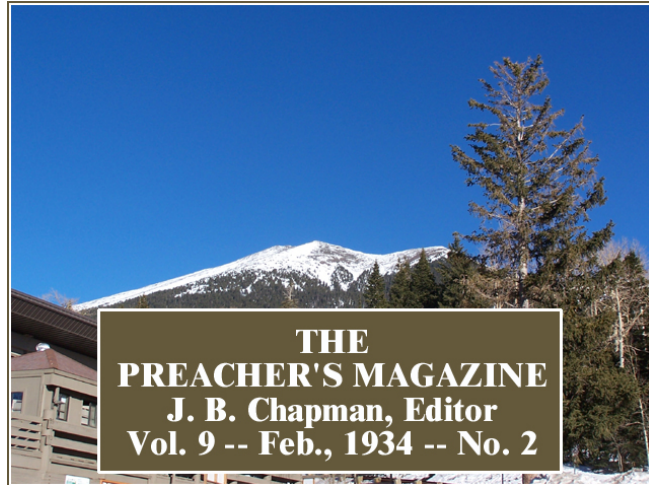


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THE PREACHER'S MAGAZINE
J. B. Chapman, Editor

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01 -- THE VALUE OF A PREACHING PLAN -- By J. B. Chapman

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

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

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

bears upon their present and future happiness. And yet while acknowledging such a wide responsibility, the preacher must fight against becoming flat and commonplace.

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

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02 -- BE BORNE ON TO PERFECTION -- By A. M. Hills

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

Delitzsch translates: "Wherefore, leaving the first elementary doctrines of Christ, let us go on to perfection." Godbey translates more properly: "Let us be borne on [pherometha] unto perfection."

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

I. What Are The First Principles, The Elementary Doctrines?

1. Repentance. This is a: profound and radical soul experience. It means deep contrition and self-aborrence for sin, a hearty confession of it and making restitution whenever it is possible. It means, further, a complete forsaking of sin, giving up the whole business. As God says, "Let the wicked forsake his way, and the unrighteous man his thoughts" (Isaiah 55:7).

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

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

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

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

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

II. In What Sense Do We Leave These First Doctrines?

1. We answer negatively:

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

b. Not by ceasing to be grateful for them. Blessed is the man who can look back to the definite time when he felt the convicting power of the Holy Spirit, and consciously turned from sin, and lifted the eye of faith to Jesus, and received His forgiving smile. Fifty years have passed since this definite experience was ours, but the sweet memory of that blessed hour lingers yet.

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

2. We answer positively:

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

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

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

So regeneration is but the foundation for sanctification and the deep things of God. Wesley well said, "Something more will have to be done for Christians after regeneration before they are prepared for a holy heaven." Fletcher said, "All Christians are safe who are either standing in Christian perfection or are pressing after it. If they do neither they rank among fallen believers." The apostle Paul understood this. Therefore he urged all believers to leave the elementary doctrines and experiences of salvation and be borne on unto perfection.

III. What Is Perfection?

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

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

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

Now, positively, "It is that condition of our moral nature which fulfills God's end in our creation and redemption." Richard Hooker says, "We count those things perfect which want nothing requisite to the end 'whereunto they were instituted.'" William McDonald says, "That is perfect which has what properly belongs to it, and nothing else." Perfect water would be Hydrogen\2 parts Oxygen, with nothing else. So a Christian is perfect who has what belongs to a Christian and nothing else.

God made man in His likeness, with intellect, sensibility, and will, dwelling in a body, all unperverted, unpolluted, clean, holy. The devil injected carnality, and the godlikeness was lost. God attempts to restore the likeness. He moves to repentance and regenerates. Then He calls to sanctification, to the cleansing away of the abnormal propensity of sin.

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

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

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

IV. How Are We To Be Borne On Unto Perfection?

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

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

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

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

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

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03 -- CHRISTIAN BELIEF IN THE LIGHT OF TODAY -- By Basil Miller

Chapter Six. The Science Of Theology

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

With the growth of the scientific spirit, following the 'work of Bacon, and the development of the inductive mode of inquiry, philosophy lost its grip upon the intelligentsia, and naturally theology, the sister of the philosophic spirit, was looked upon by the "rationals" as completely demoded [out-of-date]. When the modern

religious ideas began to arise, ideas which questioned those fundamentally accepted principles of the Christian faith, newer schemes of looking upon religion appeared. The infallible church, whose head was the pope at Rome, was accepted by all Christendom as final authority in religion questions. With the advent of Protestantism, the church lost this seat of being the arbiter of matters of belief. Then the great plea was for the authority of the Bible, which every man must be free to interpret according to his own conscience.

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

Religion And Theology

When it seemed that among the thinkers of the age this had become the accepted dogma, a reaction began to set in to this extreme viewpoint. We discovered that after all there was an intellectual content to religion, and theology was only its justification. Man is deeply religious, and none can question the reality of his religious experiences, from the savage to the highest type of mystical personalities. Then theology, as "the systematic exposition and rational justification of the intellectual content of religion," has a right to demand the attention of the Church.

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

But we discover that religion is found in the very fabric of man's soul, and wherever primitive man or intellectual man is, he carries his religious beliefs with him. Religion then cannot be so easily disposed of as this theory of illusion would have us believe. If religion is illusion then the other experiences which come

through the mind must likewise be untrustworthy. It is the decision of the ages that the mental functionings of man can be accepted with the same reality as the objectivity of the outer world.

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

The Nature Of Religion

At this point a question arises as to the nature of religion. It is not myth, the result of primitive man giving animation to the inanimate world, nor magic, the process whereby priests built up procedures for coming into contact with this animate world of spirits; nor illusion. What then is it? Religion has three vital elements which establish its objectivity. The first is man's complete dependence upon a Higher Power. This is rooted in his life. Schleiermacher of the past century called this "the feeling of absolute dependence." It is what the mystic would term "consciousness of being in relationship with God."

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

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

innately religious. And the longing for salvation is the outgrowth of this inborn religious tendency.

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

Religious experience in general may be either personal or non-personal; or it may be mystical or prophetic. When it is personal, we find its highest type in Christianity. Non-personal religion is of the idealistic pantheism type. Mystical religion is a longing for absorption in the divine; while there have been great Christian mystics, the mystic of oriental religions who longs for absorption in Nirvana represents this type. Prophetic religion is that of the Bible. Theology for mysticism becomes negative, and emphasizes ecstasy as the one source of religious illumination. Theology for prophetic religion finds both in reason and revelation and religious experience sources of religious knowledge.

Christian Faith And Theology

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

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

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

Some have held that when one says "faith" he denies any possible reference to "reason." Then theology is purely a matter of faith in the super-world, and is grounded wholly in revelation. All that theology has to do is to systematize, and not defend the teachings of revelation. It has become the accredited belief of the Church that religion or faith is not beyond reason, that the Christian faith is a

reasonable one. Facts grounded in revelation are capable of rational defense and systematization. Some have held that the faculty of reason has been sufficient to give us theology, and where such is true this becomes natural theology, as opposed to revealed theology. On the other hand some moderns have held that faith and reason are irreconcilables in the realm of religion. This was the position of Schleiermacher, who felt that the rational justification of Christianity was unnecessary and impossible; Ritschl and his followers, and Karl Barth have advocated this view. As Knudson says, "Religion does not and could not live from the crumbs that fall from the table of philosophy and ethics. It stands in its own right." But from this it does not follow that faith and reason cannot be reconciled. There is no ground to hold that while reason may be called to assist in systematizing the teaching of revelation in religion, that it cannot be called Upon to defend the teachings of revelation.

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

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

The modern view of this relationship between faith and reason can be stated thus: our faith is a reasonable one. After all we live in a world of faith. Faith is as much a necessary element in science as in theology. There are certain basic facts which the scientific world must take by faith, and proceed upon them. This is the exact position of religion. We postulate certain facts by faith, and defend them by reason. We believe in the existence of God, the possibility of redemption, and then we try to establish their rationality by the process of reason. Ours is a reasonable faith. There is no reason without faith, and no faith without some reason. No line of demarcation can be drawn then between the theology of reason and that of revelation. Knudson, dean of theology at Boston University, expresses the idea

thus: "Revealed theology is grounded in natural theology, and natural theology derives its dynamic and living content from revealed theology."

Hence Christian theology cannot be limited to a mere exposition of the Christian faith. Rational theology must seek for a justification of itself in human reason, as based upon revelation.

On the other hand mysticism would have us grasp the fundamental facts of theology through feeling or ecstasy. It is to be noted that while the mystic has given us the assurance of a personal contact and communion with God, he has in no wise aided us in stating the nature of the Divine.

The Absoluteness Of Christianity

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

From the very beginning the Christian has looked upon his religion as being absolute. It was not a reasoned absoluteness, but one accepted as a dictum of faith and conscience. It was the result of an unreflective consciousness. The Christian had looked upon Jesus, and felt that He was "the great Fulfiller," sitting regnant upon the throne of history, as Boquet expresses it. At first a study of the absoluteness of this 'belief was not undertaken, for the fact was accepted for granted. But when intellectual criticism from the outside forced the issue, and demanded a defense of the position of Christianity, several methods were pursued. First, Christianity was declared absolute because of the miraculous elements in it, or because of its miraculous origin. When later men questioned the miraculous origin of Christianity, the new birth was held as the fundamental fact of theology, and was used to deduce the miraculous in our religion. When this position was questioned by the critical then Ritschl attributed to the inner life of Jesus alone an essentially miraculous element, and made this the normative, or authoritative element in theology. More recently Karl Barth has held that revelation is the basal thing in theology. Though he rejects the doctrine of biblical infallibility still he feels that revelation is the fundamental element which makes for absoluteness in the Christian faith.

If there were no miraculous elements in the origin of Christianity, the very fact that it is the crown of all religions, the highest type, would mark it as the absolute. Through Jesus Christ in Christianity we have the full self-realization of God in human consciousness. Of no other religion can this be said. Jesus is the

union of the human and the divine. This we believe to be the highest conceivable idea, and since it forms the essence of the Christian faith, it stamps our religion as the absolute one. This has been the position taken by the philosopher Hegel in establishing the absoluteness of Christianity. Christ became the God-Man, the manifestation of the Absolute in the finite.

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

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

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

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

our faith. This essence then becomes the recognized source, as well as the norm, of theology.

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

Science, Philosophy And Theology

This is the theology that everywhere the modern thinker must face. We live in a world of science, where philosophy, once the crown of thought, has been outmoded. In terms of the modern science and philosophy present day Christian faith must be defined. Theology is not an empirical science, like biology is; and cannot be regulated by the same *modus operandi*. The great trouble with theology and science in the past has been the fact that they have not stayed in their own realms. Science, when it began to interpret its data, turned into a supposed scientific metaphysics, or philosophy of being. This is true with evolution. There is no argument with the data gathered, which outlines a process, but when the scientist says that these gradations came about by resident forces, and gives us an emergent evolution, he has become a philosopher, or meta-physician, and is no longer a scientist. Science must remain the description of the process and not become the interpretation of the same.

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

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

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

The Source And Task Of Theology

To be able to systematize the intellectual content of Christianity, which is theology's task, one must understand the sources for gathering this material. The first great source, though not the only one, is the Bible. This is the storehouse of the primal truths of the Christian faith. Again one must understand the long line of Church history, with its interpretation of the Scriptures, and its credal statements. Then one cannot fail to take into consideration the principles of idealistic philosophy and human reason, as supplementary sources of Christian theology. Religious experience has much from which theology draws. The Christian consciousness of God and divine life are basic test-grounds for doctrine.

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

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04 -- EXPOSITORY MESSAGES FROM HEBREWS -- By Olive M. Winchester

Unveiling Truth For Man

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

From the time that man began to till the ground and seek its returns, there have been revelations of the wondrous secrets of nature, and even to this day the fullness of such a revelation has not been reached. We stand amazed at the wonders of radio, but scientists tell us that we shall yet see greater things. Not only does nature prove a source of unfolding wonder and delight, but we find likewise in the personality of man wondrous disclosures of hidden mines of talent and possibilities; we see scintillations of thought and stirring emotions of love and sympathy; there is a never ending panorama of life in new forms; these transcend the wonders of nature. But above both of these realms is the disclosing of religious truth and eternal verities to man.

The Unveiling Of Truth Is God Speaking

When man by his sin separated himself from communion with God and entered into a state of estrangement from all that was holy, it might have been that forever would the word of revelation have been silent; never again then would the voice of God have been heard. But not so, the heart of divine love yearned over man and no sooner had the enemy of all good accomplished his devastating work in the soul of man than there came a word of promise and from that very day when the evening shadows were beginning to fall and the voice of God was heard in the garden has the word come to man from above.

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

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

But while special individuals received the major part of the revelations to be given, Yet God spake also to the people as a whole. We see the large company of Israelites that had burst the bands of slavery asunder in the land of Egypt at the command of Jehovah gathered about Mt. Sinai. They had been bidden to prepare themselves with care for this manifestation, and had assembled around the mount. Here in the morning hours there came from the mount thunders and lightnings, "And a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled." Then led by their commander and director, Moses, the people came forth out of the camp to meet God. At this time the Ten Commandments were given, the laws which comprehend the great fundamental relationships of God and of man to his fellowman. But the people were afraid and entreated that Moses act as their mediator and that the word of the Lord might not come in a direct way to them again.

Many were the revelations given unto Moses. At the command of the Lord he organized the worship and centralized it in the tabernacle with its sacrifices and offerings. But while many of the laws were religious, yet there were many civil in their application covering all of the essential phases of life. To Joshua also the word of the Lord came in direct command and instruction. Then with the days of the judges when the people sinned and transgressed, the word of the Lord came only to special individuals on certain occasions until we read as the period is coming to the close that the word of the Lord was precious, that there was no open vision. Then it was that a new order was raised up. When the prophets became the

religious teachers of the people, then to them were revelations given. Over and over again do we hear them designate their prophecies as burdens, that is, they are words of injunction laid upon them by the Lord. So conscious does the prophet become that his word is from the Lord that at times he identifies himself with Jehovah and proclaims, "Thus saith the Lord."

For many years the prophets gave forth their warnings to the people of Israel of both the northern and southern kingdoms until both were taken into captivity, and some extended their work beyond that time. Then there was a period of silence until the Jewish community was reconstructed in the land of Palestine once more. Here again the voice of prophecy was heard. While the impassioned note was gone, yet many were the practical admonitions. Then again there ensued a long period of silence running over several centuries until the Word of God became incarnate in the person of the Son.

While segments and fragments of truth were revealed from time to time in the days of the Moses and the prophets, yet in the coming of the Son truth is personalized. We are given not only precepts which transcend any vision of conduct and righteousness hitherto given, but we also see the glory of the Father walking among men. Truth has been unveiled in its highest form.

Truth Is Unveiled In Divers Portions

When the religious sensibilities of man became perverted by the fall of man and the intellectual understanding darkened, then was it necessary that divine truth be revealed in its fulness, but the capacity of man was such that he could not comprehend all of the truth at once. One fact at a time was made known and this often reiterated; then others joined and encircled about it.

First and fundamental would be knowledge of God, and then man would need to know about himself and be brought to a sense of guilt and condemnation that he might in his helplessness turn unto God. Thus it is that when the revelation came to Moses in the bush that burned with fire, a primary truth regarding the Godhead was made known in the name announced. When Moses inquired, "What shall I say unto them," that is, the people when they shall ask, "What is his name?" the reply came, "I AM THAT I AM." In this phrase we have two essentially fundamental truths, self-existence and eternity. Then in the contest which ensued when the power of Jehovah came in conflict with the gods of Egypt as manifested in the plagues, the supremacy of the God of the Israelites was manifested. Further with the exhortation, "Hear, O Israel: The Lord our God is one Lord," the truth of monotheism was inculcated. In the often repeated command in the law, "Be ye holy, for I am holy," the ethical attributes of the divine being were indicated. Thus early would the Israelites, if they had perceptive minds and understanding hearts, learn the essential truths regarding Deity.

When we turn to the prophets, we find some of the most sublime passages in their writings setting forth the supremacy, majesty and sole sovereignty of the Jehovah, the God of the Israelites. Yea the prophet looked farther in his vision and discerned that the God of the Israelites was the God of the universe and the nations of the earth. So we hear the words of Amos:

"For lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth; the Lord, the God of hosts, is his name."

Rising still higher in cadences of thought come the words of Isaiah:

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

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

As the truth regarding God was made known through one precept and then another so was the truth regarding man, his sinful state and need of redemption. At first the relationship of man to God was represented under the extended symbolism of the tabernacle worship with its many sacrifices and other associated ritualism. Then when man became objective in his worship, thinking that the observance of ritual constituted all of religions the prophets proclaimed in stentorian tones that the sacrifices were no longer acceptable unto God when they were accompanied by evil in their lives. The call was given to rend their hearts and not their garments. But as it was with the teaching about God so concerning true religion, the climactic truths come in the New Testament. Here we have clearly set forth that on the one hand defilement of life is inward and not in observing outward ceremonies, and on the other that disposition and attitude represent the heart of a true faith in God.

Truth Unveiled In Divers Manners

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

In the early days we behold the angel of Jehovah in person coming to the tent of Abraham and disclosing the secrets of the divine administration, but to Joseph what is to come to pass in days that are still out in the future is made known through dreams.

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

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

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

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

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

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

Another feature of the literary style which was varied was the figures. We have symbols which abound especially in the tabernacle worship and are present throughout the Scriptures, symbols that are understood signs, symbols specially designated, symbols of names, of colors and of numbers. We have the recounting of visions symbolical in their significance. There are types and symbolical-typical actions. Then there are the common figures of literary speech, metonymy, synecdoche [a figure of speech in which a part is used for the whole], simile and metaphor. Furthermore these last two figures become developed and we have the

parable and the allegory. Thus in many ways and forms is truth brought to man that he might hear and heed the Word of God.

With the unveiling of truth in the spoken word of God, there comes responsibility on man. Every form of revelation has been given that man might know the truth. Every means has been used that he might understand it. Then we are left without excuse. If we turn aside all offers of divine grace, even the Son of Man who came from heaven, what further sacrifice for sin is there, what further means of knowledge of the truth? Speaking Of the Bible which brings us all "these forms of revelation Sir Walter Scott wrote:

"Within this awful volume lies
The mystery of mysteries:
Happiest he of human race
To whom God hath given grace
To read, to fear, to hope, to pray,
To lift the latch, and learn the way;
And better had he ne'er been born
Who reads to doubt, or reads to scorn."

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05 -- THE PREPARATION OF THE PREACHER -- By C. T. Moore

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

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

In our meditation on the preparation of the preacher we desire to consider:
His home life His public life His association in the church His care of his body His care of his mind His devotional life.

First, the Preacher in His Home Life -- The preacher in his home life, to accomplish the greatest good, to be able to understand the greatest number, should be a married man and have a family. At least, all the scriptures that speak of the home life assume this position. For, says Paul, "The bishop or elder must be blameless, the husband of one wife," and while we are inclined to interpret this scripture as meaning he should not have two or more, we cannot deny that it says he should have one. Further, he says, "He should have faithful children, not accused of riot or unruly . . . he should rule well in his own house, having his

children [having his children, brother, don't you see it's in the book] in subjection with all gravity. For, if a man know not how to rule in his own house, how shall he take care of the church of God?" To which I would add -- if a man refuses to have children in his own house he should not ask to teach the children of another. However, Paul assumes that a man is not a success at governing because of those he has to govern but because he can govern, therefore he states that the place to begin is in our own home and if we fail there it would be useless to try the larger body -- the church. For is it not a fact that when a man's children are not in subjection, but riotous and unruly, that preacher is doomed to failure in his ministry? Brethren, if we are to build a permanent church we must have families, we must have homes, godly homes and in this, as in all else, we must be examples.

Further, using Weymouth's translation, the minister must "be sober-minded," that is, have a good quality of horse sense, "be well-behaved" and how can he expect others to behave when he does not? He is to be hospitable to strangers and with a gift for teaching. Not selfish or quarrelsome, or covetous (1 Tim. 3:1-7 and Titus 1:5-9). From this we conclude that a preacher in his home should be a good man, a good husband, a good father.

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

In Albert Edward Wiggam's book, "The Marks of an Educated Man," at the close of the chapter, "Getting Along With Other People," he gives forty-five questions, to which if we can answer yes, the higher the score the more liked we will be in general. The following are the first ten:

1. Can you always be depended upon to do what you say you will?
2. Do you go out of your' way cheerfully to help others?

3. Are you careful not to exaggerate?
4. Do you resist the temptation to be sarcastic?
5. Do you refrain from showing off how much you know?
6. Are you able to keep from feeling superior to most of your associates?
7. Do you refrain from bossing people not employed by you?
8. Do you refrain from reprimanding people that do things that displease you?
9. Are you careful to never make fun of others to their backs?
10. Do you refrain from trying to dominate others?

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

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

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

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

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

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

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

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

There are many little health hints to which we should take heed. In fact, an open window at night may help to open the windows of heaven in the service. At times a little less of the meat that perishes may be well repaid by the extra bread that comes down from heaven. A good bath for the body may greatly quicken the spirit and bring showers from above. In fact, a laxative may clear the channels of the soul through which the Holy Spirit can flow to bless waiting hearers. For, says the Word, "Our bodies are the temple of the Holy Spirit."

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

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

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

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

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

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

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

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06 -- THE PASTOR AND HIS STUDY -- By C. B. Wood

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

Where shall a pastor have his study? Efficiency experts have estimated that surroundings may cause a variation of as much as 40% in quality and quantity of work. Perhaps the best place for a study in the parsonage would be a room away from the street, where you will be safe from noises and interruptions both outside and inside the house. The most effective base of operation is a flat top desk with large and small drawers. If that is not possible a plain, solid kitchen table, well

made, with a smooth writing surface, is almost as good. A hard chair is not a help to hard study. You must be physically at rest when you are mentally at high speed. If sitting on a board while you study makes you conscious of the board, have it cushioned.

The next task to consider is that of perfect light, both natural and artificial. Put your desk near a window, so that the light comes directly from the back or over the left shoulder. You should have a drop or desk lamp, with a shade that protects your eyes from the blinding glare; while focusing the rays on your work. In the opinion of oculists, bad lighting methods not only waste about 30% of your nervous energy while you work in a poor light, but may also induce headache, fatigue, and various nervous disorders. Another point is ventilation. You cannot think rapidly or clearly in a stuffy room.

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

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

Every pastor needs some kind of filing device for his sermon notes and clippings. There are as many different systems as there are ministers, so I will describe briefly my system. My sermons are filed by number in 6½ X 9½ inch manila envelopes, and listed in a loose leaf notebook by number, subject and text. On the front of the envelope are typewritten the number, subject, text, where delivered, date, attendance and results. Near the bottom of the envelope are recorded the books and periodicals consulted. My clipping file perhaps gives me the greatest service of anything in my study, and how easily and thoroughly it works. It is my choice after ten years of searching for the most practical system. I have a home-made file, but discovered the arrangement in the Expositor Magazine about five years ago. It is arranged in 23 common groups, with separate folders within each group alphabetically. The groups are as follows: Godhead, Nature, Religions-Christianity, Religions-nonChristian, Church, Missions, Anecdotes, Anniversaries, Sermon Aids, Service Aids, Secular Topics, Social Service, Bible -- General Material, Bible Commentary -- arranged according to grouping of Bible books, Bible Biography, Subsequent Biography and History, Bible Geography, Secular Geography, Character Formation, Life -- its Natural Rewards, Life -- its Vicissitudes

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

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

Lastly, I shall mention system and regularity. Edward E. Puriton, the personal efficiency expert, has said that your secret of power is 10% what you do -- 90% how you do it. Psychologists tell us that the greatest force in the world is habit. Hence, have a regular time as well as a regular place to study. One of the best things learned in the Bible institutes and colleges is the ordering of life. After graduation multitudes throw away this excellent habit; but those who succeed and achieve greatness keep it through life. Men greatly differ in mental and physical characteristics. Each man must learn for himself how to run the most successfully his own machine. However some suggestions are in order. As a rule the pastor should spend four or five hours a day in his study during five days in the week. Set apart one day for mental and bodily rest. Most pastors use the morning for study, the afternoon for visiting, and evenings for services or home. Go into your study to do hard work. Dr. A. M. Hills has well said, "To trust in natural ability, or wit or readiness of utterance, in imaginary genius to the neglect of study and scholarship is to play the fool and invite the shame and failure that are sure to follow. Only persistent and perpetual study can produce a freshness, diversity, vigor, breadth of treatment and variety of thought to avoid monotony and riding of fads and hobbies." The late Dr. J. H. Jowett said, "If you have no system or schedule you will think you are working when perhaps you were only thinking about it, and that you were busy when you were only engaged." There should be a weekly and daily schedule to which a man aims. Of course there will be unexpected interruptions to any plan; but these are the exceptions. The plan should be followed as nearly as possible. Enter your study at an appointed hour and let that be as early as possible. Dr. Jowett suggested that the pastor, "let first things be put first, and let him give the freshness of his strength to matters of vital and primary concern." He further says, "Amid all other reading, be always engaged in the comprehensive study of some one book in the Bible."

Besides the study of the Word of God, study other books, and preachers' magazines and do much general reading. Time should also be given to studying your job, studying complaints and criticisms asking yourself whether it's true

wholly or partially, and then fix a method of procedure that will make you at least in one respect complaint proof. It is vain to try and foolish to want to satisfy everybody. You must, however, satisfy yourself. Study the advice of your District Superintendent, and the general officers of the Church of the Nazarene. It is profitable to study what you dislike most. Every kind of job has ugly features connected with it. But the meanest things in your work will probably teach you the most valuable lessons.

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07 -- CLOSING ILLUSTRATIONS -- By Edward Paul

A revival was on in Indianapolis, Ind. Three young men of high school age attended nearly every night and were struck with pungent conviction. Each night they would tell personal workers, "Not tonight but maybe after school is out." The last night they all held up their hands for prayer, denoting that they knew they were not ready to die and did not want to be saved that night, but intended to later on. Two of the three boys are now saved but in less than two weeks the third boy had acquired a new rifle. He was in the house showing it to a friend. He supposed it to be unloaded, but was mistaken and in the examination it was discharged. The bullet struck him and lodged in his chest. He was wounded seriously but not critically, and was sent to the hospital where the bullet was removed. The operation was successful and the boy was placed in an ambulance to be brought home. The parents followed the ambulance home, and, as his condition was not considered dangerous by the surgeon, he was unattended by anyone but the driver of the ambulance. Upon arriving home they began to take the boy out and found that ether pneumonia had set in and their boy was dead. He had never found another public opportunity to prepare for death.

* * *

A man who lived in the Alps made his living by collecting rare and beautiful specimens of birds' eggs. One day while searching for some he noticed some on a ledge. The only way to get to them was to tie a rope at the top of the cliff on which the ledge was formed and lower himself to the ledge. Upon doing this, he climbed down the rope and his rope barely reached the ledge but it was so situated that he found himself suspended about two yards in the air from the ledge. He swung back and forth in the air until he was able to place his feet on the ledge. This he did, and, upon finding himself safely situated on the ledge, stooped to pick up the eggs and placed them in his pouch. This took a little time and, when he turned to ascend the rope it was still swinging, but it was swinging shorter each stroke and the stroke was now so short that he could not reach it from the ledge. He quickly surveyed his situation and saw there was no way to descend from the ledge to the ground several hundred feet below nor to climb to the top of the cliff as far above. His only chance was to jump into space and trust to his power to hold to the rope when he came to it. This he did and caught the rope safely and climbed to the cliff in safety.

Friend, this rope is like God's voice speaking to you. You are hardening your heart and each time God's voice is farther away. I beg of you to make a plunge and trust in His love before the rope of conviction has ceased swinging and your day of opportunity is past.

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

The doctor said, "My friend, remember the dying thief."

"Yes, but remember that the dying thief had never rejected the Holy Spirit as I have," was the reply.

"But remember those who were saved in the eleventh hour," was the doctor's next suggestion.

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

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

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

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A soldier in the army of Nicholas I of Russia had gambled until he was hopelessly in debt. One night the despair of such a life preyed upon his mind until he was contemplating suicide. He sat down and took pencil and paper and made an itemized list of every debt, large and small. While looking the list over he wrote at the bottom, "I, Ivan C____ owe all this amount, who will pay it?" While looking the list over and trying to decide whether to end it all, or not, he dropped off into sleep with his head lying upon his table and of course the candle was not blown out.

Czar Nicholas had left the camp that night and in coming back passed this tent and noticed that there was one tent with a light. It was past time for lights out and his curiosity was aroused. He stepped to the tent, lifted the flap and his eyes fell upon the scene which I have just described. His eyes fell upon the paper, and, going on in silently, he read what was on it. (Perhaps discerning that his soldier's note was intended to be a "suicide-note"), Czar Nicolas stooped, took the pencil and wrote something at the bottom of the list and left the tent and went on to his headquarters.

The next morning, when the soldier awoke, he looked at the paper and saw there the list of his debts; and there was his question, "I, Ivan C ____ owe all this amount, who will pay it?" Underneath he saw that someone had added, "I, Nicholas II, will pay it all."

Sinner, you owe more than you can ever pay, but the thought need not haunt you through life for Jesus Christ has offered to pay it all:

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

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THE END