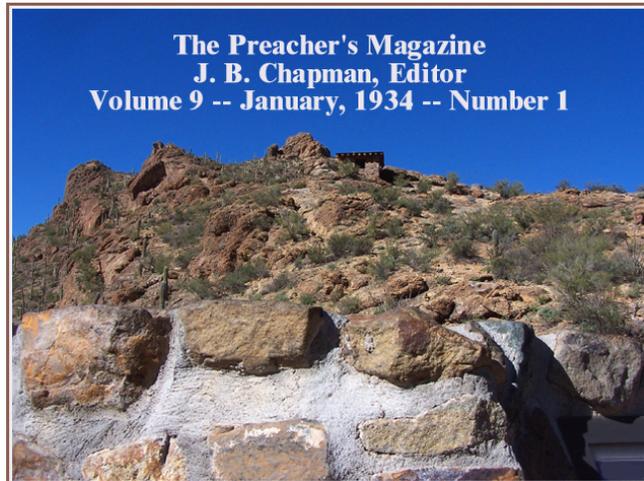


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J. B. Chapman, Editor

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01 -- THE PREACHER'S REFLECTION IN HIS WORK -- By J. B. Chapman

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

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

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02 -- ENTIRE SANCTIFICATION -- By A. M. Hills

"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 'ou, who will also do it" (1 Thess. 5:22-249 R. V.).

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

We are not disposed to deny that such people may have had five hundred temporary uplifts of feeling or emotion, but it is perfectly safe to say that anyone who talks in this way has never experienced the second epochal experience of sanctification, as distinct as regeneration, and as remarkable in its effects on the life.

That there is such a second work of grace, subsequent to regeneration, which God urges Christians to seek, is proved 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 race-course-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 Cleansed 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 "Cleanses," 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 of "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 Creek 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 o] 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 I 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) Cod says, "Quench not the Spirit." Why not? Because it is His divinely commissioned work to regenerate use 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.

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03 -- CHRISTIAN BELIEF IN THE LIGHT OF TODAY -- By 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 Nicean Creed has He been held by orthodoxy less than God, equal with the Father, from whom as from the Father the Holy Spirit proceeds. At times God 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, Christo-centric. 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.

Christ Not 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? [Such, I think may well be the false claim of the antiChrist, and this deceitful, but utterly False Christ will be part of the "strong delusion" which God shall send upon those who have rejected the True Christ! -- DVM]

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 relationship 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 capsheaf 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 trash heap 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.

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? Foot-sore 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 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.

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04 -- MESSAGES FROM ISAIAH -- By 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 pæn 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 beast of the field to come and devour for the rely 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 desperateness of their plight and no fear of Jehovah has been before their eyes. Now when they cry, Jehovah will not bear 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 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 rereward.
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 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.

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05 -- 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' t'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 handclasp 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.

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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.

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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 different 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. -- J. D. Jones.

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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 worshipers 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 anchors 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.

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06 -- MAKING A MINISTER -- By Paul S. Hill

The Realm Of Spirit

Around 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.

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07 -- AN UNTITLED ARTICLE -- Author Not Shown

[In the printed magazine, there was another short item between this and the previous article, and, nothing is shown to indicate that the following material is a continuance of the previous article. -- DVM]

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.

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 good-bye 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."

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THE END