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

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01 -- MY MOMENTS OF ILLUMINATION -- J. B. Chapman

About seven years ago I heard an outstanding preacher in the Baptist Church, in the course of an address to preachers, say that he had but occasional moments of illumination, and that these frequently came during that very brief second or so of time during which he was just in the act of awakening from sleep. He attempted no special analysis, but rather gave his experience and left it for others to analyze and apply. And his candor, along with the fact that no one could doubt the results, set me to thinking and observing, remembering and experimenting.

I remember an experience I had about twenty-five years ago. I was in a revival and in the beginning days had set my standard of preaching so high that I was having to dig to keep up to it. One day as I knelt in prayer before the fire place, I fell into a light sleep and in a dream, or just as I awakened, a certain text flashed through my mind with a strange impressiveness and rather full illumination. It was a text I had never used in preaching, but I spent considerable time with it during the remainder of the day and preached with splendid liberty and effectiveness on it that night. I have preached on that text or used the substance of that sermon many times since, yet always only when I have seemed to have it given to me somewhat afresh, and never has it failed to be used of the Lord. I count it, perhaps, the best sermon I have ever preached, and yet I can but think that the very best there is of it was given me in an illumination which was perhaps no more than a few seconds in duration. The study which preceded and followed that illumination has, of course, been essential, but the illumination made such study as preceded it effective and furnished the motive for the study that has followed.

But there are many instances. Perhaps the one recited is the most outstanding, but there are many in the same class. I have often, of course, to preach and write without special illumination of the sort described, but it is never quite satisfactory to do so. In the more than five years during which the greater portion of my time and interest has been devoted to editorial writing I have had many "moments of illumination" regarding themes upon which I was to write. The four pages which the editor contributes to the Herald of Holiness each week aggregates 200,000 words in a year, which would mean 1,000,000 words during the time that I have been editor. Altogether this would make five or six books the size of

those for which you would pay a dollar or a dollar and seventy-five cents at the book stand. At a glance one can see that this is "excessive production," if every word is to be "the word." But of course a considerable amount of this material was "Editorial Correspondence," or material having to do with denominational propaganda, and while much of this was and is the most difficult sort to produce, it, nevertheless, serves its purpose as current matter and is not expected to "live." But sometime ago there was talk of going through the editorials of the five year period and selecting the most permanent material for publication in book form. So I went part way through the volumes of the paper myself and selected such material as I would use for such a purpose. I did this, not wholly upon the basis of my own judgment in the matter, but very largely upon the basis of the comments of others. And I tried to do it without any reference to my own feelings and motives at the time when such editorials were written. But when I looked over my own selections at the end of my work of selecting, I could not escape the fact that practically every one of the editorials which in my estimation was the product of "special illumination" was among those selected as most worthy to "live."

It may be that others have found a better way to that illumination which is so essential to effective preaching; and if they have, I rejoice, But with myself, I am conscious that my own thinking and planning and reading and study are generally so "objective" that subjective revelation and illumination cannot gain ready entrance. And I remember also that God not only spoke to Abraham and others of the Old Testament period in "dreams" but that Joseph, the foster father of our Lord, and Paul, the indefatigable Apostle to the Gentiles, found out things when they were asleep that were not clear to them in the hours of their aggressive wakefulness. And so clear were their illuminations during their "dreams," that the one undertook the long, dangerous journey to Egypt, the other the gospel conquest of Europe as a result of what they "saw."

But this brings us on to say that this way of "illumination" is by no means an "easy" way, and one to be substituted for the best "objective" preparation possible. Joseph had no doubt gone to sleep amidst anxious thinking and planning as to the safety of "The Holy Child" who was committed to his charge. Paul had "Assayed to go into Bithynia," and was restrained by the Holy Spirit, and so no doubt lay long upon his bed thinking and wondering and planning as to his next field of conquest for Christ. But at the end of each man's best, "illumination" came at the time when the mind was subjective and receptive.

Likewise there is no better time for the "illumination" of the preacher than just after he has finished with every human help in his endeavor to prepare to deliver the message of the Lord. The sleep of the preacher who has dined too sumptuously is a dreamless sleep, or if not dreamless, then of troubled dreams. And the awakening of the preacher who went to sleep in indifference, and who habitually lives and thinks and prays in some disregard of the sacredness and delicacy of his calling will be but a drowsy and unmeaning awakening. The best

preparation for divine illumination is careful, diligent, prayerful, long continued application to the sources of natural illumination.

But from our own experience we can say that even a few seconds of divine illumination are more valuable and lasting than the accomplishments of days and weeks and even months in "ordinary light." We think, therefore, that the subject is worthy of consideration, and that the substance is worth the most earnest effort on the part of any preacher. Our times are so surfeited with materialism, our own minds are so full of "practics," and the demand for a revival of "God-consciousness" is so great that any genuine "flash" of celestial light is a treasure to be sought and cherished.

This is not a subject to be announced from the house tops. The preacher who is apt at saying "God showed me," is frequently so dull of light and so bunglesome of method that the thoughtful, prayerful listener is likely to conclude that God did not show him very plainly. On the other hand, if God did really show him, the clarity and emphasis of his message will prove it better than any formal claims that he can make. What we have said in this article, by way of personal experience, we have said in the limited circle of preachers who read this magazine, and we would not want to say it to any crowd to which we were to preach, nor to the general readers of the Herald of Holiness to whom we must write. We think this word of warning and this statement of limitation should be suffered.

Nevertheless, we believe there is much in what we are saying. We believe that every preacher will gain by preparing himself as best he may for his "moments of illumination." It may be that he will find them just in that moment in which consciousness is passing and unconsciousness is arriving -- just as he is falling asleep. He may find them in the moment of his awakening. He may find them in the moments of his deepest and most receptive meditations -- but he should be able to find them sometime, somewhere. We are convinced that he will not usually find them in the times of his "objective" thinking, although objective thinking is a necessary preparation for them. Nor will he find them in the heat of "official duty," although faithful performance of duty is a corner stone in the foundation for them. We think he will not ordinarily find them every day. He may not find them for weeks at a time -- he may not require them more often. He must not become a "dreamer," or a "visionary," still the preacher who does not dream dreams and see visions will lack that "other-world-likeness" of manner and address that distinguishes the ministry as a calling and distinguishes preaching from lecturing and from other forms of public address. And if he can find by what means to prepare himself, and at what times his "receptiveness" is greatest, he is a wise man if he prays and seeks and fondly cherishes his "moments of illumination."

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02 -- LEST HAVING PREACHED TO OTHERS I BECOME A CASTAWAY -- J. B. Chapman

There is nothing in this world more beautiful than the sunset glow of a faithful preacher's life. A "superannuated" preacher has frequently left a greater impression upon a community than the half dozen "active" pastors who served in his community during those days when he was quietly ripening for heaven right in the presence of the people to whom he preached in other days.

But alas! how few in comparison ever reach the time of this sunset glow and this period of ripening for heaven? I think of the twenty-seven years in which I have been intimate with preachers. I think of the scores and hundreds whom I have known in the first fresh and verdant years of their wonderful calling. Then I think with sadness of those who died young because they gave insufficient care to their health, I think of those who failed to lay in a proper supply of fuel in the form of education and studious habits; these burned out long ago and I have lost their addresses. I think of those who compromised in order to secure preferment and became mere cogs in the machinery of some church, and whose ministry is but a name and a form. I think of those who went off after fads and fanaticisms, forsook their old friends and were forsaken by them. I think of those who would not stand the strain of material requirements and turned aside into real estate or insurance business and lost the vision of a life of sacrifice and unselfish service. I think of some who seemed to have had heavier burdens than most men are called upon to carry and who trembled and failed and sank in discouragement. I know a few, but they are only a few, who are headed toward that period of veneration which is the heritage of the true and tried, who, having borne the loads through the heat of the day, come out at even tide to sit in the shade and speak from that eminence which many years of patient toil and faithful service alone can build.

Think, Young Preacher, think! Think before you accept some fad or fanaticism that will mar your life's story and bring you to an empty old age. Think before your present carelessness confirms you in unstudious habits. Think before your anxiety over temporal things drives you from your sacred calling for the sake of money. Think and stand true and fight on!

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03 -- NOTHING DRAWS AND HOLDS LIKE THE GOSPEL MESSAGE -- J. B. Chapman

Passing through a southern city some time ago, a college president called upon a lawyer who was a former classmate. The two men talked of many matters and finally came to churches and preachers, for both were religious men. The college president asked about a former classmate of the two who is a pastor in the city where the lawyer lives. The lawyer said, "Yes, he is here, I am a member of his church, and I think he is doing pretty well. But the outstanding preacher in this city is the pastor of the _____ church over here. He has the largest crowds in the city. In fact you have to go early either morning or evening on Sunday if you want to get a seat in his church. And the best of it all is that he is simply a good preacher of a

great gospel. He is not spectacular, he pays no attention to stirring secular or political themes, he simply preaches the gospel, keeps a revival on and has something interesting all the time.

"A little while ago," continued the lawyer, "when the Scopes trial was on at Dayton, Tenn., they tried hard to get an expression from this preacher, but he would not hazard an opinion, said he did not want to become embroiled and mar his opportunity to preach a saving gospel to whosoever would come. He is sticking right to his proposition. He never mentions such controversies as Modernism and Fundamentalism, but he is doing more to establish faith in God and the Bible than all the debaters that ever came this way. He proves that he believes the Bible by preaching it and by practicing it. And he proves that he is a Fundamentalist by sticking to the fundamentals. Really he is proving that nothing draws and holds like the simple, old time gospel preached in the power of the Spirit."

We might add that one of the most hopeful signs we know of is the fact that it is like this lawyer described it in many cities north and south. The man who has a positive, saving gospel message is about the freshest preacher there is today. Controversies wear threadbare, but the old-new message of the gospel never becomes obsolete. If it seems to be overlooked for a time, do not be discouraged. Men need this message and they will come back to it.

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04 -- SANCTIFIED EGOTISM -- J. B. Chapman

"What is it in a preacher that makes him refer to his own work in terms of the superlative degree? He seems (to hear him tell it) to have held meetings only in the largest and best known churches. He seems to have preached principally in the large cities. He seems to have been associated with the outstanding preachers of the century, and to have been a favorite on the largest campmeeting platforms. He seems to have been a wonderful drawing card in whatever pastorates he has held. In fact he seems to have been par excellence wherever he has gone. But what is it in him that makes him say so much about these matters and give such a wonderful, outstanding impression regarding himself? If he were not sanctified, we could say that this is pride or egotism. But as it is, what is it that makes him do what pride and egotism make others do?"

The questioner was a preacher and it was a preacher who answered his question. We are not vouching for the correctness of the answer, but not being willing to give any better, we are willing to append the answer which was given. For the preacher answered the other preacher's question by saying, "The thing that makes the sanctified preacher do and say as you describe is 'sanctified egotism,' yes that is it, 'sanctified egotism.'"

But we will add by way of comment that we never feel quite comfortable in the presence of this "sanctified egotism," for we are uneasy all the time lest this egotism should backslide, as we cannot think that at best it is quite as deeply immersed in grace as it might be.

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05 -- A ONE STRING FIDDLE -- J. B. Chapman

There are some preachers who seem incapable of maintaining a balanced ministry. Their theme may change now and then through the course of their lives, but whatever the theme you can count on there being just the one. If they get interested in prophecy they will preach a series on the Book of Revelation and intimate all the time that preachers who do not do as they are doing are "behind the times," "afraid of their crowd," or missing the heart of the gospel. After this they may get off to preaching against Modernism and then it is Modernism breakfast, dinner and supper. Or again it may be civic reform or prohibition, but no matter what it is, it is a hobby and occupies the whole field.

But the fact is the preacher has a long line of defense to keep up and a long line of offense to general and keep moving. And an investigation will show that the preachers who preach the simple gospel of Christ Sabbath after Sabbath, and who do not allow themselves to be sidetracked are the preachers who are gaining and holding the people and the preachers who are building up the Kingdom of God. Search for the "outstanding" preacher in practically every city of the nation and you will find that, regardless of denominational affiliations, he is a man of evangelical faith who preaches a rounded gospel and who specializes on Bible themes and Bible methods.

The best preacher is not the specialist on one subject, but the man who speaks out boldly and constantly on the themes he finds in his Bible and who is in scope as well as in content "a Bible preacher."

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06 -- LETTERS ON PREACHING -- A. M. Hills

IX. Selection Of Texts -- Continued

IV. Avoid mutilated texts, or mutilating texts. If the Holy Spirit took pains to give us one of God's great thoughts with its logical setting and connection use it honestly and nobly. We have known of preachers who have taken two or three words out of the heart of a text to enable them to preach things absolutely foreign to its meaning, and to the "Mind of the Spirit." A single illustration will suffice. In the days when women were wearing wonderful creations of hair very high on their heads, a ministerial clown preached from the text, "Top-knot, Come down!" The full

text reads (Matt. 24:17), "Let him which is on the housetop not come down to take anything out of his house." Such an irreverent perversion of sacred scripture is more becoming a vaudeville theater or a circus than a pulpit. It is an unspeakable pity that unconverted clowns or end-men of minstrel shows were ever ordained to the ministry. Any man filling the holy office of "ambassador for Christ" should have common sense enough to be above such indecent trifling.

V. Do not force texts to make them teach something foreign to the divine intent.

We fear this is often done by preachers over zealous for some true doctrine: and we know it is done by fad-riders, who are trying to foist upon the Church some heresy of their own creation. There never was an unscriptural dogma that has not been defended by some learned doctor, and supported by misinterpreted and perverted texts. This accounts for Russellism and Eddyism and Spiritism and Universalism and all the other kindred forms of Modernism that are so rampant at the present hour.

All such dishonest trifling with the Holy Word cannot be too severely censured. The text is not a point of departure from which the preacher hastens to free himself. Nor is it a mere motto for a free essay, or a rambling, aimless harangue.

Nor should it be a false but pretended support of a theory or dogma wholly out of harmony with the body of doctrine and general consensus of teaching of God's Word! The deliberate and intentional misuse and perversion of a text is akin to a crime against the Holy Spirit! To preach to the police from St. Paul's advice to Timothy, "Lay hands suddenly on no man," is a flippant, frivolous use of the Bible wholly reprehensible. We very much fear many preachers will be consigned to the realms of eternal night for their wicked, inexcusable use of the Word of God.

VI. It is well to be cautious and sparing in the use of accommodated texts.

"A text is accommodated," says Pattison, "when it is so applied that the subject matter of the sermon differs radically from the subject matter of the verse" as originally used. The text, in other words, is put to a new use, not at first intended under entirely different circumstances.

Ordinarily there is no necessity for such a use of texts, on account of the multiplicity of them for every needed occasion. Yet, it may be said truly, sometimes the words of Scripture are very apropos to a new subject. When the Royal Exchange of London burned, Henry Melvill preached from words used about Ancient Babylon: "In one hour so great riches is come to naught." A proposal to change the resting place of Shakespeare was rebuked by a sermon from the text: "Let no man move his bones" (2 Kings 23:18). When the irreverent students of Cambridge University, England, got into the habit of scraping their feet at whatever

sentiment they did not like, "the long-suffering chaplain" at last rebuked them in a sermon from the text, "Keep thy foot when thou goest into the house of God" (Eccl. 5:1).

The writer once preached a sermon from the text, Luke 16:5, which is a single verse of the parable of "The Unjust Steward." After making as an introduction to the sermon, a brief statement about the parable in its original intent and saying, as one always should, that we were about to use the text in an accommodated way, we asked the audience the simple question, "How much owest thou my Lord" (God)? It proved to be a heart-searching revival sermon. We used it in thirteen series of meetings, and souls were won by it on each occasion. It certainly was a pardonable use of the striking words.

On another occasion we used the forceful words of 1 Kings 20:40. "And as thy servant was busy here and there, he was gone." We made for an introduction of the sermon, an explanation of the original use of the words of the acted parable, and then proceeded to show how often God puts into our hands great opportunities of service for God and His kingdom and we neglect them. And then, how often He brings human beings into the sphere of our Christian influence as parents, friends, neighbors, school-teachers, or Sabbath school teachers, or pastors. And while we "are busy here and there he was gone." God helped me to use a recent providence in the life of the college as an illustration, and when the altar call was made forty-two students rushed to the altar and were saved. The result fully justified the use of that accommodated text.

But there are exceptions. As we have already observed, it is better, as a rule, to refrain from such a use of texts. A lawless use of the Bible is unpardonable. Preachers in all ages have done altogether too much to bring the Holy Bible into discredit, and make it seem like an old fiddle on which you can play any tune you want to.

VII. Select a wide range of texts, in order to preach a many-sided gospel.

No preacher was ever great enough to exhaust the vast ranges and fathomless depths of revealed truth. The Bible is the world's book. It speaks appropriately and with authority to the people of every age and race and clime. No state can fall into any stern necessity or dire circumstance but what God's Book will have a message for its need. No community can have a disaster so overwhelming that the Bible has for it no word of hope from the heart of God. No individual has mounted so high in defiant opposition to the King of heaven, or fallen so low in the deeps of sin and shame that some text of scripture would not be a healing balm to the sinsick heart, a comfort for his despondency and a handkerchief for his tears.

There are great doctrines to preach in all their glory and fullness; great personalities to resurrect from the graves of the dim past and make them live before our eyes and inspire our drooping spirits; great historic lessons to draw

from other days and dead nations which are especially needed by our age, sick with the awful malady of wealth and worldliness, pride and self-indulgence and forgetfulness of God!

There are great orations there, that are still calculated to thrill our hearts; great poems that may move our sensibilities and quicken our dead souls; great confessions of national and personal sins that we ought to repeat today, great prayers that we might take upon our lips and lift from our contrite hearts, and find access into the presence of the King of kings, and receive answers of peace.

Themes! Texts! Messages! There is literally no end of them, and no end of the appropriate occasions to use them. There are thanksgivings and songs of praise to God, that we too need to copy and imitate and repeat, until we are moved with gratitude and lifted up to the place where heaven and earth meet. "God inhabiteth the praises of Israel."

But, someone may ask, how shall a preacher select his special text for the social occasion? We answer that a preacher should live with his Bible. At the family altar, and in private devotion and study he should be forever on the lookout for suggestive and fruitful texts, and mark them. A good concordance also will help him to select from the many the one most appropriate for the occasion.

Still further, the man of God should be so in touch with the Holy Spirit that he will get suggestions from God. If the preacher's purpose is one with the aim of the Holy Spirit God will not leave him alone without direction or guidance. "How do you obtain your texts?" said a friend to the seraphic Thomas Spencer of Liverpool. He replied, "I keep a little book in which I enter every text of scripture which comes into my mind with power and sweetness. And when I sit down to compose I look over the book and have never found myself at a loss for a subject." His biographer said of him, "The passages of scripture selected by Mr. Spencer were such as one may well imagine a preacher would select who was panting for the salvation of his fellowmen." Indeed any preacher shows his character and the deep, ruling purpose of his heart by the texts which he selects, and the subjects he discusses. It will soon be apparent whether he will be a soul-winner or not. Odd texts, curious texts, entertaining texts, on which the preacher can display his ingenuity or learning, will neither get the preacher anywhere, nor his audience.

VIII. We would suggest that the young preacher should very early choose the great texts, and discuss the great themes. In that way he will acquire strength and usefulness.

The great Dr. Alexander of Princeton said, "A man should begin early to grapple with great subjects." . . . The great themes are many. They are such as move the feelings -- the great questions which have agitated the world -- which agitate our own bosoms -- which we should like to have settled before we die. These are to general Scripture truth what great mountains are in geography.

Some omit them It is as if one should attempt to describe Switzerland, and omit to mention the Alps. Near the close of Spurgeon's ministry he said, "In reviewing his sermons he found that those on the great texts and great themes surpassed the others in usefulness and fruitfulness, a hundred to one."

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07 -- CLOSED FOR REPAIRS -- A. W. Orwig

Some time ago I saw a sign on a large manufacturing establishment with the above words on it. It was an intimation that the effectiveness of the place had been impaired by long and hard service. Good work had doubtless been done, but the time had come for a "closing down," in order that the necessary repairing of the machinery might be done. Otherwise there could not be a successful continuation of the work.

These circumstances at once suggested the fact that God's more busy people sometimes need to cease their strenuous and debilitating activities for a season, in order that they may secure physical and mental recuperation. Jesus himself recognized the necessity for this when He asked His disciples to retire with Him "into a desert place and rest awhile."

There are those who think they must always be at work. In a sense we ought to be, but not regardless of all personal conditions. We should never be really idle, at least not willingly and sinfully so. But the fact remains that, while we are in the mortal body, we occasionally require a cessation from those more active labors which impair our general health. And is there not a connection, more or less vital, between one's state of health and his highest usefulness in the vineyard of the Lord?

But I desire, more particularly, to emphasize the importance of spiritual "repairing," so to speak, or of occasional ceasing of our own works, and being so deeply shut in with God alone as to afford very special opportunity for rigid self-examination and prayer, and the receiving of fresh and increased anointings of divine power. Here again we have the teaching of Jesus in His well-known words: "Tarry ye . . . until ye be endued with power from on high." No one can dispense with this tarrying and have true success in God's service. The rust and dust of the world are liable to gather somewhat on the best of men. The times in which we live, perhaps more than ever before, are fraught with such deadly and Satanic influences, that the retirement alluded to is of the highest importance.

The Holy Scriptures give us examples of God keeping some of His chosen workmen in retirement for a considerable time, that they might receive the necessary preparation for greater efficiency. Moses, notwithstanding his great learning, was one of these. Others were in secret hiding with God before entering

upon some special mission, notably some of the prophets. The scholarly and godly apostle Paul spent three years in Arabia, in comparative quiet, before beginning his wonderful missionary labors. It was here, some claim, that he received the experience of entire sanctification and the fuller power of the Holy Ghost. Even the divine Son of God spent full forty days in wilderness seclusion before entering upon His more public ministry.

Besides the special training men need for the gospel ministry, and the additional equipment for foreign missionary work, or the qualification for any service for God, they sometimes need a definite tarrying in secret with Him for a spiritual "repairing." Not that they have backslidden from God in any real sense, or lost their love and zeal for souls; but for a general and special quickening of the graces of the Spirit, for new and enlarged girdings of the same Spirit of God. Enjoying heart purity, and having had our Pentecost, does not exempt us from the necessity of the occasional tarrying to which I allude. It is by no means time lost to do so; but, contrariwise, time gained, and usefulness and success enhanced.

The following incident illustrates the point in question. A gallant army officer, who was pursued by enemies, discovered that his saddle girth was loose. He coolly dismounted, repaired the girth by tightening the buckle, and then dashed away. Had he not done the repairing, he might have been thrown to the ground, injured and captured. But wisely tarrying and preparing for more successful flight, he escaped.

Dear fellow-worker, a season of desisting from more public and exciting labor, and communing with God alone in special prayer, closer study of and meditation upon His blessed Word, and acquiring a deeper passion for souls, will always result in greater efficiency in our work for the Master.

"God never asks of us such busy labor
As leaves no time for resting at His feet."

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08 -- THE MIND OF CHRIST -- A. M. Hills

Text: "Let this mind be in you which was also in Christ Jesus" (Phil. 2:5).

Jesus came to this world to inaugurate the work of redemption. He has left us to carry it on to conclusion with the help of the Holy Spirit. The world did not really want Jesus, nor did it welcome Him when He came. It had no place for Him to be born in but a stable. Nazareth, to which He had given the priceless benediction of His holy life, for nearly thirty years, led Him to the brow of the hill to cast Him off headlong. The Gadarenes begged Him to depart out of their coast, as they prized more highly their hogs than the sanity of their citizens. Jerusalem cried, "Away with him!" "Crucify him! Crucify him!" The only place where they were willing for Him to

stay was in the tomb; but He was so great that neither the Roman seal nor Roman soldiers nor death itself could hold Him there.

We face the same old world, as hostile as ever to God and holiness. It is a fair proposition to say that if Jesus needed a certain "mind" to begin the work of redemption we need the same to carry it on. What was it?

I. He Had A Oneness With The Mind Of The Father. He looked at men through God's eyes. He saw that humanity was lost, just as God did. He knew that neither birth nor culture nor wealth nor official position could fit Nicodemus for the skies. He must be "born again." So it is with all the nice people, the educated, wealthy, refined, aristocratic people that line the richest, most fashionable avenues. They as truly need to be born again as the inmates of poverty fiat, or the dwellers in the slums. Preachers need the anointed vision to see this -- even "the mind of Christ."

II. His Was A Prayerful Mind. He sometimes spent whole nights in prayer. He often anticipated the morning to be on the mountain, alone with God. He prayed for Peter that his faith might not fail and that he might rise to usefulness and strengthen his brethren. Doubtless, in like manner, also, he prayed for all others who came within the sphere of His personal influence.

The real power of prayer has never yet been fully tested by men. It is God's appointed condition of blessing this fallen world.

In Ezekiel, thirty-sixth chapter, the prophet names eighteen wonderful blessings God promises to pour out upon His people. But he closes by saying: "For this, moreover, will I be inquired of by the house of Israel to do it for them." V. 37. Prayer was the key to the storehouse of heaven.

I saw at the Chicago exposition a monstrous Krupp gun, like a great, black log on the plain. It might have been loaded with a giant shell, and still have remained silent and powerless. But let that shell be exploded. Then there would be a deafening roar and the 2,000 pound missile would be hurled ten miles and go crashing through ten feet of solid masonry. That is what a little fire would do. Prayer is the hand that applies the holy fire to our dead instrumentalities and makes them effective. We have plenty of church machinery and abundance of resources: we need Elijah's faith to pray down the fire, "the mind of Christ."

III. Jesus Had Compassion For Souls. That was what brought Him from the skies.

Finney said, "You can tell when a church is going to have a revival. It is when the members quit scolding at sinners and begin to weep over them.

Mrs. Hogan, a noble Christian worker of central Texas, was holding a meeting. A fallen woman came to the altar. Mrs. Hogan went to help her. A

professed holiness woman touched Mrs. Hogan and said in a hoarse whisper: "Do you know who and what that woman is?" "Yes," she replied, "she is somebody for whom Christ died." But the poor woman heard the cruel whisper and she was so stung that she rose up and went out to sin and despair. Some people have so little sense and so little of the compassion of Christ, that they are not fit to work at the altar.

IV. Jesus Had Faith That Sinners Could Be Reached. Examples: Peter, Matthew, Mary Magdalene. In Pacific Garden Mission in Chicago slums people were saved every night without a failure for twenty years. I heard "Old Dick" testify that he had been a drunkard for fifty years; then Jesus saved him so completely that, if under oath, he could not tell how liquor tasted. Wonderful Savior!

V. Jesus Had In Him The Spirit Of Self-Sacrifice. His whole earthly life was nothing else. Without this mind a preacher is useless and a church is only a valley of dry bones. Revivals cost time, prayer, effort, exhausting intercession, money. Without these no revival.

VI. Jesus' Mind Was Filled With The Spirit, and the carnal mind was wanting. He was holy. In His first reported sermon He said, "The Spirit of the Lord is upon me, for he hath anointed me to preach the gospel to the poor," etc. (Luke 4:18). Hattie McMorin of Moody School, Chicago, told me: "I prayed till the Spirit came upon me. I immediately went out on the street and talked with the first woman I met and led her to Christ. I was just in time, for she was then on the way to the lake to drown herself. I led two more to Christ that day." Mary Sparks Wheeler was a Methodist missionary in India. It occurred to her one day that not a girl had been converted in her school in six months. She left her work for ten days, went to a campmeeting and obtained the baptism of the Spirit. She came back to her school and in two weeks had fifty conversions. "Be filled with the Spirit."

VII. Jesus Had A Passion For Souls. He sat at Jacob's well tired, thirsty and hungry, but must needs win a soul. In the agony of death on the cross He saved "the dying thief." He was always reaching out for souls. Few have this passion. Examples: John Smith of England: "Give me souls or I die." Whitefield: "O God, give me souls, or take my soul!" This is the spirit of the great soul winners.

O for a passionate passion for souls!
O for a heart that yearns!
O for a love that loves unto death!
O for the fire that burns!

It is all summed up in the text, "Let this mind be in you which was also in Christ Jesus."

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

Great Sermons As An Aid To Bible Study

The Bible is the storehouse of spiritual treasures, which has inspired through the ages multiplied thousands of books analyzing its contents, divining its books and chapters, laying bare its mysteries, books of commentaries, trying to arrive at an explanation of scripture truths, throwing light upon unusual and hidden allusions, incidents, customs and nations. But as each new age, casting the dawn of its morning upon the nightshades of the dying era, arose, there were thrust forth preachers, "heralds of holy passions," proclaiming "glad tidings of peace," drawing from the "gem room" of the Scriptures the precious jewels of inspiration, who sought out the clusters of "apples of gold set in pictures of silver." Each century added new glory to the wisdom, threw brilliance upon the pages of the Voice of Inspiration. Though one has thoroughly mastered the books analyzing the doctrines of the Bible, and is well acquainted with the strongest Commentaries on the Scriptures, unless he delves into this vast field of sermonic material -- the brightest thoughts, the soundest wisdom, the soul-throbs of saintly ministers of every realm and age he is not a complete master of the Bible.

Sermons throw a glory and light upon biblical truths, bring out concealed beauties, apply holy precepts in a grand manner, polish the covered luster of gems of warnings and commandments, as no other line of Bible study. In this treasure bed of homilies, every stony pillow of Jacob is crowned with revelations of ascending angels, each Patmos is rewarded with its vision of heavenly grandeurs, all stormy winds that blow over life's sea bring the Christ walking upon the waves, and each cloud is rewarded with its voice speaking out of heaven. No minister is well equipped in the realm of Bible study until he has made a study of the sermons of the leading preachers of all ages.

One understands the glories of heaven in a more majestic manner after he has sat at the feet of Talmage and heard him unfold in his marvelous word pictures panoramas of the City of God. The Cross brings a new meaning after one has walked through the sermons of Spurgeon and caught a glimpse of the bleeding Christ as only he is able to portray this tragic scene. The "inheritance of the saints" shines with new glory-rays under the eloquent deliverances of the "golden tongued" Guthrie. The end of Bible study is not the mere ability of analyzing the Book, not the capacity of containing unusual facts and incidents concerning the scriptures, not only the power of dissecting the original language of the Oracles of God -- but the end is that we might be so saturated with the beauties and majesties and hidden truths of this Word of life that in our sermons they may touch the souls of the congregation, that under our ministry men may be blessed with the riches of the Lord, stirred to renewed efforts in the holy warfare. For this purpose Bible study by means of sermons is unexcelled.

There are certain sermons -- volumes of sermons -- by the leading ministers of all time, with which all preachers should be familiar. These messages represent their knowledge of the Bible and the application of this knowledge to the lives of their congregations. Some of these preachers have spoken to ages of ignorance; others have been the favorites of courts and their attendants; still some have preached to seemingly unsuccessful churches, While others have spoken each Sunday to multiplied thousands. Before mentioning any particular series of sermons, we wish to refer the reader to Dr. Pattison's "History of Christian Preaching," in which he deals with the outstanding ministers and their messages of all the Christian centuries. Herein one has outlined for him the style of messages, the peculiar qualities and modes of approach of each preacher. We shall write at random, without any attempt at classification, of those sermons of which we think all preachers should have a knowledge.

We shall name first Spurgeon's Sermons. Several editions of these are printed, but the best seems to be the twenty volume edition printed by Funk and Wagnalls. In this over five hundred sermons are found. Spurgeon is noted for his clear cut analytical method of treating a text; his messages are expositions of the texts of scripture. Suffice it to say that the popularity of this great Baptist divine grows with the ages. His messages at the present time have a larger sale than those of any other preacher. These sermons will afford a minister a most valuable amount of sermonic material, along with giving a knowledge of a treatment of texts and their contents. It was Spurgeon who said if one never reads, he shall never be read. The great texts will have a new meaning, a brighter luster to any preacher who will read the clear, definite messages of this mighty preacher of the gospel. Read Spurgeon for forceful messages on the great doctrines of the Book.

The sermons of Talmage -- that eloquent word painter of the Presbyterian Church of the last century -- will long remain a favorite among all who are searching for beautiful diction, stirring eloquence, words fit to be quoted and re-quoted, descriptions of the grandeurs of salvation, and of the lovely in religion. One of our leading ministers advises all young preachers to read everything of Talmage's that he can find. Talmage is noted for his unusual treatment of extraordinary texts. His best edition, though now out of print -- purchasable at times through large second hand book-stores -- is a twenty volume edition, covering five hundred texts on varied subjects. These five hundred sermons if read through will bring to one a new mode of sermon treatment, a broad knowledge of biblical truth, and above all the heart pulsations of a favorite preacher of the ages.

To know rightly the Bible as applicable to preaching no minister can be ignorant of the sermons of Wesley. He is definite in treating scripture truths. His sermons, though tedious, are still filled with valuable lessons for the twentieth century "herald of glad tidings." Maclaren's Sermons are entirely expository, and bring to one the fruits of this type of preaching as practiced for over fifty years by the "prince of expositors." Read Munsey's Sermons and Lectures for gripping soul stirring messages on salvation, sin, future punishment, the judgment and hell.

(These sermons can be purchased at the present time from our Publishing House, two volumes, \$2.00 per volume.) A. M. Hills made the statement that of all the eloquent preachers after whom he has ever read, the messages of Thomas Guthrie are the most eloquent. General Superintendent Goodwin refers to him as the most beautiful, polished preacher of all time.

The sermons of Moody, Finney, and Sam Jones are good examples of evangelistic messages by the greatest soul winners of the centuries. Moody's messages are simple gospel truths enforced by common language. Of the older preachers South stands as an example of plain messages filled with deep thought. Robert Hall -- throughout his life a great sufferer -- has so opened up heaven to us in his messages that at times the inspiration is almost other-worldly. In France Massillon and Bousett are by far the most eloquent; and the reading of their messages is well worthwhile by him who seeks Bible truths clothed in the drapery of bewitching diction. The sermons of Jonathan Edwards stand out as portraying the justice, wrath, and judgments of God. His message, "Sinners in the Hands of an Angry God," should be read by all ministers. The writings of Baxter and those of his age "smell of brimstone" and the flames of destruction. In this connection we make reference to the literature of the early Church Fathers as contained in The Ante-Nicene Library. This is composed of the writings of the Fathers before the Council of Nice, and affords something of the tendencies of that age of the formation of the Church.

Of the modern preachers, holiness ministers head the list as giving the best sermonic material. The messages of the masters of our pulpits, such as Carradine, Knapp, A. M. Hills, H. C. Morrison, Godbey, Dr. Bresee, should be carefully studied by the twentieth century Bible student. Of great preachers not of the holiness movement, Mark Matthews of Seattle, Truett of Dallas, Straton of New York, Masee of Boston, give fair examples of modern fundamental gospel ministers.

In this connection a brief reference should be made to devotional literature as an aid to Bible study. Outstanding among writers of this class are: Dr. Jowett, George Matheson, and F. B. Meyer. These three men fairly well represent this broad field of devotional literature. The biblical education of a minister is not complete until he has delved into the realm of devotional thinking. This gives an outlook to the gems of the scripture to be found nowhere else.

After we have mastered the Bible, are thoroughly acquainted with its truths, its divisions, languages, etc., even after commentaries have yielded their treasures to one, our task of knowing the glories and beauties of the Bible as applicable to the lives of individuals is not complete until we have walked into the domain of sermons by the brightest "flames of holy fire," the ministers of God of the ages. Our preaching will flash with new thought, new emotions will be stirred, a new-holy grandeur and halo will come forth, as we extend our knowledge of God's Word through a study of such sermons. -- Pasadena, California

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10 -- THREE TRIALS -- A. E. Sanner

The trials of the ministry are many and varied, but the victories may be as many, and this victory has great reward. The joys of service are many times ample rewards. So this discussion is not intended to throw gloom, as though there were a dark pathway ahead for the young preacher, but to help to meet the temptations which are sure to come, and it may be, to help to win. While the tests truly are many and varied, and the adversary is able to spring new ones, so that no arbitrary division of three will cover the field, yet there are three sources of temptations I would mention, one or more of which usually subject preachers to trial. These are:

1. Temptations over finances,
2. Temptations to discouragement,
3. Temptations among brethren.

1. Temptations over finances come from various angles:

- (a) A poor and inadequate salary,
- (b) Debt,
- (e) Money in trust.

Now, boy, I'm not joking about this subject. Imagine the salary meager and now falling behind, and yourself out for real service, and the old devil now addressing you: "Look at that offering you got last Sunday! Just think what you can make! If you would quit this preaching job you could make three or four thousand a year doing so and so, and that is an honorable work too! Look at that last home of your parishioner Brother X, you have just visited, the fine furniture, nice rugs, and look how they buy! And look how you and your wife and kiddies have to do without! Do without! Do without! that's the rule! What's the use anyway! They don't care!" etc., until old Beelzebub gets eloquent if you listen to him.

Then there is the debt proposition. The safe rule is to absolutely refuse to go into debt, except when because of sickness or unavoidable circumstance you are compelled to do so. Then if in debt, be sure to be "Johnny on the spot" with obligations. And as to money in trust, young pastor, remember it is the safest way, to insist that some responsible layman is made the custodian of all monies in trust for the church. How many sad stories from life I could tell in this paragraph to illustrate the things herein intimated, but space forbids. Don't give the devil a chance at you. Keep in the clear.

I heard General Superintendent Williams say once, "A preacher is expected to carry on the greatest business in the world on the smallest capital." This work calls

for financial sacrifice. Might as well face it. Are you willing? To be a true minister of the gospel of Jesus Christ is one of greatest honor, so count the full cost and pay the price, and get your eyes off money right at the start for good: Put God first, and render service, and in due time sufficient reward financially will be yours to take you across this earth's journey, and then your reward in heaven is safe. We must guard this door well, and never give the Devil a chance to trip us up over finance.

2. Temptations to discouragement. These may arise from anywhere and everywhere, but often from these sources:

- (a) Unpaid salary,
- (b) Unkept promises,
- (c) Apparent lack of appreciation.
- (d) Slow progress,
- (e) Indifference, etc.

How the adversary will use these and similar sources to try the life out of you, if you will let him! I believe one of the hardest things most preachers ever did was to go right on down the road of duty, faithfully serving all, and fulfilling every known duty, month in and month out, without one word of appreciation! But brother, might as well know it: sometimes folks who like you and really appreciate your effort will let you go on for months carrying the load, and wondering, wondering, and never once tell you they appreciate your work or that they love you and pray for you! Shame on 'em, but they will do it. And you will have to have your eyes on Jesus, and serve just the same without complaint. You must never listen to the devil of discouragement. These temptations will come, but bravely put them down, and stamp on them. A discouraged man is whipped. Keep the optimistic side always and give the people that side. Why not? It is easier to fight if you know you are going to win, and in this battle we know we will win. "Let us not grow weary in well doing, for in due season we shall reap if we faint not."

3. Temptations among brethren. Strange. What? Yes, this is the way it often has been, and I presume may be. You probably, as a young preacher, will learn this lesson from these gentlemen for yourself between now and sometime, but remember it was hinted at before. Tried by: (a) Evangelists, (b) Fellow-pastors, (c) Members of your own church.

Sad, but true. But cheer up. You are going to make good. You must make good. You must settle it now to be big enough to rise above these trials, and face them and handle them. E.g.: (a) Evangelists. There are many tried and true evangelists, but unfortunately you are almost sure to get hold of some who will be a source of trial to you. How many have come into the courtesies of the pastor, his

pulpit and his home, and played Absalom; ignored requests, taken things in their own hands, disregarded advice, etc. There is no end to this story that unwise and inconsiderate evangelists have written up. If I were a pastor, I would never have an evangelist who I did not know was a true evangelist and gentleman. (b) Fellow-pastors: many good, many noble ones and true, just like you must be, but unfortunately you are almost sure to be associated with some who will be a source of trial to you. Wish I could write in living illustrations of these facts, but must omit. But one of the chief sources of this trial arises in the succession of pastors. The one who has gone, who nevertheless wants to keep a hand on the affairs of his old pastorate which are now in your hands and your responsibility. When you leave a pastorate, leave, boots, baggage and all. (c) Members of your own church. Sad but true. Among the true and faithful you will find others whose duty it seems to be to try your mettle. Allow me to introduce you to some of these.

First, there is Sister Talkative; next, Brother Stingy; next, Brother Officious; next, Sister Proud-of-her-children, who thinks her little ones are little angels, and incapable of doing mischief; next, Brother Sensitive; next, Brother Grouchy; and yonder is the courteous and diplomatic Church Boss. If you ever get to be pastor of a church of fifty members or more, you will make the close, personal contact with all these personages.

But you can do it anyway. You must win. As Dr. Danford says, "ANY way any WAY. Didn't God call you?" "Know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Among the many perils the great apostle encountered were "perils by mine own countrymen, . . . perils among false brethren" (2 Cor. 11:26).

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11 -- PREACHERS TELLING THEIR EXPERIENCE IN THE PULPIT -- A. W. Orwig

In my boyhood days I frequently, heard preachers relate their religious experience in the pulpit, and often it was the most effective part of the sermon. They had special respect to the divine declaration, "Ye are my witnesses." And as they thus testified what God had done for them, tears often filled their eyes and holy unction attended their utterances. Would to God there were more such refreshing testimony in our day! Praise the Lord there is some.

In quite recent years I heard a sermon from a text denoting heart purity, and the preacher said, "I know there is such a state from personal experience." It had the blessed effect of inducing others to seek the same. In an open-air sermon a preacher told how God had helped him, a miserable sinner, to find true peace, and afterwards enabled him to overcome temptation. A deeply impressed hearer earnestly cried out, "I want the same kind of salvation you've got, for I am on the way to hell." Before morning he found pardon and peace, chiefly as a result of the preacher's personal testimony. Someone asked a returned foreign missionary how

he and his co-workers preached to the heathen. He replied, "We tell our experience, and we find that they are the more likely to accept our doctrine and seek a like experience."

Some years ago a Methodist bishop, while at a campmeeting, gave an account of his conversion, his sanctification and his call to preach, which moved many hearts very deeply and stimulated not a few to seek richer experiences in divine things. Another bishop of the same church and at a preaching service during an annual conference, mightily moved the congregation by a glowing recital of his personal experience of pardon and sanctification. And still another bishop, while asking some young preachers if they enjoyed perfect love, and receiving an affirmative answer, he said, "Well speak it out."

Oh beloved brethren in the gospel ministry, do not fear sometimes to tell what God has done for your soul. And do not fail to be definite as to what you mean. If bishops do not hesitate publicly to relate God's work of grace in their hearts, why should we? The result will be beneficial both to ourselves and our hearers, if done becomingly and in the Holy Ghost. Sometimes people are very hungry for a deeper work of grace, some for the special experience of full salvation or entire sanctification. A woman of this sort, on hearing a sermon on "Christ as a Complete Savior," said to herself, "Oh, will he say that Christ is such to himself?" And as the preacher closed the sermon he, modestly and with an overflowing heart, remarked, "Christ is a Complete Savior to this poor heart of mine." And in a moment the woman's yearning soul by faith grasped Jesus as her Savior from all sin. Ah yes, the greatest eloquence and most elaborate argument often pale before the mighty power of personal testimony of what God has done for us. -- Los Angeles, California

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12 -- LAID UPON THE SHELF -- Roy L. Hollenback

Does God have a shelf upon which to lay people? Does He ever get through with ministers and put them aside? Just in this connection we think of the words of Nebuchadnezzar: "The most High ruleth in the kingdom of men and giveth it to whomsoever he will . . . and those that walk in pride he is able to abase." What weight there is in those words, coming as they do from one whom God had cast aside for seven long years? And this great king is only one of many who have been as definitely and helplessly abased by the Lord because He found them to be unprofitable unto Himself. The Scriptures are plain in declaring of God's authority among all of the affairs of men; and if in civil and social affairs "the heavens do rule," how much more may we suppose that God moves in the affairs of His Church, putting down or exalting whom He will?

The same God who can open up to us a door which no man can shut" can also close a door so tight against a man that no one can open it. He has an

unexplainable way of withholding a man's invitations, or "calls," if he is unfaithful to his trust. These matters are in God's hands, and unless He impresses His servants to use a man they just will not use him. Neither recommendations nor high-sounding reports will avail when God ceases to put it upon the hearts of His people to call him.

We are not reticent in saying that God, in His wisdom, is constantly laying off the "shirkers," and the "strikers," and others who do not "seek first the kingdom of God;" and is permitting others who are faithful, even though possibly of less talent, to carry on His work. In some cases that which relegates men to the "scrap-pile" of inactivity seems to be just the natural working of the law of cause and effect, and the cause seems very obvious; hut in other cases the abasement is so sudden and unaccountable that it can only be construed as the work of the divine hand. The descent from the Pinnacle of Prominence into the Grave of Obscurity is sometimes remarkably sudden. It is a fact, however painful, that when God gets done with a man that man is done. And no amount of "boosting," advertising, pulling strings, or prying can long bolster him up when God determines upon laying him aside. That man is helpless indeed from whom God withdraws His help; and no exertions of his can keep God's agencies of retirement from doing their work. It is as true of the unfaithful or crooked preacher as it is of the prosperous wicked that though for a season he "may spread himself as a green baytree, he shall suddenly be cut down." A man of false and pretentious life may preach and make a big "spludge" for a season, but a sentence of certain abasement hangs over him; and like the soaring albatross he shall suddenly drop into the briny deep. By shifting about over the country, sinful and depraved men may run high for a while, and those who know of their sinfulness may wonder why it is so; but whenever God sees that they have gone far enough the fide will turn against them, and they will be left to indulge their own miseries.

We believe that in cases not a few God permits preachers to be put aside as a chastisement to them, designing to correct in them some great fault which they will not discover otherwise; and at the same time He protects a cause which they might injure. Perhaps they are censorious, crabbed, or fault-finding. Or possibly they are self-centered, and of narrow vision and sympathy. It may be that their preaching is too lengthy or tedious, or that they are given to abusing other churches, and leave a bad effect behind them wherever they go. Possibly they are "greedy of filthy lucre," and spend much thought and time grubbing for money. Or maybe they whip the life out of the saints by too severe and austere methods (too much "skinning"), and their preaching reacts unfavorably upon the church, quenching out its joy. Or it might have been that they became delicate and fastidious, and made their own entertainment difficult; or were overbearing and inconsiderate in the homes where they stopped. All such things leave a bad effect behind the preacher, especially the evangelist; and these, or similar faults, are sure to incline him toward the "shelf." Cast about, if you have been laid aside, and see if you cannot find the reason. Do not blame others for not calling you, but blame yourself for not being wanted.

While our hearts beat in sympathy for those whose services are no longer desired, we have only this to say, that nothing but an adjustment of those things which have caused your defeat will ever restore you to favor. Whatever those faults may be, humbly acknowledge them, and set your face to seek after God until your soul is re-anointed with His Spirit. If you are blaming others, cease to do so. Lay the cause at your own door. Humble and break up your heart before God, and seek your calls at the Throne; and to your joy the bolted door will open. Then constantly live in dependence upon God with your way fully committed to Him. If success again attends you, do not depart from the lesson God has taught you -- "Be not high-minded, but fear!" -- Cambridge City, Indiana

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13 -- PREACHER PROBLEMS -- C. B. Widmeyer

Pastoral Visitation

Someone has said that "a visiting pastor makes a fat church," but on the other hand a pastor who spends too much time in pastoral visitation, may have a lean pulpit. The great work of the preacher is to preach the gospel, and the pulpit is his stronghold, but often much good can be done in the field of visitation.

If a preacher spends too much time visiting, his sermons will show a lack of preparation, and his study will be neglected. Some preachers are stronger pulpit men than others, while it is also true that the secret of success on the part of some pastors is in the work of visitation. The personality of the man will help determine the greatest field of usefulness.

It will be remembered that Jesus selected the twelve disciples and sent them out two by two, and" from house to house, yet Jesus himself did little of the work of visitation. His time was spent in secret prayer, in teaching the disciples, and preaching to the multitude. After the day of Pentecost the disciples chose others to "serve tables" in order that their time might be given to the Word of God and to prayer.

The question has often been asked as to what constitutes a pastoral call. The man who has been cited as making the largest number of pastoral calls during the year is said to have followed the practice of going up town, and upon meeting one of the members or attendants of the church would address them, "Good morning and how are the folk?" This was counted a call. In the matter of making a call it would seem that at least a little time should be spent, matters of a religious nature should have some consideration, and prayer should be offered. There may be times when it is not proper to have prayer, but likely it is more often neglected than misused. The pastor should make inquiry into the spiritual life of the family, and in the case of illness, a spirit of sympathy should be manifested.

The pastor's visit should also be of a social nature, but great caution should be taken lest it become an entirely social affair. It is very natural for the people to want to talk of the current things of interest, relate past family history, show the preacher the photos and other things of interest, while the real purpose of the pastoral visitation has been defeated. The preacher should be able to adapt himself to the home conditions, and must remember that he is human; and he must not be too sanctimonious.

The question as to how many visits a preacher can make, and when it is best to do calling are matters for consideration. It is always best to take the morning for study and the afternoon for calling. Once we heard Dr. Bresee question a young preacher concerning his work of visitation. The preacher said that he usually made about five visits a week. Dr. Bresee asked him when he visited and the preacher said that usually he went about one thirty or two and very frequently stayed for supper, and then waited until the chores were done so that he could have a little talk with the man of the house. Dr. Bresee gave a little of his experience, and said that he never made less than five calls in the afternoon, and seldom remained much over half an hour.

Pastoral visitation will place a minister within touch of the home life of his people. He will learn somewhat of their needs, and frequently he will find subjects for discussion in the pulpit, because of knowing the needs of the people. In the work of visitation he will learn as to home standards and conduct, the literature and social life and the interests of the family.

Very often in the work of visitation the pastor will hear of the differences between families and domestic troubles in the home, and he must learn the lesson of hearing and not repeating. The people often like to tell things to the minister in confidence, and if their faith is shaken in the preacher their attitude will change.

A preacher who finds that he is not adapted to making pastoral calls, should largely confine his work to calling upon the sick, and then great tact should be used. The preacher must be sensible in his work, and use much discretion. It is not the number of calls that will count most, but the effective service rendered.

There will be those of the congregation in whose presence the minister will find a greater degree of fellowship, but the minister must not neglect those who are less agreeable or appreciative, lest soon he be accused of showing partiality, or having "pets."

Quite frequently the preacher will find it practical for his wife to accompany him in making calls. Often members of the family are pleased to have the minister's wife in the home, and then too it gives less room for criticism in some circumstances.

Let no preacher dissipate his time along this line. As the wise man said, "a time for all things." Pastoral calling should not become drudgery. Make each visit count, and cultivate the highest degree of spirituality. --Pasadena College, Pasadena, California

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THE END