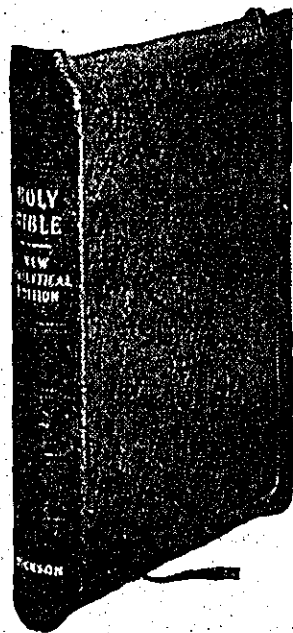


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# —The— Preacher's Magazine

J. B. Chapman, D. D.  
Editor

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## THE PREACHER'S REFLECTION IN HIS WORK

THE EDITOR

**I**N HIS resume of "The Preacher and His Own Soul," L. W. Collar, 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 "Doubting 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 "developing" because it cannot be assumed in a day. Just as "It Takes a Heap '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 men 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 keep his good name, 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 self 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 ministry 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

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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?

## DEVOTIONAL

### ENTIRE SANCTIFICATION

A. M. HILLS, D. D.

*"Abstain from every form of evil. And the God of peace himself sanctify you wholly; and may your spirit and soul 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.).

THESE 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, sub-

sequent to regeneration, which God urges Christians to seek, is proved to 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 remembered without ceasing, their faith, hope and love in the Lord Jesus Christ; (4) He called them "brethren, beloved of God"; (5) They had an "election"; (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 ensamples to all that believe in the whole province; (11) They had such a good case of salvation that "they sounded forth the word of the Lord 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

all the other modern abominations that are swamping the piety of the churches: (13) They were "waiting for Jesus to come." There is no sinner who is longing for the coming of Christ.

Here, then, are thirteen proofs that these people had experienced the first work of grace and were genuinely regenerated. They were a noble body of Christian believers, and Paul spent a whole chapter of his letter in saying so.

And what is more, they had not backslidden. Paul sent Timothy back to find out about it, and he reported, as the third chapter (v. 6-8) shows: "the glad tidings of their faith and love," and filled the apostle's heart with joy.

Now, what did he write to this noble church? The third chapter and tenth verse informs us that the apostle was "praying night and day that he might see their face and perfect that which was lacking in their faith."

Suppose Paul's amanuensis had asked him, "Why, Paul, those Thessalonians have believed for regeneration: what else do you want them to believe for?" The apostle would have answered, "I know that they have received pardon and regeneration in response to their faith: but I now want them to believe for holiness, or sanctification."

The reader may ask, "How do we know that is what Paul meant?" Three verses later he tells us (verse 13), "To the end, he may establish your hearts unblameable in holiness."

Three verses farther on (chapter 4: 3) he makes it still more certain by writing, "For this is the will of God, even your sanctification." "That each one may know how to possess himself of his own body in sanctification" (verse 4). "For God hath not called us unto uncleanness, but unto sanctification" (verse 7). Notice how these verses are joined together and locked by the conjunctions: "To the end that," "for," "that," "for." No logic or exegetical skill can tear these passages asunder, or make them teach anything else than the second work of grace—sanctification—to which all of God's believing children are called. Now,

#### I. WHAT IS SANCTIFICATION?

1. Webster's dictionary defines it as: "The act of God's grace by which the affections of men are purified, or alienated from sin and the world, and exalted to a supreme love of God" (John 17: 17).

2. The Century dictionary: "The act of God's grace by which the affections of men are purified, and the soul is **CLEANS**ED from sin, and consecrated to God. . . . Conformity of heart and life to the will of God."

3. The Standard dictionary: "The gracious work of the Holy Spirit whereby the **BELIEVER** is **FREED FROM SIN** and exalted to **HOLINESS OF HEART AND LIFE**."

Notice three facts brought out by these definitions: (1) Sanctification is not reached by a slow process of man's growth or development, but by an **ACT** of God, put forth instantaneously. (2) It "**CLEANS**ES," says Webster, "from moral corruption and pollution." (3) "Whereby the **BELIEVER** is freed from sin." Not a sinner, you observe, but "**A BELIEVER**." It is, then, a second work of grace. No statement could be clearer.

#### II. NOTICE WHO CAN GET THIS BLESSING

It is the people who are *abstaining from every form or "appearance of evil"* (1 Thess. 5: 22). It is not the pleasure-loving, card-playing, theater-going, dancing, church members steeped in worldliness and self-indulgence, that are called to this blessing. They are too far away from God to hear His call to sanctification. They need to repent and get back their first love. It is such earnest, zealous Christians as are described in that first chapter. It is the devout, conscientious souls who are "walking in the light," as John says, that can have their hearts "cleansed from all sin." It was not the disciples "following afar off" that got sanctified, but those same people afterward, in that ten days' prayermeeting, pressing hard after God and doing everything they knew to please Him. No one else gets this blessing.

#### III. CONSIDER WHO SANCTIFIES

"Now the **GOD OF PEACE HIMSELF** sanctify you." You cannot sanctify yourself; and no individual, nor committee, nor institution, nor bench of bishops can sanctify you. It is done by "**GOD HIMSELF**." All we can do is to comply with the conditions for receiving the great blessing. Notice also that the Greek verb for "sanctify" is in the aorist tense. It means that God does it *instantaneously*. A great Greek scholar of America says, "The aorist tense here denotes singleness of action, instantaneous sanctification." Bishop Ellicott says of another similar passage, "The aorist tense denotes singleness of action, instantaneous perfecting in love." Remember, then, that you *do not* get this blessing by **GROWTH**, or **AGONIZING STRIVING**, or by **CULTURE**, or by **SELF-DISCIPLINE**; or by **DEATH**, or by **PURGATORY**. It is wrought in you *at once* by the Spirit of God.

#### IV. HOW COMPLETE A WORK WILL IT BE?

The text says, "The God of peace himself sanctify you **WHOLLY**." The Greek word is *holoteleis*. It means "complete," "all," "the whole." The

German Bible renders it, "through and through." The rest of the verse informs us that we are sanctified "**body, soul, and spirit**." Our body can be made pure and normal in all its essential appetites and passions. These are all innocent in themselves, and were given us by the all-wise and *holy God for our good*. All the evil and abnormal and unnatural habits and propensities will be removed, so that the body will be a fit temple for the Holy Ghost.

The soul also will be sanctified—that which we have in common with lower orders of beings, only in a more perfect degree. That in us which possesses and rules the body, will be made wholly pleasing to the blessed God.

And the spirit (*pneuma*), the higher soul to which the influences of the other world address themselves, will be sanctified. This is the power by which we know God, and feel our obligation to serve Him, and know that we must give an account to Him. This faculty links us with the spirit-realm, and makes us sons and daughters of God. This, too, can be cleansed from inbred sin, and made "**holy and acceptable to God**." Now, after body, soul and spirit have been sanctified, there is nothing left of us but our clothes; and, *thank God*, we will then dress ourselves to please Jesus!

#### V. WE CAN BE "PRESERVED" IN THIS BLESSING "ENTIRE"

The Greek word means "sound, perfect, complete in every part." The verb "preserve" means to keep as by a garrison or guard of souls. The dear souls who will be sanctified and will walk with God, He will watch over and keep as the apple of His eye. If necessary, He would create a fresh legion of angels to guard them.

This is a hard world, unfriendly to grace. It gives us no help in the heavenly calling. It lays snares for our feet in every possible way, to drag us down to death and hell. How many converts of bright promise break with God, and stumble and fall to rise no more! But there is a keeping grace, and our text declares it. We can be sanctified, and *kept by the power of God* through faith unto salvation.

#### VI. LOOK, IN CONCLUSION, AT THE BLESSED PROMISE OF THE TEXT

"Faithful is he that calleth you, who also will do it." Do what? Why, "sanctify and keep you"—what the previous verse was talking about. Remember that in chapter 4: 7 we found that "God calls us unto sanctification." Here He promises us that *He is faithful to do it*.

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 us *unto* sanctification. "Therefore, he that rejecteth (despiseth), 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 rejecteth, rejecteth not man but God, who giveth his Holy Spirit unto you."

Just before our text (1 Thess. 5: 19) 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 when 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.

"Have a good list of friends of the church with correct addresses to hand in to supplement the membership calling 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. SPEER, 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 revealer 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 modernistic 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 or less in the position which it assigned to Christ, but never since the Nicæan 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 the Father in religious 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 begins 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 greatest 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

philosophic 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 dogma is found in Jesus. Formerly it was God who took this position of Importance, and we argued doctrine in terms of the Almighty. 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 from sin, 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 dogma for the modern man which is builded 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 able to make possible a route 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

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### 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 conceiving of the universe and of man is at present under the sway of materialistic evolution. The Christian theologian of the modern, as opposed to the traditional, school of thought has sought to be in accord with the latest supposed 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 fore of the latest movements among the intellectuals he must accept this dogma.

So at once from the realm of science evolution leaped to the field of dogmatics, and all that could not be made to fit into the mold of evolution from the historic systems 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, since science said evolution, and that emergent 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 whatsoever that was made was that the Hebrews had a peculiar gift or genius for religion that other people did not possess. Hence there became no religious authority except the authority of experience, which set up a particular experience as a universal norm, which within itself is contradictory. In this position the theologian struggled, until he found himself in a tangle of cross currents of belief, and then reached the conclusion that authority rests in the group consciousness, and in his case this group consciousness became a body of modernistic theologians like himself.

The next stage was not far to reach. Jesus became interpreted as a product of the emergent evolutionary forces at work in the universe. When advanced theological thought reached this conclusion at once a clamor arose, which asked if evolution produced Jesus, why is it not giving us another Christ, one who lived far in advance of the historic Jesus? Will another personage arise who will lead us to God as Jesus has? Will the

forces at work in the field of heredity give us a character who surpasses the Master in holiness of life, loftiness of thought, and interpreting God for us as He did?

### 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, termed inspiration. It becomes thus the highest type of revelation of God, and as 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 bears the evidence within Himself that He is God. He needed none other to bear witness to Him, nor to place the stamp of approval upon His character, nor to give authority to His doctrines, 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 no other man has. 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 doctrinaire, 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 calmed the seas with the ease that He calmed the quaking spirits of the possessed.

To His moral precepts the centuries have never seen one 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 clannishness; but not Jesus.

Jesus was fully conscious of His authority. His utterances surpassed the monotonous traditionalism of the scribes, by the sheer quality of His person and work. He bore evidence of a filial re-

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lationship with His Father, which never man has possessed. With authority He commanded the unclean spirits to obey Him.

The lines of approach in our argument for the finality of Christ are these: He taught with authority and displayed such in His life, as none other. He lived with utter holiness, when all other men have been cognizant of their sins. He alone of the ages revealed God. In these processes we find Him dying on the cross. In complete defeat which the grave brought to Him he purchased ultimate victory. And in the resurrection story even the most critical moderns must admit that it bears the stamp of reality, and that Christianity is founded upon this narrative of the death and resurrection of Jesus. If Christ did not arise from the dead, then the story is a fiction, unreal, and Christianity is thus founded upon a chimera. This conclusion is unthinkable.

#### *The Christlike God*

The present age has rewritten its theological belief concerning God in terms of Christ. Formerly Christ was an image of God for us. We reasoned from the doctrines of the Bible concerning the Father. We took that which we found revealed in Holy Writ as to the Almighty and worked this into a system of theism. Now we are prone to study God in action through the personality of Christ to know what God thinks, what He does, and what He is.

May we follow this line of thought. God is love, because Christ is love. God is interested in the redemption of sinners, because Christ came from the heavens above to save sinners. The atonement is God's plan of redemption, not only because it is revealed through personalities who were inspired by the Holy Spirit, but because Christ said that it was necessary for Him to die for the race. There was a divine urgency, which made it impossible for Him to escape the route of sacrifice.

We know that in the last days God will raise us from the dead, for Jesus Christ revealed God through the power of His resurrection, and assured us that the economy of the Almighty included a similar resurgence from the dead for all who had found pardon of their sins. We speak of God hating sin. This we know, not only because an ancient prophet proclaimed it under the sway of inspiration, but because we find Jesus repelled by every taint of sin, and commanding men to flee from it. We understand that in the last day the wrath of God will be revealed, and we

find the picture of the vengeful God, because Christ affirmed it, and His actions showed it when dealing with those who defiled His Father's house.

God in action becomes a redeeming God, for Christ made redemption possible. God and providence under the spell of the personality of Christ become only the loving tender mercy of Jehovah, as we see Jesus revealing it every day in healing the sick, caring for the feeble and loving the helpless.

Jesus thus becomes the revealer of God. Nowhere outside of the few score pages wherein the marvelous story of the Master is told do we discover 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 men 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 capsheet of the revelation of God. God is alive forevermore, since Jesus displayed the power of eternal life by authority over death. The bonds of the grave could not hold Him, for He was God.

If all other arguments for the finality 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 young doubter came to a brilliant theologian and asked him 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. The social consciousness, customs may give us a system of standards which the group, both present and historic, determines to be of value. From the standpoint of revealing the mode by which God would have us order our lives, social consciousness can never do it.

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Let us briefly review the foundation of ethics upon group consciousness. Some individual, or bodies of persons, arrived at the standards which should be set up. These from century to century shifted, as a study of historical ethical theories will show. Bodies within the group dissented from the general view. Individuals could not bring themselves to conformity with the same norms, and oftentimes such persons set up their own beliefs and desires as the foundation of ethical authority. The result is general moral and social confusion.

The eleventh commandment has been added under the stress of such circumstances. It reads thus, "Thou shalt not be found out." Modern morals permit doing as the individual desires, so long as he is able to "get away with it."

Granted that a social standard of ethics may be arrived at which is trustworthy, still the aspect of divine sanction must be lacking from any such. There is only one way by which religious ethics can have a religious foundation, and that is through revelation, or inspiration. Our thesis in a former chapter was that the Holy Spirit became active throughout nature, history and in Christian experience in revealing unto us God. In this revelation through Christian experience He has led men, particularly those of the prophetic school, and in the New Testament days, into a state of inspiration by which was revealed to us the divine method that man should follow in guiding his ethical life. This is the authority of general Christian experience in the field of social teachings.

However it is Jesus Christ, the revealer of God, the Man-God, that lays the foundation for Christian life. He is the great example. How shall man order his life on the ethical score? Exactly after the pattern of the Master. This can be said of no other man. One is asked by the modern school of ethical theorists, Why is it that you take an individual experience and make out of it a universal norm? Is not my experience just as sure a foundation as that of Jesus? We answer thus, Jesus Christ lives the truly universal life. His experience is not individual in the sense that ours is. He goes beyond the limitations of humanity. He expresses by His revelation of God the universal thoughts, desires and actions of the Almighty, and thus it is worthy that His experience be established as a universal norm, or standard, by which the entire race orders its ethical existence.

He expresses by His life universal experience, the very thought of God. Thus His character as revealed through the pages of the New Testament becomes the only ethical standard worthy of universal acceptance. One asks, Then what becomes of the ethics or morals of the Old Testament? Are they trustworthy? Can they be accepted? For the age in which they were written they were trustworthy; for us, no. The reason for this is the fact that the final revelation of the will and ways of God was not fully given until Christ came as the complete revelation of God through the Holy Spirit. Truth as found back in the Old Testament was not the final statement. Ethics as followed by the earlier portions of the Bible are not those of Jesus. The Master recognized this when He said, "Moses permitted . . . But I say."

There is no contradiction between this and what we have previously written concerning the revelation of Christian experience under the power of the Holy Spirit as found in the Old Testament. The Old Testament is a revelation of God as inspired by the Holy Spirit through the human agencies of prophets, etc., but it is not the final revelation. The idea, "When the time was fulfilled," expresses this thought. Christ became this final revelation.

Christ thus becomes the center of Christian ethics, the norm by which we shall guide our lives. Christ is ethics in action, embodied in a human personality. Then you do not have to read the newspaper or peruse the magazines nor go through the heavy tomes of philosophic disquisitions to discover what the latest in morals is. Go to Christ and you will find how a Christian should order his life. While He did not touch every particular phase of human life with detailed information, His general theory is applicable to any situation which may arise in life. "Love God . . . and your neighbor" expresses the highest ideal of both religious and moral living.

#### *Is Christ Divine?*

The question of the modern age is, Is it a divine or a human Christ? The exponents of the humanistic theories are numerous and assure us that we have a human Christ. Certainly we do. He was touched with our infirmities. Did He not tire and rest by the well? Did He not sleep in the boat to refresh Himself? Was He not hungry and thirsty? Footsore and weary? Certainly, and these are evidences of humanity.

On the other hand the evidences of divinity are more numerous than these. He displayed divine

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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-conscious 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 regnant 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 the Greatest Fact of Christianity*

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 surcharged 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 grounds of Arminianism and Calvinism. Yet Whitefield wrote to Wesley that he must never preach 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 source of our ethics? Jesus; the Son of Man and of God, directing us how to be humble, how to be peacemakers, revealing how to act toward our friends and our enemies, 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 antiquarian research.

His Bible becomes our chart, His God our Father, the presence of His Holy Spirit our ultimate guidance.

You can test every man's doctrine on this score. Where does he place Jesus? Man or God? Human or divine? We know 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 re-think our missions, as the famed Hocking committee recently did, and conclude that there are non-Christian approaches to God, then we leave out Jesus, and bring upon ourselves the judgment of error.

When we look at humanity in the light of Jesus, we see them in their sins with bowed heads seeking a Savior, and not on a pedestal seeking worship as humanism demands.

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

"I have been reflecting," said an old-timer, "upon the case of the average man, 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 for 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, he's a hardened 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."—LAMB.

## EXPOSITIONAL

### MESSAGES FROM ISAIAH

OLIVE M. WINCHESTER

#### Zion Redeemed

IN OPENING the impassioned section in the book of Isaiah found in chapters 40-66, the prophet had brought a message of consolation; then he had followed with other themes among them an exposition of the vanity of idol worship and the call of Cyrus by Jehovah to deliver His people. Another special theme gave the delineation of the Suffering Servant. Now the thought converges especially upon the people who are represented under two figures, that of a bride and a city. When the messages begin to center upon the redemption of Zion as they do with chapter 54, the note of consolation once more becomes a dominating factor.

Addressing the people as the Bride of Jehovah, the prophet brings a message from the Lord that her children shall be multiplied in number. In consequence she should enlarge the place of her tent. All preparations should be made for increased numbers. All the shame and reproach that have adhered to her shall be taken away. While she has been borne down with grief and seemingly has been forsaken, yet now the time has come when the redemption of the Lord draweth nigh.

"For a small moment have I forsaken thee;

But with great mercies will I gather thee.

In a little wrath I hid my face from thee for a moment;

But with everlasting kindness will I have mercy on thee."

Continuing his reassurance to the people, the prophet breaks forth into another lyric passage:

"For the mountains shall depart,

And the hills be removed;

But my kindness shall not depart from thee,

Neither shall my covenant of peace be removed."

The more Isaiah meditates upon the redemption that is coming to Zion, the higher rises his thought. While the first section in his psalm of redemption is interspersed with lyrical passages, the second falls entirely into poetic form, the

thought is couched in figurative language which gleams with glory and beauty.

"O thou afflicted, tossed with tempest, and not comforted,

Behold, I will set thy stones in fair colours,

And lay the foundations with sapphires.

"And I will make thy pinnacles of rubies,

And thy gates of carbuncles,

And all thy border of pleasant stones."

Following this note of consolation assurances are given unto the people and their righteousness delineated. In these days when religious and civic piety shall be restored, all their children shall be taught of the Lord; they shall be removed as a people far from oppression and from terror. If anyone shall try to stir up strife against them or form a weapon against them, he shall perish.

Holding out this prospect of restoration and the establishment in righteousness the prophet with earnest entreaty gives the call:

"Ho, every one that thirsteth, come ye to the waters,

And he that hath no money, come ye, buy and eat;

Without money and without price.

"Wherefore do ye spend money for that which is not bread?

And your labour for that which satisfieth not?

Hearken diligently unto me, and eat ye that which is good,

And let your soul delight itself in fatness."

This passage presents one call to repentance following upon another. The first with its note of hope for the thirsty, the second an exhortation to hearken diligently, the third an exhortation bidding them to incline their ear, and the next an admonition to "Seek the Lord while he may be found" and an appeal to the wicked to forsake his ways and return unto the Lord. Musing over these verses George Adam Smith says, "One can but stand and listen to those great calls to repentance and obedience, which issue from it. What can be added to them or said about them?"

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 fulfillment. 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 consolation, 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 Sabbaths. It extends the bonds 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 eunuchs and the strangers, if they fulfill the conditions, shall be brought to the holy mountain of the Lord and enter the house of prayer; 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 characteristic of the prophet; his outlook in vision never dims 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 perish; yea 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; then not content with these 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. Lost in the infatuation of these forms of worship, they have not been roused to any realization of the desperation of their plight and no fear of Jehovah has been before their eyes. Now when they cry, Jehovah will not hear them; they must need 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 mountain."

"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 wroth."

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 comforts to them. They shall receive the message

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of peace, but those who persist in wickedness shall know no peace.

After exposing 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 unto 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 ostentation of worship and instead of creating in them a more godly spirit, it incites to strife. 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 refraining from oppression of the poor and not only refrain but be 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 reward.  
Then shalt 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 hungry and feed him. 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 indifference 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 caring 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 cries of distress 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."

In consequence of this interposition on the part of Jehovah, the adversaries of the people are overthrown and even the nations and the islands of the sea learn to fear the name of Jehovah. Then shall "The Redeemer come to Zion," then shall he enter into a covenant with those who turn from their transgression.

With this hope in view the prophet breaks forth again in an outburst of lyrical song:

"Arise, shine; for thy light has come,  
And the glory of the Lord is risen upon thee.

"For behold, darkness shall cover the earth,  
And gross darkness the people:  
But the Lord shall arise upon thee,  
And his glory shall be seen upon thee.

"And nations shall come to thy light,  
And kings to the brightness of thy rising."

Then he exhorts the people to look around and behold their sons coming from afar and their daughters are being brought unto them. Not only so but besides the possession of these loved ones of their homes there shall be given to them material prosperity. Strangers will build the walls of their city, and nations shall bring in wealth unto them.

"And they shall call thee the City of the Lord,  
The Zion of the Holy One of Israel.

"Whereas thou hast been forsaken and hated,  
So that no man passed through thee,  
I will make thee an eternal excellency,  
A joy of many generations."

Further messages of hope are brought to which Zion replies that she will greatly rejoice in her God. The words of the Redeemer still come in assurance that He will not hold His peace until the salvation of His people shall go forth in glory and strength. Then in closing the words of the prophecy of his book, Isaiah follows what is known as the pendulum movement wherein he first sounds forth a warning of judgment and then follows with words of salvation. The thought glides from one to the other reiterating these two fundamental facts that have run through the whole like the themes of a musical symphony.

To review the chapters for texts would require much detailed work; we can only choose some of the more outstanding among the many that might suggest themselves to us. There are the calls to repentance found in chapter 65. Each one of

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these calls could be the foundation text for a sermon. Then there are the many passages which set forth the glory and beauty of Zion. These can be used to represent the glory of the Lord

resting upon the Church when she fulfills conditions. Finally there are passages which dwell upon the theme of redemption which may form suitable texts when one wishes to preach along this line.

## HOMILETICAL

### SERMONS FOR JANUARY

H. B. MACRORY

ONE of the duties of a pastor in the Church of the Nazarene is to administer the sacrament of the Lord's Supper at least once each quarter. It is a disappointment when one neglects this sacred duty.

A splendid custom to follow to avoid this danger is to conduct the Communion Service on the first Sunday of each quarter. By adopting this custom the members and friends will soon learn to look forward with interest and pleasure to these occasions.

What finer thing could we do in all our Nazarene churches than to begin the year 1934 by celebrating the Lord's Supper on the first Sunday in January?

#### January 7—Morning Sermon

THEME: Seeing Jesus (Communion Service).

SCRIPTURE READING: John 12: 12-22.

TEXT: *Sir, we would see Jesus* (John 12: 21).

INTRODUCTION:

The incident related in the scripture lesson occurred immediately following the triumphal entry of Christ into Jerusalem. The Jewish church was celebrating the Feast of the Passover. Among those present were certain Greeks who doubtless had witnessed the triumphal entry and had heard much concerning Jesus. Addressing Philip, one of the disciples of our Lord, they said, "Sir, we would see Jesus."

May we, beloved, see Jesus this morning as we engage in this holy communion service.

#### I. MAY WE SEE HIM IN HIS HUMANITY

1. The Babe of Bethlehem.
2. The Man of Galilee.
3. A perfect man.

#### II. MAY WE SEE HIM IN HIS DEITY

1. The Son of God.
2. Immanuel.
3. The revelation of God to man.

#### III. MAY WE SEE HIM AS THE LAMB OF GOD

1. Making atonement for sin.

2. Purchasing our redemption.
3. Reconciling us to God.

#### January 7—Night Sermon

THEME: John the Baptist.

SCRIPTURE READING: Luke 3: 1-20; Matt. 11: 2-19.

TEXT: *Among them that are born of women there hath not risen a greater than John the Baptist* (Matt. 11: 11).

INTRODUCTION:

The text is a very interesting statement of Jesus. Many great men had preceded John the Baptist.

1. Moses was a great man in his day. The first great leader of Israel. The one who organized Israel into a great nation. The writer of the Pentateuch. The great lawgiver.

2. David was a great man in his day. A great poet, soldier and empire builder. As king of Israel he built one of the greatest kingdoms of ancient times. As a writer of psalms he wrote what is considered by many to be the greatest of all—the 23rd Psalm.

3. Isaiah was a great man in his day. One of the major prophets. Perhaps in some ways he was the greatest of all the prophets.

4. But speaking of John the Baptist, Jesus said, "Among them that are born of women there hath not risen a greater than John the Baptist."

What was the secret of the greatness of John the Baptist? Doubtless a number of reasons may be given.

#### I. JOHN WAS THE SUBJECT OF INSPIRED PROPHECY

1. Isaiah prophesied concerning him 600 years before his birth (Isaiah 40: 3).
2. Malachi prophesied concerning him 400 years before his birth (Malachi 3: 1).
3. The angel Gabriel foretold his birth to Zacharias, his father. (Luke 1: 13).

#### II. JOHN WAS A MAN OF GREAT HUMILITY

1. True humility is always a sign of greatness.
2. John was humble regarding himself.

arate prayermeeting talks that have been very helpful and beneficial to the hearers.

Matt. 6: 9-13.

FAITH—"Our Father, who art in heaven."

1. Recognition of God.
2. Respect to God.
3. Acknowledgment of our relationship. "Our Father."
4. Privileges of prayer—coming to a Father.
5. Recognizes the place of His headquarters.
6. Heaven also suggests our Father's immensity, sovereignty, spirituality, purity and majesty.
7. Expresses God's responsibility as a Father to look after His children.

REVERENCE—"Hallowed be thy name."

1. An acknowledgment of God's personality and His attributes.
2. Placed first in prayer because the glory of God is the chief end of being.
3. Describes the proper mental attitude for prayer—meditation on the holiness of God.
4. This petition puts a disapproval on sin.
5. This attitude lifts one out of the ordinary and puts him in a sacred atmosphere.
6. It lifts one out of himself and causes him to be lost in God.
7. Makes the holiness of God the greatest part of His majesty.

HOPE—"Thy kingdom come."

1. A desire for the spread of the gospel.
2. A longing for God to complete His work.
3. An active working as well as passive longing.
4. The basis of the missionary spirit.
5. An expectation that Jesus will come the second time without sin unto salvation, as a glorious King.

SUBMISSION—"Thy will be done in earth, as it is in heaven."

1. A two-fold meaning—a prayer for the will of God to be done in man. "This is the will of God even your sanctification."
2. Second meaning is the submission and yielding of one's will, plans and ambition at all times unto the will and plan of God.
3. This teaches humility, contentment, patience, quiet subjection.
4. The Father's will is in being more than doing.
5. Not a passive attitude but take the attitude of the angels in heaven in the carrying out of the Father's will—they do God's will zealously, perfectly, orderly, constantly, cheerfully.

6. This is a petition for energy and grace to do it in the most efficient manner.
7. This leads to mature development in things of God.

TRUST—"Give us this day our daily bread."

1. Salvation is not only spiritual but also very practical.
2. Signifies that God is interested in the material battles for physical existence.
3. Denotes a reliance upon God's promises and providence. It makes God's relation immediate and His goodness very direct and personal.
4. Depend upon, wait upon, trust God for daily needs.
5. "Give us," signifies interest in the other person too.

FORGIVENESS—"Forgive us our debts, as we forgive our debtors."

1. Forgiveness is a favor, not a claim.
2. This is a condition on which the heavenly Father extends forgiveness to His children.
3. While sinners, people are in debt to divine justice, after a person is forgiven he is in debt to divine mercy, and the debt keeps enlarging so that man is a continual debtor to God.
4. A Christian's devotions must begin with charity to others.
5. A plea for the blood to cover all in a person's life continually.
6. Nehemiah prayed this kind of a prayer also.
7. This is a prayer for sustenance of the soul.

DEPENDENCE, PROTECTION—"Lead us not into temptation but deliver us from evil."

1. God doth not tempt but suffers us to be tempted.
2. This is not just a petition to escape temptation but rather for guidance in the hour of temptation. Same thought expressed in 1 Cor. 10: 13.
3. An appeal for sustenance and strength in hour of temptation.
4. Implies God's ability and willingness to deliver.
5. Protection from evil is the promise to the sons of God.
6. Christians should expect this protection at all times.
7. God likes to be reminded of the dependence of His children.



PRAISE—"For thine 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.

#### TEMPTATION

- What is temptation?
- How is man tempted?
- Overcoming in temptation.
- Benefits of temptation.

#### WHO IS THE HOLY SPIRIT?

- The Spirit (1 Cor. 2: 10).
- The Eternal Spirit (Hebrews 9: 14).
- The Spirit of the Living God (2 Cor. 3: 3).
- The Spirit of His Son (Gal. 4: 6).
- The Spirit of Jesus Christ (Phil. 1: 19).
- The Spirit of Promise (Eph. 1: 13).
- The Spirit of Truth (John 14: 17).
- The Spirit of Grace (Hebrews 10: 29).
- The Spirit of Life (Romans 8: 2).
- The Comforter (John 14: 26).

#### THE BELIEVER'S WALK

- In Newness of Life (Romans 6: 4).
- Honestly (Romans 13: 13; 1 Thess. 4: 12).
- By Faith (2 Cor. 5: 7).
- To Please God (1 Thess. 4: 1).
- In Love (Eph. 5: 2).
- In Wisdom (Col. 4: 5).
- After the Spirit (Romans 8: 1).
- Worthy of God (1 Thess. 2: 12).
- Worthy of the Lord (Col. 1: 10).
- Worthy of Our Vocation (Eph. 4: 1).
- In Christ (Col. 2: 6).
- With Christ (Rev. 3: 4).

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### 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

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 Chaldee.
- (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.

1. They are separated (from) the world.
2. They are separated (unto) God.
  - a. Many times we forget that we are separated (to) something as well as (from) something.
  - b. We are separated unto a life of:
    - (1) Devotion to God.
    - (2) Toil and sacrifice in His holy cause.
    - (3) Of suffering.
    - (4) 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. "That 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." Heaven would be misery to an unholy soul.
4. The presentation of ourselves to Christ in that final day, as His bride, 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."
5. 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. Isafah was sawn asunder.

- b. Daniel was cast into the lions' den.
- c. The three Hebrew children were cast into fiery furnace.
- d. Jeremiah was cast into a well and left to die.

Moses well knew that God's people were a suffering people. "Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

2. The Christian people have been a suffering people. Early saints were martyred, burned at stake, crucified, fed to lions, beaten, imprisoned. Might we not also expect to be a suffering people for His sake?

#### IV. GOD'S PEOPLE ARE A SACRIFICING PEOPLE

1. They have presented themselves unto God a "living sacrifice." They will risk their lives for their God (missionaries).
2. God's people sacrifice to support His holy cause. No people on earth so willing to sacrifice as God's people. They give: Liberally, joyfully, hilariously.

#### 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 holy joy rules their lives.
2. They may be mistreated, persecuted and cast out, yet happy.
 

##### Illustrations:

  - a. They stoned Stephen to death but his face shone like that of an angel.
  - b. Martyrs shouted 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 heart-ache.

#### VII. GOD'S PEOPLE ARE A MIGHTY PEOPLE

1. They have been small in number but no opposing force has ever been able to put them down.
2. Solomon said, "Mighty as an army with banners." Come home from battle waving banners of victory.

3. Nothing in any age has ever been able to withstand them.

- a. To Israel God said, "None shall be able to stand before thee all the days of thy life."
- b. The early Church faced an age of heathenism, superstition, idolatry and wickedness. Yet they moved forth a little band to conquer the world and have planted Christianity in every land on the face of the earth.
- c. One man and God has always been a majority.
 

##### Illustrations: Knox, Luther, Wesley.

#### VIII. GOD'S PEOPLE ARE AN OVERCOMING PEOPLE

1. They have already overcome the world, the flesh and the devil.
2. They shall in that last day overcome with their Lord and Master when the last conflict is fought and Satan and his hosts are cast into hell to work their works of sin no more forever. Aren't you glad you belong to a people like that? If you haven't joined their ranks as yet, better join them now!

#### Subject: Things That Hinder the Soul From Finding God

#### I. THINGS THAT HINDER PEOPLE FROM GETTING SAVED

1. Refusing to forsake sin.
2. Not willing to take the narrow way.
3. An unforgiving spirit.
4. Not willing to make restitution.
5. A spirit that delights in saying, doing things that are mean, small and contemptible.
6. A spirit that trifles with God and is irreverent.
7. An evil tongue.
8. Ashamed of Christ and God's people.
9. A lack of determination in sticking to it until they have prayed through.

#### II. THINGS THAT HINDER A SOUL FROM GETTING SANCTIFIED

1. Not walking in all the light of justification.
2. Failing to walk in light of sanctification.
3. An unwillingness to consecrate all on God's altar.
4. A failing to die out to carnality.
5. Failing to "tarry until" the work is done.

#### Subject: The Challenge of the Age

#### A PEOPLE WITH:

1. Courage.
2. Convictions.

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3. Sincerity.
4. Honesty.
5. The Holy Ghost on them.
6. Zeal.
7. Depth.
  - a. Of experience.
  - b. Of character.
8. Longsuffering.
9. Determination.

### ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

#### Choose Ye This Day

F. Luke Wiseman, 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. Ascertaining the fact, he sent money for some years toward Charles' education. In process of time he came to London, saw Charles, took to him, and confirmed the proposal he had made to the boy's father. The father and mother, strangely enough, referred the decision to the boy. Surely it was the tide which taken at the flood would lead on to fortune! Here was a golden opportunity to the well-born, but very poor Westminster scholar to fill a role for which his school training had been definitely directed. He could now become a gentleman, take his place among the great of the time, and so gratify his social and aesthetic proclivities; and later he would probably have ample opportunity of using his talents by serving his country in some distinguished position. The alternative was to carve out his career with none able, however willing, to help him; the certainty of facing poverty, 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 a mother's prayer? But Charles Wesley had not read the story of Moses' choice in vain. He declined the offer, and his brother John, now at Oxford, remembering the night of the fire (in the Epworth rectory), far from blaming his brother, speaks of his decision as a 'fair escape.'

"To pursue the result for a moment. Garrett Wesley adopted another relative, Richard Colley, who took his benefactor's name and succeeded to

his estates while Charles Wesley was still at Oxford. In process of time, Colley was raised to the peerage as Baron Mornington. His son became Earl of Mornington. The earl'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 an issue to hang on 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 freedmen, 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 she came to the petition on forgiveness. "What dat mean?" said he. "That you must forgive everybody or God will not forgive you." "Stop, teacher, can't do dat," and he went away. After vacation he appeared again, saying, "Now go on wid dat prayer; I done forgive him. Ole massa once gib me five hundred lashes, and hit me wid a crowbar, an' I row me out for dead, and I meet him an' said, 'How'd ye?' 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 nations 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 generosity of my friends. Flowing into the Mediterranean from the north is 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 neighbor, 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 ocean 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 tightwad stream. All the water that flows into it is carried on undiminished to the end. Like the Scotchman of our modern mythology, it is frugal 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. Through irrigation its alms are so vast that Egypt is called the gift of the Nile. At Cairo I calculated that a cubic mile of water flowed there every week within Nile banks. Yet so generously are those waters given off to bless the parched land that when it reaches the end of its long career, the Nile is as poor in its death as the Po.

While it is not an evil thing to die rich, yet I would rather live rich. I should rather have much and give most of it away as need appeared than have as little as the Po and keep it all till I died. I admire the spirit of the Nile.—JOHN ANDREW HOLMES, in *Homiletic Review*.

#### The Tidy-Man

We recently watched him move in and out among the benches of Lincoln Park, the old tidy-man. He had a great bag at his side, a sharp-pointed stick in his hand with which he impaled the bits of paper left there by all too careless loungers. He was aged and bent and moved slowly at his task. What a change his slow course made! Before him was a repulsive litter; behind him, naught but the green sward. He earned the meager salary that was his—earned it and more, for he was tidying up, and anyone engaged in tidying should be paid well for his work. We have seen the tidy-man often, and never cease to be thankful for his presence, his bag, old scrap-paper and sharp stick.

We have seen him in another realm. He was also old and bent and apparently past his day of usefulness. On the contrary, he was the most useful man about. With his pleasing smile, his hand-clasp accompanied with cordial greeting and a word of sympathy, he was constantly at the task of tidying 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 unremittingly to the removing of little misunderstandings, alleviating little hurts. He stops at one place to inquire about the sick within; he next lingers to soften the disappointment of a little child, and soon after smiles away the cross expression on the face of a petulant schoolgirl.

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 Seemeth Right

All trolleys leave the terminal in Uniontown, Pa., over the same track, but soon those for Connellsville turn to the left and those for Brownsville to the right.

A traveling salesman boarded the Brownsville car, paid his fare to "the end of the line," and immediately busied himself with orders and reports, continuing thus absorbed in his business until 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 traveling lead to the proper terminal?

"There is a way that seemeth 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 happening may be instantaneous, 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 smote the heavens like a sword, the 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 ultimately to open into leaf. And later on 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 Hell Gate rock. To make the harbor safe the authorities determined it must be removed. So the engineers got to work on it. From a dozen dif-

ferent directions they drilled 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 fired the charges which the engineers had laid in the holes they had drilled, and Hell Gate rock went up in a thousand fragments. The outbreak 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 explosion of 1914. Behind what we consider sudden events there may be quite a long history. It was like that, I believe, with the conversion of Saul.—DR. J. D. JONES.

#### 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 attention. It is a fisherman's village. Most of the worshippers in that little church have either experienced storms at sea in which life itself hung in the balance for terrible hours, or suffered the anxious vigil of the fisherman's family while the howling gale warned of the deadly peril of loved ones on the sea. By unerring instinct they chose that symbol of an anchor to rest their eyes and steady 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 winter its precious meaning grows on them, enriching their experience of religion. They could not put in words all that it symbolizes, but in general it sums up all the invisible resources 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 forgets those who go down to the sea in ships. It means anchorage 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. FISKE, in the *Religious Telescope*.

"You are called to do all you can, be it more or less. And the more we do we feel how little it is."—JOHN WESLEY.

#### THE CHRISTIAN'S HOPE

ROY L. HOLLENBACK

*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

##### I. IT IS A THREEFOLD HOPE

1. "We shall see him as he is." Not as He was in His humiliation, but as He is in His glorification.
2. "We shall be like him."
3. "It doth not yet appear what we shall be." While the former things are known concerning 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 exceeding and eternal weight of glory." "Eye hath not seen," etc.

##### II. IT IS A HOPE WHICH THE NEW BIRTH BRINGS

It is based 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, then, who hold such a hope really have a right to claim it. "Everybody talkin' about heav'n ain't a goin' there," is quaintly Southern, but is fearfully true. Let us notice the following qualifications of sonship:

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.

##### III. THIS HOPE DISPOSES ALL WHO POSSESS IT TO "PURIFY 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 this hope will seek for this purity.
3. The measure and standard of this purity is, "Even as he is pure."

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

## PRACTICAL

#### 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 matter, follows well ordered laws of operation known as natural laws. So also the spiritual realm is governed 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 scientists 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 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 abilities 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. He will meet human spirits that are strong, and sometimes these strong spirits will claim divine leadership in advancing their own selfish interests. The minister of God should recognize them for what they are, and act accordingly. The ministerial gift of spiritual discernment may be developed until it is a fairly reliable guide, but there is the danger that in its development the minister himself shall be entangled with his own human spirit, rather than running free and clear in the Spirit of God. Let us all remember that we have our own spirits to contend with as well as the spirits of other men, many of whom have not yet been "made perfect."

The big job is to get the spirits of men into contact with the Spirit of God, to make the whole realm of spiritual things real to men who are living in a material world that is sodden with money getting and selfishness. It is not enough that a man realize that he has a spirit that the material world cannot satisfy. He must be brought into contact with the Spirit of God, the Spirit of Life, where he will find satisfaction and rest for his soul. This is the minister's job, and he must live a spiritual life and preach spiritual things in order to accomplish it. Failure is sure to accompany the minister who is interested only in the financial condition of his church and preaches only on material things.

To thrust the importance of spiritual things upon a congregation of worldly minded people is not an easy matter. It takes courage and a well defined purpose, and neither courage nor a well defined purpose come to the minister over the thin air without solicitation or effort. The purpose to get spiritual truths upon a worldly minded congregation nearly always is the result of a burden carried on the minister's heart. The minister has felt the need of spiritual things for his church. He has sensed its lack, grieved over its absence, wept in secret over the situation, and called on God in the night time to help him stop the rising tide of indifference. He has visualized his church empowered with the Holy Spirit. His heart has yearned for the people he loves better than his own life. His cry is "spirituality, spirituality." Nothing less will satisfy. He must have God to the rescue. The minister who gets a burden for spiritual things on his heart is ready for spiritual service. He has entered the spiritual realm. He can deal in spiritual things.

The most of us are too materialistic. We are prone to deal more with matter than with spirit. Our thoughts and conversation are too far removed from heaven and spiritual things. We need to break up before God and stay in His presence till the spiritual realm becomes as real to us as the material realm which we can see and handle. If we are to deal in spiritual things we must be spiritual.

## Memory

SOME years ago a little girl said to me, "There are three things we can't remember; we can't remember when we were born, we can't remember the first thing we ever thought of, and we can't remember the last thing we are thinking about." The little girl said it in a very childish way, without any thought that she was expressing anything philosophical, or deep.

I have frequently thought of that childish saying. After all memory deals with the events of our conscious life and is limited in its scope. Our birth is a matter of our knowledge, but not of our memory. The fact that we are here, alive, gives us the knowledge that we have been born, but the event itself happened before we were able to grasp the processes of our birth, therefore we cannot remember it. It is possible that the first thing we ever thought about made some impression on our nerve centers, but that impression was so feeble, and that process of first thinking so near to animal instinct, that we feel quite safe in placing the first thing we thought about beyond the realm of possible memory. The last thing we ever thought about is in the immediate present and affords no place for memory, because memory deals with the past rather than with the immediate present.

Memory covers only our conscious history. Things that happened before we were born are not within the range of our memory. Events previous to our birth have been told to us, and we have learned them, and they are part of our thought life, but what we remember is not the event itself but the relating of the event to us. The event happened before our memory began, the relating of the event to us was a matter of our thinking and memory, and therefore is recorded in our memory. I do not remember George Washington for he lived and died before my time. But I do remember being told of him, and my knowledge of him is altogether limited to what I have been taught about him.

This limitation of memory excludes many things that are well within the realm of our knowledge. When God said to the rich man in hell, "Remember," it is quite possible that his range of accountability was limited to his own mental and spiritual processes. He remembered that he had been rich, for that had been his lot during his earthly career. He remembered that Lazarus had been poor, for he had seen his poverty. He remembered his attitude toward the poor beggar,

for he had selfishly withheld his wealth from the suffering man. The whole range of his earthly activities was his to remember. He could remember his opportunities, his choices, desires, pride, selfishness 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 debauchery, and that this opportunity had been used to the sacrifice 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 now swung back their taunting 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 most surely are becoming a ground for future memory; we should be careful for our own sakes 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 burdened world that 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 book entitled "The Minister and His Own Soul" with a few comments and personal touches by L. W. Collar.

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THE old adage 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 any for his children. There 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 larger 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 keener as his incentive to holiness deepens. His opportunities rebuke his omissions as additional aggravations. He feels the pull of fleshly temptation 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 insincere preacher is usually found out and despised.

And the minister must have reserves of power in his own spiritual life or he will labor in vain no matter how busily. The sad fact is that ministers sometimes suffer this depletion, not only without being aware of it or of its cause, but 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 bringing no message to his own soul; serving constantly at the altar, and failing "to offer up sacrifices first for his own sins." Power is the outcome of what a man is, not what he has, 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 pastorate, 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 "because's" 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 thereunto, through all the varying, trying, painful experiences of the minister's life.

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## I. 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. And 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 fellowmen. 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 mercies," 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* is everywhere in the Bible exhibited as 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 to express restraint, 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 suffereth 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 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 resentful when 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 antiseptic 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 IN ACTION

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, lovest 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 everything. 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 and you 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 am 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 faileth," 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. POISE 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 increased his batting average by being taught how to stand at the plate.

Standing on one's feet, appears to be not the simple, natural, untutored 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.

Losing one's balance is always attended with a loss of power, and it is well that we look into this matter of balance or poise. Have you ever thought of peace as poise? 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, not the sort of peace the world gives, but 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 constructive forces of the world and 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 necessarily to reach the rest of the soul. But peace is poise, and poise means weight. It means proper balance.

If a wheel is not supported it can keep erect 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. "Ye shall receive power, 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 off our balance. And no wonder. It is a great achievement to know how to walk, 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 inefficiency, 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 in such cases 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 rudder true." That is peace.

How much time, how much labor is lost because of the lack of poise. 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 know we can't 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.



A speaker's power is sometimes in what he doesn't say. Proper restraint both in matter and manner is power. Some preachers are eloquent in their pauses. It is said of John Wesley that he seldom raised his voice above the conversational tone, or made a gesture, while many in his audience were being prostrated with overwhelming conviction. We must not at any cost lose our spiritual poise and hate harder than we fight. Let the peace of Christ be the umpire in your hearts.

#### IV. 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 the 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 the optimist. The preacher of Jesus Christ should be the cheerfulest 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 list; 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 so 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 prayermeeting 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 fully 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 dead weight. Optimism is what adds the push. It puts thrill and vigor in one's personality. If 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 will 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

I. L. FLYNN

##### THE CHURCH AT WORK

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. It is true a finger, a toe or an ear may become affected and the person continue 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 affected 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 overt acts.
5. A Blood redemption—Jesus' blood shed for us on Calvary as man's only way back to God.
6. A bodily resurrection.

7. Eternal life after death—somewhere.—Selected.

#### A NOTED JURIST 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 things (an inward experience of grace) as a scientific expert has to testify to scientific things." Why not?

#### WHERE TO GO

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

#### "GORY HIGHWAYS"

So heads 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 just about 300,000 American lives. But during the last 15 years—a period of time just about equal to that consumed 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 accountabil-

ity he must choose for himself, he must be born into the kingdom to be a part of it."

#### REV. E. H. HAYMAKER ON MISSIONS

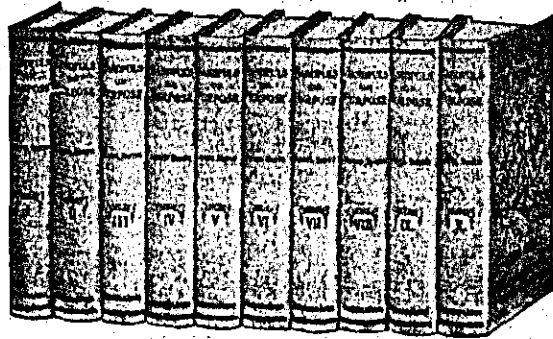
"You may puzzle o'er their annals traced in monolithic ruins,  
Where the jungle twines its verdure o'er mystery and throne,  
Down across the lost millennia. Oblivion prevails  
O'er the story of a glory that was once their own,  
But their day is dawning; God has heard their bitter wail;  
Rise, O 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

(Read Jude 1: 7.)

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. 2: 1, 5, 14).
3. Twice dead, backslidden (Jude 12). So prodigal was alive in Father's house, left, became dead (Luke 15: 24). "Came home 'alive again.'"
4. Second death (Rev. 20: 14; 21: 8). Second death came as first. If second death is annihilation, the first was also. The only difference 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." The climax: "Christ in you the hope of glory." Paul was crucified, dead (Gal. 2: 20).



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- Vol. 6. 2 Kings to Esther, John 1-9.
- Vol. 7. Job to Psalm 41, John 10-21.
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# —The— Preacher's Magazine

J. B. Chapman, D. D.  
Editor

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## THE VALUE OF A PREACHING PLAN

THE EDITOR

**T**HERE 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 sermon 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 answered, "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 hobbies 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?"

## DEVOTIONAL

### BE BORNE ON TO PERFECTION

A. M. HILLS

"Wherefore let us cease to speak of 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**ELITZSCH translates: "Wherefore, leaving the first elementary doctrines of Christ, let us go on to perfection." Godbey translates more properly: "Let us BE BORNE ON [pherametha] unto perfection."

What a foundation is to a building, and an alphabet is to a written language, that the elementary doctrines and the life they produce are to the advanced experience of the Christian life. Here is a distinct call to the experience of sanctification or holiness, called in this particular text "perfection."

#### I. WHAT ARE THE FIRST PRINCIPLES, THE ELEMENTARY DOCTRINES?

1. *Repentance.* This is a profound and radical soul experience. It means deep contrition and self-abhorrence for sin, a hearty confession of it and making restitution whenever it is possible. It means, further, a complete forsaking of sin, giving up the whole business. As God says, "Let

(2)

the wicked forsake his way, and the unrighteous man his thoughts" (Isalah 55:7).

2. *"Faith toward God."* This is the act of the soul voluntarily accepting and appropriating the pardon of sins procured provisionally for us by the atoning work of Christ. Yea more, it is the acceptance of Christ personally as Savior and Lord. "But as many as received him, to them gave he the right to become children of God, even to them that believe on his name, which were born" (John 1:12). Repentance and faith bring regeneration.

3. *Baptism.* This is (1) an outward sign of an inward work of grace that has already taken place in an adult believer. He is not baptized to be regenerated, but baptized because already regenerated. (2) It is a rite of public confession of Christ. (3) It is an initiatory rite of admission into the visible church.

4. *Laying on of hands.* This is the ceremony of ordination to office in the church.

5. *Resurrection of the dead.* This is the proof of Christ's divinity and of our own immortality. The empty sepulcher of Jesus is a vase out of which blooms, as a lily, the religion of Christ.

6. *The doctrine of eternal judgment.* Judgment means rewards and penalties, heaven and hell. This doctrine brings sinew and bone and muscle to Christian character, and holds back believers from Antinomian lawlessness and presumptuous sins. It induces obedience and the serving of God "with reverence and godly fear, for our God is a consuming fire."

#### II. IN WHAT SENSE DO WE LEAVE THESE FIRST DOCTRINES?

1. We answer negatively—

a. *Not by undervaluing them, or regarding them as unimportant.* Repentance and faith are fundamental experiences and essential to the Christian life. The ordinances are helpful means of grace. The doctrines of resurrection and judgment strengthen the joints of Christian character.

b. *Not by ceasing to be grateful for them.* Blessed is the man who can look back to the definite time when he felt the convicting power of the Holy Spirit, and consciously turned from

sin, and lifted the eye of faith to Jesus, and received His forgiving smile. Fifty years have passed since this definite experience was ours, but the sweet memory of that blessed hour lingers yet.

c. *Not by belittling them* to make room for something higher. Thank God, the holiness preachers have no such necessity laid upon them. None holds up the standard of regeneration so high. We declare with united voice that it is a life lived above the sin level, the voluntary commission of known and wilful sin.

2. We answer positively—

d. *By not regarding them as the end of all endeavor.* Multitudes of Christians are satisfied with conversion and wish for nothing more. Indeed multitudes of preachers do not know themselves, and of course cannot tell to their congregations, that there is an experience beyond regeneration to which God is calling them by His Spirit. Fortunate is the man in whose breast God has awakened a spiritual hunger for something more than regeneration has brought him. Upon all such Jesus pronounced His benediction: "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

b. *By making them the foundation on which to build the superstructure of a divine life.* The alphabet is the basis of all printed literature. We do not forget it but use it, when we go on to grammar and rhetoric and classic literature. And what a mistake it would be for a student of literature to stop with the alphabet!

In the same way the multiplication table is used in all higher mathematics. But no man could become an astronomer and calculate eclipses, transits, and conjunctions whose mathematical education stopped with the multiplication table. He must leave the elementary principles and, by using them, push on to higher things.

So regeneration is but the foundation for sanctification and the deep things of God. Wesley well said, "Something more will have to be done for Christians after regeneration before they are prepared for a holy heaven." Fletcher said, "All Christians are safe who are either standing in Christian perfection or are pressing after it."

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If they do neither they rank among fallen believers." The apostle Paul understood this. Therefore he urged all believers to leave the elementary doctrines and experiences of salvation and be borne 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 Wm. Taylor said, "Such words as 'perfect,' 'perfection,' 'sanctified,' 'sanctification,' 'holy,' and 'holiness' have some definite meaning. The Holy Spirit knew the meaning of language and meant something by such terms. 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?

What is Christian perfection, 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 with 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." Richard Hooker 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." Perfect water would be H<sub>2</sub>O with 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, unpolluted, clean, holy. The devil injected carnality, and the godlikeness was lost. God attempts to restore the likeness. He moves to repentance and regenerates. Then He calls to sanctification, to the cleansing away of the abnormal-propensity of sin.

Wesley said, "Christian perfection implies deliverance from all sin." The Bible seems to use the words "perfection," "sanctification," and "holiness," synonymously. They mean the state of a moral nature after it has been delivered from all inward as well as outward sin. If God is pleased to call that state of heart that is cleansed from moral defilement by the Holy Spirit, "sanctification" or "perfection," why should we object and wrangle about such a use of language and insult the Author of the Bible?

We know of theologians who define "perfection" to mean Adamic perfection and angelic-perfection and God's absolute perfection. After thus lifting up an unattainable standard, they sneer at the idea of Christian perfection in this life. It is a covert sneer at the teaching of the Holy Spirit, and its practical result is to keep people from seeking anything higher than the life they are now living.

Dr. McDonald defines "a pure heart as one in which the graces are unmixed. Love is without hate; faith is without doubt; humility is without pride; meekness is without anger; loyalty to God is not mixed with a bent to backsliding." Such a state of heart is attainable, and God calls it Christian "perfection."

### IV. HOW ARE WE TO BE BORNE ON UNTO PERFECTION?

Certainly not as most people suppose. It is not, for instance, to be brought about by evolution or development. It is not the result of human striving and growth. Self-reformation has never been able to bring it about.

Education has never been sufficient to hand over perfection to anybody as a diploma of graduation. Death and purgatory, relied on by so many, have no standing in Scripture as the source of sanctification.

How, then, do we get it? We are to seek for the baptism with the Holy Spirit, which is given to those who hunger and thirst for it (Matt. 5:6), and earnestly pray for it (Luke 11:13), and surrender themselves to complete obedience (Acts 5:32); and turn themselves over to God's ownership in complete consecration (Rom. 6:13 and 12:1). The last human condition is to believe that what we have thus turned over to the Lord, He sanctifies and makes holy. For we receive the Spirit by faith (Gal. 3:2 and Acts 26:18).

When all this is done, we are baptized with the Holy Spirit and are "borne 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 "epi" (unto), "it implies motion to or towards any place or object as a limit, aim or end, with subsequent rest thereupon." 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. Asa Mahan, D. D., says of his experience when bap-

tized 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."

O let us all leave the first principles and be borne on unto perfection.

## DOCTRINAL

### CHRISTIAN BELIEF IN THE LIGHT OF TODAY

BASIL MILLIK

#### 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 philosophy as one of the standard units 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 sired 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 intelligentsia, and naturally theology, the sister of the philosophic spirit, was looked upon by the "rationals" as completely demoded. When the modern religious ideas began to arise, ideas which questioned those fundamentally accepted principles 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 Christendom as final authority in religion 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.

When the rationals took over the entire field of theology, and deism 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 it no place was to be found. Only the "traditionals," conservatives and dogmatists had any use for it (according to this intelligentsia). 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

religious experiences, from the savage to the highest type of mystical personalities. Then theology, as "the systematic exposition and rational justification of the intellectual content of religion," has a right to demand the attention of the Church.

In this process of justification for theology, at the outset we are informed that religion has no ultimate reality, but it is mere illusionism. It is the fabricated outgrowth of diseased mentalities. Eventually it will become extinct, so the proponents of this dogma avow. There are three methods of conceiving this theory. The first is that of psychological illusionism, where religion is a pathological or misguided element in human experience. The second is termed sociological illusionism, where religion is thought of as being the product of group maladjustment. The third type looks upon religion as the result of early man's superstitions.

But we discover that religion is found in the very fabric of man's soul, and wherever primitive man or intellectual man is, he carries his religious beliefs with him. Religion then cannot be so easily disposed of as this theory of illusion would have us believe. If religion is illusion then the other experiences which come through the mind must likewise be untrustworthy. It is the decision of the ages that the mental functionings of man can be accepted with the same reality as the objectivity of the outer world.

Man feels that there is a superworld with which he comes in contact, and that this has an intellectual content, which is theology. Religion is not purely subjective; but it involves a personal attitude toward an objective realm of values, and this realm is found in the superworld. When we come to analyze what makes up religion in general various elements are discovered, and these discoverable elements when systematized are our theology. Theology has its roots in the objective phases or references of religion, and none can question but religion refers to an objective world, or a world of values and relationships which are beyond man, and hence not subjective within man. It is by the process of systematizing these that man finds his theology.

#### THE NATURE OF RELIGION

At this point a question arises as to the nature of religion. It is not myth, the result of primitive man giving animation to the inanimate world, nor magic, the process whereby priests built up procedures for coming into contact with

this animate world of spirits, nor illusion. What then is it? Religion has three vital elements which establish its objectivity. The first is man's complete dependence upon a Higher Power. This is rooted in his life. Schleiermacher of the past century called this "the feeling of absolute dependence." It is what the mystic would term "consciousness of being in relationship with God."

Another German who developed the theory of the "numinous" content to religious consciousness, Rudolph Otto, has called this dependence "the creature-feeling." This is a sense of creatureliness, self-abasement, awe, stupefying fear before "the Wholly-Other." And this Wholly-Other is looked upon as a Power or person that is to be trusted. Otto discovered in the religious consciousness a nonrational element, which he called the numinous. The rational in the religious element in man's life has been systematized into our theology, which gives us the existence of God. His absoluteness, His goodness, etc., but above all these there is a sense which man has not been able to analyze into a rational system. This element Otto calls the nonrational, or numinous. It is a feeling of the awareness of the divine.

The second essential element in religion is the longing after redemption, or life which is in contact with "this Wholly-Other," or God. There is such a thing as direct awareness of God. The numinous feeling of awe before God, of the *mysterium* in the presence of God, changes and becomes one of fascination, or allurements, or a desire to be drawn to Him. In the religious consciousness of man this element has been builded. It has been termed "religious apriorism." This simply means that in man's mind has been constructed a basic principle which makes him innately religious. And the longing for salvation is the outgrowth of this inborn religious tendency.

The final element in religion is the alliance between religion and morality. Since religion is a yearning after the redeemed life, this changed mode of living must have more or less reference to morality. In the Christian religion we see this alliance perfectly united. This union brings a sense of obligation both to God and to man.

Religious experience in general may be either personal or nonpersonal; or it may be mystical or prophetic. When it is personal, we find its highest type in Christianity. Nonpersonal religion is of the idealistic pantheism type. Mystical religion is a longing for absorption in the divine;

while there have been great Christian mystics, the mystic of oriental religions who longs for absorption in Nirvana represents this type. Prophetic religion is that of the Bible. Theology for mysticism becomes negative, and emphasizes ecstasy as the one source of religious illumination. Theology for prophetic 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 is faith in a personal God, the existence of which later we shall argue. If religion is purely subjective, then there can be no theology. Since it refers to a Divine Being, and looks 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 come 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 defend 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 are capable of rational 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, who felt that the rational justification of Christianity was unnecessary and impossible; Ritschl and his followers, and Karl Barth have advocated this view. As Knudson 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, that 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 faith, were beyond 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 distinctive 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 ex-



act position 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 we try to establish their rationality by the process of reason. Ours is a reasonable faith. There is no reason without faith, and no faith without some reason. No line of demarcation can be drawn then between the theology of reason and that of revelation. Knudson, dean of theology at Boston University, expresses the idea thus: "Revealed theology is grounded in natural theology, and natural theology derives its dynamic and living content from revealed theology."

Hence Christian theology cannot be limited 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 tests 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 belief 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 be-

cause of the miraculous elements in it, or because of its miraculous 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 deduce 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, and made this the normative, or authoritative element in theology. More recently Karl Barth has held that revelation is the basal 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 no other religion can this 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 unsurpassable," 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 likewise 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 argument? There have been three methods followed by the Church in the past. At one time the Church—or ecclesiasticism—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 be 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 dogma or theory. 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 experience made 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 monotheistic religion, based upon the character and 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 course at the heart of each is Jesus Christ. This becomes the norm or standard for discovering the essence of our faith. This essence then becomes the recognized source, as well as the norm, of theology.

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 expound 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 outmoded. In terms of the modern science and philosophy present day Christian faith must be defined. Theology is not an empirical science, like biology is, and cannot be regulated by the same *modus operandi*. The great trouble with theology and science in the

past has been the fact that they have not stayed in their own realms. Science, when it began to interpret its data, turned into a supposed scientific metaphysics, or philosophy of being. 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 *resident forces*, and gives us an emergent evolution, he has become a philosopher, or metaphysician, and is no longer a scientist. Science must remain the description of the process and not become 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 Personalism as a philosophy, then it becomes the ally of faith. Knudson writes, "Metaphysically interpreted, science becomes a realistic or materialistic philosophy." Borden P. Bowne, the father of the philosophy of Personalism, 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 reality of being); one is concerned with facts and the other with their ultimate interpretation. Science permits of a theistic interpretation of the universe; and theology permits of an experimental study of nature.

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 positivistic, materialistic, that it goes contrary to theology. Metaphysical philosophy must 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, transcendental powers to the human intellect, which affirms that the mind can grasp or transcend the empirical, and lay hold on the metaphysical, it thus to that extent lends its support to religious faith.

Again true philosophy aids 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 Creator, 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 content 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 credal statements. Then one cannot fail to take into consideration the principles of idealistic philosophy and human reason, as supplementary sources of Christian theology. Religious experience has much from which theology draws. The Christian consciousness of God and divine life are basic test-grounds for doctrine.

The tasks of theology may be grouped under three headings: (1) Determine and expound the essential nature of the Christian faith; (2) establish the validity of this faith; and (3) apply this to the ministering of the needs of the soul.

## EXPOSITIONAL

### EXPOSITORY MESSAGES FROM HEBREWS

OLIVE M. WINCHESTER

#### Unveiling Truth for Man

God having of old time spoken unto the fathers 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 returns, 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 radio, but scientists tell us that we shall yet see greater things. Not only does nature prove a source of unfolding wonder and delight, but we find likewise in the personality of man wondrous disclosures of hidden mines of talent and possibilities; we see scintillations of thought and stirring emotions of love and sympathy; there is a never ending panorama of life in new forms; these transcend the wonders of nature. But above both of these realms is the disclosing of religious truth and eternal verities to man.

#### THE UNVEILING OF 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 no sooner had the enemy of all good accomplished 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 has the word come 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 before me in this generation."

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 directly 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 spake 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 bidden to prepare themselves with care for this manifestation, and had assembled around the mount. Here in the morning hours there came from the mount thunders 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 comprehend the great fundamental relationships of God and of man to his fellowman. 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 worship and centralized it in the tabernacle with its sacrifices and offerings. But while many of the laws were religious, yet there were many civil in their application covering all of the essential phases of life. To Joshua also the word of the Lord came in direct command and instruction. 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 that the word of the Lord was precious, 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 designate their prophecies as burdens, that is, they are words of injunction laid upon them by the Lord. So conscious 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 into captivity, and some extended their work beyond that time. Then there was a period of silence until the Jewish community was reconstructed in the land of Palestine once more. Here again the voice of prophecy was heard. While the impassioned note was gone, yet many were the practical admonitions. Then again there en-

sued a long period of silence running over several centuries until the Word of God became incarnate in the person of the Son.

While 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 walking among men. Truth has been unveiled in its highest form.

#### TRUTH IS UNVEILED IN DIVERS PORTIONS

When the religious sensibilities of man became perverted by the fall of man and the intellectual understanding darkened, then was it necessary that divine truth be revealed in its fulness, 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 encircled about it.

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 revelation came to Moses in the bush that burned with fire, a primary truth regarding 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 phrase we have two essentially fundamental truths, self-existence and eternity. Then in the contest which ensued when the power of Jehovah came in conflict with the gods of Egypt as manifested in the plagues, the supremacy of the God of the Israelites was manifested. Further with the exhortation, "Hear, O Israel: The Lord our God is one Lord," the truth of monetheism was inculcated. In the often repeated command in the law, "Be ye holy, for I am holy," the ethical attributes of the divine being were indicated. Thus early would the Israelites, if they had perceptive minds and understanding hearts, learn the essential truths regarding 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. Yea 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:

"For lo, 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."

Rising still higher in cadences of thought come 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 regarding man, 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 ritualism. Then when man became objective in his worship, thinking that the observance of ritual constituted all of religion, the prophets proclaimed in stentorian tones that the sacrifices were no longer acceptable unto God when 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 climactic truths come in the New Testament. Here we have clearly set forth that on the one hand defilement 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 DIVERS 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 disclosing the secrets of the divine administration, but to Joseph what is to come to pass in days that are still out in the future is made known through dreams.

Closely allied in nature were visions and the ecstatic state. Perhaps the major difference in the two was not in the method in which revelations were made but the effect upon the individual. In the ecstatic state the recipient seemed to have been more active and often felt the incoming of divine revelation more than human capacity could bear and expressed the stress of the emotional state by physical prostration and struggle. So Balaam describes the state thus:

"Balaam the son of Beor saith,  
And the man whose eye was closed saith;  
He saith, who heareth the words of God,  
And knoweth the knowledge of the Most High,  
Who seeth the vision of the Almighty,  
Falling down, and having his eyes open."

But higher than any of these forms was that of face to face communication which was granted unto Moses and seems to have been the privilege of the prophets in general. When Miriam and Aaron spoke against Moses, the word of reproof came from Jehovah thus:

"If there be a prophet among you, I, Jehovah will make myself known unto him in a vision, I will speak with him in a dream. My servant Moses is not so; he is faithful in all my house; with him will I speak mouth to mouth, even manifestly, and not in dark speeches; and the form of Jehovah shall he behold."

Supreme in all mediums of revelation is the personalization of truth in Jesus Christ who said unto men "I am the way, the truth and the life." From Christ we not only received the words of truth, but we behold the life of the only perfect man who ever lived; he was God with us.

But the manner of making known the words of divine revelation was not alone variant; the manner of presentation was likewise different at different times. Literary style varied. We have prose narrative in simple form, then we find it rising, as the prophets proclaim the words of the Lord, becoming highly impassioned and passing on into poetry. There were also those gifted with the special ability of expressing thought in verse and the wonderful lyrics of the Psalms are a heritage which has ever given clothing to the emotions of the soul down through the ages.

Another feature of the literary style which was varied was the figures. We have symbols which

2. By Adoption—Received into the family of God; all the rights and privileges of the divine family; new name and associates.

#### II. EVIDENCES OF THIS SONSHIP

1. Enjoyment of the Divine Spirit—"Because ye are sons, God hath sent forth the Spirit of his Son into your hearts." "Ye have received the Spirit of adoption." God's Spirit bears witness; the internal or direct evidence of the divine work done in the soul. "So is every one that is born of the Spirit." Not to have the Spirit is not to be born from above—and the reverse is true.

2. Partakers of the Divine Nature—When regeneration becomes a fact the soul no longer manifests the nature of the world. "Partakers of the divine nature." Every form of life bears the nature of that life.

3. Obedience to the Divine Will—"Are led by the Spirit of God." Not own spirits but "the Spirit of God." The characteristic of every son; there are no exceptions. The new nature is seeking spiritual and heavenly things. Many say, "Is this wrong? Can I do that?" "Whatsoever is not of faith is sin." None ask if it is wrong to read the Bible and pray. Why? Because there is no doubt about it. If in doubt and not clear about it—investigate. Many go on and on. One thing is clear: The safest way is not to indulge in the doubtful until clearer light is received.

4. Exhibition of Divine Love—"If we love one another God dwelleth in us." "Every one that loveth is born of God." Things that are equal to the same thing are equal to each other. If two hearts are united to God, then it follows that these hearts must be united to each other. We fear many are excluded here.

#### III. BLESSINGS ATTENDING THIS SONSHIP

1. Those who are sons enjoy the love of God. This is a peculiar, particular love; God approves, delights in them; His treasure.

2. They enjoy the blessings and privileges of God's family—the rich provision of His house and table; family robe; title; guard.

3. They are heirs of eternal happiness and glory—"Heirs of God and joint heirs with Christ." They await the "glory to be revealed." All things are theirs.

#### IV. PRACTICAL LESSONS

1. Our dignity how true—no title, state, or condition can compare with this. Earthly distinctions pale and fade before this.

2. Our state how happy—joy in the God of our salvation. Let us manifest the joy within. The joy of sins forgiven.

3. Our responsibility how great—we are to be holy as becometh our position. Let us uphold the honor of God's family.

4. Our prospects how enrapturing—poor, af-

licted, despised and persecuted; yet we are the children of God, and the heirs of everlasting glory.

Rearranged.

#### THE CHALLENGE OF THE CROSS

ROY L. HOLLENBACK

*If any man will come after me let him deny himself, and take up his cross, and follow me.*

The rich young ruler failed to become a disciple because of the high standard which Christ held out to him. A certain lawyer counted it a light thing to be Christ's disciple; and said, "I will follow thee whithersoever thou goest." But the conditions Christ presented at once evaporated his vagrant purposes.

To be a disciple in the true sense, four things are apparently necessary:

#### I. A RESOLUTE DETERMINATION TO BE HIS DISCIPLE

"If any man will come after me," etc. You must will. If you are not His disciple today,

1. It is not a physical difficulty that hinders you.
2. It is not a mental difficulty.
3. It is not moral inability that hinders you.
4. It is sheer moral rebellion. You wilfully refuse to surrender.

There must be, then,

#### II. A WILFUL EMBRACING OF YOUR CROSS

"Let him take up his cross." You have a cross. "There's a cross for everyone, and there's a cross for you." Pick it up—that thing that God wants and over which you are stumbling. Take it and make it for you an instrument of death to all self and sin.

#### III. A WILFUL RENOUNCING OF ONE'S SELF

"Let him deny himself."

1. This should be done readily because self is your greatest hindrance. There is so much in you that seeks to destroy you.
2. Renounce hope and dependence in yourself. The more trust you put in yourself the less of faith you hold in Christ.

#### IV. A WILFUL DETERMINATION TO MEET CHRIST'S EXAMPLE

"Follow me."

Where?

1. In separation from the world.
2. In reproach for His sake.
3. In sacrifice.
4. In death. Go where He went with His cross, and complete crucifixion will be the ultimate end. All the while you carry your cross don't forget that Golgotha is its goal. A cross is to die upon. Your carnal self must die!

# PRACTICAL

## MAKING A MINISTER

PAUL S. HILL

**D**R. A. PAGET WILKS, that experienced missionary to Japan, writing on the possibilities of an immediate harvest, states the experience of a young Japanese converted from heathenism. He had never heard of Christ, had no intention of paying heed to the service into which he was drawn through curiosity. He heard two sermons, one on the prodigal, the other on the barren fig tree. He was deeply convicted of sin, gave his heart to God, and from that day he never went back.

St. Paul also relates a similar experience among his converts. At Philippi, the first sermon she heard convinced Lydia, and the Lord opened her heart. She was baptized with her household. That was about the year 53 A. D. About eleven years later St. Paul wrote to them that he had prayed for them, and thanked God for "their fellowship in the gospel from the first day until now."

From these two incidents, which we are sure could be multiplied many times, two things are evident. One is that the gospel of Jesus is so completely fitted to the human need that the heart can recognize it and receive it the first time it is heard. The other is that those who thus receive it can keep it without a break.

In reference to this first proposition, that the gospel fits the need of the human heart, this cannot be said of any other religion. Such strange and warped things as so-called Christian Science cannot be received the first day into the human soul. It takes time to make a Christian Scientist. In fact we do not remember that we have ever seen a real one. We have found some who are trying, or learning, or adopting, the system. It does not fit the human heart, and in order to receive it a course of shaping the soul out of its natural belief is necessary. The same can be said of every false cult and belief. The fact of its failure for immediate adaptability is one of the sure evidences of a false cult. A sinking Peter needs immediate help. Without it he will

perish. What a wonderful gospel God has given us to preach. So absolutely adjusted to human needs and human longings that the soul of the sinner instinctively recognizes it, and, yielding to it, is immediately saved from every form of actual sin. A minister turns fool when he tries to preach something better.

In reference to the second proposition, that the convert who gets converted the first sermon he hears can keep it, we think that is one of the reasons why he can keep it. There is something tricky about the soul of one who barbers with the Lord and rejects light. That stubbornness which expresses itself in continued rejection of conviction becomes a soul habit and is not so easily overcome. To learn that one can reject God and play with His mercy is a bad thing to learn. And having once learned it the danger from it increases the longer the habit continues. The few tests we have made, together with our observations, show that the greatest number of backsliders are from among those who knew a lot about religion before they received it. They had heard it for possibly years, trifled with it, played with the mercy of God, and then when they finally decided to live a Christian life, found, alas, that they had formed the habit of playing with religion, and that sincerity was rather hard to maintain. That old disposition of mind was continually trying to assert itself and rob them of the thing they needed, and which they now recognized as an absolute necessity to their happiness. *Unhappy backslider*, part of your trouble dates back to your refusal to get converted sooner.

This form of backsliding trouble does not annoy the man who gets converted as soon as he can. From the habit of trifling with the Spirit he may be free, for he never need form it. This is probably the good reason why those converted early in life have a more even and true religious experience than those who put off the matter till later years. It also is the reason why some ate never converted at all, though from their youth they are surrounded with all the light and truth necessary to save them.

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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 enough insist on immediate acceptance.

The 4th chapter of Genesis tells us that "Cain went out from the presence of the Lord . . . and builded a city." As I read about him 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 religion 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 and 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 man. 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 of this 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 pulpits. 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 the 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

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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 what 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, etc. 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 of 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 none of the ministers we interrogated evidenced any desire to dodge 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 ordering.

A little pressing of the question brought out that most ministers have had their ministry quite 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 speeches and writings of others. The thoughts of other men have probably had a bigger 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 polished sermon and a message from God. We think the distinction should always be made. Probably it is possible to arrange a polished 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, sensible, 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-er-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.

Bounds 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 number, should be a married 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 children, brother, 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 not 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 sober-minded," that is, have a good quality of horse sense, "be well-behaved" and how can he expect others to behave when he does not? He is to be hospitable to strangers and with a gift for teaching. Not selfish or quarrelsome, or covetous (1 Tim. 3:1-7 and Titus 1:5-9). 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 "be courteous to all men." It is not 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 bore among our neighbors. Yea, 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 brush, pressing iron, or what not, if by this we can have a good report with them that are without? Also, can we not afford to be a man among men, not a snob, that cannot enjoy work or righteous recreation but be a real man among men.

In Albert Edward Wiggam'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 yes, the higher the score the more liked we will be in general. The following are the first ten:

1. Can you always be depended upon to do what you say you will?
2. Do you go out of your way cheerfully to help others?
3. Are you careful not to exaggerate?
4. Do you resist the temptation to be sarcastic?
5. Do you refrain from showing off how much you know?
6. Are you able to keep from feeling superior to most of your associates?
7. Do you refrain from bossing people not employed by you?
8. Do you refrain from reprimanding people that do things that displease you?
9. Are you careful to never make fun of others to their backs?
10. Do you refrain from trying to dominate others?

These questions are not from a religious book but it would make our religion more acceptable if we would give heed to such as this. Yes, the minister needs to bear a good report or character with people outside the church, lest he fall into reproach or a snare of the devil.

*Third, the Preacher in the Church*—Again we turn to the Book: "Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. Rebuke not an elder, but entreat him as a father and the younger men as brethren, the elder women as mothers, the younger as sisters and with all purity—honor widows that are widows in deed" (1 Tim. 5:1-3).

First, note Timothy is not told to be an example to the believers but of the believers. The

stock car, taken from the line, unselected, is an example of the cars. As such, he is to be an example of the believers. He is to be one of the church, exemplary but not above; further, he is to entreat as brethren.

And then he calls attention to that evil that has wrought much havoc in the church, not so much because of its prevalence, as its nature, namely, wrong sex relationship. He says our attitude toward elder women should be as to mothers, and to the younger as sisters, with perfect modesty. It might be well to note that the preachers go wrong, not so often with the "bad egg" or the flapper outside the church, but with women of their own congregation. It is well for the preacher to know that salvation does not destroy his human nature, and that if he throws his body close to or casts his eyes toward a woman he will stir both his sex nature and hers, as much as a dancer on a dance floor, with results as hazardous and influence far worse.

Moreover, the preacher, as a man, is not to reluctantly exercise the oversight, but eagerly, that is, take the work of his own choice and enjoy it. Do this in accordance with the will of God, not for base gain but with cheerful minds, not lording it over the church but proving yourselves patterns for the flock to imitate (1 Peter 5:2, 3—from Weymouth).

And, as preacher to preacher, Peter further states, "Ye younger submit yourselves to the elder, yea, all of you be subject one to the other and be clothed with humility." From this we conclude that the preacher in the church should be an example, be considerate, live pure, perfectly modest, not be selfish or lordly, be a man who humbly co-operates with his brethren.

*Fourth, the Preacher's care of his body*—The preacher's mind is greatly influenced by his body. In most cases it is not possible to have a full stomach and a full head at the same time—and woe to the congregation when the preacher's head runs empty, especially so when it is so empty that he does not think to stop his mouth.

Many preachers, like Timothy, have stomach trouble. Paul seemed to think that he knew something that would help Timothy so he wrote, as Weymouth translates it, "No longer be a water-drinker, but take a little wine for the sake of your digestion and your frequent ailments."

There are many little health hints to which we should take heed. In fact, an open window at night may help to open the windows of heaven in the service. At times a little less of the

meat that perishes may be well repaid by the extra bread that comes down from heaven. A good bath for the body may greatly quicken the spirit and bring showers from above. In fact, a laxative may clear the channels of the soul through which the Holy Spirit can flow to bless waiting hearers. For, says the Word, "Our bodies are the temple of the Holy Spirit."

In conclusion, we would say that the preacher is not all he can be until his body, by using his best knowledge and the grace of God, is all that he can make it.

*Fifth, the Preacher's care of his mind*—"Open your mouth and the Lord will fill it," said the young preacher. Then, when coming out of the pulpit with more perspiration than inspiration he asked where he could buy some books. "But," said another, "I thought you said 'Open your mouth and the Lord will fill it.'" To which the young preacher answered, "He did, but with wind." It was to avoid such conditions as this that Paul wrote to Timothy, saying, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," but he not only needs to study so as to rightly divide the words of truth but so he will not strive about words of no profit that subvert the hearers and lest he partake of profane and vain babblings which will increase unto more ungodliness.

The preacher should fill himself with his subject and if he is well filled, and filled well, then whenever he opens on almost any text or outline, he will be a well springing up to bless thirsty souls.

*Sixth, the Preacher's Devotional Life*—The devotional life consists of reading, for the good it does to one's own soul—meditation and prayer. "Meditate upon these things." Your calling, your manner of life, your message. "Give thyself wholly to them that thy profiting may appear unto all. Take heed unto thyself and unto the doctrine, continue in them for in doing this thou shalt both save thyself and them that hear thee," said Paul to Timothy.

The devotional is the conductor that carries the blessing of God unto what we have attained so that the people may obtain. The devotional makes our heart a flame so that the bread of life may be served warm. The devotional is the lubricant that causes the vibrations to speak of power and accomplishment and not the grating sounds of wear and waste. The devotional is

the current that causes the dead steel to be turned into a mighty, drawing magnet.

We understand that Dr. Chapman made a statement somewhat as follows: "If we live in the devotional it will stir the emotional and result in the experimental, and lead to the practical." The preacher's devotional life must not be a sham, it must be sincere, it must be real.

In conclusion, the preacher whose life in the home, the public, the church, is thus patterned after the standard of the Word, who gives heed to his body, his mind, his spirit; such a one, though he be rude in speech is still a good minister and will gather about him a people meet for the Master's use—an holy people, zealous of good works, prepared unto every good work. He who is a success, can but be a success. A good tree cannot bring forth evil fruit. An evil tree cannot bring forth good fruit.

CINCINNATI, OHIO

## THE PASTOR AND HIS STUDY

C. B. WOOD

JUST as the cabinet maker has his shop; the artist his studio, the lawyer his office, the surgeon his operating room, the pastor must have his study. I shall direct your attention to three phases of this subject: the environment, suitable equipment, system and regularity.

Where shall a pastor have his study? Efficiency experts have estimated that surroundings may cause a variation of as much as 40% in quality and quantity of work. Perhaps the best place for a study in the parsonage would be a room away from the street, where you will be safe from noises and interruptions both outside and inside the house. The most effective base of operation is a flat top desk with large and small drawers. If that is not possible a plain, solid kitchen table, well made, with a smooth writing surface, is almost as good. A hard chair is not a help to hard study. You must be physically at rest when you are mentally at high speed. If sitting on a board while you study makes you conscious of the board, have it cushioned.

The next task to consider is that of perfect light, both natural and artificial. Put your desk near a window, so that the light comes directly from the back or over the left shoulder. You should have a drop or desk lamp, with a shade that protects your eyes from the blinding glare; while focusing the rays on your work. In the opinion of oculists, bad lighting methods not

only waste 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 stuffy 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 typewriter, writing materials and supplies. It is desirable to have a Bible for your desk, and a good dictionary within reach. Other books that every pastor needs are, 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-soft lead pencils, a red or blue colored pencil, ruler, eraser, library paste, paper clips and pins, rubber bands, pen and ink, blotters, 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 6½ X 9½ inch 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 results. Near the bottom of the envelope are recorded 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 the arrangement in the Expositor Magazine about five years ago. It is arranged in 23 common groups, with separate folders within each group alphabetically. The groups are as follows: Godhead, Nature, Religions-Christianity, Religions-non-christian, Church, Missions, Anecdotes, Anniversaries, Sermon Aids, Service Aids, Secular Topics, Social Service, Bible—General Material, Bible Commentary—arranged according to grouping of Bible books, Bible Biography, Subsequent Biography and History, Bible Geography, Secular Geography, Character Formation; Life—its Natural Rewards, Life—its Vicissitudes and Exper-

iences, Religious Topics and Symbols, and Secular Topics with a Spiritual Connection.

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

Lastly, I shall mention system and regularity. Edward E. Puriton, the personal efficiency expert, has said that your secret of power is 10% what you do—90% how you do it. Psychologists tell us that the greatest force in the world is habit. Hence, have a regular time as well as a regular place to study. One of the best things learned in the Bible institutes and colleges is the ordering of life. After graduation multitudes throw away this excellent habit; but those who succeed and achieve greatness keep it through life. Men greatly differ in mental and physical characteristics. Each man must learn for himself how to run the most successfully his own machine. However some suggestions are in order. As a 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 afternoon for visiting, and evenings for services or home. Go into your study to do hard work. Dr. A. M. Hills has well said, "To trust in natural ability, or wit or readiness of utterance, in imaginary genius to the neglect of study and scholarship is to play the fool and invite the shame and failure that are sure to follow. Only persistent and perpetual study can produce a freshness, diversity, vigor, breadth of treatment and variety of thought to avoid monotony and riding of fads 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 exceptions. 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 concern." He further says, "Amid all other reading, be always engaged in the comprehensive 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 complaint proof. It is vain to try and foolish to want to satisfy everybody. You must, however, satisfy yourself. Study the advice of your District 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 ugly 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. Three young men of high school age attended 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, denoting that they knew they were not ready to die and did not want 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 and in the examination it was discharged. 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 successful 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 unattended by anyone but the driver of the ambulance. Upon arriving home they began to take the boy out and found that ether pneumonia had set in and their boy was dead. He had never found another public opportunity to prepare for death.

A man who lived in the Alps 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 cliff 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 was so situated that he found himself 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 situated on the ledge, stooped to pick up the eggs and placed them in his pouch. This took a little time and, when he turned to ascend the rope it was still swinging, but it was swinging shorter 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 top of the cliff as far above. 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 caught the rope safely and climbed to the cliff 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 swinging 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 then. 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 Druids*" in New York City. They met regularly to deride and damage Christianity. 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 pencil and paper and made an itemized list of every debt, 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 lying 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 silently, he read what was on it. He stooped, took the pencil 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 SCRAPBOOK

I. L. FLYNN

#### RETROGRESSION OF THE SINNER (Psalm 1)

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."

#### THE WORLD'S BIBLE

We are the only Bible  
The careless world will read;  
We are the sinner's gospel;  
We are the scoffer's creed;  
We are the Lord's last message,  
Given in deed and word;  
What if the type is crooked?  
What if the print is blurred?  
What if our hands are busy  
With other work than His?  
What if our feet are walking  
Where sin's allurements is?  
What if our tongues are speaking  
Of things His lips would spurn?  
How can we hope to help Him—  
And hasten His return?—*Reporter.*

#### THE MEMORY OF SIN

"A rich landlord cruelly oppressed a poor widow. Her son, a little boy of eight years, saw it. He afterward became a painter, and painted a lifelikeness of the scene. Years afterward he placed it where the man saw it. The man turned pale, trembled in every joint, and offered any sum to purchase the painting, that he might put it out of sight.

"Thus there is an individual painter drawing on the canvas of the soul a lifelikeness reflecting correctly all the passions and actions of our spiritual history on earth. Eternity will reveal them

to every man. We must meet our earthly life again."

#### IT IS EVER TRUE

At the punch-bowl's brink,  
Let the thirsty think  
What they say in Japan:  
First the man takes a drink,  
Then the drink takes a drink,  
Then the drink takes the man.—*Selected.*

#### IS IT SO TODAY?

The late General William Booth once declared that the chief dangers confronting the twentieth century were:

"Religion without the Holy Ghost, Christianity without Christ, forgiveness without regeneration, morality without God, and heaven without hell."

#### THAT "OTHER FELLOW"

The more we see and associate with some folks the less we think of them. And why?

They don't measure up to our requirements. Their ways, habits, conversation, cross our ways. We are not willing to give to them as much as we require for ourselves. This is one of the reasons why so little fellowship and real enjoyment between Christians.

#### BUSY

If you think your work is monotonous and requires a barrel of effort for a pint of results, ponder this:

Dr. L. Armbruster of Berlin estimates that bees have to visit nearly three million heads of clover to get a pound of honey.

Nature's purpose is to keep us busy, compel us to struggle hard for existence. She doesn't care about the results we get, for she starts destroying as fast as we "create."—*Self.*

#### THE PASTOR

He is a wonderful man! He is unique! There is nobody in the world just like him. His job is a calling, but he doesn't call himself to it. He is the freest man in the world, yet the most bound man. He has all the time there is, yet none of it is his own. If ever irritated, he must not show it. If ever discouraged, he must keep

it to himself. He must always be cheerful in his ministry. He must visit the rich and poor alike, never be out of place at either. He must be sympathetic in the sickroom, grave and solemn in the presence of death. He must be earnest and positive in his preaching. He fears no one but God; yet there must be no fight in him. Never idle, yet never in a hurry. What a man! He is not his own, yet owned by no earthly person or organization. He belongs to Christ. He is a messenger of heaven.

Do we measure up to the requirements?

#### OUR GOSPEL

Our gospel is a gospel of the morning—not of the night;

- A gospel of trust—not of doubt;
- A gospel of joy—not of sadness;
- A gospel of peace—not of turmoil;
- A gospel of rest—not of weariness;
- A gospel of consolation—not of distress;
- A gospel of victory—not of defeat;
- A gospel of life—not of death;
- A gospel of heaven—not of hell.

—F. in *Purity Crusader.*

#### PREACHING

There should be in every message:

1. Counsel.
2. Warning.
3. Sympathy.
4. Encouragement.
5. Exhortation.

#### IT IS GENERALLY UNDERSTOOD

That people never criticize a corpse.  
That a man without enemies is nobody.  
That God loves a fighter—in a good cause.  
That lofty ideals often live in lowly places.  
That character is what a man is—in the dark.  
That a man is known by the company he does not keep.

That there is a difference between spiritual progress and a religious hurrah.

That people who succeed in these days are like postage stamps—they stick till they get there.

That a Christian who waits for an introduction to a stranger in church is too nice for anything.—*Methodist Times.*