

of a story to some peaceful place and be at rest. When he is haunted by the morbid fear that his work is not succeeding, he may find repose in the story of some one whose life has been beset with the same fear. And when he is chilled with the dread that no one is believing his report, he may find for himself a peaceful habitation in his books and rest in the assurance that he at least is believing the report of someone else.

Beside rest and relaxation, we seek in reading some more serious ends. There are three definite objects that a pastor should have before him in his more strenuous reading—to gain new facts or ideas; to see in a new light the grouping or co-ordinating of what he knows; and to acquire greater strength, clearness and beauty in his style. The attentive reader will find himself enriched in all these ways if he reads widely enough and persistently enough. That we need these three things in the pulpit is clear. We need facts and ideas, for these are the material out of which our sermons are made. We need the co-ordination of ideas and facts in order not to be involved in the entanglements of confused thinking, nor to be entrapped into the humiliation of contradicting in one sermon what we have asserted in another. And we need style, for however rich and varied may be the facts and ideas that we command, however clear may be the classification of our ideas, our material will neither influence the lives of men nor command their attention if it is not stated so that it will lay hold of the audience.

But we are often met with the question, "When are we to find time for reading?" The sufficient answer to this question is that we *must* find time for reading. When once this categorical imperative takes hold of a man, time becomes elastic. The use of time is one of our most serious responsibilities. All that we do in this world we do in time, and one great reason why some men accomplish more than others is that they lay out their time to better advantage. The chief battle has been won when a man has learned to be systematic without allowing his system to become his tyrant. No one can lay down a plan for another, but each man must nevertheless have his own plan. His time will otherwise go to shameful and criminal waste. But one point I should like to suggest because it seems to me to