blessed them. He will bless you too. Do not go to the pulpit without knowing what to preach, and without having Christ with you. It is easy to preach and to have something to say, when Christ is with you and has sent you.**

Finally, be a gospel preacher. Preach experience, preach the romance of Christian experience. Preach example, preach energy, preach patience, preach love. Preach holiness. Preach the simple gospel. Preach the pure gospel.

"How beautiful are the feet of him . . . that publisheth peace." "Behold I bring you good tidings of great joy."

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## 06 -- WHY I AM NOT A MATERIALIST -- C. B. Strang

Materialism lays emphasis on the idea that there is nothing in the world except matter. It insists that mind and experience are only forms of matter. Materialists believe that the world is a physical process and that the mind is only a phase of this process.

I cannot accept this theory because I do not believe that the world is merely a redistribution of matter. I do not believe that the mind is a form of matter or something just incident to the physical process of the world.

I am not a materialist because I do not believe that materialism accounts, nor can account, for the physical, the mental or the soul of man. Man did not just happen. His body was formed from the earth by a wonder working God. His soul was breathed into him by the same God. He was given a mind with wonderful potentialities. Materialism can account for none of these.

Materialism conceives matter as substance or force, or both, bound together. It is the theory that atoms are moving in empty space. It has much to say about motion, but cannot tell us what set things in motion. It would describe the earth as being composed of mass particles or atoms which have collected together and undergone a cooling process. It tells us that rocks and seas and animals, as well as human beings, are merely a form of the collections of these atoms as an evolutionary process. This sounds easy and simple, but materialism does not account for the master mind that must have given direction to these processes.

But even if materialism could account for the earth and the bodies of men and animals; which of course we do not believe; it cannot be conceived that it can account for the mind in the same way. In my opinion, mind is more than substance. Feeling cannot be called substance, nor can thought. Volition and will cannot be conceived of as materialistic. Just as there is a dualism of thought and thing there is a dualism of mind and body. The physical organism cannot produce thoughts. It takes an active agent to do that. The mind is that active agent. If the physical organism could produce thought, then a dead man would be as well able to think as a living one, and that is preposterous. If, as Spencer says, the organisms which thought correctly survived, and those which thought incorrectly perished, the

materialist must explain why this was so. He must give the cause for it. These organisms must have been made that way. He must presuppose thought in back of the organism, which was something apart from it; a something which gave it direction.

I cannot, therefore, accept materialism, because it does not satisfy my demands for a cause of things. It would lead to agnosticism. It leaves God out of the picture. If matter is a collection of mass particles in motion, then someone must have set them in motion. There must have been a master mind working to have brought out of them order, beauty and reason. That there is purpose in the universe is evident on every hand. Things did not just happen. It is evident that there has not only been a creation, but there has also been an unfolding process at work since that creation. Mind has been developing, and experience widening. Under materialism this could not be, as nothing new would be visible.

The facts are against materialism. Reason is against it, and experience is against it, therefore I cannot accept it.

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## 07 -- THE CALL TO A DEEPER LIFE -- C. A. Gibson

It is true that ancient dwellers on the continent of Europe worked their way westward until they came to the shores of an uncharted sea, beside which they might easily have set themselves down to ease were it not for the nagging challenge of the restless Atlantic which gave them no peace until they were launched on its stormy billows in quest of whatever lay beyond. Something from beyond the horizon spoke to something within the heart and they became uneasy.

I read of a servant girl who was ignorant but naturally intelligent whose mistress tried to teach her something of the stars of the southern night. To her they had been glittering specks in the sky, nothing more. That they might be other worlds even larger than this one was all but impossible for her to imagine. At last some idea of the great universe found its way into her belated brain. She jumped up and rushed about exclaiming, "How stupid am I, how stupid I am!" For her the night sky would never be the same and all life took on a different hue. And it may be that we ministers (perhaps only a little wiser than the servant girl) have been mistaking for incidental specks in the spiritual sky, realities potentially greater than the incidents and actions that go to make up this present world. This call of the deep challenges our efforts.

It is reasonably assured that our call is to a depth that is reached by something undivided by the law of gravitation. If we reach out after this soul urge it must be by the aid of something that is loosed from earth drag or ties. The soul feels its upward pull, its outward pull, its onward pull. Need presents its plea at the door of the soul and it is ours to make a rational choice. Many of our preachers are

deeply concerned about the outward pull and the meshes of time have held them from their best efforts because it has not been theirs to understand that we can go out only by going farther up.

Jesus taught us the great lesson in the miracle of the loaves and fishes. In the face of the tremendous task the disciples tried rejection of responsibility and presented their finite reasoning to Jesus. On the plane of outward go they found a drag. Feeling desired release from responsibility, human reason said it was impossible, mathematics said it cannot be done. All of these points have presented themselves over and over to the ministry along with the suggestion that others are merely prodding us in line and urging us to fight against too great odds until our very endeavors carry a halfheartedness that is often told in all we do and all we say. A pastor said to me the other day, "Brother Gibson, I have listened to the stories of despair, discouragement and depression until my brain is racked and I can't raise offerings of any sort." Thus is revealed the earth drag of all the ministry. When it has come to the final summing up we are sure that our loaves and fishes are not enough to feed so many. If there are those who feel that they have sufficient supply we are ready to step aside and let them try. No one would wait a minute in this time of distress did not reason reassure us and make it certain that if the need is to be supplied it must come from some other source than that of human endeavor or enterprise. There is one alluring and bewildering sentinel in the heart that tells us amidst it all that there is an outlet and hence an outlook that is reassuring.

It is true that the method of finding this outlet is somewhat confusing, made so largely by misguided ones from without. Science has declared in favor of nothing that has not in it the element of fact, fact knowable and tellable. Psychology states it as mere mental reaction. Every department of science and nearly every profession has taken its fling at some plan to find a way to the upper landing and to explain away what it cannot thus locate. It is most unreasonable to assume that men can by mere searching find out God. You can set in order all the facts of perception and reason and yet have only the surface date of something vaster. What is back of wind and wave and the rounded rim of the sea? The whence, whither, why, why, of the whole affair stirs in the soul of all; something that is not and will not be satisfied by the mere statements of denial, or efforts to explain away the existence of a Divine Personality. Herein lies our field of adventure and in it there should be none permitted to surpass the ministers of our church.

It has been said -- and I think truly said -- that a man cannot be beaten at his own game. Then it is wiser for us to leave real estate to those who know the game. Leave life insurance to those who have that matter in hand. Leave behind all that is not interwoven into the plan of communion with God and excel in that for which God has called us and wants to especially endow us. If there is such a person as Christ in the universe He can be found only by other persons. Hence the failure of facts, reactions, sciences, etc. Therefore when our hearts are tuned to His, the earth drag is released, not by others but by us ministers, we can come in contact with Him and realize in a growing way the meaning of the call of the deep that has pulled

at our souls through the years. We come to know that hearts cannot be fed on things, nor live in the dark. For our own soul's sake and for the sake of the good we can and therefore must do, we must let loose, flee away from depression, discouragement, and every earth drag, and take into account the upward pull of the Spirit and the law of the Kingdom of Spirit and Life to which we as truly belong as to the realm of sense and thought. We have given so much time and thought to mind and body, two of the kingdoms of our existence, that we have allowed ourselves to think in smaller terms of the third, that of the spirit.

One of our gravest mistakes has been that we have burned midnight oil, searched books, and, charting theological paths to the city of God, have tried to make ourselves sufficient in the explanation of the spiritual. It is a fact that no merely mental process can deal adequately with this heavenly glory. Ours must be a citing of others to a place of such attainment, rather than an explanation of the attainment. The triumph of this experience must break out in the soul's ringing cry of assurance. Our souls know and know that they know because we experience directly a sense of fellowship with the Spirit. We do not propose to count the mansions of heaven but we do know they are there and that there are enough for all our needs. The glory and wonder of it is that we have each of us within ourselves something that is some way related to and corresponds with the spaceless realm of the Spirit. We have the backing of the Scriptures in claiming for ourselves this fellowship and assurance, for Jacob saw the upper world when he slept on a stone. Perchance our vision will become greater as our pillows become harder. Elisha had a servant that saw the hills filled with horses. If we can grasp the upward look when the outward look is blackest, we too may discover that there are forces yet unconquered at our disposal. A heavenly chorus sang in Bethlehem and changed the vision and likewise the search of the shepherds. So, just out of natural sight in the upper landing are visions that will inspire if we of the ministry take time off to find these sacred places. We must have a close contact with the Spirit if we are to be really satisfied and to really know. I do not mean to question the experience of any of us, but I am sure that we have been tied to time and tide, to place and problem, so tightly that we have failed many times to enter into this closer relationship with God. Yet we all must know that here alone is the answer to life's problems. One has said, "Until we can chant 'Glory to God in the highest' we cannot expect to establish 'Peace on earth, goodwill to men.'" Thank God that up in this realm of knowing there are light and air and flowers and fruit and there will yet be wings.

Ours is a busy life. Of no crowd can it be said that more demands have been made than upon the ministry of our church. Our waking hour is known almost throughout the congregation. Our time is in one rightful sense the time of the people. Yet if we are prepared to help and advise we must be invigorated in body, mind and spirit. It could be argued that in mind alone have we given greatest care. We know that without minds that are active and without thoughts that are fresh we cannot interest a nervous public. To this end we have neglected both body and spirit. Vacations have been relegated and the effort to study has robbed us of

proper communion. Luther once said, "I am so busy today that I shall have to pray three hours." The Master when pressed through the waking hours departed in the night to pray, and thus by communion was prepared for the duties of the day. That monk known as Brother Lawrence, with the humble job of cleaning pots and pans, found a solution to our problem of communion. Said he, "Conversing with God is not a matter to be put off until there is time for it or until the heart be free for it, or we shall seldom give Him our thoughts or attention. We should direct our thoughts to Him the oftenest we can, even though it be for but a brief moment." Little conversations, yet often, is this monk's plan. I pen it here for the first time as a public expression of a habit that for years has been my joy. The habit to converse with my Master in sentence prayer as I drive and the old songs sung in my car have been a great blessing to me. That communion is one of the joys of the road.

I am speaking here of a constant communion that should always be foremost in our every heart. If we ever allow a secondary thing to come in where this first thing belongs our life will fall into discord. There can be but one first thing in this closer walk with God. We must not allow doctrine, organization, special activity, denominational zeal, or any other thing that we do, even though we call it service, to usurp the place that the soul has in inner fellowship with God. That is why many now crawl if they progress at all when they should run and leap. The plan submitted may sound so simple that preachers will turn it aside and look for more complex and difficult ways, but "wash in the Jordan" has never been a popular plan. Anyone can do that. If we are to enjoy and be enriched by this communion we are to separate it from service and do it because of our love to God. Fellowship with Him must be our sole end and aim if we are to reach the best in this great mystic field of communion. Not more power, better sermons, more ability to raise money, nor any other of a thousand things shall be our motive. We want Him.

We can enjoy the development of this gracious refreshing only by a continued practice. Many a soul has died in this field by neglect. Only by encouraging every desire for communion, by keeping before us the fact that it is God, not a sermon, God not a song, God above all and God alone that we want, that our hearts long for Him as the hart pants for the water brook. This done consciously will come to be accomplished unconsciously. Someone has said, "Love is the medium of communion, the atmosphere of contemplation, the channel of communication, and the very breath of God."

Lest I should be misunderstood, I want to make clear that this life of communion is not the same nor is it to take the place of intercessory prayer. Rather, it is the one life that will properly fit us for intercession. This calls for time, for it takes time to be holy and to intercede. Intercession brings us to the second part of this discussion. Our closer relation to mankind is here. In this form of prayer life we lose sight of self in all its portions and share the fellowship of His suffering. We become a mediator.

**Our interest now centers in mankind. We can approach man only as we come through the gate of sympathy and understanding. If we can make him feel this in us, the door of the heart is opened and the shutters of the soul are thrown back. The challenge to us is to begin where others have failed or get there before they begin. We know that the moral puzzle of the ages is the act of man's doing wrong when he knows it is against his own interest. We all know there is a complete moral overcoming of sin and that it can be obtained only through Christ. We know that only as men are free from sin can they be blest, that there must be a deeper motive than giving up sin for self's sake or personal good. Else we will encourage a form of selfishness that will eventually kill all good accomplished. "Sin is sin, and all sin is related; the elimination in the individual means eternal warfare against sin everywhere. So if we win, it is ours, by contact with man and intercession with God, to bring to pass a new contact; not through us, but separate from and directly between God and each new soul we present to Him. The doors of the heart are unlocked from within when unlocked at all. Our distress and anxiety are stirred to deep burdened prayer as we first present to those we contact the Christ of God. Then, presenting them to Him by way of prayer, we wait with bated breath for the final decision from the individual heart. No physical strain is greater than this.**

**Dean Inge once said, "Religion is not only taught, it is caught from someone who has it." Here again we seek a closer contact with man to carry to him our own experience, as on a wing to the gate of light where he can see God. We must be more than a bald-headed barber trying to sell hair tonic. The husbandman must first be partaker of the fruit. Our own relations with God will present us to the people in a form too serious for argument and teach our associates that spirituality is something to be experienced. The experiences of the upper grasp will be great subject matter for earth conversations and absorb much time usually wasted in needless chatter.**

**Ours is the job of planting in the heart of community, church, and individual something of the divine. It may find expression a dozen ways such as; courage, confidence, peace, ambition, etc. But, as we come from God's presence to the presence of man we must come as a benefactor. We must carry with us baskets of good for all in due season. This is no job for the faint-hearted or the feeble-kneed. If we cite men to the path of active goodness and put before them the Word that teaches them to not only cease to sin, but to learn to do good as well, that by knocking entrance is gained, that by selling all all is gained, then, we too must by a closer walk and a higher fellowship meet them on their level. But we must not leave them there.**

**Men are uneasy. We can point them definitely to an assurance that is indescribable and yet real. They are fearful to the extent that their spiritual strength is dissipated. We, by the words of Christ, "Let not your heart be troubled," "Take no thought for tomorrow," can make men feel secure in Christ. We can cite them to Him who never slumbers nor sleeps. Heathen gods may lie in the tomb, but Christ of Calvary is a living Christ. We can teach a personal relation with Him despite the**

scientists and soothsayers, the modernists, and the make-believers. We have just returned from the mount that burns and the smell of smoke of His presence is still on our garments. We can point fellowmen to a power outside themselves that can by being accepted in their hearts and yielded to in willing obedience give power over all that is without. The poor, the weak, the downtrodden can be made to know that there is an inner protection against spiritual cave-ins, and that they can with boldness do service for Jesus if they will but beat a retreat to the mount that burns.

This closer contact with man is aided by the fullness of the experience in our own soul. Herein is encouragement for even the weakest. There is a sufficiency for every soul. If men feel they cannot hold much, they can overflow a lot and there is no limit to the amount that can and will be turned loose over their little wheel of life. If they will but let the overflow flow out and on to bless the lost of earth.

Some years ago during a very dry season I drove over to Arrow Rock Dam in Idaho. I stood on the dam and looked at the great lake of water backed up for miles and spreading out as wide as five miles in places. A little stream flowed over the spillway and from beneath three great streams burst forth from as many water gates. I asked the size of these gates and learned that the stream was five feet in diameter. They were sent on orders from the ditch riders to slake the thirst of the fields below. I asked if that was the limit of the flow that could be turned loose and learned that it was not. The manager told me that there were yet seven other gates that could be opened and their supply be sent to the dry and thirsty land. I reminded him of the drought below and the need to sustain the crops. He replied, "We are sending down all they have asked for and if the farmers will meet the conditions and have the ditch riders send up the order we will open every gate if need be to supply the demand." I feel sure that there are orders men have not yet sent up and gates that have not yet been opened.

There is a sense in which the touching of men will become the contagion of the Unseen. We cannot go to man with material developments, for before we reach his threshold others have carried the news of advancement in every realm of material progress. If we seek to solve his physical ailments new remedies reach his table before we can drive to his door. We have not nor will we learn the art of telling others what to do or how to use their money or rear their families. In every field save one we find others better able to advise than we. Thank God we have one field, that of our calling, left secure.

When we meet mankind he may be surrounded by bankers, lawyers, doctors, teachers, scientists, philosophers and advisers all resenting our intrusion. Here the true minister finds his throne for he comes to tell of that which others by all their searching have not found. The professionals have advised, the scientists and philosophers have presented their theories staking all upon the outcome. The preacher listens and as he does he hears the sounds in heaven. His ear is open to the story of a bewildered soul, lost in the maze of uncertainty; uncertainty which is that about stocks and bonds, about employment and wages, health and tenure of

life, about friendships and many times about the very bonds of home. Here the very spirit of the minister must be an example of assurance. His very soul must carry a magnetism generated in contact with God that will lift humanity out of the valley of despondency and uncertainty and plant new courage born of certainty, caught by the very contagion of the Unseen. For be yet well assured that in no other field can we excel.

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## **08 -- THE REQUIREMENTS OF A SUCCESSFUL PASTOR -- Warren E. Posey**

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." "Take heed therefore unto yourselves, and to the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." We want in this paper to consider the "Requirements of a Successful Pastor," and try to come to some reasonable and honest conclusions as to our work. The very word "pastor" embodies the idea of service, sacrifice, helpfulness, loyalty and an example of "Christian character." Someone has stated that the word, "pastor," is synonymous with love. To be a pastor is the closest human relationship after the intimate and sacred ties of the family and the home. "The pastor is the earthly imitator of the Master." He can play on the heart strings of man's inner life as no other person can. He is God's direct representative in the Church. Therefore we must live so that we can honestly say as the Apostle Paul said to his people, "Follow me as I follow Christ." This leads us to the first requirement:

### **I. We Must Be An Example To The Believer And Possess A Godly Character**

If we are not "an example to the believer" the context of this scripture tells us that we will be despised. It is surprising what our people will put up with in our lives if we are like Barnabas, "a good man and filled with the Holy Ghost." Our members think more of us if we are honest, upright, kind, and loving than they would if we could speak with tongues of angels, had the gift of prophecy, understand all mysteries, and had faith to remove mountains. Being a Christian gentleman will make us better pastors than any other one trait that we might possess. If the pastor is careless in his living a spiritual life, dishonest, and slow in paying his obligations, ugly in his disposition, cruel and harsh in dealing with souls, lax in conversation, a lover of filthy lucre, what may we expect in the way of loyalty from his followers?

### **II. He Should Be A Good Preacher**

As a pastor, possibly, this is his greatest task. "Preach the word," was Paul's advice to Timothy. Feed the flock of God which is among you. Go ye therefore and teach all nations. We are expected by our church to do so many things beside preaching we are liable to yield to the temptation and snare and neglect the most

important thing: "Preach the word." A few years ago a bishop came to visit my Sunday: morning service. Of course I asked him to preach -- and was very anxious to get out of it because he was a bishop -- but he said, "This crowd came here today to hear the pastor preach. Don't disappoint them, and, I want you to really preach." He put stress on the last statement. It made me study harder after he said this and really opened mine eyes to the fact that people do come to hear preaching. A few years ago in a certain pastorate I felt that I had completely failed in my Sunday morning sermon. I went home feeling I had made a mistake in my calling. I took inventory that day as to why I had failed. Going back over 24 hours I found this: It was real cold weather and the janitor had not started the fires going the night before and I was bothered about giving the children in Sunday school a warm welcome the next morning, therefore, I did not sleep well and was up earlier than usual the next morning and built fire in both furnaces. A member of the church told me late Saturday flight that he had 38 children that had promised to attend Sunday school if we would provide transportation. Of course I promised and the result was that I had to make two trips myself to get them there. I taught a Sunday school class, led my own song service, took a special offering for debts, preached, made a sick call in the afternoon, helped sing at my radio service as well as preached, attended young people's meeting, led song service again and preached the night sermon. No one told me I had preached well, neither did anyone apologize for failing to do his share. We must find time to prepare sermons worth listening to and time to have them well soaked with prayer. Believe it or not, but our Nazarenes are demanding better preaching. They expect us to say something when we get into the pulpit.

### **III. He Must Carry A Victorious Attitude Toward His Work**

He must be optimistic. Someone said, "We should be a discontented optimist." If the pastor is not cheerful and optimistic toward his work, debts will accumulate, altars will be barren, budgets will go unpaid, his own salary, at least, will not increase, and the pews will be conspicuous because of their emptiness. A wide reader of ministerial biography has declared that, "A gently complaining spirit is that in which preachers are very apt to spend their days." If this be true we have found why so many fail. Whatever else a pastor as a leader may be, he must be a leader of good cheer. His presence must be a constant exhortation to rejoice, and again, I say, Rejoice. Most of our faces and our voices are saying, "Let us cry!" Such a pastor goes about scattering gloom. In his presence the singing birds grow silent, the brooks of the morning dry up, his members in his presence sit in the darkness and shadows of death, the days of revivals are past, the young people are ruining the church, the evangelist serves him under a cloud, and generally goes away unpaid also. That preacher sees no light because there is no light in him. Life is going hard with him and he is making it hard for his church and people. I have a friend who carries gloom everywhere he goes. He takes it a calling, to the pulpit, to the monthly church boards. He declared to one of his churches that he would rather preach in Africa to the heathen than to them. An old deacon spoke up and said, "Then go to. Africa!" And all the members said "Amen," under breath. A pastor who constantly appeals for sympathy is a pastor whom no one desires and is generally

begging for a pulpit. Be courageous. Have faith. Smile in the presence of impossibilities. Quit pining. Stop your moping and put an end to your brooding. Get out of the "Slough of Despond." Cut down your juniper tree. Set your sermons afire with courage and the people that sit in darkness will see a great light.

#### **IV. Next Requirement Is To Be A Good Organizer And Builder**

Jesus said that any man who began to build a tower ought to sit down and count the cost first. A church likes to feel itself in the grip of a pastor who knows not only where he is going, but also that he is going to reach the set goal. To be an organizer he must know his people and where they will be able to serve best. Many church plans are defeated because good people are in the wrong place. I took a pastorate once where one of the most godly men I ever knew was Sunday school superintendent. He had been on the job for twenty-five years and just had an average attendance of sixty. I religiously asked him to resign. Gave him the task of teaching the "Men's Bible Class" in the school. In one year his class was as large as the whole Sunday school had been a year before. The pastor must keep all departments of the church under his supervision or he might have "churches within a church." As their leader he must see that each department functions properly. This is a test of his executive ability. Sometimes the laymen claim the pastor tries to do everything himself only to get the reply, "If I didn't it would not be done." Unreliable officers of a church are the trials of a pastor's life, but it is a poor escape when he tries to do everything himself. Wise pastors with a large constituency let folks do most of the chasing and hunting of delinquent members. He has his visitation committees in every part of the city. He goes where he is needed the most.

#### **V. It Is Required That A Pastor Should Be A Good Advertiser**

He has something to sell -- his church -- and he must sell it to his community. Personally, I take the whole city for my parish. I want folks to know that when the Church of the Nazarene is mentioned in their presence that my church will stand out in their minds. (Every other pastor has the same privilege.) When a person asks the postmaster, the policeman, business man or any other citizen in town where the Church of the Nazarene is that they can direct them to my church. A pastor should make the neighborhood know that they are welcome, what we stand for, that we are a busy crowd, and refuse to take a back seat for any church. "The pastor must believe in advertising his wares." We should never turn down an invitation to speak at Y.M.C.A., P.T.A. meetings, schools, etc. Be ready to make a sale any time. Of course we must watch what kind of samples we offer. I think the pastor should go well dressed at all times, clean shaven, shoes shined and carry a cheerful spirit. It is said of Phillips Brooks that he could go down the street of Boston on a gloomy day and his presence would produce sunshine in the hearts of those he met on the streets.

#### **VI. Be A Good Loser**

**This is required of all successful pastors. We have to learn sooner or later to be flexible, to practice self-control and to be a good loser. There is no room for autocrats in the Church of the Nazarene. We are not to be bosses -- we are to be leaders -- as Cromwell's saying is worth remembering, "In yielding there is wisdom." A pastor must be flexible enough to submit. He should remember the motto, "In essentials unity; in nonessentials liberty; in all things charity." We must be able to suffer opposition and endure contradiction and receive just criticism at any point in the entire church work. To differ with some pastors is spiritual treason. To oppose them in any of their movements is to be a child of the devil. It is this kind of a man that wants to run the church. Well, he is sure to meet a layman that wants to run it too -- and then the "fireworks start." A great preacher said, "A church cannot be run by anyone except to its defeat." A church is an organism and like all organisms it refuses to be run. It will grow if the pastor carefully nourishes and guides it. The church's growth depends on the law of freedom. A home is the happiest where there is the least constraint and lots of affection. No pastor will have a growing church where he is boss. No pastor can be a successful pastor if he is not flexible. He cannot succeed unless he is able to control himself under fire. Blessed is the man that is capable of adjusting and adapting himself to changing conditions.**

## **VII. The Art Of Pastoral Calling Is Another Requirement**

**The successful pastor studies three things in relation to calling: (1) When to make a call. (2) How to make that call successful. (3) Whom to call on. Of course he calls at reasonable hours, makes the call a cheerful and uplifting one, and goes where he is most needed.**

## **VIII. It Is Required That He Be Energetic**

**To all of us there comes the temptation to be lazy. Pastors are human and must be watchful. "All preachers are lazy," is not true as some folks would like to believe. Intellectual laziness is common. Mental activity is not a gift but an achievement. Many pastors are lazy and do not realize it. We have made ourselves so busy doing nothing. Our time belongs to us. We do not have to be at work at a certain hour, punch time clocks, give a written account of our day's work to our superiors. Therefore the temptation to idleness is strong to the pastor. A preacher with a lazy mind will do anything rather than to get down to mental exercise. He will run everywhere and astonish his church how many times he makes pastoral calls, and how many committees he will create in a year. Every pastor ought to make it a point to average reading one book a week. Constant mental application is the price we pay for power. It is said that when men cross the deadline and are no more wanted it is because they have ceased to be energetic in reading and they cease to develop new cells in their gray matter. "The listeners soon discover when we put our minds to bed." These are days that we make the choice either to go to work or**

**get out of the pulpit. The pastor must have a desire to toil, be willing to drudge, dig and grind. Let us keep awake.**

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**THE END**