

MAKE YOUR MINISTER A PAT-
TERN MAN.

"Remember them who have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation; Jesus Christ the same yesterday and forever." Heb. 13:7-8.

Last week we considered for a time the necessity of a minister's preparing himself by study for the work of the ministry; and showed that in order to be an approved workman, that needed not to be ashamed, but could rightly divide the word of truth to the needs of the people—in order to do this it is necessary that he should study. A minister's place is one of responsibility and he must give an account to God for his flock over whom the Holy Ghost has made him overseer. But in order that a man may study, he must have time to do so. A person may snatch a few lines or verses from the Bible between times and at morning and night, but for a preacher to do their best, they must have a little time for systematic reading and study.

Those of us who work hard for a living know that, when the necessary work is done, the brain is in very poor condition to grasp the truths of the Bible; or to engage in hard work of any kind. For this reason in part, God has ordained that there should be teachers, and preachers, and pastors to study and arrange Bible truths and help for those who have little time to do so for themselves. Just as a man tired from a day's work desires his wife to have a good hot supper for him, so do the people desire the minister to have a good hot spiritual feast prepared for them on Sunday, and other meeting times.

Now if a wife is to prepare a good meal she must have provisions to cook and time to cook them; so a minister to have the hot sermon must have the books to study and time to devote to them. The husband must provide the food, or help to do so; the church or congregation must provide the books and time, or help to do so. If a minister works early and late six days in the week to provide for his own necessities and those of his family, he cannot put up the good deep spiritual sermons he can if he has some time to devote to prayer and study. Therefore God has told us to, "Remember those who have the rule over you," or are our spiritual guides, not with a sentimental gush of emotion, but remember them in a good, sensible, practical manner, by giving them a little money or provisions, and so opening the way for the needed preparation.

"Whose faith follows." They have some faith to trust God for their needs, or they would not have "Spoken unto you the word." You follow their faith by some of the same kind, and divide up what you have with them and do a little of the trusting yourself. That will be following their faith.

"Considering the end of their conversation." Conversation here means "manner of life," as well as what they say. A minister must walk circumspectly if he would help his flock, for they are to consider the end of his living, that is, who and what he lives for, which should be "Jesus Christ, the same yesterday and today and forever."

Paul once said, "Follow me as I follow Christ." So every minister who undertakes to preach the Gospel, becomes as it were, a sample copy of his own preaching, or will be so looked upon. God says for the people to consider him and his faith and conversation, or all his manner of life, and follow it. So God never intended to set a preacher apart into a class by himself, but makes him of like appetites and circumstances as his fellow men.

"Elijah was a man subject to like passions as we," yet he prayed and it did not rain "for three years and six months," and we are exhorted to take

him for an example. So, in measure, is every true minister of the Gospel. Help him, ye hearers to study and know the word of God and understand His will, that he may walk in God's ways and be a safe guide for you to follow into a true Christ life. You are in a measure responsible for his being or not being a pattern man.—Pentecost.

AN ACCURSED CRAZE.

The moving picture shows are a monstrous monopoly of iniquity. Millions and millions of children and youth are being led into lives of gross immorality and of crime by gazing on pictures of nude people and acts of brutality and blood.

Think of it! The majority of the juvenile population of our cities looking upon scenes of lust that are imprinted upon the memory with life-like vividness and reality to demoralize and corrupt them and damn them probably for time and eternity!

Nine-tenths of the knowledge that influences action and moulds character enters the mind through the eye. The eye is the main street to man's soul. Sin came into the world and into the souls of mankind, and wrecked and cursed humanity by appeals to the eye. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. Gen. 3:6. The arch fiend of Hell is plying his craft to thus poison and damn the rising generation upon the principle in this rapidly spreading and unspeakably pernicious moving picture business. As the wise poet says:

"Sounds that address the ear
Are lost and die in one short hour;
But that which strikes the eye
Will linger long upon the mind.
The faithful sight engraves the knowledge
With a beam of light."

Satan never started any scheme that will people Hell more rapidly than this craze. The writer passed by one of these Hell-traps in St. Louis and asked how many it seated. "Six hundred," said the doorkeeper. "How many are packed in there now?" I asked. "One thousand," he said; and when one audience dispersed, a second crowd of eager spectators thronged the place full at a later hour as advertised. May God arouse the true citizenship of this country to crush this curse with the iron hand of law. There are seventy six regular theaters in New York City, but there are two hundred and fifty moving picture shows. That gives you a glimpse of the growth of this gigantic combine that with infernal rapidity is making a prey of the children and must be hurled back to the gates of Hell.—Vanguard.

On the gospel train there are no smoking cars nor smokers; in fact, as far as the tobacco question is concerned, you will not be allowed to walk over the road if you use it. Can't you read the sign, "No unclean thing shall pass over it"? Well, those that laid out the line told Isaiah to put that sign up and we think they meant it. You might think they are very particular, but then the road cost them a great deal, and we think it isn't any more than right that they insist upon every one that uses the road showing his appreciation enough to lay away the things that displease them.—F. J. T., Nazarene Messenger.

"Unless you intend to be holy you are secretly choosing enough sin to send you to hell."

God often throws a veil over our future so that we will cling closer to Him.

"Denying a fault doubles it."

PASTORAL VISITATION.

As distinguished from the evangelist, the pastor has special charge of a flock, and his ministry is to care for them, lead them and help them. In this part of his work—for the minister should be an evangelist also—represents the Good Shepherd. He is in close relation to the individual members of his charge. He knows them by name, they hear his voice; they follow him; his life becomes theirs. They find in him a source of strength, and as time passes they come into the fulness of the Christian life.

It is not an easy service. It involves great self-denial; for the pastor must be ready to hear all the calls that come to him, not making his own choice. It brings him into contact with those whose companionship is not desirable, as well as with the most pleasant and agreeable. It draws deeply on his sympathies, for he must know and enter into their anxieties, their temptations, their struggles, their sorrows, and also into the knowledge of their sins and the misery that follows. Every home is open to him and he enters as a welcome visitor.

There is, indeed, a service which passes for pastoral visitation which is attractive and easy. In it the pastor becomes the social companion. He selects his own time for his visit, and his own places and families, becoming frequent visitor to the most agreeable people, but careless of the poor, the suffering, the disconsolate. Reasons are easily found for not visiting the repellent. His visits are social rather than pastoral, and leave little, if any, impression of a spiritual nature.

But the true pastor has all his people in his heart. In the pulpit he thinks of them, and as he leads them in prayer they feel themselves borne to the throne of grace. When he preaches the Word he is a son of consolation, for his words fit into personal need and minister grace. All homes are sought out, the poor, the repellent, as readily as the most pleasant. His soul is drawn to the distressed. When he enters the sick room he carries light and hope. When he talks with the wayward his words are as a voice from God calling them to return. The wandering one is sought and followed, it may be for days or for years, if haply he may be found, and when he finds him he lays 'him on his breast and carries his back into the fold. His visits are brief, they are kind and tender, and in some ways commend the love of Christ. He leads the children by the hand, he sits with the old and throws around them the glory of the coming day.

Such a pastor grows in his ministry with the years. His influence beyond his own immediate charge. The doors of the poor are opened as he passes; the sick seek his consolations, and the sorrowing his comfort; all feel his presence and companionship as of one who draws his inspiration from God, and whose heart has the love of the spirit of Christ.

It is possible that one may not be able to visit his people as he feels he ought to do; all are not constituted alike, but he is the pastor in his pulpit. He feeds his people. He knows their need and brings to them the message that helps and strengthens and saves. And thus he draws the people to him and they wait on his word.

Such a pastor grows in power. Around him there grows up a body of Christians who follow him and work with him and themselves, become ministers of grace and comfort to others. And when at length his work is done, the whole people mourn, each one for his individual loss. But he lives in the lives he has guided and helped and molded into the likeness of Christ.—The United Presbyterian.

"We shall be judged hereafter not by what we have felt, but by what we have said and done."

Mr. Paxon, the Sunday-School Missionary, relates the following: "In a log school-house on the banks of the Grand Chariton, in Missouri, after I had finished a speech in favor of a Sunday school, a plainly dressed farmer rose and said he would like to make a few remarks. I said, 'Speak on, sir.'"

He said to his audience, pointing across the room at me.

"I've seen that chap before. I used to live in Macoupin County, Ill., and that man came there to start a school. I told my wife that when Sunday schools came round game got scarce, and that I would not go to his school or let any of my folks go. It was not long before a railroad came along, and I sold out my farm for a good price, and came to Pike County. I hadn't been there more than six months before that same chap came to start a Sunday school. I said to my wife, 'That Sunday-school fellow is about, so I guess we'd better move to Missouri.' Land was cheaper in Missouri, so I came and bought a farm and went back for my family. I told them Missouri was a fine State; game plenty, and, better than all, no Sunday school there."

"Day before yesterday I heard that there was to be a Sunday-school lecture at the schoolhouse by some stranger. Says I to my wife, 'I wonder if it can be possible that it is an Illinoisan?' I came here myself on purpose to see; and, my neighbors, it is the very same chap."

"Now, if what he says about Sunday schools is true, it's a better thing than I thought. If he has learned so much in Sunday school, I can learn a little; so I've just concluded to come to Sunday school, and to bring my seven boys."

Putting his hand in his pocket he pulled out a dollar, and coming to the stand where I was he laid it down, saying: "That'll help to buy a library. For, neighbors," he added, "if I should go to California or Oregon, I'd expect to see that chap there in less than a year."

Some one in the audience spoke up: "You are treed."

"Yes," he said, "I'm treed at last. Now I'm going to see this thing through, for if there is any good in it, I am going to have it."—Safeguard.

SOME THINGS WORTH
OBSERVING.

Most people do their planning before they do their praying; would it not be better to seek God's guidance, and then do the planning?

"Except the Lord conduct the plan,
The best concerted schemes are vain,
And never can succeed;

We spend our wretched strength for
nought!
But if our works in Thee be wrought
They shall be blest indeed."

The curses of God's word are as sure as the promises.

Every soul who lives below God's standard, imperils his salvation.

A public profession of being a Christian, is not always a guarantee of true discipleship; a true life will tell far more than words.

A true child of God is affectionate, tender hearted and careful not to wound another's feelings in word, or act; "Lest Satan should get an advantage of us; for we are not ignorant of his devices."

When Jesus told the man who was "Made whole," to sin no more; He meant what He said, and did not require of the man what was impossible, yet we find people, yes, even some preachers advocating it is impossible to live free from sin.

We have to be made free from sin to become servants to God. Rom.6:22.

kept in store reserved unto fire against the day of judgment and perdition of ungodly men." TILL THERE WAS NO REMEDY. O Thou Suffering One of Calvary, help Thy servants to declare the whole counsel of God and show people, by thy word, what an awful thing it is to reject God! Reader, you will notice in this passage of scripture that "the wrath of the Lord arose against HIS PEOPLE."

Ah, you say that was under the old covenant, but, my friend, it holds good today. Many a man and woman who has had a real sky-blue conversion and then sat under the teaching of a tobacco-using, holiness-fighting ministry until they see eye-to-eye with such, "mock the messenger of God," and "despise His words," neglect His warnings, become apostates, and will eventually learn (when they stand before the judgment bar of God) that,

"There is a time, we know not when,
A point, we know not where,
That marks the destiny of man
To glory or despair;

There is a line, by us unseen,
That crosses every path,
The hidden boundary between
God's patience and His wrath.

... this mysterious bourne,
By which our path is crossed,
Beyond which God Himself hath sworn
That he who goes is lost."

Destruction awaits those who "despise His words" and He says, "Without holiness no man shall see the Lord." Do you believe it? "Yes." Then of course you are sanctified wholly? "No-o-o—but I believe in holiness just the same." Ah! brother, sister, don't try to reason around the cross. The trouble with you is the same as with Israel of old: "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." But, glory to God, there is a remedy even for the carnal mind! Get into the fountain for sin and for uncleanness! THE BLOOD!

TO BE PONDERED.

While the awful menace to our civilization in the divorce matter so fearfully with us there is a fact worth while to ponder and over which to rejoice.

Divorce, it seems, is mainly from two classes of our people—the underworld of immorality and the upper world of vice. The great collection of decent and respectable people who make the prominent per cent of our communities have no experience in and with this horrible practice.

It is noteworthy that the census of women shows that of those who are college graduates only one divorce of fifty-seven marriages takes place—less than two out of a hundred of these women figure in divorces.

Education with our girls seems to have in this particular a unique value. While educated people go astray and none so seriously as those who so well know better, yet an education at this social point presents untold practical value.—Christian Witness.

"If it was love that found us, why not find others with love."

God has the first claim upon your life and all you possess; you are only a steward; "Moreover it is required in a steward that a man be found faithful." Are you ready for a settlement? "If the New Man is put on, the Old Man must be put off; the New Man hates darkness, loves light, hates sin, and loves Holiness."

The New Man is in harmony with God; the Old Man is enmity to God, is not subject to His law, neither indeed can be. Which has possession of you?—R. Cauch, In Pentecost.