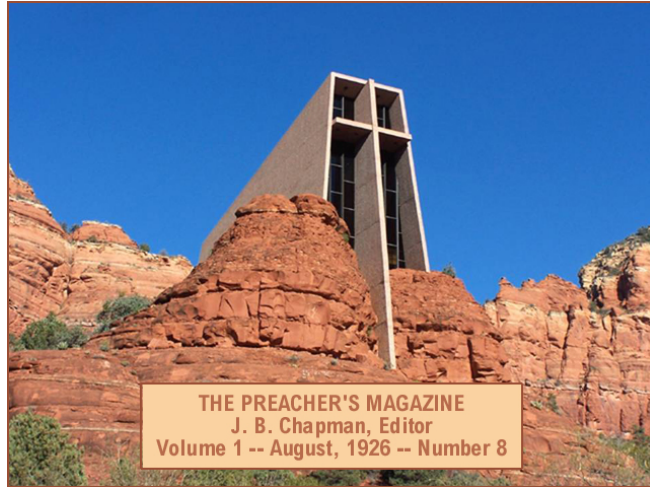


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THE PREACHER'S MAGAZINE
J. B. Chapman, Editor

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01 -- THE LIMITS OF PLAGIARISM -- J. B. Chapman

I am not as old a preacher as I hope to be sometime, but I have been paying pretty careful attention to preaching now for twenty-seven years, and time has not served to give me any greater respect for the man who makes loud profession of being "original" in the substance and arrangement of his preaching material. Not that I would question the preacher's veracity who claims that he takes nothing consciously from others, but that I feel sure he would have had a much more effective ministry if he had done so. For in most instances the preacher who boasts of his originality could sign his name to John B. Culpepper's confession. Culpepper said that when he started out as a young man to be a preacher, he determined to be original or nothing, and he soon discovered that he was both. Revising his theories and tactics, Culpepper later said that he proposed to use at least as much judgment as an old sow, and he had observed that when someone throws corn over the fence the old sow hastens to get as much of it as she can.

And come to think of it, what is there that a preacher can claim as original, any way? If his doctrines are orthodox, it is because he has drawn them from the Bible and from the interpretations of the fathers; and if he got them there, they are not his own. If he is expert in logic and rhetoric, he learned these arts from teachers and from books. If he is an adept in homiletical arrangement, someone showed him how to do it. If he is a master of language and diction, he owes his accomplishments to others.

Plagiarism as a fault and a crime is possible only to one who makes profession of originality, for he alone attempts to take to himself credit which should at least be shared with others. If a preacher appropriates the material and arrangement of others and then claims exclusive right he is both a thief and a liar. But if he makes such use of the work of others as he can in his effort to be an effective preacher and makes no superior claims regarding the matter, but rather confesses himself debtor to all whom he has ever met, and special debtor to those who have contributed directly to his store of things old and new, he is both honest and truthful.

Why do men write books and publish papers if one is not to be permitted to use the gold that he digs from these mines? Why do men waste their time and mine in talking, if they do not want me to remember what they say? And do men who write and speak expect me to believe that they did not learn what they are saying from someone else? Do they expect me to believe that wisdom was born with them? They may not always be conscious of copying, but I can find the most of what I hear them say in books and in magazines, or I can find them others who said in substance the same things they are saying and said them before the present speaker ever said them.

I have heard many a holiness preacher preach on "Christian Perfection," following exactly the outline which Ralston gives in his "Elements of Divinity." And you know that chapter was made up from Ralston's sermon outline on the subject. It is possible that many whom I have heard did not get their outline right from Ralston, but they got it from someone else who got it from him. And my own personal belief is that these preachers did well to use this outline, for it covers the ground and is better by far than the majority of us could make for ourselves.

There should be no dodging of the issue involved here. There should be no "soft pedaling" and white lying. There should be no false standards uplifted for the hindrance of young preachers and for the hurting of older men's consciences. The right and sensible thing, we believe, is for the preacher to make all the use he can of everything that comes to his hand for making him a more effective preacher. When he hears someone say a good thing, he should try to remember it and say it himself sometime. If he reads a good thing in a book, he should "run it through his own mill" and make it his own. If he finds a sermon outline which suits his mold, or if he finds in it a single point that will work into his own processes, he should appropriate it. The business of disseminating the truth of the gospel is not a commercial affair and there is no place for patents and copyrights. After the preacher has learned all he can from others and dug out first hand all he can and then has delivered what he has gathered in his most effective manner he is still a poor enough preacher of so wonderful a gospel. But if he goes about trying to be "original," passing up material and methods which would help him in his work, he is the slave of artificiality and the morbid victim of the shallow criticisms of pretentious theologies.

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02 -- A TESTIMONIAL TO FAILURE -- J. B. Chapman

No matter what the subject of his complaint, the complaining preacher testifies to his own failure. If he complains that his people are not spiritual, this reflects upon his spiritual leadership. If he complains that they will not tithe or make proper offerings to the support of the church, this testifies that he is unable to stir them with a vision of their duty and privilege in the matter of stewardship. If he complains that he has no young people, or that such as he does have are not

anxious for a spiritual program, this announces that he is not equal to his principal task. If he complains that his Sunday school interest is, lagging, this marks him a failure as the shepherd of children. In fact the failure of the church is always the failure of the preacher, for there is a preacher somewhere who could succeed at the place where this preacher has failed.

And, any way, the preacher who complains will fail, if he has not already failed; for complaining and succeeding do not go together. By this we do not intimate that the preacher may not always earnestly strive to better himself and his work and the conditions under which he labors. What we do mean is that he must be willing always to endure what he cannot enjoy, and to take his part of the blame for such failures and partial failures as may arise in connection with his endeavors. Perhaps he may say that he failed because some of the leading people would not cooperate with him. This may be true, but a wiser, better preacher would have secured their cooperation. Perhaps he may say that the people were prejudiced against him from the start and did not give him a chance. This also may be true, but a wiser, better preacher would have overcome this prejudice and made these people his friends. He may say that the field is unusually hard. This may be true, but a good enough, big enough preacher and man would succeed even there.

Our observation is that the preachers who make a habit of succeeding are preachers who make the best of whatever conditions they find and set in to promote the work of God in spite of drawbacks and hindrances. The right man, the best man can succeed any where, if you will give him time.

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03 -- THE DEMAND FOR DEPTH -- J. B. Chapman

It would be quite difficult to make a just appraisal of that form of service which has been designated as "popular evangelism." It would not be fair to say that such work does no good, and yet it would be false to say it does no harm. But whatever good we may see in it, the fundamental error is that of supposing that men can get genuine salvation without being the subjects of real Holy Ghost conviction. A mere decision to join the church, a vow to re-consecrate, a promise to "lead a better life," etc., all fall far short of the positive work of regeneration within.

However, we are told now that the day for big, undenominational, union meetings has passed, or is passing; and if this is true we cannot but rejoice. For while there may be some sacrifice in the matter of scope by the return to the church revival, there ought to be compensation in the matter of depth.

Even in the holiness movement there has been decidedly too much emphasis placed upon "immediate results." A little while ago we heard a leader of a meeting say that many services in which there are no seekers are better than other services in which there are many seekers. This was an unusual saying, but we endorsed it as

true. There is need for more care and patience in our methods in order that the Holy Spirit may be able to work and in order that men may have time to truly repent and to make their way through to a conscious experience of grace.

We are particularly at fault in the matter of making unscriptural tests and either wounding the faith of conscientious people or of encouraging them to become brazen and human and shallow. There is need for a breaking up of the fallow ground, and this can be accomplished only by much prayer, faithful preaching of the Word, patience in exhortation, and uncompromising contention for quality.

It is useless to speculate on the question as to whether men are harder to reach with the gospel message now than they used to be; for whatever the real answer to the question, you and I will have to "Make good" in our own day or fail for all days.

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04 -- RESULTS OF TRYING TO PREACH TOO MUCH -- J. B. Chapman

To a brother who is not only a good preacher himself, but who has had considerable experience in directing the preaching of others, we recently remarked that there was a time when we did not like to be on a campmeeting team where the arrangements provided that we should never preach oftener than once a day. but that in later days we were coming to prefer such an arrangement, and that although under the stress of necessity we still preach as often as three times in one day, we have found that we are not at our best when forced to appear oftener than once. To this the brother addressed replied that his own experience and observations bore out our conclusions exactly. And he said that when the meeting is large enough to make it necessary for all the preaching to be "first class," he never failed to restrict his preachers to one sermon a day. And in further comment, he said that three-quarters of an hour of preaching -- real preaching, good preaching -- is in his opinion: equal to eight hours labor at any ordinary occupation.

But many people, sometimes including the preacher himself, are not aware of the physical, mental and spiritual strain to which the preacher is subjected when he really puts himself into his preaching, and they think he should be able to preach about as many hours as he could teach school, clerk in a store, or work in a shop. But the preacher who undertakes to preach too much will inevitably lower the standard of his preaching, and the times call for better preaching, rather than for more of it.

Even the pastor, of whom custom requires two sermons every Sabbath, has a task which is practically impossible. That is, it is practically impossible for the average preacher to prepare and properly deliver two genuinely worthwhile sermons every week in the year. It is therefore found to be the habit of most

preachers to "do their best" at one or the other of the services. And since we are such creatures of habit, it frequently happens that the preacher regularly gives his best sermon at one or the other of the Sabbath services, so that in time he comes to be known as "a good Sunday morning preacher," or as "a good Sunday night preacher." But the fact is that he is at his best level only once a day and that most of preachers are thus limited.

Of course there are various ways of doing it, but since we ventured to speak on "The Morality of the Preacher's Vacation." last month, so now we will venture to suggest that the preacher will do well to deliberately plan to "beat himself" at one or the other of the Sabbath services, and that he should choose the service which is likely to present the best opportunity. Sometimes when the Sunday evening service can be served by a somewhat organized exhortation, the preacher will find it possible to preach his real sermon in the mottling. At other times, when the morning service can be served with a systematic Bible reading, he can reserve his best effort for the evening. But let no man deceive himself into thinking that he can always "be at his best," if that always is made to involve too frequent appearance.

We do not think it a wise practice for the pastor to yield his pulpit too often to others, but if a well known and fully trusted brother comes along, the pastor may do much toward regaining his best grip by sitting and listening to another now and then, rather than to simply preaching himself out by excessive constancy and unchanging exertion.

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The preacher who serves the long pastorate will be especially thankful for textual methods in preaching, for this gives endless variety to his list of sermon subjects. There are only about so many great themes, but there are great texts enough to run the preacher for the longest life time.

Many preachers are fooled into thinking that more preaching is just as good as better preaching. And it is usually easier to preach more than it is to preach better.

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05 -- CONTENDING FOR THE FAITH -- Theodore H. Kampman

The Bible commands that we contend earnestly for the faith once for all delivered to the saints. That faith by its very nature is final and exclusive. The acceptance of its claims involves the rejection of every other religion as either utterly false or fatally insufficient. It is the one faith, and it was delivered once for all.

That faith centers not in its ethics, though they are the noblest the world knows; not in its truth, though it is the embodiment of the true; not in its holiness, though it is adorned with the pure. It centers in a person, the Lord Christ Jesus, who became a man, but who was and is eternally the Son of God, co-equal with the Father. Save for that one spotless Son of Man, it points the finger of condemnation at every member of the human race, and brands him with a guilt so hateful that a just God could forgive him only by giving the Son of His love to suffer the penalty in the sinner's stead. It tears away the veil of human exteriors and reveals the very best of men as by nature totally depraved, powerless to turn to God without the divine enabling, to walk with God without the divine creation of a new nature. It bids man turn from all thought of finding God by his own unaided efforts, and offers him instead a revelation of God, the Bible. It makes honest acceptance of the saving truths proclaimed in that Book the first pre-requisite to salvation. A faith in Christ that precludes all trust in his own power or merits is fallen man's only way of escape from eternal destruction. The repentance that enables him to exercise such a faith shuts him up to belief in the deity and atoning work of Christ, for the true penitent can no longer believe that a holy God could on any lesser ground forgive so vile a sinner. Only by accepting the blessed truth of Christ's sacrificial death, and His right, as very God, to make that sacrifice can he escape the crushing weight of his consciousness of guilt. The Christian faith then can brook no rival because it holds that there is no other way to God and heaven than the way of the cross which it proclaims.

That is the reason it has been so relentlessly opposed through all the centuries. It rebuked every hearer as a sinner. Consequently it cannot be ignored, and unrepentant men in every age have detested its revelation of their own hearts and lives. It has been persecuted alike by Jew and pagan; Pharisee and Herodian, moralist and profligate; for does it not teach that all have sinned and come short of the glory of God? In our own day it is being denied within the very church by that group of men known as modernists. Professing to reconstruct the faith to meet the demands of a new age they really offer us a new religion, its Christianity so emasculated that nothing but the ethics of our fathers' faith remains. To the modernist the Bible has no authority. Man has not fallen, but has risen from the beast. He is saved not by the cross of Christ but by a noble character. Jesus was a man, unlike other men only in that He more perfectly exemplified God's ideal of manhood. He was not pre-existent, not virgin born, not the propitiation for our sins, not raised from the dead on the third day. Such is the faith of modernism.

These negations, so totally subversive of all saving faith in Christ have made terrific gains within the past two decades. Fifteen years ago when the speaker before a group of ministers and delegates from most of the Protestant churches of Minneapolis referred to the virgin birth as a myth practically his entire audience arose at once in indignation and left the building. That incident illustrates the difficult position of the Modernist in the church of that day. "Nowadays when they have some sort of gathering of all the churches in a great city half the speakers are Modernists. Not long ago the preachers at a ministerial conference of a prominent

denomination were so far agreed as to openly discuss the problem of how to win over the laity to Modernism. Their solution was this: "Get them to read our denominational literature." That was in one of several denominations in which Modernists largely control the publishing interests. When a Sunday school quarterly for teen age scholars explains that Elijah died, that the Bible story of his miraculous ascension grew up afterward, how long will the young folk remain true to the faith? When a great denominational paper for young people prints a clever story which makes the Sonship of Christ differ in degree only from ours, and His work rely an example to us, what shall the harvest be? If the Modernists, starting against the opposition of the Church, have gained so much in fifteen years, what will they gain in the next fifteen, now that they are free to proclaim their views through press and pulpit, and to stamp them with the authority of the church?

It is impossible to overstate the seriousness of the situation. The faith of our fathers is threatened. Upon the acceptance of that faith hinges the eternal destiny of every child of man, and for its establishment God gave the world His only begotten Son. Compassion for our fellows and loyalty to our God alike demand that in this crisis we contend earnestly for the faith once delivered to the saints!

To this end every believer ought to have all intelligent appreciation of the points at issue. Let the true minister see to it that every Christian knows what he believes and why he believes it. Let the layman clearly appreciate the doctrines which the Modernists cast aside as nonessential, and understand why they are vital to the Christian faith. Thousands surrender the faith of their fathers to Modernism simply for want of indoctrination. They never really apprehended the true significance of their religion.

But the faith is more than sound doctrine. It is eternal life. It is unconquerable joy. It is fathomless peace. It is the secure rest of the soul after God's answer to its deepest cry. It is the dynamic power of God manifest in redeemed humanity. Only by that life giving, soul satisfying power has it survived nineteen centuries of relentless opposition. Sound doctrine is important as it is only because it generates a force that regenerates and sanctifies the heart. As we ourselves have received, by saving faith, that gracious power of God, so we ought by achieving faith to unloose it upon our fellows. There is no such defender of the Christian faith as that faith itself, preached in purity and power. Paul of Tarsus met Christ face to face and went forth to turn the world upside down by the gospel of salvation through His name. That faith penetrated Martin Luther's darkness, and to him forever after popes and emperors, wealth, or martyrdom, were but fleeting shadows compared with its eternal portent. It took hold of John Knox with such reality that in compassion for his unbelieving countrymen he cried out in the agony of his soul, "Give me Scotland, or I die!" It strangely warmed the heart of John Wesley, and through him swept all England and America with resistless power. To such men the faith is not so much a belief as a passion, not so much a system of truth as an overwhelming vision of truth. To believe that there is a heaven to gain and a hell to escape, damning guilt to be saved from, and a Christ mighty to save, is well. To vision those

truths in their reality is to mount up on the wings of desperate earnestness to such heights of faith in God that He shall compel the attention and awaken the conscience of a blinded and reluctant world.

Sixty or seventy millions in our land who are members of no church, and other millions of unsaved church members challenge us to such a vision. There will always be some who reject and oppose the light of the gospel. But that the millions around us neither reject nor oppose but simply ignore our message: that ought to challenge us and shame us to prove God's promises and challenge His omnipotence. We must reach these millions with the gospel shortly or we will never reach them. Modernism, we have seen, is gaining rapidly, and injecting doubts that harden men's hearts and dull their ears against the divine invitation. Nor is it enough that we preach the truth where the multitudes could hear us if they only would. They will cease their indifference and give attention to our message only as God's power is released upon them by the mighty praying of God's people. If we who know God are careless as to their salvation what can we expect of them, who know Him not? Our hearts must burn for those whose hearts are cold; our tears must flow for those whose eyes are dry; our sleepless nights and days of prayer and fasting must fill up the measure of their prayerlessness. Our eager faith must rise triumphantly to God in their behalf. Our intensity of labor and desire must exceed the greatest earnestness of other men to the extent that the eternal loss of a soul transcends in horror any other loss, and in such measure as the glory of the gospel surpasses the noblest note in any other message, and by so far as eternal bliss in heaven is removed from never ending remorse in hell.

Not with the earnestness of a human cause must we contend for the faith, but with that divine intensity that can come only as God Himself gives vision. Let us plant ourselves then in His presence, until He shall give us to see the real glory of our faith, dazzling in its splendor, infinite in its magnitude, yet groaning under the weight of the eternal destinies that hang trembling upon it. Let us yield ourselves utterly to its power. Then, as we rise from our knees, we shall dare to say in the humble triumph of true faith, "The God that answers by fire, let him be God!" And as the sin consuming flame of mighty revival sweeps the earth, and the shekinah glory of God blazes upon the altars of our father's faith, who shall dare to contend against it?

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06 -- LETTERS TO PREACHERS -- A.M. Hills

No. VII, Selection Of Texts

Perhaps the importance of having texts and conscientiously using them has been sufficiently considered. The choice of texts is the natural theme to follow.

It is possible to make a blunder here which is fatal to the preacher's success: and it is a fault quite common to young preachers. A few" words of counsel here may therefore be both useful and appropriate.

We would suggest:

I. That all who fill the pulpit should use the Revised Version of the Scriptures.

Every scholar knows that the old version, though written in the finest English, oftentimes was not accurate in translation. The critical study of the manuscripts and the new ones found during the last century and a half, have made it clear that there were, here and there, mistakes in the King James Version, which warranted a new revised and more accurate translation. God raised up the scholars to make; and we have it and ought to use it.

The noble linguist, Dr. Godbey, declared that there were a thousand mistranslations in the Old Version, and that the modern revisers had corrected nine hundred of them. He himself claimed to have corrected the other hundred. We know he did make some correct amendments. Surely the Bible is too important a Book to be suffered to remain incorrectly translated, and a preacher, of all men, should be the most anxious to deliver God's exact message to the people. To preach from some texts according to the wording of the Old Version might subject the preacher to ridicule as an ignoramus, which is, to say the least, unfortunate!

II. For the same reason avoid doubtful passages. It is also well known that before the art of printing the old copyists occasionally inserted interpolations into the original texts. Every truth of the Bible is amply supported by other Scriptures and the interpolations are nowhere needed. So the preacher should studiously avoid them, as wholly unnecessary to his purpose. Other texts, not at all doubtful, will serve his purpose better and not bring him into disrepute.

III. Select only texts spoken by. God, or His inspired servants. There are many speakers quoted in the Bible. Wicked men speak with no authority whatever. Pharaoh, Herod, Absalom, Pilate Judas, demons, false prophets, Balaam's ass, and even the Devil himself! But who would be so foolish as to choose the words of any of them as the basis of a divine message from God to men. Yet we do recall that Dr. Pattison tells us of a Universalist preacher who founded an argument against future punishment from the text, "Thou shalt not surely die." Possibly he forgot that the words were spoken by Satan to Eve when he tempted her to the downfall of the race. At any rate, even if it may do for a Universalist preacher to found his message from an utterance of "The Father of lies" it will certainly not do for the ministers to whom we are writing.

IV. Choose texts appropriate to the theme and to the purpose of the sermon. There ought to be some definite purpose in view for preaching any sermon.

1. Does the occupant of the pulpit wish to prepare the way for the coming of the Lord in a revival? Then take some such texts as "Break up your fallow ground; for it is time to seek Jehovah till he come and rain righteousness upon you" (Hosea 10:12). Or, "O, Jehovah, revive thy work in the midst of the years," etc. (Habakkuk 3:2). Or Mal. 3:10, or John 11:39 for the removal of difficulties.

2. Does the preacher wish to preach sermons that bring immediate fruit in the conversion of souls? That is exactly the wish of God, and He has purposely given us a multitude of texts divinely adapted to that very end. Repentance texts suggest sermons that will bring sinners to believing ground where they can exercise faith for immediate salvation. "God now commandeth all men everywhere to repent" (Acts 17:30). "Except ye repent ye shall all likewise perish" (Luke 13:3). "Seek ye Jehovah while he may be found: call ye upon him while he is near. Let the wicked forsake his way and the unrighteous man his thoughts," etc. (Isaiah 55:6-7). Much of the revival work of the present time is shallow and short lived, because there is so little searching preaching of repentance, which means (1) confession of sin, (2) and turning from it with abhorrence, and (3) a making of restitution.

When people have thus repented of sin and are hungry for salvation what encouragements God gives them! Isaiah 1:18, "Though your sins be as scarlet, they shall be as white as snow: though they be red like crimson they shall be as wool." Ezek. 33:11, "Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Hosea 14:1-4, "O Israel, return unto Jehovah thy God; for thou hast fallen by thine iniquity . . . Say unto him, Take away all iniquity . . . I will heal their backsliding. I will love them freely: for mine anger is turned away." Matt. 11:28, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 7:7-8, "Ask and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 10:10, "For the Son of man came to seek and to save that which was lost." Luke 4:18, "The Spirit of the Lord is upon me, Because he hath anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised, To proclaim the acceptable year of the Lord." John 3:3, 14, 15, "Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth may in him have eternal life." In other words, any man must be and any man may be born again and be saved.

Again, John 3:16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." The doctrine of the atonement and the whole plan of salvation is in that verse, the central verse of the whole Bible, John 6:37, "Him that cometh to me I will in no wise cast out." John 6:40, "For this is the will of my Father, that every one that beholdeth the Son and believeth on him should have eternal life." Acts 16:30-31, "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ

and thou shalt be saved." Rom. 10:13, "For whosoever shalt call upon the name of the Lord shall be saved." 1 Tim. 1:15, "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." Heb. 2:9 and 2 Peter 3:9, "That by the grace of God he (Jesus) would taste of death for every man." "Not wishing that any should perish but that all should come to repentance." 1 John 1:0, "If we confess our sins he (God) is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." Rev. 22:17, "And the Spirit and the Bride say, Come, And he that heareth, let him say, Come, And he that is athirst, let him come: And whosoever will, let him take the water of life freely."

What urgent, invitations! What blessed assurances that all sinners may come to Christ and be saved! And there are a multitude more texts like them that any preacher may use to win souls.

And if in a revival the Spirit is manifestly doing His convicting work, and sinners are as manifestly resisting the Holy Spirit and the series of meetings is drawing to a close, then there are warning texts that are very effective.

Gen. 6:3. "My Spirit shall not strive with man forever." Proverbs 1:24-31, Eph. 4:30, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." 1 Thess. 5:10, "Quench not the Spirit." Acts 24:25, "Felix trembled, and answered, "Go thy way for this time; when I have a more convenient season I will call thee unto me." Acts 7:51, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did so do ye." Prov. 29:1, "He that being often reprov'd hardeneth his neck shall suddenly be destroyed and that without remedy."

What solemn texts these are, sent by God expressly to warn sinners not to trifle with His offers of grace! There are peculiar times when they ought to be used.

Again the pastor or evangelist may wish to urge on an audience the duty of Christians to seek for and obtain the second blessing of sanctification. There are scores of texts that teach the great truth clearly and absolutely.

1. Sanctification chosen for us from the beginning by God. 2 Thess. 2:13, "God chose you from the beginning unto salvation in sanctification of the Spirit." "Elect . . . in sanctification Of the Spirit."

2. It is God's Will. "For this is the will of God, even your sanctification." 1 Thess. 4:3.

3. God calls to it. "For God hath not called us into uncleanness, but unto sanctification" (1 Thess. 4:7). "Faithful is he that calleth you who also will do it" (1 Thess. 5:24).

4. God provides for it according to his oath. Luke 1:73-75.

5. God commands sanctification: Matt. 5:48. "Be ye therefore perfect even as your Father which is in heaven is perfect." 1 Pet. 1:15-16. "But like as he which hath called you is holy, so be ye holy yourselves, also holy in all manner of living; Because it is written, ye shall be holy for I am holy."

6. Jesus prayed that God would sanctify us: John 17:17, "Sanctify them." St. Paul prayed, "And the God of peace himself sanctify you wholly" (1 Thess. 5:23 and Eph. 3:15-21).

7. Sanctification is promised: "Blessed are they that hunger and thirst after righteousness, for they shall be filled" (Matt. 5:6). 2 Peter 1:4, "Exceeding great promises: that through these ye may become partakers of the divine nature, having escaped the corruption that is in the world by lust."

8. Christ died for our sanctification: Eph. 5:25-26. "Christ also loved the church and gave himself for it, that he might sanctify it, having cleansed it." "Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate." Heb. 13:12.

9. Sanctification essential: "The sanctification, without which no man shall see the Lord."

With such texts to preach from, how ministers can be barren is beyond our comprehension: Either (1) they have not learned how to choose texts; or (2) they have not learned how to preach from them; or (3) God is not with them.

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07 -- THE PREACHER AND HIS PRAYER LIFE -- E. E. Wordsworth

The poet said, "Take time to be holy, speak oft with thy Lord." These are busy days and many legitimate matters crowd in upon us. Even religious duties have a tendency to engulf us. Yea, too frequently we allow material interests; social life, church affairs and the multiplicity of duties to rob us of our communion with God. Secondary demands are substituted for primary interests and spiritual relaxations. If the woodsman must take time to sharpen his axe, and the automobile owner must replenish the gasoline tank, the preacher must devotedly take time to pray.

There is no substitute for prayer. Without it preaching, though orthodox, is ununctionless and powerless. Sermonizing is fruitless labor, and pulpit utterance is unPentecostal, if it is not born in the secret chamber with God. "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Wesley felt the need of days of prayer and fasting. Two hours daily he prayed. Luther lingered in the divine presence. Finney, the flaming evangelist, thought he must have days of fasting and prayer to keep from backsliding. Baxter stained the walls of his study with prayer. Spurgeon spent an hour daily on his knees. Rev. T. H. Agnew, of sainted memory, and of pioneer days in the Nazarene movement, in his last days, prayed an hour every day by the clock, he had the profound conviction that very few of our preachers were prevailers with God. He thought that many entertained the idea that they prayed much, but in truth only a few moments were spent upon bended knee. Brethren, we must be men of mighty intercession and prevailing prayer.

Prayer was the all-consuming passion of the Apostles. In Acts 6:4 we read, "But we will give ourselves continually to prayer, and to the ministry of the Word." The preacher should aim to be a specialist on Bible exposition and prayer. It was our privilege to be with that great and mightily used evangelist, as his co-worker in a camp, C. W. Ruth, and he dropped something in conversation one day that has lingered with me. Said he, "I saw as a young man, that I had not had the advantages of classical training in the schools, so I made up my mind as a young preacher, that I would specialize on the doctrine and experience of holiness." I frequently found this dear man upon his knees prevailing for the camp. He has preached on an average a sermon a day for over forty years and thousands have been converted and sanctified under his Spirit-filled ministry. What is the secret? Intense devotion to prayer and the Word of God. As a Bible expositor of the doctrine of holiness he is almost without a peer.

I would have you note that the Apostles had an absorbing passion for prayer. "Give yourselves continually." Not spasmodically, periodically, but "continually." It was a life job with them. The preacher must learn to say to many secondary things, "Stay there while I go and pray yonder." If we fail here our service will be perfunctory and formal and dead. Fletcher said, "It is the unction that makes the preacher." We get the unction in seclusion with God. To expect unction in the pulpit without the oil in secret is like the effort to secure water out of a dry well.

Note once more that all the Apostles were to "give ourselves continually to prayer." Are we not inclined to excuse ourselves and to seek to cover our spiritual indolence by saying, "We do not all have the gift of prayer"? It may be true that some have a special calling and gift this ministry, but, brethren, we all should be mighty on our knees. It is unwholesome for us to seek to apologize for our weaknesses and shortcomings. Praying saints are sorely needed. The automobile, telephone, church matters, calls, and legitimate things must be pushed aside and the soul shut in with its God. To your knees, O preachers! Have some days of fasting and prayer. Insist upon it. Make a place of opportunity. Climb up on the lap of God. Get close to His great heart of love. Let Him whisper to your heart and tell a few of His sweet secrets. Recline on His bosom. Lean upon His breast. "And he withdrew himself from the multitude." -- Minneapolis, Minn.

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08 -- HINTS TO FISHERMEN -- C. E. Cornell

Room For Improvement

Daniel F. Kellogg in The North American Review says: "Morally, we, as a people, are no longer as religious as we used to be; no longer as honest, no longer as frugal."

* * *

A Keen Definition Of Sin

John Wesley's mother once wrote to him when he was in college: "Would you judge of the lawfulness or the unlawfulness of pleasure, take this rule: 'Whatever weakens your reason; impairs the tenderness of your conscience; obscures your sense of God, or takes off your relish of spiritual things; whatever increases the authority of your body over your mind; that thing, to you is sin.'"

* * *

Startling Statistics On Criminology

At a county Woman's Christian Temperance Union Convention startling statistics on criminology were presented. One of the delegates read a statement relative to the effect that a woman of criminal tendencies, whose name was not made public for obvious reasons, died in 1827.

"Her descendants have been traced," said the speaker. "They number 800. 700 were criminals, having been convicted at least once. 37 were murderers and were executed for their crimes."

"This family," the speaker concluded, "has cost the nation \$3,000,000 for trials and executions "

* * *

Pride

There are at least four aspects of pride from which we must flee. 1. Face pride. How many are exalted because they have a pretty face. 2. Place pride. Those who occupy important positions are stuck up and haughty. 3. Race pride. What a-e we as a nation above the savages, only as God has given us light and civilization? 4. Grace pride. Proud of plainness, of liberty in prayer, of a deeper insight into the

Scriptures. Pride, we fear is a general sin. It is exceedingly heinous in the sight of God. Beware of pride!

* * *

No Difference

A worldly church member, a young woman, got a spasm of religion, during a revival meeting she was moved to invite her husband to the meetings. She was timid but finally asked him to go. He looked her squarely in the eye and said:

"I do not use tobacco in any way. You do not.

"I do not use profane language. Neither do you.

"I am a teetotaler. So are you.

"I go to the theater. You go to the theater.

"I play cards. You play cards.

"I attend church irregularly. You do the same.

"I pay something for religious purposes. So do you.

"I dance. You dance.

"I associate with unbelievers. You do the same.

"I read trashy novels. You read trashy novels.

"I do not attend devotional meetings. You do not.

"I do not read the Bible. Do you read the Bible?

"I do not pray. Do you pray?

"Now. What does your church-membership add to your manner of living? Why are our ways different?"

This worldly young woman was non-plussed and said: "How fearfully business-like it looks."

* * *

A Medical Proof Of Inbred Sin

A number of years ago when President McKinley was assassinated by one, Czolgosz, the assassin was given a most thorough medical examination by specialists, to ascertain his mental status. Dr. Edward A. Spitzka concluded his report with these significant words:

"There was found absolutely no condition of any of the viscera that could have been at the bottom of any mental derangement. Taking all in all, the verdict must be socially diseased and perverted but not mentally diseased. The most horrible violations of human law cannot always be condemned by the plea of insanity. The wild beast slumbers in us all. It is not always necessary to invoke insanity to explain its awakening."

*** * ***

John Wesley's Band Rules

John Wesley had some close-fitting band rules that he asked early Methodists to observe. Here are a few pertinent questions that he asked.

- 1. Have you forgiveness of your sins?**
- 2. Have you peace with God through our Lord Jesus Christ?**
- 3. Have you the witness of God's Spirit with your spirit, that you are a child of God?**
- 4. Is the love of God shed abroad in your heart?**
- 5. Has no sin inward or outward dominion over you?**
- 6. Do you dare to be told of your faults?**
- 7. Do you desire to be told of your faults and that plainly and to the point?**
- 8. Do you desire that every one of us should tell you whatsoever we think, whatsoever we fear, whatsoever we hear concerning you?**
- 9. Consider! Do you desire that, in so doing, we should come as close as possible, that we should cut to the quick, and search your heart to the bottom?**
- 10. Is it your desire and design to be on this and all other occasions, entirely open, so as to speak everything that is in your heart without exception, without disguise, and without reserve?**

11. Any of the preceding questions may be asked as often as occasion offers. Wesley built Methodism on a people whose character was "clear clean through, and clean clear through."

* * *

Absolution

A peasant boy, of pious constitution, went to a Romish priest for absolution. "Can you absolve me from my sins?" he cried. "Assuredly I can!" the priest replied.

"What price?" the youth demanded, "is the least you charge for this?" "A shilling!" said the priest.

"And may I ask," the lad presumed to say, "To whom for absolution do you pray?" "Why, to the Bishop," said the priest devoutly. "What does he charge?" the rustic questioned stoutly.

"A shilling!" quoth the priest. "And do you know to whom for absolution does he go?"

The priest surveyed the querist with surprise,

And said: "The bishop to the Pope applies." "Well," asked the boy, "what payment does he claim?"

"A shilling!" was the answer, still the same. "The Pope -- to whom does he make application?"

Inquired the youth, with little hesitation.

"He prays to God!" the priest rejoined again, astonished at the persevering swain.

"What does He charge?" was still the rustics cry. "Oh, nothing! nothing!" was the priest's reply. "Ah! then," the peasant cried, in accent willing, "I'll pray to God myself -- and save my shilling!"

* * *

Literal Greek Translation

1 Thess. 5:12-24

"But we beseech you, brethren, to know those who labor among you, and take the lead of you in the Lord, and admonish you, and to esteem them exceedingly in love on account of their work. Be at peace among yourselves.

"But we exhort you, brethren, admonish the disorderly, console the faint-hearted, sustain the weak, be patient towards all. See that none evil for evil to any one render, but always the good pursue both towards one another, and towards all; always rejoice; unceasingly pray; in everything give thanks, for this is the will of God in Christ Jesus towards you; the Spirit do not quench; prophecies do not set at naught; all things prove, the right hold fast; from every form of wickedness abstain.

"Now may the God of peace Himself sanctify you wholly; and may your spirit, soul and body be preserved blameless at the coming of our Lord Jesus Christ. He is faithful who calls you, who will also perform it."

*** * ***

Sparks From The Gospel Anvil

Entire consecration is the human part of entire sanctification, when consecration is complete, faith becomes spontaneous and easy.

"Everybody is backslidden but me and my crowd."

My! what superlative and misguided egotism.

"Serve the Lord with gladness."

The man who makes light of holiness and calls those who profess it, "goody-goody," is usually very much warped in his own moral makeup.

Inherited disease in a child cannot be cured until it is born. Neither can inherited sin be cured until one is born spiritually.

Think of a juiceless Christian! No joy, no depth of peace, no overflowing blessing. No shouts, no particular taste for spiritual food. Is this Christianity? No! a thousand times No! A real Christian experience has peace, joy, praises, shouts, "some" hallelujahs, and an insatiate appetite for spiritual food. A brother said: "I was gloriously converted in a dead, formal Presbyterian prayermeeting. When God converted me He made a shouting Methodist out of me." Surely a marvelous transformation under peculiar circumstances.

A wrong relation toward men will prevent a right relation with Christ.

Bishop William Taylor once said: "At the funeral of every lost soul, the procession of mourners will be headed by the Father, Son and Holy Spirit."

* * *

Dearth In The Church

There is a dearth in importunate prayer.

There is a dearth in hearty, spontaneous testimony.

There is a dearth in hilarious giving.

There is a dearth in the conversion of young men.

There is a dearth in attendance upon the midweek prayermeeting.

There is a dearth in the conversion of sinners:

There is a dearth in the entire sanctification of believers.

There is a dearth in the preaching of repentance.

There is a dearth in preaching upon hell.

There is a dearth in preaching upon the witness of the Spirit.

A sure cure for this spiritual apathy in the universal church is, the experience of Pentecost definitely preached, definitely sought and definitely experienced. When will the church awake to this fact?

* * *

Why Some Preachers Fail

They are unclean. They chew tobacco and spit their filth everywhere. God cannot use an unclean vessel.

They loaf around stores, play checkers and otherwise waste God's valuable time.

They have no order at home. Everything is topsy-turvy. The children are rude and disobedient and the wife a scold.

They wear soiled linen and dirty clothes. They need a hair-cut and the dandruff brushed off their coat collars.

They engage in telling questionable stories, thus lowering the dignity of their high and holy calling.

They fail to pray much, and as a result they are easily discouraged.

They preach upon topics outside the Word. They think they must entertain. Such fellows ought to be plowing corn. It is a question if they could do that well.

*** * ***

**Go, wing thy flight from star to star,
From world to luminous world, as far
As the universe spreads its flaming wall;
Take all the pleasures of all the spheres,
And multiply each through endless years,
One minute of heaven is worth them all.**

*** * * * ***

09 -- WINDOWS TO LET IN LIGHT -- S. S. White

"A steamship crossing the Atlantic suddenly veered to the north and, under all steam, sailed a hundred miles and more out of her course. Why? The skipper had received a wireless call for help. S.O.S.! A vessel was drifting helplessly and going down with her crew of thirty-five men. Our captain was a humane man and bound to act accordingly. Is God less humane than he? If there is a God of love anywhere in the universe He surely would not leave the creatures of His hand adrift without a compass on an uncharted sea" (From David James Burrell in the Bible Champion). "God so loved the world that he gave his only begotten Son _____."

*** * ***

"In the early days of trading with the Indians in New York, the Indians would put their heaps of furs in one pan of the scales. In the other pan was a Dutchman's hand, or a Dutchman's foot. The Dutchman's hand never weighed more than one pound, and the Dutchman's foot never weighed more than two pounds" (From "The Just Weight," by Bishop McConnell). He who thus cheats his fellowman in his business dealings with him cannot prosper. Religion and business cannot be separated even when we are having to do with those who are our inferiors.

*** * ***

One authority, a noted Southerner himself, has declared that the South lived too much in the past after the Civil War. The people of that section spent most of their time lauding their heroes. As long as this tendency prevailed little progress was made. No wonder Paul Wrote, "Forgetting those things which are behind."

"Yesterday is past, forget it; tomorrow may never come, don't worry; today is here, use it."

*** * ***

"A lad was asking a man about the father of them both. The man was trying to tell the lad what kind of man their father had been. He piled up the noble adjectives, all of them true, in the effort to make the boy see. It was sorry and disappointing. It is not easy to construct a personality out of adjectives or attributes. At last the lad broke in with this burning question, 'Are you like him?' And the older one bowed his head and replied, 'Friends tell me I am my father over again' " (From Bishop McDowell's "Good Ministers of Jesus Christ"). We can't tell people much about Christ, but we can show Him to them by living a life which is filled with His Spirit, a life which is like Him.

*** * ***

It was my privilege while in El Paso a short time ago to go down the Rio Grande Valley. It was a veritable garden spot, an oasis. But just where the irrigation stopped the desert began. Water made an immense amount of difference Isaiah's words took on a new meaning for me: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." When God's Spirit is poured out upon the soul it is transformed from a desert with its terrible barrenness into an oasis with its wealth of beautiful vegetation.

*** * ***

The hookworm has been called the microbe of laziness. Thousands of human beings in various parts of the world have been afflicted with this disease. It became such a menace a few years ago that a determined and successful campaign was carried on against the same. One effect of the carnal mind is spiritual laziness. It is a sort of a hookworm from this viewpoint. Let the Holy Spirit come in His sanctifying function and He will destroy this microbe of spiritual laziness and energize your soul. One service a week (Sunday morning) will not be enough then even during the hot summer months. You will be on the job seven days in the week. You will be spiritually able to attend from three to seven services at the church each week and more if it is necessary.

*** * ***

"Dr. Grenfell of the Labrador Mission is a man of diminutive stature, but that man who is ministering to such as need the help of a Christ-man found himself on a wild night of the long Labrador winter afloat on a sagging sea of ice. The dogs which drew his wagon of the north grew ravenous with hunger and finally leaped on them master to dine off his flesh, and in self-defense he slew the brutes, battling as

he clung to the houseboat of the tilting ice-cakes, skinned his slain dogs and wrapped himself in their warm hides, and so escaped death by freezing, and, tying their legs, bone and bone, erected a flagstaff, from which waved the signal of his own garment, stripped from his freezing shoulders, and so signaled, a passing ship rescued him; and so the sea missed one more victim and earth kept one hero a little longer" (From "Pastor-Preacher," by Bishop Quayle). Always moral and sometimes physical heroism is demanded of those who would follow Jesus. There is suffering, a cross, for all who would follow Him who was nailed to the Cross.

* * *

The saintly Fletcher is said to have told the following story as to how he came in touch with the Methodists: "When Mr. Hill went to London to attend the Parliament he took his family and me with him. On one occasion, while they stopped at Saint Albans, I walked out into the town, and did not return until they were set out for London. A horse being left for me, I rode after them and overtook them in the evening. Mr. Hill asked me why I stayed behind. I said, 'As I was walking I met with a poor old woman, who talked so sweetly of Jesus Christ that I knew not how the time passed away.' Said Mrs. Hill, 'I shall wonder if our tutor doesn't turn Methodist by and by.' 'Methodist?' said I. 'Pray, what is that?' She replied, 'Why, the Methodists are a people that do nothing but pray. They are praying all day and all night.' 'Are they?' said I. 'Then, by the help of God, I will find them out if they be above ground.' I did find them out not long after, and was admitted into the society." What was said of the Methodists here is in line with the Bible. "Pray without ceasing." I wonder if the same is ever said about the Nazarenes in this day and age?

* * *

"A fine story is told about him (General Howard of Civil War fame), that I suppose is authentic. It is said that on the night before the great review in Washington at the close of the Civil War, General Sherman told him that on account of military changes, though he was entitled to the place, he was going to give it to another general and he said, 'Howard, you are a Christian and I know you will give it to another without demur'" (Dyson Hague in The Bible Champion,.)" Could such a compliment be paid to the followers of Jesus Christ of today. Do we stand ready to live up to the principle: "In honor preferring one another"?

* * *

A father in the Civil War had a son under him. He sent his son down the line to deliver a message to the general. The son went down the line amid a storm of shot. He came back without injury. His father said: "My son, I did not want you killed, but I had to send a man I could trust." Perhaps this is the reason that God gives some people such difficult tasks.

* * *

A conductor on a Frisco train in Oklahoma some years ago went through a burning coach to rescue a drunken Negro. He was told that the negro was not there, but he wanted to be sure. He fell just as he finished going through the coach. He was taken to a hospital where he died shortly. He was a Christian. This reminds us much of the Christ who came to earth to rescue sinful man. His effort cost Him his life, but it was successful.

* * *

A young woman married. Her husband was a lighthouse keeper. A short time after the wedding she saw her husband die in an attempt to rescue someone. She remained on duty for three whole days after his death. There was no one to take her place and so she would not desert her post of duty even in the hour of her great sorrow. For many years afterward she was the keeper of the lighthouse. She presented her body, yea her all, a living sacrifice to that particular call of duty. Christ has called on all Christians to do the same for Him.

* * *

"The Saxons, a warring tribe of Europe, were practically compelled by Charlemagne to become Christians. They consented on one condition. That condition would only be known at the time of their baptism. When these warriors were put under the water as a symbol that their old life was dead, they went under -- all except their right arms. They held them out lifted above their heads. These were their fighting arms. They were never Christianized! Is it to be wondered at that war continues in the West in spite of Christianity? It came in with it" (From "The Christ of the Indian Road," by E. Stanley Jones). We wonder if there are not a good many people who hold their pocket-books out when they go down in consecration. Their pocket-books are never placed on the altar to use another and more familiar figure.

* * *

Dr. Jones writing in the book quoted above gives us these words: "India has always had the genius for addition, she has lacked elimination." One weakness that has hindered various groups of so-called Christians has been the fact that they have failed to emphasize the fact that Christianity means elimination or subtraction as well as addition. In conversion we must forsake the old life as well as be born again. Sanctification means the destruction of the carnal mind as well as the endowment of power. "Let us lay aside every weight and the sin which doth so easily beset us."

* * *

One more quotation from Dr. Jones' book: "I was-in a certain city where two Europeans had fought a duel and both had been killed. The Hindus out of the kindness of their hearts, buried them, and wishing to make an offering to the spirits of the dead, after thinking the matter over, thought they would love in death what they had loved in life, so came and offered as an offering on the tomb a cigar box and a whisky bottle." The Hindus were right. What we love here we will love hereafter. If we love sin and serve the Devil here we will continue to do the same in the world beyond.

*** * ***

A few years ago the Wright brothers made a trip down to Kitty Hawk in one of the Carolinas. They went there to try out their flying machine They believed that they would eventually fly, but they had not done so yet. They flew and then spent the night quietly at the village inn. Before going to bed one of the Wright brothers read an article by a famous scientist, a world authority on aeronautics. "He proved beyond all peradventure that flying with a machine heavier than air was a physical impossibility, and that to attempt it was sheer nonsense. Yet Wright had just done it." There are those who think that they have fully proven that a person cannot be wholly sanctified in this life. But such a proof is invalid because people are getting the blessing and living it.

*** * ***

El Paso is so named because the city is located at a pass in the mountain range. Sin threw up before man an insurmountable mountain range. But Christ has become for all men an "El Paso," "The Pass." Through Him an opening, a means of escape has been made. Thank God for the Christ! There is only one pass and that is Christ. Bishop McDowell has written: "We are saved by a Person and only by a Person, and, as far as I know, by only one Person."

Mr. Wilson and Lord Kitchener were both popular idols during the World War, but it is now commonly known that they were largely incapable of teamwork, of co-operation with their compeers. Such a weakness is disastrous anywhere, but it is especially so in forwarding the Kingdom of Christ. Christians are all of one body and if we fail to co-operate, there is sure to be trouble immediately. We must be like the horse which Bishop McDowell writes about: "My father was once buying a horse. The owner was telling the animal's qualities. He said, 'This horse will work single or double, on the near side or on the off side, in harness er under the saddle, in the quiet of the country or the noise of the town. He will work anywhere, anyway you try him, with any kind of a beast that will pull.'"

*** * * * ***

Commentaries As An Aid To Bible Study

The greatest treasures of religious truth, the spiritual wisdom of the ages, are found in the commentaries written by the Christian scholars of the past. Every minister to understand correctly, and to receive the largest amount of help from the Scriptures must study them with the aid of commentaries. When one has mastered the form of the Bible, knows its books and history, its geographical facts and laws, commandments and precepts -- has mastered the numerous types of Bible study outlined in former articles -- the culminating study of the Bible is derived from the several commentaries. The minister is not equipped for the task of interpreting the Word of God, unearthing its jewels, laying bare its secrets until he has studied the Book, having for his companion some mighty commentator.

These commentaries represent the life labors of the leading biblical scholars, teachers and preachers of the centuries. The thought of Clarke, saturated with holiness, forty years analyzing, studying, writing about the Book of books, is contained in his commentaries. The masterly expository thought, sermons, of Maclaren's life, that thrilled the multitudes of his age, are found in his "Expositions of the Holy Scriptures." Leading Bible scholars and preachers have emphasized the necessity of young preachers becoming acquainted with the commentaries that have weathered the intellectual battles of the ages. Spurgeon, the prince of preachers, said that every minister should read Matthew Henry's Commentary completely through at least twice. The youthful minister is often at a loss to know just where to find the material suitable for his use. In the present article we shall try to point out the strong points of the many outstanding commentaries.

1. **Commentaries Explaining The Meaning Of The Bible.** This class of commentaries is numerous. Every minister should own "Clarke's Commentary," the strong point of which is its simple explanations and comments on the plain meanings of the Bible. This affords a vast amount of valuable information along biblical lines, including outlines and suggestive thoughts for sermons. "Whedon's Commentary" is more scholarly than Clarke's and deals more with technical phases of Scripture interpretation. These two masterly Methodist commentators represent the orthodox Wesleyan thought of the last century, one writing near the beginning and the other within a decade or two of the close of the century. For sound spiritual food, practical information, deep religious sentiments, Barnes' Notes are unequalled. Writing during the first decades of the last century, he kept paramount the spiritual interpretation, the soul messages, of the Bible. Dr. Godbey's Commentaries can be placed only by stating that they are distinctively his, and to those who know him this is sufficient. They represent the soul thought of a life saturated with the divine ideal of holiness. The Commentary of Jamison, Fausset and Brown is well worth the study of any minister. It is scholarly, brief, orthodox.

2. **Sermonic And Expository Commentaries.** Other commentaries are devoted almost wholly to sermonizing, or to bringing forth the expository messages of the Bible. The mightiest brief homiletic commentary, combining the expository with the

explanatory, is that of Matthew Henry. Through the past few centuries this has remained a classic for ministers. Herein are found expository sermons, and outlines, and seed thoughts, on all the passages of the Bible. To preach well one should study this. Its theology is Calvinistic, but this can be passed over for the wonderful benefit of its sermonic thought. Next to this is MacLaren's "Exposition of the Holy Scriptures." This author has been called the "Prince of Expositors." His sermons are simple, yet profound; his expositions are orthodox, with holy thought running in mighty streams throughout. This work should be found in the library of every minister who desires to remain true to the fundamental truths of the Scriptures.

With these two outstanding commentaries are numerous Homiletic and Pulpit Commentaries. Chief among these is the "Pulpit Commentary." This consists of fifty or more large volumes. Each separate division of a chapter and each verse is explained as in the ordinary commentary; then follow expository outlines and sermons on these divisions and verses. "The Preacher's Homiletic Commentary" is arranged on the same line. In each of these hundreds of suggestive thoughts, useful sermon outlines are found. In this connection we shall mention "Lange's Commentary," which also contains numerous homiletic helps and expository aids. Lange was a German writer of the last century, who gleaned the best religious thought from all sources. The minister should use these commentaries merely as aids in sermon preparation. To rely wholly upon them is to be: come mentally stagnant, which bids fair to result in spiritual death. We are called to independent thought, the proclamation of the messages given us by the Holy Spirit, but this does not preclude the preparation of our messages with the best facilities at hand.

3. Commentary Formed Of Sermon Outlines. It is difficult, even impossible, to set any definite line of demarcation in classing commentaries; for in each commentary all the several types are employed. But to the average minister, without scholastic training, unable to attend school, suggestive sermon aids, seed thoughts and outlines are most welcome. As mentioned above such should never be adopted in their entirety; but good thought is to be employed from all sources whatsoever. Spurgeon has well said, "The minister that never reads, will never be read; he that never quotes will never be quoted." We are to gather our sermonic material from the mines of the past, use all the discovered truths, allow the Spirit to refresh our minds thus, and to unclutter our filled mentality, and our hearts stored with precious truths.

The greatest source of sermon outlines on the Bible in form of a commentary is the "Biblical Illustrator." This is composed of some fifty volumes, filled entirely with sermonic outlines, thoughts and helps. On each chapter division, and each text, from one to fifteen outlines, analyses of sermons, synopses of sermons, "guideposts" from the leading sermons of the preachers of the past appear. Herein is a deep mine of valuable material for the self made, the self trained minister. In this connection is the "Expositor's Dictionary of Texts," while not a commentary, still on all great texts of the Bible many sermon, outlines are found. All these

outlines are from sermons preached by the ministers of the present and the past. Then there are "Spurgeon's Sermon Outlines" which were prepared by this godly minister for the use of his young preachers. "Hasting's Great Texts" treats the outstanding texts of the Bible, but often it leans toward rationalism in its treatments.

If for no other reason, than the practical value in training the mind to think homiletically, to analyze the text, to treat a text topically, textually, or topically-textually, each minister should purchase and be a diligent student of such works. Our reading, our study molds our thought and our mental reactions. To preach well, live in the atmosphere of texts, their treatment, sermons and expositions of the Bible. Our soul should be saturated with the magnetic thoughts on the Bible, its structure, treatment of texts, its dogmas, creeds and commandments. Then our ministry will be aglow with divine unction and inspiration; our messages will be God-sent and God-filled, gleaming with holy power and the dynamite of the Spirit.

We must dwell in holy communion with the Christian scholars and the princes of preachers of the past. We should read their sermons, master their outlines, study their interpretations of the Bible, appropriate their revelations in Bible study. The world lies before us as our parish. The future is ours to conquer. The ages await the force of our spiritual impetus. With minds trained to reason, to think, with hearts filled with holy messages, with thoughts of world value, and souls anointed with the unction of the Holy Spirit, this age is ours to mold, the world is ours to lead to the Cross, the future is ours to brighten with holy hope, and the stream of time is ours to direct into channels of holy living. -- Pasadena, Calif.

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11 -- A CHALLENGE TO US -- E. P. Ellyson

The Christian Church is facing, today, one of the most serious problems of its history. It is the difficult task of enlisting its Sunday school teachers in a spiritual movement growing out of a renewed study of the Bible. It surely must be apparent to the leaders of the Church that the main business of modern Christianity lies here. Why this should be so, in the midst of the many agencies of practical religion, may be a rather embarrassing question.

And yet, it is only fair to say, that for reasons sufficient in themselves, the question necessarily includes an intensive challenge to the Church because its spiritual life and hope center in its educated and trained Sunday school teachers as in no one else. It must, therefore, be true, that as another has said, the Sunday school with its multiplied activities and programs, has its emphasis of the vital truth of redemption, where its ten thousand teachers know the Book and teach it to the saved and unsaved. This fact cannot be gainsaid or swept aside with the possible attitude of courageous indifference. On the contrary, it seems altogether clear, to observing minds and anxious hearts, that the impotency of the Sunday school

toward vast multitudes of its scholars and still, vaster multitude outside of it, should become at once a matter of the gravest consideration.

Now, in spite of the vigorous optimism of many ill-informed or perhaps over enthusiastic Christian workers, the modern Sunday school, it must be confessed, has not measured up to its fine opportunities of spiritual power and social prestige. And this is shown by the fact that the ranks of its young and older people alike are becoming fast depleted for reasons quite well known. These can no longer be concealed behind padded statistics or material pretenses at service. With this startling failure of the Sunday school to hold its own -- and it is failing so to do -- there is another painful fact, that few of the unsaved out in the world are influenced to come within its fold.

So, this innumerable company of young men: women, and children, of our present irreligious age, are far from accepting the ideals of the modern Sunday school's educational programs. In fact, they are ignoring them and the Christian Church which sponsors them, and they have made themselves believe that its supporters and teachers have fallen away from the real truths and spirit of the Bible. In this conclusion they are not entirely wrong for they have already seen too much of the superficial in many Sunday school teachers, and too little regard, on their part, for the sacred things of the soul. They have noted, also, that in the eagerness of the Christian Church and its Sunday schools to compete with worldly customs and demands, the great essentials of salvation have largely been overshadowed. The main struggles of these Christian institutions, as they see it, seem to be for temporal expediencies along every conceivable line of social purpose and activity. From all of this, in consequence, there has come a great decline of real spiritual consciousness and deep-seated aversion toward earlier sacred traditions and teachings of the Christian Church and a slight respect for the Bible and its interpreters, preachers and Sunday school teachers.

"Of course, it is claimed that the spirit of the age is to blame for these conditions. It would be idle, at this time and place, to argue the point. But wherever the fault may lie, it is nevertheless true that many within the churches are trying to persuade the fathers and mothers, and their sons and daughters, to unite in a campaign to materialize the time-tested principles of Christianity. And they are not stopping here. They are deliberately and cruelly striving to weaken, if not seeking to destroy, all human affection for Jesus Christ, by making Him a singular object of some rationalistic fate. This very deplorable thing, therefore, has led tens of thousands in the Sunday schools to question the right of the Church both through its pulpits and its Sunday school teachers to invade the realms of their personal beliefs, and to deny that it has any definite program of social, moral, or spiritual power and usefulness.

"It is a fact that the whole matter has become a matter of most serious concern to the minds of the leaders of the Christian Church. For that reason they have grown quite timid in their suggestions as to how the evil tendencies of the

changing beliefs of Christians and their careless ways of living may be corrected without offense to their sensibilities and desires. Yet in the face of their straining fears and lack of aggressive purpose, it must be clear to them that there is within the perplexed modern church a potentially vitalizing factor, at once available and all powerful. This is the Sunday school with its young lives whose splendid gifts, boundless energies, and willing spirits may be utilized to the utmost. And it is certain that this can be done without any sacrifice of the love of truth, or a repudiation of their invested material or social capital. It is also sure that the Sunday school will respond to any real enthusiastic, clear-cut efforts within the bounds of genuine Christian aims on the part of the churches, and in return will become the great conservatories of the children of these trying times."

The above is quoted from the opening chapter of the new book by W. F. Berger entitled "The Sunday School Teacher and the Book," a book which we wish every pastor, Sunday school officer and teacher would read. It can be procured from the Publishing House for \$1.25. In the light of these statements there is very much to encourage us, and also much to challenge us.

We would not glory unwisely. Such success as we may be having should be the cause of humility and glorying only in the cross of Christ. If it be true that the Sunday school forces are being depleted with others it is not true with us. During last year we received an average of forty-three new members into our Sunday schools every day, or a total of 15,950 for the year. Again, the causes assigned for the failure of the Sunday school to measure up to its fine opportunities are largely absent with us. We desire a spiritual program and are loyal to the Book, we are free from "Modernism." We have many weaknesses, but we stand true here. Would it not be a shame for us then to break down and go after modernistic philosophy and worldly methods? What reason is there for us to ape these losing theories and methods? But the challenge is ours to continuously and increasingly make good.

To make good we must do more than increase in numbers. The important thing is, what we do with them when we get them? If we make good we must not only increase our attendance but we must win our pupils to Christ and to a growing life in Him, we must make Christians. We can admit no program that will militate against this objective. And to make good means that we not only have some increase in membership, but that we have as large an increase as possible. There are many more thousands that need our help than we have as yet touched. The challenge is to us to reach as large a company as possible, win them to and build up in the Christian life.

To meet our challenge we must put on an aggressive program that will win. Our record may be outstanding, but it is far below the possibilities. It is up to us to study the conditions, to adopt the very best methods that have in them the greatest drawing power and holding power and to see that these are kept free from any worldly spirit and mere temporal purposes. There is need for us becoming more aggressive, of adopting some stronger and more effective methods but there is no

need for us to compromise our doctrines or introduce a spirit of the world. What we do of a social and recreational nature must be in the midst of a spiritual environment, and not a spirit of worldliness, it must point to righteousness of character. There is room in the Church for childhood, youth, young manhood and womanhood and adult life with all that goes normally with these. Christianity has its message and its helpfulness to all, and if understood it is the most satisfying to all.

It is to be feared that the power and importance of the Sunday school is but little realized. Much of the hope of the world for the future lies in the Sunday school. Standing for orthodoxy and a spiritual program, as we do, we should seek the strongest methods and push out for the largest work we can possibly do through this agency. If we added nearly 16,000 last year, what should we do this year, and what could we do with better methods and equipment? We have the doctrine, we have the spiritual vision, let us go to the work under the Spirit's anointing and the use of the best means we can command.

There is no greater church opportunity than is ours today. With the dark background of a skeptical Modernism that has removed the fear of God and of the judgment and has introduced a temporal and materialistic spirit into all, the opportunity is before the people who will put on an orthodox and spiritual program. Such a program is the only hope of salvation and of civilization. The world must have this or go on the rocks. To us there are great" possibilities along these lines. The challenge is ours to do our utmost.

But what will such a program include? Does it mean great' revivals? Yes, just as great revivals, real spiritual revivals, as we can put on, Most others have lost this art and are scarcely trying to have revivals. We must not let down here. But this is not enough. We are reaching but a comparatively few now by this method. We must use other means to reach others. The Sunday school has its appeal to all ages and must be worked to its limit. It must be so organized and administered as to win, save and build the very largest number. Every legitimate method that has in it a winning power should have all evil eliminated from it and spirituality injected into it and used to win people of all ages to Jesus. The times are desperately perilous, the call is very loud, we have been called to the kingdom for such a time as this. The demand is for intense and passionate effort. Let us not be held back by any narrowness of method, a fear of things just because they are new and a bit different, a cry of "Wolf! Wolf!" when there is no wolf there; let us not yield a hair's breadth to a skeptical Modernism, but hold to the old proven landmarks of orthodoxy; and let us keep our program, whatever its outward forms of activities may be, intensely spiritual; and let no program, organization or method become the objective. The time is short, the opportunity is passing, our days are numbered unless we do our work. We have really but one task, -- winning and holding men to the Christian life. There are many methods but only one objective, -- building that perfect manhood after the pattern Jesus Christ. This task calls for the religious education of the children, youth and adult; conversion and sanctification; character building and Christian service; Christian homes, a Christian brotherhood, a

Christian citizenship, the full rounded Christian life. Shall we pull off our coats and undertake our task while the opportunity is ours, or will we drift along and fail to meet the challenge and become but a formal organization?

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12 -- THE WAYS PERSONAL DEBTS HINDER A PASTOR -- Mrs. Estelle R. Lienard

Evidently the makers of this program think a man either is or he isn't, he does or he doesn't know about debt. To me it is, as a rule, when you go to talking about debt, just to know the extent of my misery. I certainly do believe in degrees of either happiness or punishment. Now, they seem to think this is a voluntary matter -- you are either in debt or out of debt; either voluntarily involved or not involved, either fortunately owing nothing or perhaps owing much, settled as you would voluntarily wink your eye or not wink it, read your book or not read it, eat your dinner or not eat it. It seems to me it is much more like the working of the involuntary muscles -- you breathe, you cannot help yourself; you think, you cannot restrain thought" you hear, because sounds are all about you and your ears are functioning; you are by times in debt, because when you entered the ministry you sacrificed your own independence and became dependent upon other people -- the church -- for support. Now, if all church people were tithers personal debt would not bother any preacher. But all will not tithe. Then, the sin of covetousness has to be reckoned with and it will often work in a congregation until the pastor's salary falls into arrears, especially in the winter when living is hard, and the preacher is carrying the congregation many times for \$50, \$100, \$200 or more. He has children in school, he must have fuel to keep his family warm, new books must be bought, Johnny's shoes break through during the snow and he has no rubbers, he has to buy medicine for the baby's cough, they must have milk to keep the children from under-nourishment, bread and flour they must have, the car will not run without gas and he has to go ten miles to the country to his appointment, the gas bill, the light bill, the telephone and the water bill must be paid on the tenth of the month or be shut off. He hopes Sunday's offerings will be a relief as Monday is the tenth and the house bills are twelve dollars. He prayerfully calls his mind in from his anxiety, asks God to lift him above his necessities, preaches with liberty and unction and receive; from the treasurer \$8.75 to meet not only Monday's bills but his family's support for the week. Such are the times that try men's souls. Many a man has turned aside to secular employment at such times in order to be honest and pay his debts. However, secular employment does not solve his problem without its handicaps and dangers. In the development among the holiness people of our particular day we condemn the man who steps aside from the ministry. We do not wait to know his reasons but all too often subject him to harsh judgment and render him odious by our criticisms and suspicions and innuendos. The poor preacher then is thrown into the whirlpool of distraction just below the falls of debt and despair. He finally reaches the place where he feels there is only one thing to do -- that is, keep free from debt. If he cannot do this in the ministry then he must "make tents," no matter what

anybody says or does, for his life is before God and it is only necessary to please Him.

The subject is "The Ways Personal Debts Hinder A Pastor." I called in two expert witnesses to answer this question. They were my two children. I give you word for word their answers. "They cramp his style." "They burden his mind with unnecessary, extraneous and foreign matter." "They tend to make a preacher narrow minded, prejudiced and hard-hearted." "They sap his pep." "They prevent his buying needed books and helps for his ministry." "They prematurely age him." "They lessen his influence and destroy his credit." "They inhibit his generous impulses." "They destroy his self-confidence, his self-respect and his spontaneity."

First, "They cramp his style," or to put it in a less modern English, they affect the style of his preaching. He cannot write nor prepare his sermons free from the nagging, carking care of his obligations. He tries to put them into the background of his mind but like Banquo's ghost they will not down. They are so ever present with him in his thoughts that they subconsciously affect the subject matter of his messages. In spite of himself he is likely to find himself in a rut-thinking in circles round and round.

Second, "His mind is burdened with unnecessary, extraneous and foreign matter." He cannot give himself wholeheartedly and unreservedly to meditation, study and prayer for his mind is continually active trying to find a way out of his financial difficulties.

Third, "They make a preacher narrow-minded, prejudiced and hard-hearted." If a preacher's debts come because his people are poor and unable to do more than they are doing -- if he knows they are faithful with God's money, then he suffers with them, with no harm to his own spirit, but if he knows they will not tithe, will not get the vision of God's cause and their obligation to support the pastor, then his debts are dangerous indeed for they narrow the preacher's mind and prejudice his outlook until he is likely to become critical in his spirit, even if he never lets a word escape him, and a critical spirit is not the spirit of perfect love.

Fourth, "Saps his pep." The preacher's spontaneity, love for his calling and enthusiasm are above price. Debt harrows a man until his spontaneity ebbs away and his enthusiasm suffers a series of set-backs so long as his debts are not cleared up.

Fifth, "Prevents his buying needed books and helps." When debts hang over one, he is bound to deny himself books, magazines, and papers that would enlarge his mind and his heart. Often the self-denial is of so long a stretch that it affects his whole life and ministry.

Sixth, "Prematurely ages him." Under the pressure of debt the body reacts to the state of the mind and youth vanishes with enthusiasm until many times the

faithful servant of God despairing of relief on earth becomes homesick for heaven where neither debts nor installments, evictions nor mortgages hold any terror.

Seventh, "Lessens his influence and destroys his credit." Debt affects a man's credit in his community. A preacher has to bear criticism more than anyone else if he does not keep his bills paid promptly for he is held to a standard higher than other people in the minds of the public. If he does not pay, his credit goes and his influence goes. Almost the first official act in the first pastorate we ever held in the Kansas District was to lend the church \$800.00 to pay up debts here and there over the city. "I shall never serve as pastor of a church that does not pay its bills and have credit in its own home town," my husband told the Church Board. The blessing of the Lord came upon the work and the loan was repaid in less than six months and no more debts were incurred, but a steady reducing of the church debt was made when credit and confidence were established.

Eighth, "Inhibits his generous impulses." Calls upon the pastor's sympathy and generosity are continually made. He should have some financial freedom to enable him to respond to the needs of the Cause in which he has a great vision. If debts stagger him he must be just before he is generous and so must stifle his compassion and turn a deaf ear to calls which he would gladly relieve.

Ninth, "Destroys his self-confidence, and his self-respect." A man with money in his purse, credit in his community and good religion in his soul meets his public with confidence and is ready to tackle any problem and defeat any foe. Debts weaken if not actually defeat him before he begins. They give him an inferiority complex. He is humiliated and ashamed. He loses his poise in meeting men and situations. His only hope lies in getting God on the scene to perform miracles of multiplying loaves and fishes as well as multiplying His grace until it lifts him above every circumstance and gives him the tread of a conqueror.

In conclusion, I would say, keep clear of debt if you value your peace of mind, your credit, your self-respect. If you cannot keep clear in the ministry then make tents and trust your God to see you through to your ultimate triumph in the skies. -- Lawrence, Kansas.

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13 -- BEGINNING AND CLOSING A REVIVAL -- A. W. Orwig

Men sometimes speak of beginning a revival at a specified time, and also of closing it at a certain time. We all understand that they mean a series of meetings will be begun in order to bring about a revival For no man can, independently of God, really begin a genuine revival of religion. Men can easily begin and close a meeting at will. But only the Holy Spirit can begin an actual revival.

But this is not saying that men can have no part in securing a real revival. They certainly can have such part. God intends that they shall. They can sow or plant the seed, and faithfully water it with earnest and believing prayer, etc., but God alone can give true increase. In this sense only can men "begin" a revival. And they can also "close" a revival by ceasing proper cooperation with God.

However, men sometimes talk almost flippantly of "beginning" a revival. At least there does not seem to be that reverence and humble dependence upon God that should characterize their speech. They speak of "plans" and "programs" in such a self-confident manner as though revivals depended upon human agencies more than upon God's blessing. In some instances highly sensational circulars, advertisements and other questionable methods are employed more than true prayer and faith, with real consecration by both pastor and people. So-called "star preachers" are often sought and heralded as "winning cards," and the like.

Let me not be misunderstood. The wise use of printer's ink and other proper tact is not objectionable. Nor is the securing of other men's services out of place, provided they are really godly and somewhat specially adapted to promoting revivals. But if they are simply noted for their learning, eloquence and wit (funny story-telling abilities), they should be discarded, no matter how popular. Let such churches "hire" them that think more of having the people entertained, and of merely having large additions to their number, than of getting people truly saved and the membership really built up and wholly sanctified.

Meetings are sometimes begun and held for weeks without any particular and permanent spiritual profit to any one. There may be a large attendance, some special social attractions, so-called "big" preaching, and quite a number of persons induced to "join the church," but no real Holy Ghost work of grace. The meetings were "begun" by men, "run" by men, and "closed" on schedule time, like any other human enterprise, or, it may be, to give place to a concert, a social, or a holiday festival. Verily such things happen.

I recollect what a preacher said to a reporter of a secular paper some time ago about "beginning" a revival. Among other things he remarked, "God helps those who help themselves." That old adage sounds well, but it is only true when men "help themselves" in God's own appointed way. Again he said, "We are going to make these meetings a great success. We will make them as attractive as possible. We have got the services of accomplished musicians, each one playing his own special instrument, and they will give a program every night!" Let the reader please notice that three times it is stated what "we" were going to do, with only one reference to God. It would seem that the chief source relied upon for "great success" was the human and spectacular features of the meeting. Christ Jesus truly "lifted up" was apparently not so much the mighty magnet to draw the people as was the rendering of a nightly "program" by "accomplished musicians." Of course good, spiritual singing is to be desired, and is often very helpful, even to

the conviction of sinners; but a "sacred concert" is by no means a revival of religion.

To the writer it does not seem altogether appropriate to speak of "beginning" or "closing" a revival, for reasons already stated, although it is customary even among many spiritual people. Probably the expression is here to stay. Some, however, use the more correct form, "a series of meetings." The old-fashioned phrase, "a protracted meeting," has many sacred memories, but seems doomed to be discarded entirely before many years, whether wisely or not. One of its distinctive merits is that there is nothing presumptuous about it, as also that it involves the thought of persistence in the good work of endeavoring to secure a revival. Although we may lose the name, let us not lose its spirit, but by the help of God press the holy work of salvation to a successful issue.

The main thing is to have the revival, and not simply the meeting. And the more God is depended upon the more certain will there be a real revival with all that the term implies. Sometimes God begins a revival even before men begin a meeting, but often in answer to fervent, believing prayer outside of a meeting. And sometimes when men close a meeting, the revival goes on. The Holy Spirit himself continues it, and no man can close it at his own pleasure.

A minister wrote to a certain paper thus: "I was to have closed the meeting last night, but the interest was so great, we could not. Fully one hundred knelt at the altar, and so I remain some days longer." Another writes: "We were to have closed on Sunday night, but the tide was rolling in so rapidly, that no end was visible; so the meetings were continued a few nights longer with great results, and no end in view. Still the flood-tide sweeps in, and now what must we do?" (That writer left, but the revival went on.)

Dear brethren in the ministry and others, do not these two cases make you very hungry for a real Holy Ghost revival? Aye, ought not the great need of souls, in and out of the church, make us yearn for such a revival? Well, praise God, it may be had. He desires to give it more than we desire to have it. The old-time commotions for securing a revival prevail now, at least so far as our personal relation to God is concerned. Let there be humble confessions, mighty pleadings, renewed consecration and deeper heart experience. The revival needs to begin with ourselves. The fire of the Holy Spirit in us, will blaze out in melting and saving power upon others. May God thus richly revive His work everywhere! -- Los Angeles, Calif.

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14 -- THE VALUE OF LOGIC TO THE PREACHER -- Byron H. Maybury

Some are born logicians, others by study and dint of effort acquire a logical mind. But whether it is natural or acquired, every public thinker, leader, or writer,

who would mold and fashion public opinion, must be able to thoroughly treat a given subject from its concept to its logical conclusion. To be able to grasp a subject, to handle it deftly and masterfully, and to present it so that it becomes transparent before the mental gaze of an audience, enabling them to visualize the thought processes from the beginning to the ending is the province of every logician, whether he delve in the field of mathematics, of theology, of physical science, of philosophy, or of the preaching of the Word of Life.

Logic is the science of the laws of thought, or thinking. Of all men the preacher in particular needs to be versed in the rudiments of the laws governing the processes of logical and right thinking. Of all mankind he needs to be right. Of all speakers he needs to be able to intelligently and logically present truth. The Holy Spirit works within the laws that govern the mental life. Hence, if one has learned the secret of correctly using the mental powers by logical reasoning he will have enhanced the possibilities of the Spirit to do effectual work. In other words, the more in keeping the presentation of truth is with laws of logic the more effectively can the Spirit use one to bring out the mind of the Spirit, and the hidden riches of the Word. A preacher who does not plainly bring out the meaning of every thought, who mentally leaps from peak to peak, who hits the high spots, and leaves his auditors to bridge the space between, fails in the great work to which he has been called.

Men reason whether they know logic or not. They are not dependent upon logic to confer on them the power of reasoning. But we may depend upon it that the knowledge of logic will enable one to harness the power of reason and to direct it to rightful purposes, as electricity has been harnessed by the laws of science, and today serves multiplied useful ends.

The study of logic is useful as a means of disciplining and invigorating the mind. Few studies more effectually promote habits of attention, discrimination, and continuous application.

It is a guide to right thinking, and serves as a preventive and corrective to spurious thinking; or in other words it assists us to right, and preserves us from wrong processes of thought in our search after truth.

The end of science is to know: of art to do. Logic is one of the formal sciences. To be on speaking terms with logic, or the laws governing thought, is to enhance the arts of reasoning, rhetoric, oratory, and the preparation and delivery of sermons.

In the preparation of sermons, in the study of doctrine or philosophy, in the critical perusing of books and in the tackling of perplexing problems, logic is most necessary and essential to the success of these functions. The preacher is to declare the whole counsel of God, to teach and expound the Scriptures, and unless he can handle his task with logical ease, he will fail. A clear thinker makes a clear talker. A clear talker makes a clear understanding, and with the understanding as well as the heart men grasp the promise of God. The preacher needs to have the

message in his head as well as on his heart, or he will be like those who say they have hid the Word of God in their heart, but they do not have much of it on the end of their tongue, where it can do the most good to others.

We sometimes wonder why a message does not take hold. Don't blame it on the density of the hearers, perhaps the density is in the preacher's understanding. Clearness is essential to every sermon. It may lack other elements to make it complete, but if it is clear, such as it is will strike home to the heart. It may have every other element to make it a sermon, but if it lacks clearness, it will not grip. If a preacher has not mastered his thought, how can he master others with that thought? If the message grips him not, will it grip others? -- Rio Grande, N. J.

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15 -- PREACHER REMINISCENCES -- C. E. Cornell

It is not a mark of humility to say much about yourself. But when the spirit of testimony of history is uppermost in the mind, a retrospective view of earnest effort is calculated to stimulate the soul. "I will make my boast in the Lord, the humble shall hear thereof and be glad." The seven years that I spent as the pastor of First Church, Los Angeles, were years of remarkable fruitage. Rev. Earle F. Wilde was the leader of the young people most of the time, and many young people were influenced in their Christian lives and inspired to faithful activity in the wide harvest field. They are now actively engaged in some form of Christian work.

For example, there are Jarrette and Dell Aycock Brother Aycock was sanctified and given a good start in his Christian life. He is now -- with his talented wife -- one of the best evangelists in the field. His wife is a superior teacher of children. They got their start at Old First Church. Albert Blackman and wife were influenced during this period and are now Nazarene pastors with every prospect of success and a useful future. Then there are Frank Cook and wife. Frank took a little handful of people out at Lamanda Park, stuck to them through thick and thin, until now they will build a new commodious church and go on for the years to come. Paul Goodwin is the present pastor, but Frank Cook and his wife gave the church the start.

Earle F. Wilde and wife were influenced for righteousness; they were sanctified wholly early in my career as the pastor. Brother Wilde is a preacher of no mean ability and unsurpassed as a gospel solo singer. Mrs. Wilde is a superior song leader and a member of the famous Wilde-Knight Quartet.

Arthur McNaughton got his early training in Old First Church. He has been serving as pastor and is now engaged in evangelistic work in the great Northwest. He is a young man of prevail ing prayer and God is using him.

Charley Archer was long a member of the Young People's Society. He is now a successful pastor up in Washington, doing heroic service for God and souls.

Then there is C. O. Miller who worked and studied hard to fit himself for his life's work. He is now a pastor up in Maine, and God is using him. He got his start in First Church during my seven years as pastor.

Mrs. C. R. Anderson, a very successful evangelistic preacher, studied long and hard to master the course of books required to gain ordination as an elder; she is on fire and goes down south almost every year and holds revival meetings among the poor of Texas. Hundreds are swept into the kingdom. Her early Christian life was influenced at Old First Church.

Eugene Woodyard and wife, now pastors at Glassell Park, were married by the writer and began their Christian career in these early years He is practically a "Woodyard on fire." Fearless, tender, earnest, and withal one whom the Lord uses.

Mrs. U. E. Robbins, a housewife, tackled the course of study, kept at it until she was ordained as an elder; now preaches at missions and churches and is a devout, godly woman worthy of the love, confidence and esteem of everyone. She has belonged to First Church for years.

Brooks Russell, a skilled carpenter, studied nights to finish the books required to be read and studied, until he was finally ordained as an elder he now preaches whenever opportunity affords and is a splendid example of faithfulness, persistency and godliness. His early Christian life was influenced by the young people and church during this period.

James H. Knight and his wife who sing in the Wilde-Knight Quartet were influenced for righteousness during this period. They are faithful Christians and using their God-given talents for the spread of the kingdom.

Then there is "Billy" Baskin, who works hard every day and sings or preaches at a church Or mission almost every night. He got his early start among the young people during this period.

Mrs. Pirch, deaconess, faithful, efficient and persistent, was influenced in her early Christian life to dedicate her talents to God and His cause. Her hard-working husband preaches and presses the battle for souls, got his start about this time. He is a genuine, all-around persevering hustler.

There are, no doubt, many others, whose names I have forgotten; but these are enough to show that the faithful preaching of the gospel and especially the gospel of holiness brings results that are lasting.

The enemy would often discourage a faithful pastor by suggesting that nothing is being accomplished, but old splitfoot is a liar -- one from th, beginning -- seeking whom he may devour. The preacher must not listen to him, but go right on preaching the unadulterated gospel and the results that accrue will be tremendous.

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THE END