In his resume of "The Preacher and His Own Soul," L. W. Callar, in the current issue of The Preacher's Magazine, emphasizes a very vital point — the preacher must take care of his own soul in order to be able to take care of the souls of others.

There is no way to keep the spirit of the preacher from being contagious. And while pessimism and optimism may be well-worn words, the thoughts which they represent are of undiminished importance. A discouraged preacher will soon be pastor of a discouraged people — if he is anybody's pastor at all; and a victorious preacher will lead a conquering host to battle against sin and the world. These facts are too apparent to require either proof or repetition.

But the question is, What can a preacher do to keep himself out of "The Slough of Despond" and out of the grounds which surround "Doubling Castle"? There is little indeed that he can do to change his surroundings, and harping on the hardness of the times, and the difficulties of the situation never removes the things of which complaint is made. We must serve in the present day, no matter how unlikely this day is. We cannot run away from our difficulties and we cannot reform the world. Directly and by personal distress and exhortation we can do but little to reform even our own people. The preacher's inner life shines through and does more harm or more good than the words he speaks. Therefore his chance to correct his spirit and attitude lies in his ability to correct himself.

The value of developing a proper personal devotional life cannot be exaggerated. And I call it "devolving" because it cannot be assumed in a day. Just as "It Takes a Heep o' Living to Make a House a Home," so it takes a lot of praying and meditating and Bible reading and waiting before God to get rid of the dust of secularism and become really and truly devout. There are many preachers who delight to call themselves "hot" or "radical" who are nevertheless shallow and entirely too close to the submerged sands of pride and selfishness and mere human manipulation. Bud Robinson says, 'I would
rather be cold and sweet than hot and sour." The exhortation to "dwell deep" has special application to the preacher. In that process of "waiting upon the Lord," the preacher will find grace to "run and not be weary and walk and not faint."

But I am thinking also of some less frequently mentioned factors which loom large in creating the preacher's spirit and temper. Take the question of debt. Debt is a strain on any honest man, it is a greater strain on the honest, conscientious preacher. Honesty is the world's religion, and whoever does not practice it will be branded hypocrite if he professes something beyond it. But I am not discussing debt merely from the standpoint of the economist. Swift may have been right in advising his man to "Contract heavy debts and then dig out," so far as just "getting ahead in the world" is concerned. But I have tried it both ways and I know I cannot help reading my own economic situation into the situation of others and into that of the church. It is not a question of my having money. It is a question of my "having to have" money that I do not have and cannot get.

The preacher must have a victorious attitude toward the affairs of the church, and living within his income is the way to keep his own affairs out of the way. Some would-be big business men are fond of sneering at the preacher's want of business ability. I do not share his feelings. I know preachers, and on the whole I think they are the most successful business men in the land. I offer as proof the fact that they do more with the little money they get than any other class of citizens. But I am speaking now of the few who yield to the temptation to mortgage their future for present wants, or who take on business projects "on the side" to supplement their income from the ministry and make provision for their old age. Now there is a law that requires a man to practically sell himself for success in any worthwhile line of endeavor, and the preacher who thinks he can do "incidentally," what three men out of four cannot do by devoting all their time and thought and energy must take themselves seriously indeed. If the preacher's income is sufficient to enable him to follow some systematic plan of saving, well and good. But speculation and "buying to save" are ruled out. The preacher must keep his financial affairs in such a shape that he can give his thought to the affairs of the church. And when the preacher is in a fever over his own affairs and praying that some miracle may take place to help him, he is certainly unfitted for his task to lead the church. And going about borrowing from members and friends is the sure road to defeat and disgrace. Preacher, beware of debt. If you have no debts, thank God and "sign the pledge." If you have debts, go on short rations for home and sell and fight your way out. And pass up all the "get rich quick" schemes that come around without even stopping to investigate. If you should succeed in one of them, as one person in every two thousand who takes them up does, your success would probably result in your getting out of the ministry. But if you fail, as one thousand nine hundred and ninety-nine who trifle with them do, you will go staggering under burdens of debt for which the church is in no way responsible, but which it must help bear in your depleted efficiency and care to the end of the day.

There is no better way to state the case of the ideal preacher than in the words of

Paul, "No man that warreth entangleth himself with the affairs of this life that he may please him who hath chosen him to be a soldier." There are, of course, other entanglements beside financial, but it goes a long way to make the preacher optimistic if he owes no man anything but love, and has his affairs so well in hand that he is unworried and free from needless dread.

The world owes very little, on the other hand, to rich preachers. For money is an exacting goddess, whether one is pursuing it or possessing it. The idea is not to be "independent" through dependence upon money, but to be independent in not requiring money or the things it will buy. And after all, God takes just as good care of those who trust Him as Mammon takes, of his worshipers—really. I think God does the better part. We all say this theoretically, but I am thinking now of examples which have come under my own observation. Scarcely have I known a preacher who thought in terms of the secular and manipulated to "feather his nest" to come out to the end happy and glad for his course. But I have stood by the evening couch of a good many who sought only the things of Christ in the days of their strength and they have told me that their children had educational advantages and their own house was in order—on a humble plane, it may be, but what does the world matter to a dying preacher?

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**DEVOTIONAL**

**ENTIRE SANCTIFICATION**

A. M. Hillis, D. D.

"Abstain from every form of evil. And the God of peace himself sanctify you wholly; and may your soul and spirit and body be preserved entire, without blame, at the coming (presence) of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it" (1 Thess. 5:22-24, R. V.)

**T**HERE are those who make light of the second work of grace. The very idea of sanctification to them is repulsive. They very much doubt if any such experience is possible to a Christian in this life. If invited to seek the second blessing, with a bland self-satisfaction, they will respond, "Oh, I have had a hundred blessings!"

We are not disposed to deny that such people may have had five hundred temporary uplifts of feeling or emotion, but it is perfectly safe to say that anyone who talks in this way has never experienced the second epochal experience of sanctification, as distinct as regeneration, and as remarkable in its effects on the life. That there is such a second work of grace, subsequent to regeneration, which God urges Christians to seek, is proved by a demonstration by the First Epistle to the Thessalonians. The first chapter shows that it was written to Christians. It was written (1) "To the Church in the Lord Jesus Christ"; (2) Paul gave thanks for them; (3) He reminded them of the precepts of the Lord Jesus Christ; (4) He reminded them of the blessing. The Thessalonian church members had become imitators of Paul and Jesus; (5) He had shown that it was written to the Church; (6) The Gospel had come to them in the power of the Holy Ghost; (7) They had "much assurance" of their salvation; (8) The Thessalonian church members had become imitators of Paul and Jesus; (9) They had "joy in the Holy Ghost"—a thing which no sinner ever has; (10) They became examples to all that believe in the whole province; (11) They had such a good care of salvation that "they sounded forth the praises of God through all Macedonia"; (12) They had "turned from all their idols to serve the living and true God"; it would be positively refreshing to find such a church today, all of whose members had given up their idols—the tobacco-idol, the whisky-idol, the theater-idol, the dance-idol, the card-idol, the racecourse-idol, and..."
THE PREACHER'S MAGAZINE

A man said, "It took two to sanctify me." "Who were they?" "God and me." "What did God do?" "He sanctified me." "What did you do?" "I let Him." That is the simple truth. God forces the blessing upon none, but He is very anxious that all His believing children should have it. He prayed for it; He died for it; He tells us that it is His will that we should be sanctified; He calls us to it, and promises to give it to us if we come for it and seek with our whole heart.

Does it occur to you how serious a matter it is to reject this blood-bought blessing? Turn back to the fourth chapter and eighth verse. God calls you to sanctification. "Therefore, he that rejects (despises) rejecteth not man, but God, who giveth his Holy Spirit unto you."

It is very natural for the carnal heart to find fault with this doctrine. It is quite easy to criticize and oppose the preacher who preaches it. It does not take much intelligence or courage to say presumptuously, "Mr. Preacher, I do not agree with you about sanctification." But, brother, sister, it is not the preacher that you are contending against or disagreeing with. Your contest is wholly with your God, who calls you to be sanctified.

He that rejects the Spirit, rejects not man but God, who giveth his Holy Spirit unto you."

Just before our text (1 Thess. 5: 9) God says, "Quench not the Spirit." Why not? Because it is His divinely commissioned work to regenerate us, sanctify us, and get us to heaven. If we resist Him, reject Him and quench His influence, He would sanctify us, we will miss the grace He wishes to bestow and lose the grace of regeneration we have. This course persisted in will make sure and certain the eternal doom of the soul.

"If you are leaving your present place for a new field be sure and help your successor by:"

"Having all personal obligations such as milk bills, light bills, and the like, properly taken care of."

"Having a good list of friends of the church with correct addresses to hand in to supplement the membership list."

"Having the membership, as far as possible, in harmony with the budget plan of the church as outlined by the District Assembly."

"Having your quota up on the Herald of Holiness subscriptions. This great paper is the pastor's regular and untiring assistant and serves for such small remuneration." —R. J. Plumb.
DOCTRINAL

CHRISTIAN BELIEF IN THE LIGHT OF TODAY

BASIL MILLER

CHAPTER FIVE

The Centrality of Christ

ROBERT E. SPEIR, greatest of missionary thinkers, has just published a book entitled "The Finality of Jesus." In this he points out to a doubting Christian world, and to the heathen religions that Jesus is the final source of religious authority, as well as the final recorder of God and righteousness. In our arguments for the finality of Christianity we point back to Christ, as the highest type of Man, man raised to the infinite, greater than whom we can never expect to find. Those of a modernist trend in their thinking look to Christ as a product of the evolution of man and would have us believe it possible that a greater example of what Man can be in the light of God and human experience will arise in the future.

Historic Christianity has fluctuated more orbits in the position which it assigned to Christ, but never since the Nicean Creed has He been held by orthoDoxy less than God, equal with the Father, from whom as from the Father the Holy Spirit proceeds. At times God and Father in the same thought was placed at the center of the system of belief. Calvin did this when he magnified the sovereignty of God. Luther, while not stressing God to the exclusion of Jesus, still placed his emphasis upon the Father.

It was not until recently that we began to use the term, Christocentric. We have discovered Jesus and when one bein's to argue for religious authority, it is Christ to whom we point as the highest type of the source of religious belief and the primal foundation of Christian ethics. In theological circles Christ now becomes the center of our thinking.

We read a great deal about the "historic Jesus." The witness of scholars are constantly trying to bring Him to the fore, and are carefully studying the text of the Gospels that they may give us more accurately a picture of Him. Down from philosophical and theological realms to the practical field of religious education it is the desire of the authors to give us a Christ-centered program.

"The Centrality of Christ"

The center of every religious drama is found in Jesus. Formerly it was God who took this position of importance, and we argued doctrine in terms of the AtiopIIcity. Not so today. We now believe that we know something about the nature of God, for we have seen Jesus. It is a Christlike God whom we worship and adore. We recognize the nature of God from what He has accomplished, in Jesus and through the program which the Master set in motion.

The doctrines of redemption have meaning only as they are correlated to the work of the Savior. We believe in the possibility of redemption for every man, because Jesus taught us that He came to save sinners, and His death takes on added meaning when we have His Interpretation of it. He said, "I lay my life down," and in terms of this the atonement is not a far-fetched doctrine for the modern man which is built up around speculative tenets. Rather it is Christ as He fulfills His mission of love for mankind, dying in their stead, that He might be made possible a road of approach to the Father. Theories of satisfaction of divine justice, moral influence theories, governmental dogmas which have been the historic modes of conceiving of the atonement relate themselves to modern thought in the light of what Jesus said He came to accomplish for man.

The life of Christ as well as His death is central to religious truth. For Christian ethics has its basis in the teachings of Jesus as enforced by His life. Love is God's way for Jesus loved men. Humility is correct, for the greatest of men, the Son of Man, lived a humble life, and taught that the entry-word into the kingdom of God was in meekness of life.

The doctrines of providence, life beyond the grave, the resurrection of the body find their place around the personality of Jesus Christ. The atmosphere created by His character breathed such.

Christ the Product of Evolution

At the outset Christian belief which seeks to square itself with historic Christianity and biblical dogma meets one problem. The modern mode of view of the universe and of man is at present under the sway of materialistic evolution. The Christian theodicy of the modern, as opposed to the traditionally-school of thought has sought to break through with the latest accepted findings of science. For the past fifty years materialism has pervaded science and philosophy under the guise of evolution. The theologian said that if science teaches evolution as the modus operandi of the origin and perseverance of the universe, then for him to remain in the face of the latest movements amuse the intellects he must accept this dogma.

So at once from the realm of science evolution leaped to the field of doxology, and all that could not be made to fit into the mold of evolution from the historic system of theology was cast to the winds. Then that which remained was reshaped to become a part of scientific truth. It became necessary first for the theologian to deny the supernatural as the origin of the universe, whereupon he argued on that emergence of evolution-with all the forces resident in the evolving mass, was wholly responsible for the appearance of the material system.

The next step to be taken was casting aside any type of inspiration of the Bible, and placing it on an equal footing with all literature. The only distinction Schaeffer's was that made was that the Hebrews had a peculiar gift, the gift of prophecy. This did not alter the universe, the world, or the general thought of evolution, with all the forces resident in the evolving mass, was wholly responsible for the appearance of the material system.

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The Finality of Christ

We do not have to go to the Bible to answer such arguments as these. Though we must bear in mind the position reached in the previous chapter that the Bible is authoritative in the realms of religion in that it is the highest type of Christian or religious experience to be discovered, and that it is religious experience under the peculiar power of the Holy Spirit, known inspiration. It behooves us to accept this as the highest type of revelation of God, and such is the final source of religious authority. Jesus Christ himself bears the evidence of His finality. He became the revealer of God; for what the world knows of God came only through Him. He so lived with such directness of approach that He won the evidence of the world He taught and taught it by His divine oracles, He taught the divine oracles, for He taught as one having authority, and His life was an expression of this authority in every realm.

The authority of Jesus was complete in the moral sphere. He broke the bondage of habits and customs. He liberated slaves of passion as He brought the other master he had. He cut contrary to the doctrines of the elders with such positiveness that none asked why this was done. He bore His evidence within Himself. When He stepped into the field of religious belief and became a doctrician, He did not seek for the ancients to verify His teachings. He spoke with such plainness that men recognized that it was God. In the realm of nature the same positive omnipotence was displayed. He called the seas with the case that He calmed the quaking spirits of the possessed.

To His moral precepts the centuries have never seen an iota added. It is impossible to think of anyone improving upon the Beatitudes, or adding a line to the Sermon on the Mount. Nor can one point to a flaw in the matchless character of the Savior. Other men sinned, but He—never. Other men relied upon the doctrines of their fellowmen, bore evidence of tribal cleanliness; but not Jesus.

Jesus was fully conscious of His authority. His utterances surpassed the monotonous tradicionalism of the scribes, by the sheer quality of His person and work. He bore evidence of a filial re-
The character is thus revealed. God, nowhere outside of the few score pages wherein the story of the Master's life is told, ever reveals a picture of God. Saints have communed with God, but Jesus said, "If ye have seen me, ye have seen the Father." Under the influence of the power of God people have died for the cause of righteousness; but Jesus alone died as God, and placed the seal of divinity upon His character by arising from the dead. This is the consummation of the revelation of God. God is alive forevermore, since Jesus dispelled the power of eternal life by authority over death. The bound of the grave could not hold God.

If all other arguments for the finitude of Jesus were blotted out, the resurrection alone would assure us that Christ is the final revelation of the Father. It is related how a century or so ago a woman had asked a man who doubted God's existence how he could start a new religion. The answer came, "Die for it, and on the third day rise again." This test alone has been met by Jesus Christ in the founding of the Christian religion. He lived to reveal God, and He died and arose from the grave to establish the true religion.

The Foundation of Christian Ethics

There are two methods by which ethics can be founded. The first is to establish them upon some external source of authority, and the second is to make them the result of social consciousness, group authority, tribal customs, etc. In a later chapter, we hope to discuss the modern mode of viewing Christian ethics, founded upon the Bible, and point out the fallacy of relegating the Bible to a trashheap of forgotten theories. Suffice it to say that the second method of arriving at ethical concepts, the route of social consciousness, is fallacious. But in this way, the social consciousness, customs which are handed down, form the basis of the ethical code, and by which most people live their lives. But this is not the only way of founding the ethical system. It is necessary to look at the source of the ethics of Jesus, as revealed by His life and teachings. The Second Commandment, which He gave to the people, is based upon the ethical teachings of Jesus. He taught that we should love our neighbors as ourselves. This is the highest ideal of both religious and moral living.
power in His life, as well as in His resurrection. No mere human has ever raised the dead to life again, nor come out of the tomb, in which for three days he has been dead, with the power of life within him. The highest proof of His divinity is His resurrection, coupled with the fact that in dying on the cross and rising from the dead He displayed God to the world.

Historical theology has taught us to think of His virgin birth as a proof of His divinity. The modern age would reverse the process. The divinity which He displayed in His life, His complete revelation of God, which in reality was self-revelation, give sanction to the truth of the virgin birth.

The fathers of theological science taught us that as the divine Son of God redemption was His work. But in the New Testament every day we see Him redeeming men from sin, and throughout the long course of Christian history He has wrought the same marvelous soul transformations through redemption. Then we argue that because of His results in redeeming sinful humanity, Jesus Christ must be divine. Else how could He produce such transformations?

He was self-activated, not of being divine, the Son of God. He never conceived Himself as other than this. While He called himself the Son of Man still He remained reigned in this consciousness of relationship with God as Son, and as God. No other man has thus been conscious, save those whose mentalities have been abnormal and fit subjects for the psychiatrists.

Jesus Christ is the center of Christianity, the pivot around which all else by way of dogma or morals must revolve. He is also the greatest fact of Christianity. He is Christianity in action. Find the Church in history, and you see Jesus portrayed. We do not present to the world a set of finely spun doctrines, He offers it a personality sanctioned with God, because He is God. When our doctrines have been all important, then less and less of the beauty of Christ has been manifested.

This is well brought out by the close relationship of Whitefield and Wesley. The nearest of friends, they differed radically upon the common ground of Arminianism and Calvinism. Yet Whitefield wrote to Wesley that he must never question these differences as he himself has never in one sermon preached Calvinism. It was not theological divergences that they presented; rather it was Jesus the Savior of mankind.

What then is the center of our doctrinal structure? Jesus the Christ. He shows us God in creation, God in redemption, God in providence, God in the resurrection, and in the life to come. What then is the center of our ethics? Jesus; the Son of Man and of God, directing us how to be humble, how to be persecuted, revealing how to set before our example and our energies, pointing out the relation of the individual to the state as well as to His God. What then is the final source of our religious authority? Jesus, who taught as one having authority and not as the elders of an ngành research.

His Bible becomes our chart, His God our Father, the presence of His Holy Spirit our ultimate guide. You cannot test every man's doctrine on this score. Where does He place Jesus? Man or God? His man or divine? We allow God only as we know Jesus, and this becomes the touchstone of Christian experience. There is no approach to God except through Jesus. If we rethink our mission, as the famed Blackett sermon recently did, and conclude that these are non-Christian approaches to God, then we leave out Jesus, and bring upon ourselves the judgment of error.

When we lack at the light of Jesus, we see them in their sins, with bowed heads seeking a Savior, and put on a pedestal seeking worship as humanisms demands.

Then central to our source of doctrine is Jesus Christ, as useful to our Christian experience He also stands.

"I have been reflecting," said an old-timer, "upon the case of the innumerable men, as his neighbors see him.

"If he is poor, he is a bad manager. If he is prosperous, everyone wants to do him a favor.

"If he is in politics, it's his pork. If he is not in politics, one can't place him, and he's no good for his country.

"If he gives not to charity, then he's a stingy dog. If he does give, it's for show.

"If he is active in religion, he is a hypocrite. If he evinces no interest in matters spiritual, it's a hardhearted sinner.

"If he shows affection, he's a soft sentimentalist. If he seems to care for no one, he's cold-blooded.

"If he dies young, there was a great future ahead of him. If he attains old age, he has missed his calling." —Lauren.
Let one take heed rather to let them speak to one's heart!

As a conclusion to the chapter which so tenderly gives the promise of redemption and the calls to repentance we have called to our mind that the thoughts of Jehovah are not our thoughts. High as the heaven over the earth so are the thoughts of the Lord higher than ours. Then with this intimation that God's method of working out His purposes may be far different from ours, comes the assurance that the word of the Lord would not fail, but will go forth to its fulfilment. Once more does the prophet break out in lyrical song:

"For ye shall go out with joy, And be led forth with peace; The mountains and the hills shall break forth before you into singing, And all the trees of the field shall clap their hands."

"Instead of the thorn shall come up the fir tree, And instead of the brier shall come up the myrtle tree. And it shall be to the Lord for a name, For an everlasting sign that shall not be cut off."

With the word of consolatio, the calls to repentance and the promise in surety that the word of the Lord would be fulfilled, the picture is brought before us of redemption already at work in Zion. There is shown the effect of the working of righteousness; it incites to the exercise of justice in all dealings, and also inclines man to keep the Sabbath. It extends the bands of its sympathy, and takes in the stranger that is within the gate, further gives opportunity that the eunuch might join the congregation of Israel. Both the eunuch and the strangers, if they fulfill the condition, shall be brought to the holy mountain of the Lord, and enter the house of worship; their sacrifices will be accepted as well as those of others. Yea moreover the Lord will gather the outcasts of the people.

After the idealistic picture Isaiah returns again to show conditions as they exist in reality. This is carried on as if the prophet in his outlook in vision never dimmed for him the sordid condition of the people in their sin, and his perception of the sinfulness of the people never retarded him from looking out upon a vision of a glorious future. He was both an idealist and a realist. Turning his gaze upon the people he calls for the best of the field to come and devour for the very leaders of the people blind and ignorant; they slumber and fail to show the people their transgression; further they are covetous and are seeking every one his own gain. Moreover they call, one to another to bring the wine and join in a carousal. They are not concerned if the righteous perishe; yes they are not troubled if the righteous among their numbers grow less and less. Stirred with indignation the prophet utters an invective against this idolatrous party that is given to strong drink and with indifference sees the worshipers of Jehovah decrease in the land. Turning to them he cries out:

"But draw near hither, ye sons of the sorceress, The seed of the adulterer and the whore. Against whom do ye sport yourselves? Against whom make ye wide mouth, and draw the tongue?"

They had indulged in idol worship; they had even gone so far as to sacrifice their own children; they had offered rites to objects of nature; they have climbed the high places to make their votive offerings there; and there shall be given to them with various forms of worship, they carry the idolatrous rites within their homes and worship there setting up their idols behind doors and posts. Not only so but still not content, they sent messengers afar to the shrines of foreign deities. Last in the intimation of these forms of worship, they have not been barred to any realization of the desperateness of their plight and no fear of Jehovah has been before their eyes. Now when they cry, Jehovah will not hear them; they must seek their source of help from their own. While such is the plight of these idolaters,

"But he that putteth his trust in me shall possess the land, And shall inherit my holy mountains."

"For thus saith the high and lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit. To revive the heart of the contrite ones. For I will not contend for ever, Neither will I be always wrathful."

If Jehovah should maintain His anger forever, then there would be no help, but the time is coming when He will heal His people, He will restore comfort to them. They shall receive the message of peace, but those who persist in wickedness shall know no peace.

After expounding the follies in worship exercised by the idolatrous party in Judah, Isaiah attacks another aspect of their religious expression. Even when they would worship Jehovah, they did so in a perfunctory manner. It is true that they sought the Lord and took delight in approaching God. Then they are disappointed because Jehovah seems to fail to hear them and show them favor. But the reason lies in this that the thought of worship with a sense of devotion is not present to their minds; they find delight in the orientation of worship and instead of creating in them a more godly spirit, it incites to stife. The true fast which the Lord has chosen is not one of outward display of humility but lies in humility of spirit and also in such outward expression as retuning from oppression of the poor and not only refrains but he aggressive in ministering to the needy. Thereupon shall it come to pass:

"Then shall thy light break forth as the morning, And thine health shall spring forth speedily; And thy righteousness shall go before thee: The glory of the Lord shall be thy rearward. Then shall thou call, and the Lord shall answer; Thou shalt cry, and he shall say, Here I am."

These blessings shall come to them if they regard the hollies of foreign deities. Moreover also they should keep the Lord's Sabbaths. The hindrance to the redemption of the people did not lie in any inability that the Lord could not save them; it was not due to any indulgence on the part of Jehovah. The primary cause lay in their own sins and iniquities. Their hands are defiled with blood; they are not seeking justice nor crying for truth. "They brood over and bring to maturity projects of wickedness, whose effects are almost equally fatal to those who acquiesce in them and to those who oppose them."—Skinner.

It is for this reason that they grope for light and do not find it. "Wandering about in darkness they utter lamentations. And then they come to a sense of their sins and begin to acknowledge them. Once aroused to their sinfulness they pour forth their hearts in contrition. Looking down upon the distress of His people, the Lord saw there was no intercessor for them, none who adequately could plead their cause and suffer the throes of agony for their sin, so with His own arm He brought salvation."

"For he put on righteousness as a breastplate, And a helmet of salvation upon his head."
the glory of Jesus Christ, which was revealed in the flesh, declared among you the unsearchable riches of God, and it is hid in God. He was in the world, and the world was made through Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them who believe on His name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten Son of the Father,) full of grace and truth. John 1:1-14

I. JOHN THE BAPTIST

January 7—Night Sermon

Theme: John the Baptist

Text: John the Baptist

Scripture Readings: Luke 1:5-20; Matt. 11:1-19

Introduction:
The story of John the Baptist is one of the most famous in the New Testament. He was a forerunner of Jesus Christ, and his message of repentance and preparation for the coming of the Messiah was heard by many. Today we remember John the Baptist as one who had a great impact on the course of history.

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Praise—"For the hope is the kingdom, and the power, and the glory forever."

1. All true prayer ends in praise.
2. The joy of the consciousness that God has heard.
3. The pleasure from assurance that He will undertake.
4. The happiness that comes from the presence of God in the vicissitudes of life.
5. Praise is the language of the soul in communion with God.
6. Praise is the culminating point of prayer.
7. When one prays through the burdens lift, the skies clear, and the bells ring in the soul.

The following four divisions on the subject of Temptation were given to four different people who gave very helpful talks on each and proved a benefit to the hearers.

THE BIBLE'S WALK
In Newness of Life (Romans 6:4).

I. The Believer's Walk
1. Honest (Romans 13:13; 1 Thess. 4:12).
2. By Faith (2 Cor. 5:7).
3. To Praise God (1 Thess. 4:1).
4. In Love (Eph. 5:2).
5. In Wisdom (Col. 4:5).
6. After the Spirit (Romans 8:1).
7. Worthy of God (1 Thess. 2:12).
8. Worthy of the Lord (Col. 2:10).
9. Worthy of Our Vocation (Eph. 4:1).
10. In Christ (Col. 2:6).
11. With Christ (Rev. 3:4).

SEED THOUGHTS
W. W. Baker

Subject: God's People

In times past were not a people, but now are the people of God (1 Peter 2:10).

INTRODUCTION
What shall we notice who God's people are.

I. God's People Are a Separate People
Illustrations:
1. Abraham had to be separated from the Ur of Chaldees.
2. Israel had to separate from Egypt.
3. Ruth separated from Moab.
4. Paul said, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean and I will receive you." 2 Cor. 6:17.
5. They are separated (from) the world.
6. They are separated (unto) God.
7. Many times we forget that we are separated (to) something as well as (from) something.
8. We are separated unto a life of:
   a. Devotion to God.
   b. Toil and sacrifice in His holy cause.
   c. Of suffering.
   d. Of prayer.

II. God's People Are a Holy People
1. Our very call to God demands that we be holy. "As he which hath called you is holy, so be ye holy."
2. Our acceptance with the Lord demands that we be holy. "As the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost."
3. The fact that God's people shall abide with Him forever demands that they shall be holy. "Blessed are the pure in heart for they shall see God."
4. Heaven would be misery to an unholy soul.
5. The presentation of ourselves to Christ in that day demands that we be holy. "Christ also loved the church and gave himself for it, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."
6. God's people are holy in a twofold sense.
   a. Holy outwardly in life.
   b. Holy inwardly in heart.

III. God's People Are a Suffering People
1. Israel was a suffering people.
   Illustrations:
   a. Jealous was sworn & stoned.

IV. God's People Are a Sacrificing People
1. They have presented themselves unto God a "living sacrifice."
   Illustrations:
   a. A sacrifice of obedience.
   b. A sacrifice of suffering.
   c. A sacrifice of life. 6:12
2. Every great revival has been brought to pass through the prayers of God's people.
3. Every spiritual church is kept spiritual because of the prayers of God's people.

V. God's People Are a Praying People
1. If it had not been for God's praying people it seems that God might have forsaken this world long ago. Have they not held this world steady?
2. Every great revival has been brought to pass through the prayers of God's people.
3. Every spiritual church is kept spiritual because of the prayers of God's people.

VI. God's People Are a Blessed People
1. The happiest people on earth are God's people. "His fair joy rules their lives.
2. They may be persecuted, persecuted, and cast out, yet happy.
   Illustrations:
   a. They stoned Stephen to death but his face shone like that of an angel.
   b. Martyrs shot while they burned at stake.
   c. God's people today are happy in the face of a "depression" and hardship. They are happy in the midst of trial and test and heartache.

VII. God's People Are a Mighty People
1. They have been small in number but not in power for they have ever been able to put them down.
2. Solomon said, "Mighty as an army with banners." Come home from battle waving banners of victory.

THE CHRISTIAN'S SPIRIT
1934 01-02-09
Illustrative Material
Compiled by J. Glenn Gauld

Choose Ye This Day
F. Luke Wiggan, in his recent biography of Charles Wesley, tells of a most momentous decision which young Charles was forced to make while yet a schoolboy. He says, "A wealthy relative, Mr. Garrett Wesley, with considerable estates in Ireland, wrote the Rector of Epworth (Charles' father) if he had a son named Charles, as he himself wished to adopt a boy of that Christian name. Assenting to the fact, he sent money for some years toward Charles' education. In process of time he came to London, saw Charles, and told him, and confirmed the proposal he had made to the boy's father. The father and mother, strongly objecting to the notion of a schoolboy, with the possibility of continuing in it to his life's end. Would the youth of the twentieth century take a moment to decide? Would he not be urged by his friends to recognize the hand of God and the answer to his mother's prayer? But Charles Wesley had not read the story of Moses' childhood in vain. He declared the elder, and his brother John, now at Oxford, remembering the night of the fire (in the Epworth rectory), far from imagining his brother, said he was going to a "fair escape".

"To purse the result for a moment. Garrett Wesley adopted another relative, Richard Colley, who took his benefactor's name and succeeded to his estate while Charles Wesley was still at Oxford. In process of time, Colley was raised to the see as Baron Monmouth. His son became Earl of Mornington. The elder's eldest son was the Marquis Wellesley, the conqueror of India, and his third son, the Duke of Wellington, the victor of Waterloo. Charles Wesley on the other hand became the poet of the evangelical revival, with a sway in the religious world still greater than that of his illustrious relatives in the political.

What is an issue to have a schoolboy's choice?"

If Ye Forgive
A poor, ignorant old colored man, who had been a slave, came to Miss M. Waterbury, a missionary among the colored, and asked to be taught to pray. She began to teach him the Lord's Prayer, sentence by sentence, explaining it to his entire satisfaction until he came to the petition on forgiveness. "What do mean," said he, "That you must forgive everybody or God will not forgive you." "Spare, threaten, only one day," and he went away. After vacation he appeared again, saying, "Now go on wid dat prayer; I don't forgive him. Ole massa gave me five hundred dollars, and his boy kill dem from the out for dead, and I meet him and said, 'How dey go? Now go on wid dat prayer.'

The Bible Today
Give, and It Shall Be Given unto You
I visited the Mediterranean Sea, and viewed the remains of the cities which have made the bulk of the history of the race.

On the opposite sides of that famous sea I saw two rivers, from which I drew a parable regarding the commonwealth of my friends. Flowing into the Mediterranean from the Italian Po, and from the south is the African Nile.

The Po is a provincial stream, the Nile is a continental river. The Nile is ten times as great as its little helper, and is known around the world as a marvel. Yet at the end of its course, when it comes to pour itself out in death into the great sea, as we shall pour ourselves out at the ends of our courses into the sea of eternity, it dies poor. It has little left of its resources to pour. In that hour the insignificant Po is as rich as the Nile.

The reason is that the Po is a lighted stream. All the water that flows into it is carried on unaltered to the end. Like the Scripture of our modern mythology, it is frigid to a fault. It celebrates Thrift Week every week. It needs not to set any time apart for such purposes. So it dies rich.

Far different the sort of life that is led by the Nile. Throughout the thousands of miles of its course the Nile constantly gives off of its resources. It lives to serve. It is a philanthropist to the burning atmosphere of equatorial Africa, which it blesses, with its evaporation. Though irrigation its aims are so vast Egypt is called the gift of the Nile. At Calix I calculated that a cubic mile of water flows every week within Nile territory. Yet so generously are these waters given off to bless the parched land that when it reaches the end of its career, the Nile is as poor in its death as the Po. While it is not an unnatural thing to die rich, yet I would rather live poor. I should rather have much and give most of it away as appeared than have a little as the Po and keep it all till I die. I admire the spirit of the Nile—John Anthony Huxley, in Homiletic Review.

The Tidman
We recently watched him move in and out among the birches of Lincoln Park, the old tidman. He had a hone at his side, a sharpened stick in his hand with which he peeled the skins of paper but there by too careless some where. He was heed and bent and moved slowly at his task. What a change his slow course made! Before him was a repugnant litter, behind him, nothing but the bright green. He earnest in his matter of skill that was his—earned it and more, for it was tidying up, for anyone engaged in tiding should be paid well for his work. We have seen the tidy-man often, and never cease to be amazed. The tidy-man is a living picture, his bag, his scrap- rope and sharp stick. We have seen him in another realm. He was also old and bent and apparently past his day of usefulness. On one side was the most use- ful man about. With his pleasant smile, his hand-cloth accompanied with cornial greeting and a word of sympathy, he was constantly at the task of tiding up. There is so much litter of cruel words, careless acts and thoughtless jests that leave a pang or carry a sting. Our old friend, knowing this, gives himself unceasingly to the removal of little misunderstandings, alleviating little hurts. He steps at one place to improve the spirit of the little child, and soon after moves away the cross expression on the face of a petulant schoolchild.

And thus he goes from day to day, clearing away the litter of the world, manufacturing sunshine, and substituting happiness and cheer for sorrow and disappointment.

The tidy-man—God bless him!—Homiletic Review.

There is a Way That Seeth Right
All trod in the old road to Uniontown, Pa., over the same track, but soon those for Connellsville turn to the left and those for Brownsville to the right.

A travelling preacher boarded the Brownsville car, paid his fare to "the end of the line," and immediately bought himself with orders and report, continous thus absorbed in his business while the conductor announced: "Brownsville. All change!"

With a look of surprise, the passenger inquired: "Did you say Brownsville?"

"Yes, sir, Brownsville, the end of the line."

Cursing his luck for the fact that he had wasted two hours of time and missed an appointment, he paid his return fare, and settled himself for an extra two hours' ride to Connellsville, via Uniontown.

The vital question in life is not the condition of the road, but the destination. Does the road, over which we are travelling lead to the proper terminus?

"There is a way that seeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12)—Homiletic Review.

The Background of Saul's Conversion
A thing may seem sudden in its manifestation, and yet there may have been long preparation for it. The actual burst may be the flash of the lightning, and yet it may have been the result of forces which had long been at work. The lightning flash is a sudden, instantaneous thing; but for hours before it clouded the heavens with a white sheet of dark and menacing clouds filled with storm and tempest, had been gathering. Spring sometimes comes upon us with a kind of burst. But even in the winter months the buds are forming which are to break forth into flower or fruit. In the same way, when the more genial winds and rains come the sap will rise, the trees will clothe themselves in all their spring glory. There was a rock at the entrance to New York harbor which, because of the ships which had wrecked themselves upon it, they called the "Hell Gate" rock. To make the harbor save the authorities determined it must be removed. So the engineers got to work on it. From a dozen diff-
frent directions they deficit and bored into that rock. Nothing was apparently happening during
the months they were busy on that work. But
one day somebody touched an electric button
which fed the charges which the engineers had
built in the hollows they had drilled, and Hill Gate
rock went up in a thousand fragments. The out-
break of the war in 1914 was, from one point of
view, sudden. No one expected it. Tourists from
Britain and America thronged the continent. And
yet anyone who reads Viscount Grey’s “Twenty
Years” knows well that it really wasn’t sudden.
For all those twenty years the forces had been
gathering which issued in the expiration of
1914. Behind what we consider sudden events there
may be quite a long history. It was like that, I be-
lieve, with the conversion of Saul—Deut. J. D.
Jores.

The Soul’s Anchor
In a simple little country chapel on the coast of
Maine the only symbol is a ship’s anchor, painted
on the wall back of the pulpit at the focus of atten-
tion. It is a fisherman’s vantage. Most of the
worshipers know that in church have either experi-
enced storms at sea in which life itself hung in
the balance for terrible hours, or suffered the an-
xious vigil of the fisherman’s family while the
bowing gale warned of the swiftly peril of hooded
onslaught of the sea. Burning instinct they chose
that symbol of an anchor to rest their eyes and
steadily their faith in hours of worship. No other
symbol, the cross, crown, shield, star, open Bible,
or what you will, could possibly be so challenging
or meaningful in a fisherman’s church as that
great sturdy anchor, though as pure art it is
crudely done. Thoughtless visitors may laugh at
it, but the home folks never weary of it. With
every passing year its meaning grows on them,
enriching their experience of religion. They
could not put in words all that it symbo-
lizes, but in general it sums up all the invisible re-
sources of their faith, the glorious gospel of the
blessed God. It means the rescuing hand of
the Christ who saved Peter from drowning. It means
the infinite love of a Father God, who never for-
gives those who go down to the sea in ships.
It means assurance for prayer. It means peace in
the storm, relief from heart-breaking worry. It
means something a bit different after every test
of faith.—G. W. Finke, in the Religious Telescope.

“You are called to do all you can, by it more
or less. And the more we do we feel how little it
is.”—John Wesley.

THE CHRISTIAN’S HOPE
ROY L. HOLLIDAY
Beloved, now are we the sons of God, etc. (1
John 3: 2, 3.)
This text speaks of the hope which the Christian
has. Let us look at this hope a little closely, and
we will see that
1. It Is A THREEFOLD Hope
   1. “We shall see him as he is.” Not as He
   was by His humiliation, but as He is in
   His glorification.
   2. “We shall be like him.”
   3. “I doth not yet appear what we shall be.”
   While the former things are known concern-
ing our inheritance, there are still
many things that we do not know. This
unknown part of our heavenly inheritance
is said by Paul to be “an exceedingly
and eternal weight of glory.”“Eye hath not
seen, etc.”

2. It Is A HOPE WHICH THE NEW BIRTH
   BEARs upon our relationship to Him as
   “sons of God.” With this Paul also agrees
   in the statement, “If children, then heirs,”
etc. Not all persons, those, who beth such a hope
really have it. “Everybody talkin’ about heav’n ain’t a point there,”
qualitiously Southern, but is fearfully true. Let us
note the following qualifications of im-
ship:
   1. If children of God you have been “born
   again.”
   2. If children of God you are led by the
   Spirit (Rom. 8: 14).
   3. If children of God you do not commit
   sin (1 John 3: 9).
   4. If children of God you overcome the
   world (1 John 5: 4). The new birth has
   power, assurance, and victory in it.

3. This Hope Disposes All Who Possess It to
   PURITY THEMSELVES
   While the title to our heavenly inheritance is
given at the time we become children of
God, a pure, holy character is the fitness for
its possession.
   1. “The pure in heart” are the only ones
   who shall see God.
   2. “Every one” (without an exception) who
   shares his hope will seek for this purity.
   3. The measure and standard of this purity
   is, “Even as he is pure.”

CLEANST APPLICATION: The degree of our hope
of heaven, and the reality of it, can be measured
by the enemy with which we apply ourselves to
be holy in heart and life. If you are indifferent
or holiness the hope of heaven is not a very real
and living thing to you.

THE PREACHER’S MAGAZINE

MAKING A MINISTER
PAUL S. HILL
The Realm of Spirit
A ROUND us is a universe, the nature of
which is twofold—matter and spirit.
The chemical world, or world of mat-
ter, follows well ordered laws of operation known
as natural laws. So also the spiritual realm is
ruled by laws at once real and rigidly true.
The material realm is no small thing. God
made it. It is vast and massive, but also delicate
and intricate. It is so wonderful that many scien-
tists spend their lives studying some small part
of it, concerning themselves with the laws
of matter even to the exclusion of the higher laws
of spiritual things.
The minister of God deals with things of
the spirit. The whole realm of human spirits is his
field to deal with. He must also deal with the things
of the Holy Spirit, for that which is committed
unto him. The minister has the unique position of
living in a material world while he deals in
spiritual things.

It is not the fact that he is an organizer or
financier that distinguishes the minister, it is his
spirituality. Not alone his natural goodness, or
ability as a speaker, but his spirituality. The minister
must possess spirituality, for he deals
with spiritual things.

It is a good thing to be able to distinguish
between human spirits and the Spirit of God.
Will we meet human spirits that are strong, and some-
times these strong spirits will claim divine leader-
ship in advancing their own selfish interests. The
minister of God should recognize them for what
they are, and set accordingly. The ministerial
title of spiritual discernment may be developed
until it is a fairly reliable guide, but there is the
danger that in its development the minister him-
self shall be entangled in its own spiritual
sphere rather than running free and clear in the Spirit of
God. Let us all remember that we have our own
spiritual leaders to contend with, as well as the spirits
of other men, many of whom have not yet been
made perfect.”

THE PREACHER’S MAGAZINE

PRACTICAL
for he had solemnly withheld his wealth from the suffering man. The whole reign of his earthly activities was his to remember. He could remember his opportunities, his choices, desires, pride, shortcomings and the whole history that he himself had made for his soul. The entire total of those events, and decisions, emotions and desires by which he had shaped his soul for eternity were his to remember. He was not called upon to remember the rise of the Roman power, though that might have been a matter of knowledge to him, but he was called to remember that the Roman power gave him opportunity for money making and delinquency, and thus this opportunity had been used to the prejudice of his better self, while his lower nature had fattened into corruption and selfish grandeur. His memory traveled the roadway between his birth and death, and in that roadway were all his soul's activities. His was not a pleasurable memory. His choices had led him into hell. Even the things that were pleasurable after a physical and sensual nature while he was on earth more than made up their counting with regret and sadness. God told him to "Remember," and the command of God he could not escape. He remembered.

When we ministers think seriously, and consider that we must remember, that there are processes going on within us that demand a ground for future memory; we should be careful for our own souls of what we think, and what we feel. We had better lay up the memory of honest effort to help, even though it keep us unknown and little in the sight of our brethren, than to rise to fame on selfish ambition, ruthlessly trampling over the hearts of the people while we climb the ladder of earthly success. Such a process will surely sting us in eternity when God says, "Remember." Blessed is the minister who has happy thoughts about his yesterdays. We mean those yesterdays of soul making, those yesterdays when right instead of fame was chosen, those yesterdays when in the battle of life we took the rugged way with Jesus, and turned a deaf ear to the jeers or applause of a sin blinded world, but we were trying to point to the Lamb of God.

The Pastor and His Own Soul

The following is a book report on Thomas Hamilton Lewis' new booklet entitled "The Minister and His Own Soul" with a few comments and personal touches by L. W. Collar.

THERE is no doubt that a good shoemaker may be known by his barefooted children, depended on the reasoning that a good shoemaker would be so busy making shoes for his many customers that he would have no time to make shoes for the poor. This may be something in it. Good craftsmen usually look out for themselves last. Their devotion to the public may not be wholly altruistic, but it deserves and usually receives the reward of success.

But there are instances where the assumption will not hold. Sometimes good service to the public is not possible without good service to one's self first of all. The minister is an outstanding example of this. He serves the public more by example than by precept. In fact, the public refuses to accept his service at all unless his practice conforms to his precept. Many a good sermon is wasted, not because it goes over people's heads, but because it is trampled on daily by the preacher's walk and conversation.

The primary concern, therefore, of ministers, as of other men, and, indeed, more than other men, is personal goodness. Ministers like other men have

"A never dying soul to save
And fit it for the sky.
If their own soul is not right, they will be wholly wrong as individuals and as ministers blind leaders of the blind.

Another assumption not always remembered by the minister or his critic, is that the minister has the same fight against the world, the flesh and the devil as all good men must wage. It is true the minister's incentive to goodness concerns more the danger opportunities of times and occasions than any other man, but this very fact makes his contest all the more severe. His sense of sin grows keen as his incentive to holiness deepens. His opportunities rebuke his omissions as additional aggravations. He feels the pull of false temptations as much as any man, and, like Saint Paul, he must buffet his body and bring it into subjection. So that more than any other men his attainment to vital godliness is a constant and strenuous warfare.

But there is a more serious aspect. A minister's own soul is, his vital self, to be saved, cultivated, developed and brought to "the measure of the stature of the fulness of Christ." And it is more; for all the power that he can employ as a minister must come from the precious deposit in his own soul of personal goodness.

No amount of work done for others will make us good, and to neglect our own goodness makes it impossible for us to help others. People may for a time be deceived by a show of goodness, but the sincere preacher is usually found out and defined.

And the minister must have reserves of power in his own spiritual life as he will labor in vain no matter how basely. The spiritual fact is that ministers sometimes suffer this depletion, not only without being aware of it or of its cause, while they are pursuing the best intentions.

It is tragic when a minister, praying so much for others, finds his own prayers not moving his own soul; preaching so much to others, and receiving no message to his own soul; serving constantly at the altar, and failing "to offer up sacrifices first for his own soul." Power is the outcome of what a man is, not what he does, certainly that is true of spiritual power.

When ministers begin to feel or to fear that they are not succeeding in their ministry, that they lack power, they are too prone to look for the cause in something outside of themselves. Perhaps it is, they think, because they are not in the right posture, or because their church is not well located, or because they do not have adequate modern equipment, or because their denomination is too small to furnish them a suitable arena. They hunt for a score of "causes" to explain their failure, when, perhaps, I will not say certainly, for there may be contributing causes that make success more difficult than it need be, the real cause of their failure is in themselves; they have small success because they are small men, and weak men in the essentials of power.

I have nothing at all to offer, in fact, but the old, old truths familiar to everybody who has lived long enough to know something about himself, and who is humble enough to acknowledge what have been the chief causes of his most frequent failures.

Every minister who would make a success in his ministry, and who would have power, must have a good disposition, must be a shining example of love in action, must exhibit easily and always the poise that peace affords, must be carried forward and upward on the wings of optimism, and must constantly exercise himself thereto, through all the varying, trying, painful experiences of the minister's life.
1. A Good Disposition

"As God's own chosen, then, as consecrated and beloved, be clothed with compassion, kindness, humility, gentleness and good temper, forbear and forgive each other in any case of complaint, as Christ forgave you, so must you forgive. Above all you must be loving; for love is the link of the perfect life. Also, let the peace of Christ be supreme in your hearts; that is why you have been called as members of the one body. And you must be thankful." (Col. 3:12-17, Moffatt's Translation.)

These five qualities named in the verses above constitute a good disposition. These qualities describe character in its social relations, to one's fellows. Disposition lies in the way a man places himself in social relations.

Let us notice these terms hastily—

1. Compassion—The Authorized Version says, "bowels of mercy," Revised Version—"A heart of compassion," and in Ephesians it is called tenderhearted. It is one of the most beautiful words, and one of the most attractive qualities we know. It is a delight to trace this word in the gospels as applied to Christ, feeding the multitudes and having compassion on the sick. "We have not a high priest which cannot be touched with the feelings of our infirmities."

2. Kindliness is an active feeling, an impulse to help, translated goodness and means to do good to others.

3. Humility—This is the method of expressing the feeling—sympathetic and helpful impulses.

4. Gentleness is really tact. Many people spoil benevolent efforts by blunders and by bullying people. Blessed is the man who knows how to do good tactfully.

5. Longsuffering everywhere in the Bible exhibited one of the exalted attributes of God and a cardinal virtue in men. Moffatt says it is "good temper." The root means, to boil, and is prefixed by a word meaning long or slow and the sum of it is the exact opposite, the holding the impulses under control; literally to come to the boiling point slowly. This is a description of our reaction to the treatment of others. Most of us react too quickly. Others take a long time to come to the boiling point. Their charity suffers long and is kind. When any of us are most like this we are most like God. It reflects with shame how many good things we have failed to bestow on others because of the lack of it in us. Success in most instances is for the man who can continue to be compassionate and kind in spite of the contradiction of sinners. The final and permanent victories are usually with the slow boilers, men who can hold themselves well in hand in the most eager contests, not easily excited and never really excited.

Can a man put on a good disposition when he is not born that way? Yes, a good disposition can be acquired. Paul says, "By the grace of God, I am what I am." If the grace of God cannot change an ugly, hurtful disposition into a helpful, beautiful one, how can we magnify the grace of God as omnipotent?

A man's success or failure as a minister turns at last on his disposition. In spite of fine preaching ability, and strong administrative capacity, there are some ministers whom no congregation wants, because their dispositions are ugly.

Just to keep sweet ourselves is the surest way of making other people sweet. It is the best antidote of the poison of biting tongues; it disarms sermon critics, it neutralizes church quarrels, it brings people to church and makes the minister a welcome visitor in every home.

II. Love the Father

A minister to be a real success must fall in love with his work. It is love in action. Paul says, "Put on certain qualities of the mind, but above all put on Love." This is the connecting link of the other qualities. The Lord says, "Peter, love thou me, more than these?" Jesus weighs everything, and tests every disciple by His infallible test of love. If a man's love is right he will understand everythine. The power that redeems an individual, that keeps the disciple faithful, that makes the apostle irresistible is "Love." Love lifts us to such exalted heights of loyalty that to live is Christ and to die is gain. It is no longer that we live but Christ liveth in us and thus becomes the source and the secret of our energy. No sort of special training will produce this kind of love— it is the gift of God.

Love is unselfish. One can't understand people unless you study them unselfishly. Love is tactful, gentle, and so gives access to individuals without shutting them up in silence and rendering them impervious to our persuasions. Never was a truer philosophy uttered than when Saint Paul said, "Though I speak with the tongues of men and angels, in pulpit and social intercourse and though I understand all mysteries and all knowledge, and have not love, I become as sounding brass and a tinkling cymbal. Love for God and your fellow man until it becomes a fascination, a romance in your life. "Love never failth," and the minister who loves his work will not fail.

If it is difficult, love makes a way. If it is unappreciated, love makes the reward for itself.

If it is discouraging, love hopeth all things.

III. Pure of Peace

I would have supposed that of all things a baseball player had to learn, he would know without teaching how to stand on his feet. But I read the other day that a certain player had greatly improved his batting average by being taught how to stand at the plate.

Standing on one's feet, appears to be not the simple, natural, untaught matter we assume it to be, but an art to be learned by persistent and intelligent practice. I have observed the difficulties young people encounter in learning to stand on their intellectual feet. And I must confess from self-experience to notice often with shame and confusion what happens to a man when he loses what we call self-control, or is unable to stand securely on his spiritual feet.

Love is always attended with a loss of power, and it is well that we look into this matter of balance or peace. Have you ever thought of peace as noise? There is scarcely any word more commonly used in the Bible than peace. It has many varieties and grades of meaning. It was the common form of greeting and farewell, uttered as lightly as our goodby and as little consciousness of its real meaning. But Jesus took the word peace and raised it from an ordinary farewell to be His bequest. His last legacy of immortal love. "Peace I leave with you." It is no light passing remark on the lips of Jesus.

The whole atmosphere is charged with significance. He is not talking of the peace men think of so much; but, "My peace I give unto you." Not as the world giveth, the not of peace the world giveth. It is my own peace, given in My own way, the real abiding, satisfying peace.

We must not think alone of peace in the negative, as the absence of strife and the discontinuance of war; for peace is one of the great construction stones of the world. Jesus himself was called the Prince of Peace. Peace conquers men and will finally conquer the world. Just to stop quarreling and fighting and hating is not necessary to reach the rest of the soul. But peace is peace, and peace means weight. It means proper balance.

If a wheel is not supported it can keep cret only by motion. And if we do not wish to quell all human activity we must adjust it and balance it, so as to produce peace by its own movement.

Peace is the right adjustment of power to produce perfection. We know after the Holy Ghost is come upon you." How many times the hasty words, the ill-considered actions, the unjust judgments have been the result of being out of balance. And no wonder. It is a great achievement to know how to work, but to learn to walk on a tight rope is difficult indeed. For usually the minister is the leading man in the community and what he says and what he does is always printed in large type. If the congregation falls off, if the budget is not paid, if some member leaves the church, if the right officers are not elected, the minister is somehow held to blame.

Then the minister needs helpful coworkers and doesn't always find them. He pleads, he exhorts, and still he is left to move the wheels of progress alone. What he doesn't preach isn't preached, and what he doesn't do is not done. Added to all this is his sense of his own unworthiness and inefficacy, which he often knows better than those who volunteer to tell him all about it. Is it any wonder if he loses his balance, becomes discouraged, exasperated and hopeless?

How may the minister teach his churchmen maintain peace? He must pray of course. He has a right to ask the Master to give him that promised peace. But after prayer he must remember that peace is the result of the right adjustment of power to produce perfection. He must make sure that he himself is adjusted to the true source of power and then let him adjust that power to right sort of work and he will have peace that the world neither gives nor takes away. He can say with the old pilot on a stormy sea, "O Neptune, you may save me if you will, you may sink me if you can, but whatever happens I will keep my tender true." That is peace.

How much time, how much labor is spent because of the lack of peace? A minister said, "We are a sadly unbalanced class." Ministers get discouraged so quickly, get mad so quickly, get tired so quickly. Don't we wish we could even walk until we balance ourselves? Why should we expect to work until we get mental and spiritual balance. If I am run against and knocked down, I am not to blame unless I am jay-walking. But if my inner balance is lost, it is my fault. Remember our spiritual balance is within us.
I. Optimism

Some people regard optimism as a word of an extremist who does not deserve serious consideration. However, it is a good word and expresses one of the finest and most helpful qualities of the human soul. Of all men, the minister might reasonably be expected to be an optimist. He ought to be the most hopeful of men, the man least discouraged by any present conditions and most serene about those to come. Not an optimist, be this word, is the preacher of Jesus Christ should be the cheerfulness worker on earth: no union rules about hours, no disputes over wages, no lay-offs on account of lack of orders, no dissatisfaction about the firm, no strikes, no black lists; what an optimist the preacher should be.

And then, lastly, learn the art and cultivate the habit of, "Be ye thankful." Paul with all his labors and all his hardships, had more to say about joy and gladness than any other preacher. Joy is found 62 times in the New Testament and Paul uses it 28 of those times. Thankful is found 69 times and Paul used it 48 of those times. It was not just a passing remark, of his. Remember the words of the Master, "in the world ye shall have tribulation, but be of good cheer."

A gloomy countenance and an ungracious manner of speech are often a mere habit, and a discontented worker is a poor worker. He is not only gloomy himself but he is a cause of gloom in others. He sees to many difficulties and so clearly that he is defeated before he starts and convinces his people that it is no use to start. He kills the prayer meeting by scolding the few that are present for the many that are absent. He never raises the budget because he has persuaded his people that it is too much for them to undertake. He is never disappointed about anything because everything is always as bad as he expected.

Dead weight is very different from energy.

Physically a man may be a runt who in a fight is a wild cat. Now this gladness, this exhilaration of spirit that we call optimism is the physical man’s push added to his mental weight. Optimism is what adds the push. It puts thrill and vigor into one’s personality. It is the inspiration of Christ dwells in you, if you have been filled and energized with the Holy Ghost and raised to the power of glad enthusiastic optimism, "one shall chase a thousand and two shall put ten thousand to flight.

"Then your power shall be reckoned by your push, your own enthusiasm will kindle that of others, your own power will be multiplied by your companions; you will mount up on wings as eagles, you will run and not be weary, walk and not faint; "Laugh at impossibilities, and cry, it shall be done."

THE PASTOR'S SCRAPBOOK

THE CHURCH AT WORK

L. FAYNE

THE Church is composed of its individual members. The Church is like an individual, composed of many members. If one member of the individual becomes sick, it affects more or less the whole person. If a tree is cut down, or an ear of corn becomes infected and the person continues to work without much hindrance. But let a vital part become affected, and the whole body becomes sick and not able to function well, if at all. So the Church. Let the leaders become infected with sin, or even get the "don’t cares," not interested in the work, it will affect the whole church. How often we have seen this take place. What a responsibility on each of us! James truly says, "Be not many masters:" If you have too much responsibility; too many offices to fill and fail, your failure cripples the work accordingly.

Seven Great Truths

There are seven great truths of historic Christianity for which we must stand as follows:

1. The authority of the Bible as the revelation of God’s will for the race, and of His plan for saving mankind.
2. The doctrine of the Trinity.
3. The doctrine of the Incarnation—Christ born of a virgin—God’s only begotten Son.
4. Sin, both (a) original and (b) actual (acts).
5. A Blood redemption—Jesus’ blood shed for us on Calvary as man’s only way back to God.
6. A bodily resurrection.

-- A Noted Jesus on Testimony

"The law says a witness to a positive fact is more credible than a witness to a negative fact. Spiritual experts have as much right to testify to spiritual truths (in favor of evidence of grace) as a scientific expert has to testify to scientific truths." Why not?

WHERE TO GO

"In the secret of His presence, how my soul delights to hide; Oh, how precious are the beams That I learn at Jesus’ side. Earthly cure cannot vex me, Neither trials lay me low, For when Satan comes to tempt me, To the secret place I go."

"Steal He Will" (Rom. 1:17.)

So heard an editorial in a daily paper referring to those killed by automobiles in America. The editorial says, "This country has engaged in six major wars beginning with the Revolution. These wars cost less than 100,000 American lives. But during the last 15 years—a period of time just about equal to that combined by the six wars—no fewer than 325,000 Americans have been killed in automobile accidents. Last year there were about 30,000 killed by the automobile. Can we contemplate what the death rate will be when drink has fully come back?"

WHAT THE FUTURE?

"The membership of our churches today is being largely recruited from the boys and girls of the Sunday school. If they come into the church in the right way, well and good. If not, the situation is a perilous one, both for them and for the church. Every child is born tainted in moral nature, and as he reaches the age of accountability he must choose for himself, he must be born into the kingdom to be a part of it."

--- R. M. HAMMOND ON MISSION

"You may puzzle over their annals traced in monolithic ruins,
Where the jungle twines its verdure o’er mystery and throne,
Down thru the lost millenniums, Oblivion prevails
Over the story of a glory that was once their own;
But their day is dawning; God has heard their bitter wail;
Rise, O rise, ye sons of glory, ye redeemed of Christ and free,
Break their chains, and set them singing in the melody of love,
For the Indian’s redemption waits on you and me!"

DEAD

(Rom. 1:17.)

Death is a dissolution of body and soul, a separation, There is:

1. Physical death (Heb. 9:27; Gen. 3:19).
2. Soul death (Ezek. 18:4; Gen. 2; 17: Eph.
   3. Twice dead, buckledisten (Jude 12). So prodigal
   was alive in Father’s house, left, became dead (Luke 15:24). "Came home “alive
   again."
2. Second death (Rev. 20:14; 21:8). Second
dead comes at first. If second death is annihi-
lation, the first was also. The only differ-
ce in first and second death is the place
where the soul is cast.
5. Dead in pleasure (1 Tim. 5:6). Sodom and
Gomorrah.
6. Carnal death (Rom. 8:6).
7. Dead to sin (Rom. 6:2).
8. Dead and hid (Col. 3:3). "And buried."
Paul was crucified, death (Gal. 2:20).
THE VALUE OF A PREACHING PLAN

The Editor

THERE are few preachers who do not welcome the experience of changing the subject "on the spur of the moment" in those rare instances in which it becomes clear that the discourse planned is not suitable for the occasion. But it is a great mistake for any preacher to attempt to make this spontaneous method of selection the regular method. The better wisdom is to plan and prepare as carefully as possible and come to the service in full expectation of following the course which has been indicated during the period of preparation. Then, if the service takes an unexpected turn and the change of subject theme is made clear, he can take the new path in better faith than if he could be upbraided for his neglect to find the will of God in advance. It is said that a pious Quaker asked John Wesley in the opening of the service if he planned to speak, "If the Spirit leads." Wesley, with red, "I plan to speak that the Spirit may lead me." This is, I think, a good motto for the preacher. Plan to speak that the Spirit may lead you while speaking upon the subject for which you have prepared, or upon any subject that He may bring to you in the moment of necessity after you have prepared.

But I am thinking of a more far-reaching preaching plan covering the month, the year and even the whole term of the pastorate. Perhaps the last mentioned covers a little too much scope for the average preacher. But some will no doubt find it possible to keep at least the dim form of a preaching plan in mind while thinking of the preaching scope they hope to cover while in a given field. I know this is the experience of an evangelist, and cannot see why it should not be so also with a pastor.

A certain amount of repetition is of course necessary and desirable. But the preacher must guard against too great a bent toward sensationalism on the one hand and against becoming threadbare on the other. Only a few preachers are sufficiently gifted to follow out successfully a lengthy series of sermons on "Jonah," or continued lectures on "The Book of Rev-
elation," but every preacher should remember the backslider in his scope of preaching and should also give attention to that large portion of the Scriptures which is included under the name of prophecy. It is doubtful that any minister in the prime of his years ever really increased his usefulness by becoming a "specialist" (which is just another name for "hobbyist") on any one theme or phase of Christian truth. Ours is a whole Bible and no part of it is to be neglected. R. M. Guy, a very wise advisor of preachers, using himself for an example, said, "I reserve to myself the right to speak to my people on any subject which bears upon their present or future happiness." The only change I would make in this would be to suggest that the preacher is duty bound to speak to his people, as opportunity affords, upon every subject which bears upon their present and future happiness. And yet while acknowledging such a wide responsibility, the preacher must fight against becoming flat and commonplace.

But after it is all said, pro and con, I think it is well for the preacher to go as far as possible in making a preaching plan for the week, month, year and even for the period of his expected ministry in a certain field. This plan will be clear in the aspects which time places as close at hand and dim in the more distant aspects. Then when he has no pressing reasons for divergence he will do well to work toward the fulfillment of his plan. His plan is ever subject to change and revision— even to complete substitution, but it has at least a slight directing and stabilizing effect, and an occasional glance at what has been done may serve to show whether there are tendencies toward hollowness or tendencies to neglect certain phases of essential truth. It would be interesting for the average preacher to consult his sermon-subject list covering the past twelve months with a few questions like the following in mind: 'How long since I preached a sermon on 'Heaven' or gave any considerable portion of a sermon to depicting its joys? How long since I preached on 'The Second Coming of Christ'? How does my theme list look when compared with the subjects used by the Savior and by St. Paul?

The Preacher's Magazine

BE BORNE ON TO PERFECTION
A. M. Hills

"Wherefore let us cast off the first principles of Christ, and press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God, of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do if God permit." (Heb. 6:1-3.)

D. EITZSCH translates: "Wherefore, leaving the first elementary doctrines of Christ, let us go on to perfection." Goddrey translates more properly: "Let us BE BORNE ON TO PERFECTION."
If they do neither they rank among fallen believers." The apostle Paul understands this. Therefore he urged all believers to leave the elementary doctrines and experiences of salvation and be born on unto perfection.

III. What Is Perfection?

There must be some experience possible to us which God has dignified by that name, or He would not have said so much about it. There are more than a score of passages in the New Testament that refer to it. God says, "Mark the perfect man. How could we do it if there weren't any?" The saintly Bishop Win. Taylor said, "Such words as 'perfect,' 'perfection,' 'sanctificate,' 'sanctification,' 'holiness,' and 'holy' have some definite meaning. The Holy Spirit knew the meaning of language and meant something by such words. We must find out what they mean and seek the experience they indicate.

God makes other things perfect—a perfect flower, a perfect tree, a perfect landscape, a perfect painting in the clouds. Why may He not produce a perfect Christian?

The Christian condition, anyway? Negatively we may say, "It is not absolute perfection." That belongs to God. It is not infallibility of judgment, which grows out of human limitations. Mistakes in judgment can co-exist with a holy heart. It is not being above temptation or the possibility of sin: for Jesus was not above that. It is not Antinomianism—a perfection in Christ imputed to us, while we are still vile and sin, and corrupt in our own hearts. That is a theological fiction of Calvinism, utterly unwarranted by Scripture.

Now, positively, "It is that condition of our moral nature which fulfills God's end in our creation and redemption." Nichol Harder says, "We count those things perfect which want nothing requisite to the end whereunto they were instituted." Wm. McDonald says, "That is perfect which has what properly belongs to it, and nothing else. Perfectness is that which is full, and void of nothing else. So a Christian is perfect who has what belongs to a Christian and nothing else.

God made man in His likeness, with intellect, sensibility, and will; dwelling in a body, all unperturbed, unselfish, clean, holy. The devil is an incarnate, mortal, godless, imperfect spirit who would be HOD, without nothing else. So a Christian is perfect who has what belongs to a Christian and nothing else.

God made man in His likeness, with intellect, sensibility, and will; dwelling in a body, all unperturbed, unselfish, clean, holy. The devil is an incarnate, mortal, godless, imperfect spirit who would be HOD without nothing else.

When all this is done, we are baptized with the Holy Spirit and are "born over unto the perfection" of a clean heart in the twinkling of an eye. Robinson says in his Greek Lexicon of the New Testament of the preposition "eis" (unto), "If it implies motion to or towards any place or object as a limit, aim or end, with subsequent rest thereon." In other words, "perfection" is not merely an ideal to aim at but which you can never reach. It is an experience actually within reach of us in this life. And Malham, D. D., says of his experience when baptizad with the Holy Spirit, "It was an instantaneous passage from the dimmest twilight into cloudless noon. Propensities which from childhood up, and not less during the first years of my Christian life, had had absolute control when strongly excited, in a moment, lost utterly and forever their power, being superseded by a new and right spirit."

To let us all leave the first principles and be born on unto perfection.

DOCTRINAL

CHRISTIAN BELIEF IN THE LIGHT OF TODAY

BASIL MILLER

Chapter Six. The Science of Theology

The place of theology in an age of science has been questioned. Up until the eighteenth century theology took its stand alongside of science as one of the standard auxiliaries of thought. Its greatest exponents were looked upon as the outstanding men of their respective ages. This is especially true of the medieval period. When we name such men as Thomas Aquinas, the theologian who laid the foundation upon which Roman Catholic systematic beliefs were founded, and whose scheme of dogma is still current with them; Anselm, who made the doctrine of the atonement; and Augustine (earlier still) who strove systematic theology, we have referred to the greatest thinkers of fifteen centuries of the Church.

With the growth of the scientific spirit, following the work of Bacon, and the development of the inductive mode of inquiry, philosophy lost its grip upon the intellectuals, and naturally theology, the sister of the philosophical spirit, was looked upon by the "rationalist" as completely demoted. When the modern religious ideas began to arise, ideas which questioned those fundamental beliefs of the Christian faith, newer schemes of looking upon religion appeared. The infallible church, whose head was the pope at Rome, was accepted by all Christians as final authority in religious questions. With the advent of Protestantism, the church lost this seat of being the arbiter of matters of belief. Then the great plea was for the authority of the Bible, which every man must be free to interpret according to his own conscience.

The church, then, is an entire field of theology, and therefore became the accepted thought of the "intellectuals," then a new basis for religious authority was sought for. With the growth of the spirit of religious inquiry, the development of the evolutionary theory which among the supposed thinkers relegated the doctrines of the Bible to the sphere of myth, theology became a "bastard science," and for no place was to be found. Only the " traditions," the conservatives and dogmatists had any use for it (according to this intellectualism). Where once philosophy and theology ruled supreme now science has become the accepted dictum. Its word is final. The thinkers of the Church have tended to capitulate to materialistic science, feeling that thereby they were appealing to this age of modernity. Science measures its phenomena in the test tube, and that which will not submit itself to this type of experimentation, we are told, has no place in the realm of accepted truths.

RELIGION AND THEOLOGY

When it seemed that among the thinkers of the age this had become the accepted dogma, a reaction began to set in to this extreme viewpoint. We discovered that after all there was an intellectual content to religion, and theology was only its justification. Man is deeply religious, and none can question the reality of his
While there have been great Christian mysteries, the mystical of oriental religions who longs for absolution in Nirvana represents this type. Profane religion is that of the Bible. Theology for mysticism becomes negative, and emphasizes ecstasy as the one source of religious illumination. Theology for profane religion finds both in reason and revelation and religious experience sources of religious knowledge.

CHRISTIAN FAITH AND THEOLOGY

The vital thing in religion which gives it objectivity is faith in the superworld, or that world beyond man... In the Christian religion this faith is in a personal God, the existence of which later we shall affirm. If religion is purely subjective, then there can be no theology. Since it refers to a Divine Being, and beyond the visible to the invisible, it has implications beyond the concrete world. The implications call for clarification, exposition and rational justification. This process is theology at its height. These implications likewise call for faith. Faith must be exercised in believing in the existence of this superworld, or God. It comes into activity when one seeks for redemption. We must believe in God.

There is a question as to whether or not one’s world-view comes into being wholly through revelation by the acts of God or whether or not it may be grounded in reason.

Is one’s faith in the Christian world-view above reason, irrational, or does it fall under the sway of man’s reason? This has been a question which has rocked the Church for centuries. What is the relation of faith and reason with reference to the facts of Christianity? Or in other words what is the relationship of faith and reason to theology?

Some have held that when one says “faith” he denies any possible reference to “reason.” Then theology is purely a matter of faith in the superworld and is grounded wholly in revelation. All that theology has to do is to systematize, and not contest the teachings of revelation. It has become the accredited belief of the Church that religion or faith is not beyond reason, that the Christian faith is a reasonable one. Facts grounded in revelation can be rationalized. Defense, and systematization. Some have held that the faculty of reason has been sufficient to give us theology, and where such is true this becomes natural theology, as opposed to revealed theology. On the other hand some moderns have held that

Faith and reason are irreconcilable in the realm of religion. This was the position of Schleiermacher, but the additional justification of Christianity was unnecessary and impossible; Ritschl and his followers, and Karl Barth have advocated this view. As Knudsen says, "Religion does not and could not live from the crumbs that fall from the table of philosophy and ethics. It stands in its own right." But from this it does not follow that faith and reason cannot be reconciled. There is no ground to hold that while reason may be called to assist in systematizing the teaching of revelation in religion, it cannot be called upon to defend the teachings of revelation.

There have been three types of views of the relationship of faith and reason. Augustine subordinated religious faith or authority to reason. He wrote, "Nothing is to be accepted save on the authority of the Scripture, since greater is that authority than all the powers of the human mind." He taught that one must believe in order to understand. While he believed in the use of reason in this realm, fundamental to the entire process was faith. He held that reason implied faith and faith reason. They existed together.

During the middle ages it was thought that the facts of revelation, or the facts, were not only the comprehension of reason. They transcended reason, and no proof of them was humanly possible. While they were beyond reason, and proof was impossible, still they were not thought of as irrational. Their validity depended not on their rationality, but upon the divine authority from which they came. Hence the theologian could only stand and systematize the teaching of the Bible, and not defend them in the light of reason. There were, however, certain principles which were accessible to reason, which were not peculiar to the Christian faith alone. Such facts are immortality, belief in God, etc. While one could not absolutely demonstrate these doctrines by reason, still it was held that they were capable of reasonable defense. This gave rise to what is termed natural theology, as distinct from revealed.

The modern view of this relationship between faith and reason can be stated thus: our faith is a reasonable one. After all we live in a world of faith. Faith is as much a necessary element in science as in theology. There are certain basic facts which the scientific world must take by faith, and proceed upon them. This is the
The absolute nature of religion. We postulate certain facts by faith, and defend them by reason. We believe in the existence of God, the possibility of redemption, and then try to establish their rationality by the process of reason. This is a reasonable faith. There is no reason without faith, and no faith without some reason. No line of From this there is a difference between the theology of reason and that of revelation. Knudsen, dean of theology at Boston University, expresses the idea thus: "Revealed theology is grounded in natural theology, and natural theology is the foundation and living content of revealed theology."

Hence Christian theology cannot be identified to a mere exposition of the Christian faith. Rational theology must seek for a justification of itself in human reason, as based upon revelation. On the other hand mysticism would have us grasp the fundamental facts of theology through feeling or ecstasy. It is to be noted that while the mystic has given us the assurance of a personal contact and communion with God, he has in no wise aided us in stating the nature of the Divine.

The Absoluteness of Christianity

In our desire to justify theology as the national systematization and verification of the intellectual content of religion, let us state our reasons for a belief in the absoluteness of Christianity. If Christianity be not absolute then it is a waste of time to argue concerning the relationship of faith and reason, and Christian theology becomes a chimera. Christianity must stand the test of common reason. It must not become an isolated island which is separated from the great human mainland. Rather, to use a borrowed figure, it must be a mountain peak which rises out of the plains of human need and inspiration.

From the very beginning, the Christian has looked upon his religion as being absolute. It was not a reasoned absoluteness, but one accepted as a dictum of faith and conscience. It was the result of an unreflective consciousness. The Christian had looked upon Jesus, and felt that He was "the great Fulfiller," sitting regnant upon the throne of history, as Boquet expresses it. At first a study of the absoluteness of this faith was not undertaken, for the fact was accepted for granted. But when intellectual criticism from the outside forced the issue, and demanded a defense of the position of Christianity, several methods were pursued.

First, Christianity was declared absolute because of the miraculous elements in it, or because of its revelation origin. When later men questioned the miraculous origin of Christianity, the new birth was held as the fundamental fact of theology, and was used to declare the miraculous in our religion. When this position was questioned by the critical then Ritschl attributed to the inner life of Jesus alone an essentially miraculous element, not a necessary or authoritative element in theology. More recently Karl Barth has held that revelation is the basic thing in theology. Though he rejects the doctrine of biblical infallibility still he feels that revelation is the fundamental element which makes for absoluteness in the Christian faith.

If there were no miraculous elements in the origin of Christianity, the very fact that it is the crown of all religions, the highest type, would mark it as the absolute. Through Jesus Christ in Christianity we have the full self-realization of God in human consciousness. Of all other religions this can be said. Jesus is the union of the human and the divine. This we believe to be the highest conceivable idea, and since it forms the essence of the Christian faith, it stamps our religion as the absolute one. This has been the position taken by the philosopher Hegel in establishing the absoluteness of Christianity, Christ became the God-Man, the manifestation of the Absolute in the finite.

Schleiermacher on the other hand began with the experience of Jesus as concrete reality, and showed that the Christian experience as lived by the Master represented the highest possible type of religion, and hence was absolute and universal. By the term absolute, we mean "the unrepresentable," and as such Christianity remains supreme. In the face of Jesus Christ we find God as nowhere else, and this imparts to him a mission and character which may rightly be called absolute.

Again Christianity can be tested as to its absoluteness by comparison with other religions. By every possible mode Christianity remains supreme. It is superior to any other religion in its theological content. It is superior to them all in its ethical teachings; and also superior in its capacity to meet the most fundamental needs of the human heart.

The modern age does not desire to associate the Christian faith in this study of absoluteness with any historic creed; nor does it assume to argue that it can be identified with the teachings of the Scripture (for so many different interpretations have been given.) Upon what then does it base its absolute? This may have been three methods followed by the Church in the past. At one time the Church— or ecclesialism—was looked upon as authoritative, or absolute. This was the position of Catholicism. The position taken by the early Protestants was that the Bible was infallible, and hence the absolute essence in Christianity. With the rise of criticism the modern man has asked that the essence of Christianity he defined as the absolute. But this "essence" cannot be clearly defined. One cannot say that "here or there" we discover the infallible essence. It is a matter of the spirit. We look to Schleiermacher as the man who taught us to view experience as being the vital element in religion, and not dogmas or theories. While he broke with the dogmatic tone of theology, still he placed experience at the heart of the Christian faith. He thought of Christianity as the redemptive essence possible through Jesus Christ; and it was this which he felt differentiated the Christian religion from all others.

The second modern thinker (whose views are certainly defective from the standpoint of traditional theology) was Albert Ritschl. To the idea of Christianity being a metaphysical religion, based upon a personal religious life of Jesus as Redeemer, he added the thought of the kingdom of God. Whatever then the modern position is, we have two distinctive elements which make for the essence of Christianity, redemption and the kingdom of God, and of God in Christ, at the heart of each is Jesus Christ. This becomes the norm or standard for discovering the essence of our faith. This essence becomes the recognized source, as well as the norm, that is, the basis.

From the Scriptures, from the history of the Church, and from Christian experience we discover what the essence of faith is. It is then the task of theology to expand this intellectual content and to justify it from the position of reason.

Science, Philosophy and Theology

This is the theology that everywhere the modern thinker must face. We live in a world of science, where philosophy, once the crown of thought, has been ousted. In terms of the modern science and philosophy present day Christian faith must be defined. Theology is not an empirical science, like biology, and cannot be regulated by the same modus operandi. The great trouble with theology and science in the post has been the fact that they have not stayed in their own realms. Science, when it began to intrude upon the metaphysical, the theological, or the philosophical, this is true with evolution. There is no argument with the data gathered, which outlines a process, but when the scientist says that these gradations came about by natural forces, and gives us an emergent evolution, he becomes a philosopher, or metaphysician, and is no longer a scientist. Science must remain the description of the process and not the interpretation of the same.

When science is interpreted in terms of naturalism, as it usually is, then it is an enemy of theology or faith. But when the interpretation comes under the realm of Persoanalism as a philosophy, then it becomes the ally of faith. Knudsen writes, "Metaphysically interpreted, science becomes a realistic or materialistic philosophy." Hurdon P. Brown, the father of the philosophy of Persoanalism, says that science must deal with the phenomenal world, and that theology has to do with the world of metaphysical reality. In fact there is no conflict between pure science and pure religion. One deals with concrete reality; and the other with ontological reality (or the scientific religion) and the other with their ultimate interpretation. Science permits of a theistic interpretation of the universe; and theology permits of an experimental study of faith.

True philosophy is likewise a handmaiden of theology. Philosophy in its traditional form is divided into epistemology, or the theory of knowledge, and metaphysics, or the theory of reality. It is when philosophy becomes agnostic, or positivist, materialistic, that it goes contrary to theology. Metaphysical philosophy may be grounded in a moral content. When metaphysics interprets the universe in terms of Personalism, or of a personalistic God, it carries with it a moral note, and furnishes an intellectual background for theology. When philosophy attributes, in its system of epistemology, transcendent powers to the human intellect, which affirms that the mind can grasp or transcend the empirical, and lay hold on the metaphysical, it gives to that extent its basis to religious faith.

Again true philosophy adds theology in affirming the reality of self-consciousness. When it lays the foundation for the "I," both in man and God, it gives the basis for the relationship
between a personal man and a personal God. 
A third principle which philosophy of the true 
type lays down for theology to build upon is 
that of causality. The idea of a real Cause is 
implied in the Christian doctrine of God as Cre-
ator, and in divine providence. Personalistic 
philosophy solves the problem of causality and 
at the same time lays a basis for the Christian 
belief in creation and providence. 

The Source and Task of Theology 
To be able to systematize the intellectual con-
tent of Christianity, which is theology's task, one 
must understand the sources for gathering this 
material. The first great source, though not the 
only one, is the Bible. This is the storehouse of 
the primal truths of the Christian faith. Again 
one must understand the long line of Church 
history, with its interpretation of the Scriptures, 
and its creedal traditions. Then one cannot fail 
to take into consideration the principles of 
idealistic philosophy and human reason, as sup-
plementary sources of Christian theology. Re-
ligious experience has much from which theology 
draws. The Christian conceptions of God and 
divine life are basic test-grounds for doctrine. 
The tasks of theology may be grouped under 
three headings: (1) Determine and expose the 
essential nature of the Christian faith; (2) ex-
tend the validity of this faith; and (3) apply 
this to the ministering of the needs of the soul.

EXPOSITORY MESSAGES FROM 
HEBREWS
Olive M. Winchester

Unswerving Truth for Man

God having of old time spoken unto the fath-
er in the prophets by divers portions and in 
divers manners (Heb. 1:1, R. V.)

FROM the time that man began to till the 
ground and seek its return, there have been 
revelations of the wondrous secrets of 
nature, and even to this day the fullness of 
such a revelation has not been reached. We 
stand amazed at the wonders of nature, but science 
also tells us that we shall yet see greater things. 
Not only does nature prove a source of unfold-
ing wonder and delight, but we find likewise in 
the personality of man wondrous disclosures of 
hidden mind of talent and possibilities; we see 
scintillations of thought and stirring emotions of 
love and sympathy; there is a never ending pan-
orama of life in new forms; these transcend the 
wonders of nature. But above both of these 
realms, and placing religious truth and eterna-

The Unswerving Truth Is God Speaking

When man by his sin separated himself from 
communion with God and entered into a state of 
estrangement from all that was holy, it might have 
been that forever would the word of revel-
ation have been silent; never again then would 
the voice of God have been heard. But not so, 
the heart of divine love yearned over man and 
not sooner had the enemy of all good accom-
plished his devastating work in the soul of man 
than there came a word of promise and from 
that very day when the evening shadows were 
beginning to fall and the voice of God was heard 
in the garden the word came to man from above.

We hear the searching inquiry directed against 
Cain, "Where is Abel thy brother?" We hear 
the warning given to the sons of men, "My Spirit 
shall not strive with man for ever, for that he 
also is flesh, yet shall his days be a hundred and 
twenty years." Then we listen to the command 
given to Noah, "Come thou and all thy house 
into the ark; for thee have I seen righteous be-

Not only did Noah receive direct commands 
and injunctions from the Lord but others were 
thus privileged. So often did the word of the 
Lord come unto Abraham that he was called the 
Friend of God, and Moses was regarded as a 
prophet par excellence, because God spoke di-
ectly unto him and not through the medium of 
vision or dream. 

But while special individuals received the 
major part of the revelations to be given, yet 
God spoke also to the people as a whole. We 

see the large company of Israelites that had burst 
the bands of slavery asunder in the land of 
Egypt at the command of Jehovah gathered 
about Mt. Sinai. They had been hidden to pre-
pare themselves with care for this manifestation, 
and had assembled around the mount. Here in 
the morning, hours there came from the mount 
thunderings and lightnings, "And a thick cloud 
upon the mount, and the voice of a trumpet exceeding 
loud and all the people that were in the camp 
trembled." Then led by their commander and 
director, Moses, the people came forth out of 
the camp to meet God. At this time the Ten 
Commandments were given, the laws which com-
pred the great fundamental relationships of 
God and of man to his fellowship. But the 
people were afraid and entreated that Moses act as 
their mediator and that the word of the Lord 
might not come in a direct way to them again. 

Many were the revelations given unto Moses: 
At the command of the Lord he organized the 
warship and contrived it in the tabernacle with 
its sacrifices and offerings. God, but while many of 
the laws were religious, yet there were many 
civil in their application covering all of the es-

dential phases of life. To Joshua also the word 
of God was delivered, the command and instruc-
tion. Then with the days of the judges when the 
people sinned and transgressed, the word of the 
Lord came only to special individuals on certain 
occasions until we read as the period is coming 
to the close, "the word of the Lord was preva-
lent, that there was no open vision. Then it was 
that a new order was raised up. When the 
prophets became the religious teachers of the 
people, then to them were revelations given. 
Over and over again do we hear them designated the 
prophecies as burdens, that is, they are words of 
injunction laid upon them by the Lord. So con-
cious does the prophet become that his word is 
from the Lord that at times he identifies himself 
with Jehovah and proclaims, "Thus saith the 
Lord." 

For many years the prophets gave forth their 
warnings to the people of Israel of both the northern 
and southern kingdoms until both were taken in 
by paganism, and some extended their work be-

seen a long period of silence running over several 
centuries until the Word of God became incarn-
tate in the person of the Son. 

In segments and fragments of truth were 
revealed from time to time in the days of the 
Moses and the prophets, yet in the coming of the 
Son truth is personalized. We are given not only 
precepts which transcend any vision of conduct 
and righteousness hitherto given, but we also see 
the glory of the Father working among men. 

Truth is Unveiled in Divine Portion

When the religious sensibilities of man became 
perverted by the fall of man and the intellec-
tual understanding darkened, then it was neces-

sary that divine truth be revealed in its fullness, 
but the capacity of man was such that he could 
not comprehend all of the truth at once. One 
fact at a time was made known and this often 
reiterated; then others joined and enunciated about 

First and fundamental would be knowledge of 
God, and then man would need to know about 
himself and be brought to a sense of guilt and 
condemnation that he might in his helplessness 
turn unto God. Thus it is that when the revela-
tion came to Moses in the bush that burned with 
fire, a nation was to receive the Godhead was made 
known in the name announced. When 
Moses inquired, "What shall I say unto them," 
that is, the people when they shall ask, "What is 
his name?" The reply came, "I AM THAT I AM." 
In this was revealed all fundamentally truths, self-existence and eternity. 

Then in the context which ensued when the 
power of Jehovah came in conflict with the gods 
of Egypt as manifested in the plagues, the su-
mceracy of the God of the Israelites was mani-
fested. Further with the exhortation, "Hear O 
Israel: The Lord our God is one Lord," the truth of 
monothism was inculcated. In the often re-
peated command to the Jews, "Be ye holy, for I am 
holy," the ethical attributes of the divine be-
ing were indicated. Thus early would the Israel-
ites, if they had pensive minds and under-
standing hearts, learn the essential truths regard-
ing Deity. 

When we turn to the prophets, we find some of 
the most sublime passages in their writings 
setting forth the supremacy, majesty and sole 
sovereignty of the Jehovah, the God of the 
Israelites. Yet the prophet looked farther in his 
vision and discerned that the God of the Israel-
ites was the God of the universe and the nations of the earth. So we hear the words of Amos: "Hear this, you that render the mountains futile, and the hills in a balance," and they do not know what is his thought, that makest the morning darkness, and treadeth upon the high places of the earth; the Lord, the God of hosts, is his name."

Rising still higher in categories, of thought came the words of Isaiah:

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"

But the supreme and culminating thought regarding God is only revealed with the New Testament teaching wherein we are taught that God is our Father. There had been suggestions of this great truth in the Old Testament writers, but it was not the central thought as it came to be in later days, being made especially so by the Lord's prayer.

"As the truth regarding God was made known through one precept and then another so was the truth revealed, his sinful state and need of redemption. At first the relationship of man to God was represented under the extended symbolism of the tabernacle worship with its many sacrifices and other associated situations. Then when man became conscious in his worship, thinking that the observance of ritual constituted all of religion, the prophets proclaimed in stentorian tones that the sacrifices were not the manner in which they were accompanied by evil in their lives. The call was given to rend their hearts and not their garments. But as it was with the teaching about God so concerning true religion, the ethical truths come in the New Testament. Here we have clearly set forth that on the one hand the delineation of life is inward and not in observing outward ceremonies, and on the other that disposition and attitude represent the heart of a true faith in God.

TRUTH UNVEILED IN DIVERSE MANNERS

With the gradual revelation of truths came also variation in method. This variation does not essentially belong to any one day and age, that is, one method is not limited to any particular time. Often there are several ways of making the Word of God known unto man used in the same age.

In the early days we behold the angel of Jehovah in person coming to the tent of Abraham and disbelieving the secrets of the divine administration, but to Joseph, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth; the Lord, the God of hosts, is his name."
From the above observations two things concern the Christian minister. One, he should urge immediate acceptance of salvation upon his hearers. And two, he should preach such a gospel that a sinner can see in it a cure for his troubles. We think that many of us fail at both points. We fail in talking to the sinner's heart plainly enough so that he can get saved, and we do not earnestly insist on immediate acceptance.

The 4th chapter of Genesis tells us that "Cain went out from the presence of the Lord and built a city." As I read about this morning it seemed that that was about the only thing he could do. The earth withheld her strength from him. He couldn't get a living from the farm. About the only way left was city life, where he built up a center of trade.

Reading a little farther, we discover that some of his descendants reverted to the farm life and kept cattle. Some of them however kept a little closer to city life and built up a system of music and its trade. While others went into the brass and iron business.

It appeals to us that city life is not sufficient unto itself. It needs the farm. As we read this chapter we about concluded that these tradesmen must have depended quite extensively on the tillers of the ground and the keepers of cattle, for their living. Music and brass and iron are very useful things, but even city people cannot eat them. They need a few vegetables and some beef.

And then we got to thinking about Cain's religious privileges. All the real religions that he knew anything about centered around that bleeding sacrifice of Abel. God had heard Abel, and given him the witness of the Spirit. Abel had faith. Yes, blood, faith, witness; that was the way Abel's religion worked. Cain's religion of works brought him nothing helpful. We some way felt that if there was any real religion in Cain's city it was imported from the country. Possibly the city people set some of the religious ideas and chants of the country, to music and made religion more beautiful than it was back in the country. City brass and iron might have entered into the design of a building to be used for religion and art—a great improvement over the rough stones of the country meeting place. Possibly some city man got religion enough to venture into the country to help elevate the youth of the uncultured parents, and did a good job at it.

As we read this chapter we felt as though we were sitting near the beginning of two streams, one that flowed from the country to the city and the other that flowed from the city to the country. Down through the centuries these streams have never ceased to flow, and their currents have broadened and deepened with the years. And both rivers have carried great benefits of blessings.

We are living just on the outskirts of the great city of New York. Many thousands of people go into the city from the surrounding country every working day, and come home again in the evening. Many thousands more live in the city and get to the country only on holidays or special occasions. The great business interests of the city demand an exceptionally high grade of business men. From this center go lines of traffic and commerce to all the world. Men who make cities are great men. To the many thousands who work for a living in the cities there are probably only a few great, outstanding financiers, whose minds plan and whose wills direct. We have never had an opportunity to check up on the accuracy of the statement, but we have read that group of great financiers over half of them began as country boys. We do not know why this should be so. They came in on the stream that runs from the country to the city.

Many great city preachers came from the country. They did not all come because the ground failed to produce for them, as was Cain's condition. In the rugged country life they laid the foundation for a rugged experience of salvation, and had rugged convictions written across their hearts. Great preachers must be rugged men. They brought the rugged strength of the country to the city pulpit. The city has refined them, polished them and taught them valuable lessons. Both country and city have contributed to making great preachers.

There seems to be an effort these days to center all religion in the cities. The automobile can bring the farmer in for church. It brings him in for business, why not for church? But the country folks don't seem any too interested in city religion. They just stay at home. We have a suspicion that they try hard to be polite when the well-dressed city clergyman calls and tries to interest them in every man's Bible class or some departmental something. But next Sunday they will miss the old-fashioned country preacher and the old-fashioned country way of having a...
meeting. Perhaps the younger country set will go, but we doubt it. Unless there has been a strenuous effort on the part of their parents to get them to the city Sunday school when they were young, they will hardly adopt the city church, as their own when they are in their teens.

When we think of God's way of saving men we wonder about Cain and his city.

Recently we have asked a number of ministers if they could tell what portion of their ministry had been after the order of the men who wrote the Bible, and that portion was motivated by some other source than that which they thought motivated the ministry of the men of the Bible. Usually there has been some little discussion as to what motivated the preachers of the prophetic type or the apostolic type. But in general there has been the conclusion that the men whose ministry for God is revealed in the Bible were moved in their ministry by a divine call, a divine message, a divine time of delivery. Generally it is conceded that the ministry of these men was suited to the day in which they performed their work, but not even the days in which they lived was recognized as the main spring of their order or ministry. They preached under direct inspiration, with a divinely inspired message, regardless of the good or ill which might result to themselves. What we were trying to find out was what sort of ministry we are having today as compared with that holy ministry the world has had in the past. How much preaching is there in which the minister is conscious of a divine call to preach a divine message at a divinely appointed time? And if this order was not observed, then what substitutes were being made, and with what results?

Our questioning has brought quite a list of answers. We are glad to say that some of the ministers we interrogated evidenced any desire to fudge the issue. The opposite was usually the case, each thinking that his method and subject matter were as much in divine order as was the ministry of the men who wrote the Bible. However not many claimed that every sermon was a special revealed message, though some claimed a degree of revelation for some of their special sermons. Some seemed to think that the present day needs of the people furnished a good basis for a sermon that would help them solve their problems, or guide them into a faith that held steady. So far as a divinely appointed time was concerned, nearly all seemed to take the regular preaching hour as the divinely appointed time. They did this on the ground that the entire order of service was of divine ordination.

A little pressing of the question brought out that most preachers have that their ministry is largely shaped by custom and the thoughts of other men. They have run their ministry into the groove of the customary, and have fed their minds quite largely on the sermons and writings of others. The thoughts of other men have probably had a larger field than their own observations. What they have gained through their own contact with men and God has been greatly modified by what they have heard or read from other men.

‘One minister to whom the question was asked took a little time to review the past year before he answered something like this, “I cannot say that I have always gone into the pulpit as well prepared as I should have been, but I think that I can truthfully say that I have always been conscious that I had a message from the Lord.” He made a distinction between a published sermon and a message from God. We think the distinction should always be made. Probably it is possible to arrange a published sermon, using for its contents the thoughts of other men (having, of course, passed them through the preacher’s own thinker), and having for a preaching motive the present day needs (as the preacher understands them), and having for a time the usual preaching hour of the church, and then miss the mark by shooting in the wrong direction. The minister who said he had a message each time had the safe method. The other way is not good.

The matter of preaching follows the order of theology. What is a true source for theology is a true source for preaching. What is a false source of theological teaching is a false source for preaching. One school of theologians hold that the teachings and statements of the church fathers is a true source of theology. Another school points out that the teachings of the several church leaders have not agreed, and that the church itself has held different positions on the same question at different times. The only one true source of theology is the Word of God. The same is true as a source of preaching material. To preach the opinions of some men may be right or it may be wrong. To have the sayings, and writings, and opinions of other men as the basis of sermon material is unsafe because men change and disagree among themselves. Also to base sermon preparation on present day needs, as that need is shown in the newspapers, etc., is also unsafe, for the world condition changes constantly. The only safe course is to establish the whole matter on “Thus saith the Lord.”

There are a good many things that go into the making of a minister. He can be spoiled in the making. To adopt a course that will allow more place for other sayings than it does for the Word of God will go a long way toward a minister’s destruction. He may be bright, sensitive, energetic. He may be a fine lecturer or organizer; but when it comes to making a minister he would do better to stay close to the Bible.

When it comes to world needs, there is no need so great as the ministry of the Bible preacher. There is a scarcity of this type of ministry. Plenty of machinery, business, organization, plans, budgets, and whoop-de-up, but a famine of the Word of God.

THE PREPARATION OF THE PREACHER

C. T. Moore.

SERMONS may be purchased by the barrel but they cannot be delivered that way. A doctor may not take his own medicine and a lawyer may not follow his own advice, but a minister must be a partaker of his own message. A congregation becomes like the minister as much as or more than like his message.

Bonds said, “Man uses methods—God uses men.” The Scriptures, though silent as to the preparation of the message as far as arrangement and delivery are concerned, have much to say on the preparation of the preacher, the elder, the man of God.

In our meditation on the preparation of the preacher we desire to consider:

His home life
His public life
His association in the church
His care of his body
His care of his mind
His devotional life.

First, the Preacher in His Home Life—The preacher in his home life, to accomplish the greatest good, to be able to understand the greatest, should be a well-maintained man and have a family. At least, all the scriptures that speak of the home life assume this position. For, says Paul, “The bishop or elder must be blameless, the husband of one wife,” and while we are inclined to interpret this scripture as meaning he should not have two or more, we cannot deny that it says he should have one. Further, he says, “He should have faithful children, not accused of riot or unruly.” He should rule well in his own house, having his children [having his brothers, don’t you see it’s in the book] in subjection with all gravity. For, if a man know not how to rule in his own house, how shall he take care of the church of God?” To which I would add—if a man refuses to have children in his own house he should not ask to teach the children of another. However, Paul assumes that a man is not a success at governing because of those he has to govern but because he can govern, therefore he states that the place to begin is in our own home and if we fail there it would be useless to try the larger body—the church. For is it not a fact that when a man’s children are put in subjection, but riotous and unruly, that preacher is doomed to failure in his ministry? Brethren, if we are to build a permanent church we must have families, we must have homes, godly homes and in this, as in all else, we must be examples. Further, using Weymouth’s translation, the minister must be “holy-minded,” that is, have a good quality of holy sense, “to shew himself a pattern to them who believe.” We can not say how can be expected others to behave when he does not? He is to be hospitable to strangers and with a gift for teaching. Not selfish or envious, or covetous (1 Tim. 3:1-7 and Titus 2:1-9). From this we conclude that a preacher in his home should be a good man, a good husband, a good father.

Second, the Preacher in Public Life—Again from Paul we read in 1 Timothy 3:7, “Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the devil.” Weymouth translates it that he “bear a good character with people outside the church.” “I don’t care what people think of me,” says one. Many a good man has ruined his influence and his church by this unscriptural statement. There is no way to build a church without first having a good character with people outside and remember, we are not judged by our rules of conduct but by theirs, yes, we may preach it but should we forget that we are to “encourage one another and build up our message, the word, that drives people from us. It is our method, our manner; the multitudes followed Jesus. They will still follow His gracious words. Further, should we not give thought to how we
deal—to be careful to owe to man anything but love. Should we not be a good neighbor, not a selfish one? Yes, if it will help with the outside, can we not afford, if custom and necessity call for it, to use a little hair dressing, shoe polish, clothes brushing, pressing iron, or what not, if by this we can have a good report with them that are without? Also, can we not be a man among men, not a snob that cannot enjoy work or righteous recreation but he a real man among men.

In Albert Edward Wiggum's book, "The Marks of an Educated Man," at the close of the chapter, "Getting Along With Other People," he gives forty-five questions, to which if we can answer yet afford to be a man among men, not a snob that cannot enjoy work or righteous recreation but he a real man among men.

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only write about 30% of your nervous energy
while you work in a poor light, but may also
induce headache, fatigue, and various nervous
disorders. Another point is ventilation. You
cannot think rapidly or clearly in a study room.

What about suitable equipment for the pastor’s study?
In addition to a desk and chair, you
will need shelves for books, filing devices, a type-
writer, writing materials and supplies. It is de-
sirable to have a Bible for your desk, and a
good dictionary within reach. Other books that
every pastor needs are the analytical concordance,
a good critical commentary, a Bible encyclopedia;
and other reference books.

The law of concentration demands that
you must not break a delicate thread of thought
by jumping up and running off to get a forgotten
pencil, sheet of paper or paper clip. Thus it is
well to have within reach two or three medium-
size lead pencils, a red or blue colored pencil,
ruler, eraser, library paste, paper clips and pins,
rubber bands, pen and ink, blotter, scratch pads,
typewriter paper, calendar memorandum pad,
small pocket memorandum book, and loose leaf
books.

Every pastor needs some kind of filing device
for his sermon notes and clippings. There are as
many different systems as there are ministers, so
I will describe briefly my system. My sermons
are filed by number in index cards, small manila
envelopes, and listed in a loose leaf notebook
by number, subject and text. On the front of the
envelope are typewritten the number, subject,
text, where delivered, date, attendance and re
sults. Near the bottom of the envelope are rec
corded the books and periodicals consulted. My
clipping file, perhaps gives me the greatest service
of anything in my study, and how easily and
thoroughly it works. It is my choice after ten
years of searching for the most practical system.
I have a home-made file, but discovered an ar
rangement in the Expositor Magazine about five
years ago. It is arranged in 23 common groups,
with separate folders within each group alphabeti
cally. The groups are as follows: Godhead,
Nature, Religions-Christendom, Religious-non-
Christian, Church, Missions; Anecdotes, Anniver-
saries, Sermon Aids, Service Aids, Secular Topics,
Seifil Service, Bible—General Material, Bible
Commentary—arranged according to grouping of
bible books, Bible Biography, Subsequent Bio-
graphy and History, Bible Geography, Secular
Geography, Character Formation; Life—Its Nat
ural Rewards, Life—Its Victiisudes and Exper
iences, Religious Topics and Symbols, and Secu-
lar Topics with a Spiritual Connection.

Another practical device that I use practically
every day is a work-organizer. It is a flat, flexi
ble file with separate compartments, that may
be placed in a desk drawer or on the desk. They
can be purchased at the stationery store and
costs from $1.00 and up according to the ma
terial and number of compartments. The one
I use is in the upper right hand corner of my
desk and has six divisions which I have labeled
as follows: Morning Sermon, Evening Sermon,
Prayer Meeting Talk, Coming Sermons, Devotional,
and Evangelistic. The first three spaces con
tain material for the messages for the coming
services, while the other three spaces contain sug
gestions and notes on future sermons. The com
partment labeled Coming Sermons contains ma
terial that I am working on now and then for
future sermons.

Lastly, I shall mention system and regularity.
Edward F. Purinton, the personal efficiency expert,
said that your secret of power is 10% what
you do—90% how you do it. Psychologists tell
me that the best food is bad, but those who su
ccess and achieve greatness keep it through life.
Mrs. greatly differ in mental and physical char
acteristics. Each man must learn for himself how
to run the most successfully his own machine.
However some suggestions are in order. As
rule the pastor should spend four or five hours
a day in his study during five days in the week.
Set apart one day for mental and bodily rest.
Most pastors use the morning for study, the af
ernoon for visiting, and evenings for services or
homework. Go into your study to do hard work.
Dr. A. M. Hills has well said, "To trust in na
tural ability, or wit or readiness of utterance, in
imaginary genius to the neglect of study and schol
arship is to play the fool and invite the
shame and failure that are sure to follow. Only
perseverance and perpetual study can produce a
freshness, diversity, vivacity, breadth of treat
ment and variety of thought to avoid monotony and
riding of suds and hobbies." The late Dr. J. H.
Jowett said, "If you have no system or schedule
you will think you are working when perhaps
you were only thinking about it, and that you
were busy when you were only engaged." There

should be a weekly and daily schedule to which
a man aims. Of course there will be unexpected
interruptions to any plan; but these are the ex
ceptions. The plan should be followed as nearly
as possible. Enter your study at an appointed
hour and let that be as early as possible. Dr.
Jowett suggested that the pastor, "let first things
be put first, and let him give the freshness of his
strength to matters of vital and primary con
cern." He further says, "Aim at all other reading,
be always engaged in the continuous study of
some one book in the Bible."

Besides the study of the Word of God, study
other books, and preachers' magazines and do
much general reading. Time should also be given
to studying your job, studying complaints and
criticisms asking yourself whether it's true wholly
or partially, and then fix a method of procedure
that will make you at least in one respect compl
aint proof. It is vain to try and foolish to want
to satisfy everybody. You must, however,
satisfy yourself. Study the advice of your Dis
trict Superintendent, and the general officers of
the Church of the Nazarene. It is profitable
to study what you dislike most. Every kind of job
has 'ty features connected with it. But the
meanest things in your work will probably teach
you the most valuable lessons.

CLOSING ILLUSTRATIONS

EDWARD PAUL

A REVIVAL was on in Indianapolis, Ind.
while young men of high school age at

tended nearly every night and were struck
with pungent conviction. Each night they would
tell personal workers, "Not tonight but maybe after
school is out!" The last night they all held up their
hands for prayer, desiring that they knew they
were not ready to die and that they wanted to be
saved that night, but intended to later on.
Two of the three boys are now saved but in less than
two weeks the third boy had acquired a new
rifle. He was in the house showing it to a
friend. He supposed it to be unloaded, but was
mistaken. In this condition it was discovered
charged. The bullet struck him and lodged in
his chest. He was wounded seriously but not
critically, and was sent to the hospital where
the bullet was removed. The operation was suc
cessful and the boy was placed in an ambulance
to be brought home. The parents followed the
ambulance home, and, as his condition was not
considered dangerous by the surgeon, he was un
attended by anyone but the driver of the amb
ulance. Upon arriving home they began to
take the boy out and found that either pneumonia
had set in or they were dead. They had nev
er found another public opportunity to prepare
for death.

A man who lived in the Alpi made his living
by collecting rare and beautiful specimens of
birds' eggs. One day while searching for some
he noticed some on a ledge. The only way to
get to them was to tie a rope at the top of the
cillow on which the ledge was formed and lower
himself to the ledge. Upon doing this, he climbed
down the rope, and his rope barely reached the
ledge but it so situated that he found him
self suspended about two yards in the air from
the ledge. He swung back and forth in the air
until he was able to place his feet on the ledge.
This he did, and, upon finding himself safely situ
ated on the ledge, stooped to pick up the eggs
and placed them in his pouch. This took a lit
tle time and, when he toared to ascend the rope it
was dull swinging, but it was a short shot each
stroke and the stroke was now so short
that he could not reach it from the ledge. He
quickly surveyed his situation and saw there
was no way to descend from the ledge to the ground
several hundred feet below nor to climb to the
platform on which he was. His only chance was to
jump into space and trust to his power to hold
to the rope when he came to it. This he did and
took the rope safely and climbed to the clip in
safety. Friend, this rope is like God's
voice speaking to you. You are hardening your
heart and each time God's voice is farther away.
I beg of you to make a plunge and trust in His
love before the rope of conviction has ceased
swaying and your day of opportunity is past.

A Christian doctor was attending a dying man
and spoke to him about his soul. The man said,
"Sir, last week I was in Mr. Moody's revival and
God spoke to my soul. I told God that I could
not afford to get saved. Something said, 'Don't risk it', but I put it off. Now my heart
is hard. My day of salvation is past!"

The doctor said, "My friend, remember the
dying thief.""Yes, but remember that the dying thief had
never rejected the Holy Spirit as I have," was the
reply.
"But remember those who were saved in the eleventh hour," was the doctor's next suggestion.

"Doctor, that opportunity was my eleventh hour and I spurned its opportunity," the dying man replied.

A few hours later he died leaving testimony that his soul was going to hell.—D. L. Moody.

At the close of the eighteenth century thirty-six profane men organized "The Society of the Drudges" in New York City. They met regularly to discuss damnable things. One night in their awful meeting they burned a Bible and administered sacrament to a dog. Two of them died that night, within three days three more were drowned. In five years all thirty-six came to a bad end. Before a justice of peace it was sworn that two starved to death, seven drowned, eight were shot, five committed suicide, seven died on the gallows, one froze to death, and three died accidentally.—T. DeWitt Talmage.

A soldier in the army of Nicholas I of Russia had gambled until he was hopelessly in debt. One night the despair of such a life preyed upon his mind until he was contemplating suicide. He sat down and took pen and paper and made an itemized list of his debts, large and small. While looking the list over he wrote at the bottom, "I, Ivan C.—owe all this amount, who will pay it?" While looking the list over and trying to decide whether to end it all or not he dropped off into sleep with his head upon his table and of course the candle was not blown out. Czar Nicholas had left the camp that night and in coming back passed this tent and noticed that there was one tent with a light. It was past time for lights out and his curiosity was aroused. He stepped to the tent, lifted the flap and his eyes fell upon the scene which I have just described. His eyes fell upon the paper, and, going on in silence, he read what was on it. He stepped, took the pencilled and wrote something at the bottom of the list and left the tent and went on to his headquarters. The next morning, when the soldier awoke, he looked at the paper and saw there the list of his debts; and there was his question, "I, Ivan C.—owe all this amount, who will pay it?" Underneath he saw that someone had added, "I, Nicholas II, will pay it all." Sinner, you owe more than you can ever pay, but the thought need not haunt you through life for Jesus Christ has offered to pay it all.

"Jesus paid it all,
All to him I owe,
Sin had left a crimson stain,
He washed it white as snow."

THE PASTOR'S SCRIBBLES

I. L. FLYNN

RETROGRESSION OF THE SINNER

(PSALM I)

1. "He walketh . . . in the counsel of the ungodly." When you listen to the counsel of the godless you are on your way down. Eve's backsliding began by listening to the devil.

2. "Standeth in the way of sinners." He has now stopped walking "in the light"—and is on a standstill.

3. He now "sitteth in the seat of the scornful." He is lined up and sitting on the bench with those who scorn the Lord and despise His ways.

"The way of the transgressor is hard."