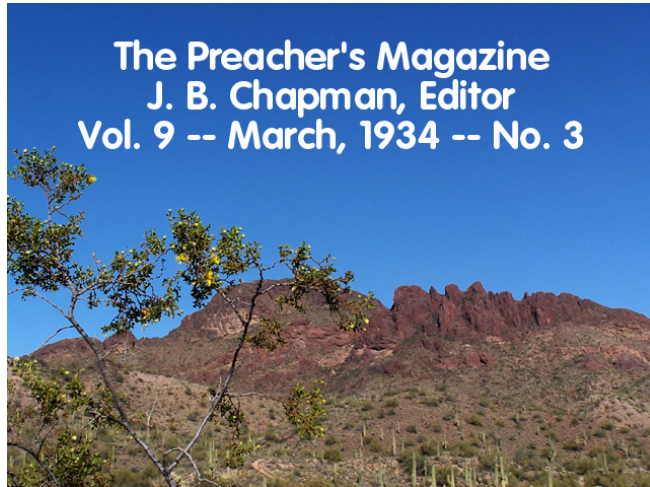


Copyright Holiness Data Ministry -- All Rights Are Reserved For This Digital Publication, And Duplication Of This DVD By Any Means Is Forbidden. Also, Copies Of Individual Files Must Be Made In Accordance With The Restrictions Of The B4UCopy.txt File On This Disc.



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

**March, 1934 -- Volume 9 -- Number 3**

A monthly journal devoted to the interests of those who preach the full gospel, published monthly by the Nazarene Publishing House, 2923 Troost Ave. Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 per year. Entered as second class matter at the Post Office at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

\* \* \* \* \*

**Digital Edition 04-28-10**  
**By Holiness Data Ministry**

\* \* \* \* \*

## **CONTENTS**

- 01 -- The Resourceful Preacher -- By J. B. Chapman**
- 02 -- Why Some Preachers Fail -- By J. B. Chapman**
- 03 -- How To Obtain The Blessing Of Sanctification -- By A. M. Hills**
- 04 -- Christian Belief In The Light Of Today -- By Basil Miller**
- 05 -- Expository Messages From Hebrews -- By Olive M. Winchester**

- 06 -- Making A Minister -- Paul S. Hill  
07 -- The Pastor As A Business Man-- Charles C. Hanks  
08 -- Closing Illustrations -- By Edward Paul

\* \* \* \* \*

01 -- THE RESOURCEFUL PREACHER -- By J. B. Chapman

Some preachers are content to simply "do their best," but there is something better than that and that is to be resourceful. The same plan may not work in two places. In fact the same plan may not work twice in the same place. And more than that, one plan is not enough, and success in the work of the ministry is more often the accumulation of gains from many small investments than the fabulous returns on a single big risk.

And perhaps the worst attitude of all is expressed by the phrase, "It can't be done." For usually just a little while after one preacher says that, another, often one of less natural and acquired ability, comes along and does it.

Take the question of finances as an example. I have known a preacher who refused to make the raising of money any special concern of his. He occasionally mentioned tithing and now and then urged loyalty to the church. But he would give no time to methods, expecting that the people would bring in the money and lay it on the plates on Sunday morning. Then when they did not do that, he defended them by saying, "They simply do not have the money." The result was his church was always in arrears on its budgets for the district and general interests and for all benevolences. In fact it was with but a narrow margin that the local expenses and pastor's salary were paid. The preacher was, I think, a good man and an earnest man, but he was not resourceful.

I have known another preacher who preached tithing -- storehouse tithing. Then urged those who did not tithe to make such offerings as they would. Then found occasion to present some of the regular items at special times and secured freewill offerings from both tithers and non-tithers. Then he pushed his Woman's Missionary Society and set a good example by becoming an honorary member of it. He also preached the Prayer and Fasting League, made special rally day occasions for special offerings in the Sunday school. Gave attention to private solicitation for the support of his building indebtedness. In fact he used all the known means and invented others as occasion required. In short, he was resourceful. The result was that his church was a budget paying church and his people were optimistic and full of courage -- better prepared for the spiritual work because of their success in the financial.

But this is only an illustration. The same principle applies to other lines of service. Just a little while ago a District Superintendent said to me of one of his pastors, "He is a good man and a good preacher. I think he would do well if

someone could get a crowd for him. But he will not get out and hustle. He will not do more than the minimum of pastoral visiting. He is just nominal in his Sunday school interest. He does not make contacts with people outside the church. He is a pulpit man and even there he is hampered by small attendance. He is not resourceful. If the people do not come he just wishes they would, and so he fails because he will succeed on just one line of service or else he will fail. He is not exactly stubborn, but seems just not to know. how. But it is a sad situation, just the same, and I do not know where to put him. All I can do is to recommend him to some place where there is no great opportunity any way, and he will not be satisfied with that, for he feels that he deserves something better."

And even in a closer circle than this there is many an application. Take the matter of getting people to the altar of prayer. I have known a preacher who would preach a good sermon. Then he would call for one verse of song to give people opportunity to come to the place of prayer. If no one came, he would stop abruptly and say, "Well, if you wanted to come as badly as you would have to want to come for it to do you any good you would already have been here." Then he would pronounce the benediction and feel that "he had done his best." He had done his best, but he was not resourceful. The most successful soul winners are always ready to adapt their methods and even to try something they never tried before. And especially they are persistent and patient and resourceful. They are not content to "do their best," but always believe that there must be a way and they are insistent to find it. They know it is useless to blame others, for even though others may be to blame, there is nothing the preacher can do about it except to find another line of approach and get on any way. But it is scarcely necessary to go farther. It is enough to say that the resourceful man does not have time to "do his best." Men who do that are those who have but one way and are unable or unwilling to change from it. The resourceful man has a lot of ways yet that he will try before he gives up, and before he gets them all tried he will have succeeded -- and died.

If you have found the Magazine helpful, please mention it to your neighbor preacher and suggest that he also subscribe. There is no good medium for advertising a magazine intended to service in so restricted a field as the Preacher's Magazine, and we are pretty much dependent upon those who will speak a good word for it to their preacher friends. If we had more subscribers we could make a better magazine.

\* \* \* \* \*

## 02 -- WHY SOME PREACHERS FAIL -- By J. B. Chapman

### Number One

Negative themes are not my specialty. I would rather study the reasons for a preacher's success than to mark the reasons for his failure. But just as the positive really points out the negative by contrast, so the negative should make the positive

more discernible by furnishing the sable background. This series of editorials is fragmentary because it is in response to observations covering many years and many cases.

We would, perhaps, be more logical if we commenced with the more incidental, causes of failure and came up later to more serious and less curable diseases. But I take up the most serious first because I confidently believe it has the narrowest application. For after being intimately associated with preachers for more than thirty years and after having known a few thousand of them more or less intimately, it is my candid belief that there are more good Christians among preachers than among a like number of people in any other vocation. But today I am dealing with the exceptions.

Some preachers fail because they are spiritually unfitted for their task. It is a pertinent comment on the perversity of human nature to say that some men and women get into the Christian pulpit without ever having experienced a definite change of heart in the new birth. And this statement applies even in churches where the soundest gospel is preached and the highest testimony required; for there is no in, fallible way by which one man can judge the spiritual standing of another, and hypocrisy is a vice which only the grace of God can cure.

The scriptural, spiritual qualification for the ministry is to be both born of the Spirit and baptized with the Spirit. But just as it was said of ancient Israel, "There were some in the congregation that were not sanctified," so there are men and women even in the ministry of holiness churches who do not have the blessing and never did have it. And the husbandman must be partaker of the fruit before he can properly recommend the vineyard, and the preacher who does not possess the experience will be put a poor preacher of holiness.

But I am thinking today more in terms of present and continued possession than in terms of past crises. Just now we are not concerned with whether the preacher once had the blessing or whether he had it and then lost it. The fact is that some preachers break down in the work because they do not possess the spiritual certitude and stamina to stand the strain. The preacher is exposed to about all the temptations to which human flesh is heir in general, and then to certain that are peculiar to him, He is tempted by the flattery of his friends, and by the opposition of his enemies. He has some things which would make him vain and plenty of things that would humiliate and discourage him. Then there is the temptation which comes from his constant using of sacred things -- the temptation to secularize and to make common that which is unusual to others.

It is doubtful that very many people backslide suddenly. The majority first leak out and live in a log cabin experience for a time and then collapse under the pressure of some great temptation. But what looked like a crisis was but a climax to a process. And I think this is more likely to be the case with a preacher than with any other. And, oh, the tragedy of the broken and backslidden preacher!

**But not all backsliding ends in climax. One may simply wear along in the emptiness of a fallen state until he dies. But when such a backslider is a preacher the ministry is likely to be fruitless. Many an alibi for failure is false; for the true explanation is not the want of co-operation in the church or the hardness of the people of the community, but the emptiness of the preacher. That strange factor which distinguishes preaching from other forms of public discourse, the factor which we call unction, is dependent upon a proper relationship to God and a proper condition in His sight. Cheap substitutes may fool some people for a time, but spiritual emptiness will out.**

**It is said that a licensed preacher in our Japanese District was asked, in the examination on the church Manual, "What is the chief duty of a General Superintendent?" His answer was, "The chief duty of a General Superintendent is to save his own soul." And I would widen that out to all members of the ministry, and say, The chief duty of the preacher is to save his own soul; for he cannot save the souls of others unless he saves his own.**

**But I must not be tedious. My present thesis is too simple and too apparent. I would close by exhorting every reader of these lines to look well to his own spiritual condition and see to it that the devil does not gain the advantage. Do not rely on a past experience in the things of God. Do not rely on any special talent or gift you may be supposed to possess. Do not trust in human flatteries and passing popularity. Do not become spiritually proud and self-sufficient. Let us humble ourselves before God and seek to go deeper that we may safely go farther. Preacher, "Is thy heart right with God?" Are you really and truly sanctified? Do you have the fruit of the Spirit even as you profess to have the witness of the Spirit? I know your profession requires you to answer these simple questions in the affirmative, but that too may become your snare. Not many people question you. I probably would not do it except in these printed words. But secret love is not as good a show of friendship as open rebuke, when rebuke is deserved. Who will be the caretaker of the preacher's soul? O man of God, spare not yourself. Examine yourself and make sure of your own present and full salvation.**

**\* \* \* \* \***

### **03 -- HOW TO OBTAIN THE BLESSING OF SANCTIFICATION -- By A. M. Hills**

**"The Lord, whom ye seek, shall suddenly come to Ms temple" (Mat. 3:1).**

**"Ye are the temple of God" (1 Cor. 3:16).**

**A growing number of Christians are inquiring about the experience of sanctification. Multitudes wish to get rid of the carnal mind that is enmity against God. Many are weary of moral defeats and would like to enter upon a life of victory.**

**What large numbers long for a relief from internal conflicts and sigh for cleansing of heart and soul, for purity and power!**

**Well, their hunger and thirst may be gratified. There are some scriptural conditions to be complied with, and then the longed-for blessing will be received.**

### **I. The First Condition" Is A Conviction Of Want**

**"Blessed are the poor in spirit," those who are conscious of a soul-need of something more. Nothing short of this deep sense of need will lead one to earnestly seek the blessing, and pay the price for it. Hannah Whitall Smith, after eight years of Christian experience, said, "My heart was ill at ease . . . . I resolved, I prayed, I wrestled, I strove, I lashed myself up to attain to more faithfulness. But all in vain I I said, If this is all the Christian life has to offer, it is a bitterly disappointing thing."**

**Mrs. Harriet Beecher Stowe wrote of herself, "There is an undercurrent of perplexity and unhappiness about my spiritual state. Why am I thus restless? Why do I not have all God wants me to have. Ah, why not? Every effort of mine breaks like a wave upon a rock. We reason, reflect, resolve and pray, weep, strive, love, love to despair, and all is vain."**

**Andrew Murray wrote, "The believer must be convicted and brought to the confession of being in a carnal state -- what may be termed a second conviction of the utter impotence of the flesh to do good, and its mighty power to do evil. It is the seventh of Romans over again." Blessed are those who have such a conviction! It is a sign that God is moving on their hearts for sanctification.**

### **II. The Second Condition Is Repentance**

**The second condition is repentance for having kept the sanctifying Savior out of His full possession of your nature so long, and for the resulting failures of life. A Christian lady once said to me, as she was going out of church, "How can God ever forgive my past?" "Blessed are they that mourn" for wrong words spoken, questionable deeds done, duties neglected, opportunities wasted, usefulness impaired, cleansing deferred, holiness hindered, and perhaps souls lost because we did not have clean hearts filled with the Holy Ghost.**

### **Ilo. A Third Condition Is To Feel Its Importance**

**The one hundred and twenty in the upper chamber have been commissioned to represent Jesus and to disciple the world! How would they feel about it? Peter would remember his fickleness and blasphemy, and lying and cowardice. Thomas would remember his doubting, and James and John their unholy ambition, and Martha her fretting. Mrs. Catherine Booth said, "God never gave this gift to any soul who had not come to the point where he would sell all he had to get it." Torrey said, "No man ever got this blessing who thought he could get along without it."**

#### **IV. Another Condition Is, Believe That The Promise Is For You**

**Not merely for Paul and John, and Wesley and Finney, but FOR YOU.**

**Daniel. Steele writes, "I took the promise, 'Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.' I wrote my name in the promise, making it read, 'I say unto you -- Daniel Steele.'"**

**Dr. A. J. Gordon wrote, "The filling of the Spirit belongs to us as a covenant privilege," because we are the children of God.**

**Dr. Lowrey wrote, "It is a prime necessity to bring yourself to the conviction that the SANCTIFICATION IS FOR YOU. The Scripture affords ample ground for such a blessed faith.**

**1. Jesus prayed for it (John 17:17).**

**2. Jesus died for it (Eph. 5:25, 26, and Heb. 13:12).**

**3. God wills it (1 Thess. 4:3).**

**4. God promises it (1 Thess. 5:24).**

**5. God commands it (1 Peter 1:15). What more ground of confidence can any soul demand, that you may seek this blessing with the expectation of receiving it?"**

#### **V. A Fifth Condition Is To Hunger And Thirst For It**

**"Blessed are they that hunger and thirst after righteousness, for they shall be filled." One must desire it intensely with a real craving of soul. A lazy, indifferent, feeble desire never obtained this blessing. I once said to an audience, "You may pray for the baptism of the Holy Spirit until your tongues are tired, but as long as you fight holiness, He will not come." On the way out of the church a lady said, "I see my mistake; I have prayed for the Holy Spirit, but all the time I have been opposing holiness. I now see that the Holy Spirit is the Spirit of holiness." She consented to be sanctified, and at once the Spirit came.**

**David B. Updegraff, the saintly Quaker, writes as follows: "I hated pride, ambition, evil tempers and vain thoughts, but I had them for all that. There came into my heart A GREAT HUNGER AND THIRST to be filled with the fullness of God."**

**Anna M. Hammer, a great temperance worker, writes, "Finally a GREAT HUNGER OF SOUL came to me. I knew that nothing but 'the anointing that abideth' would satisfy my soul. I was in deep conviction for three days in an agony of tears,**

as one said to me, 'dying hard.' But all this time the hunger and aching increased, till I could no longer resist the pleadings of the Spirit."

Hannah Whitall Smith says, "I began to long after holiness . . . . My whole heart panted after entire conformity to the will of God."

Rev. J. O. Peck writes, "A DEEP HEART HUNGER began to be realized for a clean heart. I was not backslidden, and my ministry was never more fruitful, but the hunger of my soul grew more imperious. I went to a holiness campmeeting and confessed how I was hungering."

It will be noticed in what similar language all these people depict the deep longing on their souls for a holy heart. The forerunner of sanctification is usually a desire for it so intense that it can be fitly likened to "hunger and thirst," as Jesus said.

## VI. The Sixth Condition Is Obedience

Peter says, "The Holy Ghost whom God hath given to them that obey him" (Acts 5: 32). An illustration is furnished by the Bible itself of this condition. Jesus told the five hundred believers to tarry in Jerusalem till they were baptized with the Holy Spirit, the blessing promised of the Father which they should soon receive. Only one hundred and twenty obeyed; yes, and only one hundred and twenty got the blessing. Jesus had promised (Luke 11:13), "the Holy Spirit to them that ask him," and commanded to tarry and pray for the blessing till it came. They obeyed, and prayed in that upper chamber, and the blessing came.

Obedience means obeying in everything. Mr. Torrey tells of a woman who prayed and struggled for this blessing until people thought she would go crazy in the intensity of her desire. Every time she prayed some little gew-gaw in her hair was the sticking-point with her. She prayed and prayed, and that would come up every time. At last, one day, when in prayer, she put her hand to her head and tore it from her hair and threw it across the room. Immediately the Spirit came, because she had settled a principle that she would obey God in everything.

Mrs. Maggie Van Cott, of U. S. A., has led seventy-five thousand souls to Christ. When she was converted she laid aside all her jewelry, of which she had been vain, but one ring. As often as she prayed for sanctification-the Spirit said, "Put away your ring." At last, one day, when dealing with seekers at the altar, she saw that her ring was attracting the attention of a seeker, and she took it off. Immediately the Spirit came. She had settled it that she would obey the slightest whisper of God.

## VII. The Seventh Condition Is Full Consecration



**God's Word is, "Present yourselves unto God as alive from the dead, and your members as instruments of righteousness unto God." Consecration is the actual present surrender to God of our whole being and all we possess. It is the turning over of ourselves to the Lord to be owned and used by Him, just as a master owns a slave. The ground of it is Christ's ownership. He created us. He preserves us. He bought us with His blood. He has a triple right to us, and in consecration we recognize the right.**

**Consecration is not an act of feeling; it is an act of will. It can be performed without feeling. It is a simple recognition of God's claim upon you for the service of all your God-given powers.**

**B. K. Pierce writes, "On my knees I wrote out an entire surrender of myself, body, soul and substance, and all pertaining to me, and I solemnly signed my name to it."**

**Isaiah Reid presents this as a proper form of consecration for this blessing: "O Lord, in view of this thing Thou hast besought of me to do, I hereby now do really consecrate myself unreservedly to Thee for all time and all eternity. My time, my talents, my hands, feet, lips, will. my all, my property, my reputation, my friends and family, my entire being, a living sacrifice to be and to do all Thy righteous will -- for the cleansing of my nature from indwelling sin, I seek the sanctification of my soul."**

### **Pledge Of Faith**

**"Now, as I have given myself to Thee, I will, from this time forth, regard myself as Thine. I believe Thou dost accept the offering that I bring. I put all on the altar. I believe the altar sanctifieth the gift. I believe the blood is applied NOW as I comply with the terms of Thy salvation. I believe Thou dost now cleanse me from all sin."**

**Dougan Clark, the Quaker, says, "The essence of consecration is in the sentence, 'Yield yourselves unto God.' When you yield yourselves you yield everything else. Consecration is not to God's service, or His Work, or to the church, or to the missionary cause, but to God himself. 'Yield yourselves unto God.' Consecration does not mean the giving up of your sins, or vices, or depraved appetites, or forbidden indulgences. We cannot consecrate our alcohol, or our tobacco, or our opium, or our card-playing, or dancing, or theater-going. He wants none of these things. Actual and known sins must be abandoned at conversion. He wants all the good things: the son Isaac, most precious to our hearts, laid on the altar. An English periodical had this:**

**'I am willing  
To receive what Thou givest,  
To lack what Thou withholdest,**

**To relinquish what Thou takest,  
To suffer what Thou inflictest,  
To be what Thou requirest,  
To do what Thou commandest.  
Amen."**

**Amanda Smith says, "You must make your consecration complete, and you must make it eternal."**

### **VIII. The Last Condition Is Faith**

**One might take all the seven steps already described, and still remain without the blessing. The children of Israel marched out of Egypt and entirely across the desert to the very border of the Promised Land, and halted on the wrong side of the border. For lack of faith they did not get into Canaan. With faith they might have gone in before sundown. Acts 26:18 teaches that we are "sanctified by faith that is in me" (Jesus). "We receive the promise of the Spirit through faith" (Gal. 3:14). Our hearts are "purified by faith" (Acts 15:8, 9). All other conditions lead to this, and without faith all the others would end in failure. As Dr. A. J. Gordon says, "It is the duty and privilege of believers to receive the Holy Ghost for sanctification by a definite act of appropriating faith, just as we received Jesus Christ by faith for justification. It is as sinners that we accept Christ by faith for justification; it is as sons that we accept the Spirit by faith for sanctification."**

**Dr. Steele says, "My faith had three things to master: 'the Spirit, for me Now!' Upon the promise I ventured with an act of appropriating faith, claiming the Comforter as my right in the name of Jesus. For several hours I clung by naked faith. Suddenly I became conscious of a mysterious power . . . melting my heart."**

**Dr. Carradine says, "Is everything upon the altar? If so, who is the altar? Paul tells you-it is Christ. What does the altar do? God says, 'The altar sanctifies the gift.' Will you believe that? Will you take God at His word? You must believe that Christ makes you holy right now. Will you take that step and receive full salvation? Plant yourself on God's Word. Dare to believe it, and hold on till the witness comes."**

**Andrew Murray says, "Who are ready to come into this life and claim their heritage as a child of God?"**

- 1. Say, tonight, I must be filled with the Spirit.**
- 2. I may be filled with the Spirit; God does not give a must without a may.**
- 3. Say, I would be filled with the Spirit; I long for it.**
- 4. I shall be filled with the Spirit; O God, I give myself to Thee entirely; I claim the filling of the Spirit. THOU GIVEST IT."**

\* \* \* \* \*

## **04 -- CHRISTIAN BELIEF IN THE LIGHT OF TODAY -- By Basil Miller**

### **Chapter 7. The Doctrine Of God In Relation To The Philosophy Of Religion**

**True philosophy and religion are handmaidens of each other. Through the centuries there has been a gradual development of a type of philosophy which the Church has accepted as the groundwork of her intellectual structure. The philosophy of Plato furnished the cognitive factor for the early fathers to defend their theories with. By the time of the middle ages the turn came to Aristotelian thinking. The dogmas of Kant with his emphasis upon the practical as opposed to the theoretical or pure reason have at last come into their own, and religious thinkers are building their superstructure of theology upon them.**

**Of the present age it can well be said that the personalistic philosophy of Lotz and more especially of Borden P. Bowne, as interpreted by Flewelling of the University of Southern California, and Knudson of Boston University, and many minor satellites, is the accepted philosophical system upon which theologians are building their doctrines from the intellectual standpoint. The germ of personalism, as a philosophical system, can be found from the time of Plato on down to the modern period. But it remained for Lotz to formulate the doctrine and for Bowne to popularize and clarify the same. No true theologian can afford to be ignorant of the personalistic movement; for when he would sustain his doctrines by theoretical reason, or practical reason, as Kant distinguished the moral and religious thought processes from the realm of purely logical reason, he will find his greatest aid in personalism.**

**In former articles we have sustained the position that religion is capable of intellectual defense, and that the ground of our faith in the doctrines which we discover in the Bible are possible of an intellectual verification. The philosophy of religion lays the basis upon which theology proceeds. To be ignorant of the philosophical background and yet to try to state the doctrines of Christian belief logically, or to affirm faith in them so that the trained man of the present will accept them, means to commit intellectual suicide. Philosophy truly becomes an aid in the formulation and the logical statement of the tenets of faith.**

#### **Routes To God**

**Philosophy points definitely to God. There is a materialistic philosophy which is beside the point in the present discussion that negates Christian faith. But that philosophic system, which we shall later discuss, termed personalism, makes basic to all the problems of reality, personality. The grand key to reality and the absolute is personality. There is no other ground on which thought in the universe, morality and religion can be explained except on the ground of personality as the essential**

factor in reality. This in its final analysis means that reality, or the absolute must be accounted for as personality, and the moral nature in man demands that this person be a good one. This is God.

There are routes which lead to God, as the star pointed to the birthplace of Jesus. Philosophy in both of its broad fields so points to Him. Philosophy is concerned with two problems, the nature of knowledge, and the doctrine of reality.

The first, the theory of knowledge, is termed epistemology, and the second, the theory of reality, is called metaphysics. Both epistemology and metaphysics are roads which lead to the absolute, and this absolute they demand be explained as personality.

The theory of knowledge and of reality are not the only clearly defined avenues which lead to the belief of God. There are other practical and theoretical lanes which point in the same direction. Philosophical theologians within the last decade are making much of "the autonomous validity" of religion. Religion thus becomes something not only grounded in the intellectual sphere of man's reasonings, his philosophy; but religion carries with it its own authentication in the broad field of the history of humanity. It springs up of itself. It is basic in the structural fabrication of man's nature. It is universal in its realm, and incapable of being blotted out. It has its roots in man's conscience. This mode of reasoning has within the last twenty years brought forth many discussions on the "apriori principles of religion." We find the term, "the religious apriori," in recent theological literature. In a further article we shall describe the nature of this religious apriori, and outline its origin, but here it will suffice to say but one cause can be pointed to for its existence, and that is God wrote it into the very constitution of man.

Not only do the theories of knowledge, of reality, of the religious apriori point to God, but it remained for a German professor of theology, Rudolph Otto, to discover within man's nature a non-rational element in connection with religion. This can be found among all tribes and types of religions. A definite term was not at hand to describe this characteristic, so Otto invented a term for the purpose. He calls this "the numinous feeling." It consists of several elements (to be discussed later), chief among which are a feeling of mystery, awe, majesty, "the wholly other," and of fascination, or a desire for communion. This numinous element in man's religious consciousness is a route which has but one ending, and that is God.

Our present discussion shall then be concerned with these and similar avenues which lead definitely to postulate the existence of God.

## **God And The Theory Of Knowledge**

The theologian aims at a satisfactory theory of God in relation to man and the universe. From the philosophical standpoint this is impossible without a clear-cut theory of reality, the nature of the final essence. Certainly no theory of reality can

be argued unless we hold to a trustworthy theory of knowledge. For if the human reason is untrustworthy, then our reasonings concerning reality, and from reality to God and man, cannot be accepted as true. Hence we must begin our discussion with-epistemology, and carefully outline an acceptable theory of knowledge. Our epistemology will find its basis in personalism as its philosophical handmaiden) This will also hold true of the theory of reality, for personalism is the keynote of reality. Certainly all Christian theology or belief is personalistic.

There have been various conceptions of epistemology. Empiricism has taught us to believe that all knowledge is sense knowledge, that the mind is a total blank and the sensations received from the outer world form the basis of thought processes. Others have affirmed that innate ideas account for thought as it interprets sense experiences. Plato held to a peculiar theory that ideas of a more or less innate nature are recollections of the soul before incarnation in human form. It remained for Kant to add the distinct feature of the creative activity of thought, which was capable of building up a thought-series from sense experience. He likewise showed that the practical reason, the reason of morality, was primal.

Personalism has builded upon this groundwork and holds to four distinctive characteristics, each of which in final analysis points in the terms of theology to the existence of God. These principles are (1) the dualism of thought-series and thing-series; (2) the creative activity of thought; (3) the trustworthiness of reason, and (4) the primacy of the practical reason.

### Dualism Of Thought And Thing

One may at once affirm, "Of course this is true." True, or not, nevertheless around this idea many of the great word battles of philosophy have been fought. And it is certain that at basis this is absolutely untrue of the metaphysics of Christian Science. Idealism affirms, as does also Christian Science in religion, that monism is true in the field of epistemology, as well as in the field of metaphysics. It affirms that mind is all, that there is no true reality, even phenomenal reality, to matter. On the other hand materialism affirms its belief in a monism that is entirely mechanistic.

Epistemological monism means that there is an actual oneness of idea and thing, and that there is no parallax between them. It means that things can be reduced to thoughts, or thoughts to things. When we come to absolute idealism, the things which make up the world are the thoughts of the Absolute, and even our thoughts are His thoughts, and there is no essential freedom.

Two facts negate this type of monism. The first is that such does not remove dualism of thought and things from human knowing. Things do not cease to be when we cease to think them, and they do not come into being when we think them. In the next place, if we identify human thought with divine thought, there is no

method left by which error can be explained. When we come to God, thoughts and things are not identical, but things are divine thoughts objectified.

In so far as thought monism merges human thinking with the divine it tends to destroy all human freedom, which is an essential postulate of personalism, and degrades the worth of personality. It also, as we shall see later, tends to destroy the fact that reality is individual and concrete, which gives a place for human individuality, and for the existence, as a separate unit, of the soul of man. Knowledge on this score would in its final analysis become impossible. There is thus a necessary dualism between thought and things.

This dualism between the two points to a theistic monism, or to a background which makes possible a complete parallelism between the two. It is only when we postulate an intelligent Being as the basis of thought series, and also of the things series, that we can understand the possibility of knowledge: "If an intelligent Being is the ultimate source both of the thing series and the thought series, it is possible to understand at once their dualism and their parallelism, both of which are involved in the fact of knowledge," writes Knudson.

Hence, at the very outset, epistemology postulates an intelligent Being as the source of all knowledge; and this Being when linked up with the moral argument becomes in terms of Christian belief. God, whose existence the Bible everywhere assumes, but does not argue. For so patent is the fact of His existence, that divine revelation does not stop to argue if.

### **The Creative Activity Of Thought**

The second principle of personalistic epistemology is that which we owe to the philosopher Kant. It is termed the creative activity of thought. In building a system of the nature of knowledge many methods have been pursued. Some have affirmed that all knowledge is sense experience. That we do not know a thing which is not discoverable in experience. All the great theories and amazing processes of thought are due to the admixture of sensations one with another, so this view purposes. Plato held to his famous doctrine of ideas, basic to the mind and its structure. Aristotle on the other hand believed that while ideas were not reality, still when founded in sense experience they expressed reality. In fact they became not really objectified, as Plato held, but they were subjective. The argument has gone back pro and con until the time of Kant, who formulated his argument for the existence of the categories of thought, which in a formal way guides the thinking process, or assists in using the raw material of sense experience and from it building up knowledge. Thought thus became creative.

The thinking apparatus of man was not limited by sense experience, or by sensations; but it was able to idealize, or to build thought structures not wholly determined by sense experience. This theory within itself is not of great concern from the standpoint of its contribution to Christian belief; rather it is the

implications from the theory which are of vital concern to the practical field of theology.

In the first place it definitely denies the fundamental conception of materialistic or empiricist epistemology. The modern outcome of materialism is seen in the current behavioristic psychology, which denies the existence of the soul, and makes all thought processes to be the result of the neuron structure. Our Kantian theory of knowledge negates this idea, and makes thought far more than the outcome of the nerve basis of the brain. It posits the fact that the mind is creative, able to weave thought threads not given in experience, and hence not wholly based on the nerve reactions.

Again, this posits the reality of the self. In materialistic psychology, as found in pragmatism, behaviorism, and some types of empiricism, the reality of the self is denied. The self is affirmed to be the disjointed series of sense experiences, and hence not real. But since thought is creative, there is demanded the existence of a real, self, which is unitary in structure, and identical in nature. If the self, or soul, consists of pure passivity, then the soul is deprived of all positive content. It is in this unitary, identical creative activity that the true nature of the self is to be found. If there is no real self, or soul, in existence, then we have no basis for affirming the reality of the super-soul, or God. This shall be argued later.

This also makes possible an idealistic view of the world. Knowledge becomes something built up within the mind. It thus tends to destroy the basis for a belief in a materialistic view of the world where mechanism is wholly in control of the universe. It places a creative Soul at the center of the universe.

If the soul is but a chimera, to be resolved into synaptic connections, neuron functionings, chemical changes due to incoming sensations, without any reality, a passive tabula rosa, then all the vital phases of religion are but an illusion. At the center of religion stands an individual, concrete, unitary, creative soul, that is able to come into contact with God. If it is not active, as Kant affirmed, and personalism believes, and Christianity avows, then any mechanistic theory as to its structure may be held. But the creative activity of thought sets aside once and for all mechanistic views of the self. Christian psychology is possible only under the sway of this theory.

### **The Trustworthiness Of Reason**

Personalism, in laying a philosophic basis for Christian belief, goes one step farther and shows that human reason is trustworthy. This is a fundamental postulate of true epistemology. If thought is valid for reality, there must be a parallelism between the mental functions and the outer world. Skepticism in its theory of knowledge affirms that we may be mistaken fundamentally, and there is a divergence between the thought series and the world series. As Bowne says in somewhat philosophic language, truth and rationality must be equated. To drive a

wedge between them, as skepticism does, is the height of unreason. We must assume the ultimate validity of reason to make possible any type of knowledge. All science, philosophy, theology proceeds on this assumption.

At the root of this assumption however is faith. It is upon this that Kant based his argument for the primacy of the practical reason.

One problem arises at this point, that has to do with the existence of error. We are told that if the human reason is trustworthy there can be no place for error. Bowne has given the classical argument for freedom in this wise: Our faculties are so constructed that they have a native capacity for truth; but in order that truth may be attained, they must be used with care. When they are misused, error arises. Hence truth is made possible by the essential trustworthiness of our reason; but the trustworthiness of our faculties does not guarantee the attainment of truth. "Our faculties do not operate automatically within us in the sense that they necessarily lead to truth; this would deny the fact of error. They need to be guided by a standard immanent within them, and this guidance is possible only on the assumption that the human spirit is free," writes Knudson. Thus freedom is a necessary postulate in any system which affirms the trustworthiness of reason. Error cannot be accounted for by any other means.

Every argument which denies human freedom also overthrows reason itself. Any necessitarian system destroys the vital distinction between truth and reason, and makes them both to be the result of the world-ground, and hence both are right. This leads to an unknowable and unaffirmable world, and hence there is no truth. The true and the false have the same identical basis. Even though there should be some standard, such as we believe reason to be, by which reality or truth could be judged, without human freedom we would be unable to employ it. Without freedom thus reason would collapse, and all distinction between truth and error, between the rational and the irrational would vanish.

Why is it then, we are asked, that reason is trustworthy, and we are able to understand correctly the nature of the world, and to reason logically? The answer is not far to seek, when we look to the second implication of this tenet of the trustworthiness of reason. There is a dualism between thought and thing, as we have seen. Further if knowledge is at all possible, there must likewise be a parallelism between them. This parallelism can be accounted for only on the theory of metaphysic monism, a monism which transcends the dualism between the two series. This is a monism which stands above in a transcendent way the world on one hand and mind or thought on the other. The monism likewise must trace the origin of thought and thing to a common intelligent source. Thus according to this view our minds are created in the image of basal intelligence, and things are likewise a similar expression of this basic intelligence. There is thus no disparity between our thought of the world, and the nature of the world, for each bears the stamp of the originating Being. Theistic monism, or theistic personalism is the only final solution of the problem of knowledge.



**Again our theory of knowledge leads us to posit the existence of an intelligent Being, as the foundation of the thought and thing series. Underlying all these arguments is faith which is implicit in all rational discourse and scientific knowledge. This leads us to our next point, the primacy of the practical reason.**

### **The Primacy Of The Practical Reason**

**Our final position owes its power to the philosophy of Kant. In our previous arguments we have dealt with the more theoretical phases of the knowledge of reality, in what Kant would call its existential rather than its qualitative aspects. The idea of value has been foreign to our discussions. To the religious believer reality is not only intelligent but it carries with it all those elements of worth which are embodied in personality. Knudson says that "All religion is based on faith in the goodness of the world-ground." A God without righteousness and goodness, and untouched by a good will would certainly not be a God of religious faith. What faith is concerned about then is the goodness or moral character of God, the ethical content of personality.**

**Religious belief in its final analysis carries with it the thought of the objectivity of religious or moral values, ideals of worth. Knowledge is not limited to the sense of plane and logical deductions from it. The deepest truths about reality, and God lie beyond theoretical reason, as Kant would say. This deeper realm of truth about God is derived from our own religious, ethical and spiritual natures. It comes from the practical and vital experiences which lie back of the intellectual processes. Life it assumes is more than logic. This is in substance Kant's argument for the primacy of the practical reason, and upon it personalism builds.**

**Kant admitted that this practical reason, as opposed to theoretical reason, stands first in metaphysical matters. Pure reason gives us knowledge of the phenomenal realm, but beyond that it cannot go. This is the end of its jurisdiction. Only the practical reason based upon our moral and spiritual faculties gives affirmations about the ultimate reality, and these are practical postulates rather than intellectual insights. As Knudson says, "They belong to the realm of faith rather than knowledge, and faith is grounded in the moral nature, and the moral nature stands in its own right." This faith represents an independent realm of worth and this justifies a theistic world ground.**

**To develop this doctrine Kant assumed that in the theoretical reason there were certain guiding categories, of space, causality and time. And when he came to the practical reason, he postulated a formal guiding principle or category of purpose. He read into the world a purposive Intelligence. At the beginning of the process of pure reason he was forced to posit faith, faith in the categories, etc., before he could proceed to build his system, and then he showed that this faith is primarily of the realm of practical reason. No knowledge is possible without the**

**assumption of faith in the outcome of reason, and this faith is its own validation. We begin with it, and its roots are in the practical reason.**

**This principle then gives a place for a study of the moral and spiritual capacity, from which we are able to reach a conclusion as to the moral nature of the world-ground. Kant finds purpose in the universe and back of this theological principle he reads a moral nature. He stated likewise the moral category, or the moral imperative of duty, and from duty he argued to the great Moral Judge and Governor. It is this realm which is primal in the needs of man, and from it Christian belief finds its greatest sustenance.**

**We discover, then, from the epistemological standpoint that it is necessary to read into the universe an Intelligent Being, which co-ordinates the thought series and the thing series; that from the creative activity of the self in thinking it is necessary to assume an individual Absolute Self as the author of this thinking self with which we are acquainted; that the trustworthiness of reason points indelibly to the fact that back of the processes of reason in understanding the phenomenal realm is a guiding Author of Reason; and that the practical reason demands an Author of the spiritual and moral nature of man.**

**The theory of knowledge, in other words, makes it necessary that we postulate in the causal principle of the universe the God of Christian belief. In our next discussion we shall also discover the fact that true metaphysics, or the theory of reality, will point to the same conclusion. To paraphrase the words of Paul, "The God whom philosophy has worshiped ignorantly Christian belief now declares unto it."**

**\* \* \* \* \***

## **05 -- EXPOSITORY MESSAGES FROM HEBREWS -- By Olive M. Winchester**

### **Unveiling Of Truth At The End Of Days (Heb. 1:2, 3a).**

**From the time that man withdrew himself in the garden from the voice of God, there has been a seeking of man that the truth of his own nature, his sin and transgression and the hope of his salvation might be made known unto him. Through the symbolism of the tabernacle truth was taught in object lessons and through the prophets truth was taught in precept and admonition. The word of revelation as it came in the messages of the prophets was given forth by various methods, sometimes in calm, well-ordered prose; at other times, in highly poetic refrains with the intervening transition rising to impassioned prose, bringing different phases of truths at different times. One special truth seems to be the sacred depositum of each prophet. Moses taught the great fundamental fact that God is one, Amos that religion has at its heart moral truth and justice and Hosea that love expresses the supreme essential in religious expression while Isaiah emphasized the holiness of God and the requisite of faith and trust on the part of**

man. These were revelations in part, rays of the light that cometh from above but did not represent at any time the fullness of truth; this fullness of truth came only with the close of the old dispensation and the ushering in of the new, in the person of Jesus Christ.

### **In Christ We See The Attributes Of God**

While the prophets had taught profound truths about God yet they knew only in part. As Hastings says, "Prophets and seers had caught flashes of light that penetrated the darkness. Poets and singers had imprisoned strains of lovely music which had been heard by their souls. Lofty and pure spirits had seen tracings of His thought, suggestions of the work of the unseen Mind. Men had stood in reverent awe before what they felt was the movement of His hand and arm. Bit and bit, like the piecing together of a beautiful mosaic, they had reverently striven to put together their different parts, and to complete the picture of the Most High God. That is the pathos of man's quest, that the deeper pathos of all early history. But at the last He came, the brightness of the Father's glory and the express image of His person. Forth from the bosom of God in infinite glory of heaven, He stepped into our world. He gathered together every ray of light, every touch of beauty, every suggestion of the infinite which had ever visited man and set them all in their proper place. By word and deed and life He unveiled the mystery, interpreted the character, manifested the name. And as men gazed at the completed picture, behold[ it was the face of a Father!

In describing Christ's relationship to the Father the sacred writer tells us that our Lord is the effulgence of the glory of the Godhead. The thought expressed would indicate that Christ reveals to us the attributes of the Godhead. In conjunction with this passage we recall the first miracle in Cana of Galilee when Jesus turned the water into wine. The apostle John concludes the narrative with this observation, "This beginning of his signs did Jesus in Cana of Galilee and manifested his glory; and his disciples believed on him" (John 2:11). The writer of the fourth Gospel very often attaches a purposive objective to the miracles which the writers of the other Gospels do not. Herein we have it stated that Christ not only wrought this miracle to assist in the emergency arising at the time, but it had a further significance, it indicated to the disciples that there was present in their midst a power that was not human. Thus the miracles revealed to the men of that day that God in mercy and grace was present among men in the person of Jesus Christ and the miracles today, the moral miracles, reveal the same truth.

On the occasion of another miracle we find connected a profound revelation of the relation of God to men. Jesus was sitting within the house teaching. Around about him there sat the Pharisees and doctors of the law who had come from all sections of Galilee and even had journeyed thither from Judea and Jerusalem itself, so agitated had they become about the work of the new Teacher in their midst. On this occasion it would seem that the power to heal which was ever present with Christ was rising in increasing strength. While the work of instruction was going on,

some men brought to Christ one sick of the palsy and not being able to gain an entrance to the house in any other way, they removed a section of the roof and let the man down in the midst of the assembled company. But when the Master looked upon him, he did not at first heal his physical malady, but turning to him said, "Man, thy sins are forgiven thee." Whereupon the scribes and Pharisees began to murmur and question among themselves, "Who is this that speaketh blasphemies? Who can forgive sins, but God alone?" A very potent truth they spoke that day. Not that they intended to attribute any power to Christ. Their hearts were filled with malice and intent to charge the Master with the most grievous accusation that could be brought against a Jew, that of blasphemy, but seeking to do this they uttered the fact that God alone could forgive sins, and then if Christ could forgive, He must be God and must bring to man that glad message of salvation. Proof of this fact Jesus came unto them straightway by saying unto the sick of the palsy, "Arise, and take up thy couch, and go unto thy house."

Again we find the revelation of the powers and manifestations of the Godhead in Christ is His knowledge of man, His thoughts, His manner of life. When Nathanael was brought to Jesus, the Master observed, "Behold an Israelite indeed in whom is no guile." Surprised, Nathanael inquired, "Whence knowest thou me?" and Jesus made answer, "Before Philip called thee, when thou wast under the fig trees I saw thee." It has been conjectured with considerable probability that Nathanael was engaged in prayer at the time the call came to him. Howsoever this may be, Nathanael himself recognized in the knowledge of Jesus something beyond human and exclaimed, "Rabbi, thou art the Son of God, thou art King of Israel." Many other instances of a direct knowledge of men appear in the life of Christ. Soon after this event when Jesus was at the first Passover at Jerusalem many believed on Him, but He knew their hearts that they assented because of the signs which they saw and that they had not given full allegiance. Thus the power of full and complete knowledge of the heart of man is found in Christ. Herein we see His relationship with the Father and herein we see a revelation of the Father. Many other illustrations might be cited from Scripture wherein Christ revealed the glory of the Father, but the one which would rank in order with the power to forgive sins is the content of the teaching of Christ, the high standard of Christian ethics set forth, principally delineated to us in the Sermon on the Mount. Herein we have revealed the great truths of Christian being and living and we can but feel that these are the words of God.

### **In Christ We See God**

In describing Christ's relationship to the Father the sacred writer not only tells us that our Lord is the effulgence of the glory of the Godhead, but also that He is the express image of His substance. The thought expressed would indicate the essential being of the Son, His metaphysical nature. Here we have the truth set forth that the Son is co-essential with the Father, that is of one and the same substance. This truth has been one of the battle points of the centuries. It began with the early church and has continued until this day to be the center around

which men have brought their weight of opposition and others have risen in defense. It has called forth heroic and courageous spirits who have defended its validity.

In the early church we see the figure of that indomitable and daring spirit Athanasius who stood over against the world maintaining that the Son was identical in nature with the Father. The leading spirit opposing him was Arius who asserted that although the Son was the Creator of the world and was like unto God, yet He himself was a created being, the first of all created beings, being formed before time came to be.

The person of Arius attracted a following since he possessed, so we are told, fascinating manners, was grave and austere of aspect, also of a modest demeanor. He was zealous for the purity of the Church in that he had condemned the conduct of another bishop who seemed to be too lenient toward those who had lapsed from the faith; moreover he was a man renowned for his learning and strict morality. Furthermore as presented at the time the teaching of Arius did not show forth all of its implications as the hearers in general received it. To many it seemed a dispute about words, a contention over the omission of a single letter in a Greek word. With the letter included the theory of Arius was proclaimed, that is, that the Son was like unto the Father in nature, but with the letter omitted the doctrine of Athanasius was asserted that the Son was identical in essence with the Father.

While many in the church saw no particular danger in the teaching of Arius, then since others took a middle ground asserting more fully than Arius himself the kinship of the relation of the Father and Son in nature without maintaining full identity, the time came when a large part of the church was carried away with the teaching, and it would seem that the entire church would be rent. The emperor became alarmed, not that he cared for the logical discussion, but he was concerned for the peace of his empire. He appeals, "Give me back my calm days and my quiet nights, light and cheerfulness instead of tears and groans."

Since the emperor's letters of appeal brought no results in bringing peace in his distracted empire, he sought another means and that was through the calling of a council. In consequence he sent letters throughout the borders of his dominion inviting the bishops to be present, offering them public conveyances for their transportation and entertainment during their stay at Nicaea which was the place appointed for the council.

In the assembled number was Athanasius who at this time was an archdeacon under the patriarch Alexander from Egypt. Since the inferior clergy were allowed to take part in the debates in the council, opportunity was given to Athanasius and it is said that he outshone "most of the fathers and dignitaries by the skill and vehemence of his arguments."

After prolonged discussion and the submission of creeds the council finally decided upon what is known as the Nicæan creed, which reads thus:

**"We believe in one Lord Jesus Christ, the only Son of God, begotten of the Father, Light of Light, very God of very God. begotten, not made, being of one substance with the Father, by whom all things were made; who for us men and for our salvation, came down and was incarnate, and was made man: He suffered, and the third day He rose again, and ascended into heaven: from whence He cometh to judge the quick and the dead."**

Although the creed was officially accepted by the assembly of bishops, yet when the council was over there arose a reaction. Athanasius, who on the death of Alexander, became bishop in Egypt suffered from plots set on foot by his enemies, was maligned to the emperor and was banished. After the emperor's death his exile ended, but the intrigues of his enemies still continued and we find at various times he was exiled; he would be returned, then banished again. Yet the great truth for which he stood prevailed in the church finally after many oscillations from one viewpoint to another.

While Athanasius was a mighty force in contending for the truth of the essential being of Christ, maintaining that it was one and the same with the Father, yet another potent factor entered in and that was the Christian experience of the common people. "The hair-splitting sophistries of Christian debaters, who had brought their pagan dialectics with them into the Christian fold, did not disturb the average Christian. Those men had little to do with the determination of doctrine. The general body of plodding and fervent members, who knew no logic but the facts of the Gospels, were the principal agents who kept the Church close to its original moorings. The Nicene conclusions, far from being the mere fruit of theologians, were the faith of the great commonwealth of believers throughout Christendom. The real master at Nicaea was neither Athanasius nor Constantine, but the humble believer, who might be keeping his flocks beside the Euphrates, or cultivating his patch of lentils in the Thebaid, or singing his psalms beneath his thatched roof on the outskirts of a dark forest of the Germania of Trajan's day."

Thus it is when we come to the ultimate proofs for the consubstantiality of the Son with the Father, there are two sources for evidence, one is the Word of God which clearly sets forth in many passages this great truth and the other is experience of the myriads of Christian believers who bear witness to the fact that Christ has wrought in their hearts a work such as could be brought into being by none other save one who himself is God.

Thus in Christ we no longer see through a glass darkly with reflected rays of light such as came to us in the Old Testament mediums of revelation, but See face to face as Jesus said unto Philip, "He that hath seen me hath seen the Father." There walked among men not only One who revealed the attributes of God, but One

**who was God; who came with a message of love and grace for man's redemption. Well may we join in the Latin hymn of the early church:**

**"Thou image of the Father, bright!  
Effulgent glory, Light of light,  
Fountain divine that streams for aye;  
Thy radiance fills the realms of day.**

**"True Sun! illumine our inner sight;  
Pour down Thy Spirit's living light;  
Through all our senses, o'er our head,  
Unsetting Sun! Thy brightness shed.**

**"Control our hearts, and all within,  
Keep our whole being pure from sin:  
Let faith with holy fervor toil,  
Nor touch the poison cup of guile.**

**"Unto the Father, God of heaven,  
And to the Son be glory given,  
And to the Spirit, evermore,  
One God, the God whom we adore."  
-- Ambrose.**

**"In the twelve years that I have been serving the cause of national missions I have three definite criticisms of modern preaching. They are as follows:**

**"Modern preaching lacks creative thinking. Too frequently preachers are echoes rather than voices; reporters rather than apostles; men whose messages are more largely the product of the last book or article they have read than their own creative thought.**

**"Modern preaching lacks commanding authority. Too often preachers speak in the name of their own views rather than in the name of a commanding objective authority which registers in a vital and real experience.**

**"Modern preaching lacks a contagious passion. Much of the preaching of our day leaves the congregation absolutely cold. It lacks that fire which led the apostle Paul to say out of a burning heart, 'Woe is me if I preach not the gospel!' and the hearers to exclaim, 'What must I do to be saved?'"**

**"It is my own conviction that if the Church is to win out in these days of crying need and unparalleled opportunity she must have a ministry which is the product of creative thinking, commanding authority and contagious passion -- a gospel of good news, rather than a gospel of good advice!" -- John McDowell.**

\* \* \* \* \*

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

### The Sovereign Will Of God

Recently I have been thinking about the sovereign will of God, or rather the exercise of that sovereign will. In my thinking I make a distinction between the bare will of God and the exercise of that will. So far as the will of God is concerned it is sovereign, absolutely sovereign; but the exercise of that sovereign will I am quite sure is determined by the moral nature of God, or His absolute holiness. In other words, God will never exercise His sovereign will contrary to His absolute holiness. Therefore we know that when sovereign will is exercised it has the full, unstinted sanction of all the various attributes and abilities of God. God moves full and unhindered toward the purposes of His will. That point I have settled in my thinking. And I know that any action of God, whatever and whenever, must have full sanction of absolute holiness, whether that action is in answer to my prayers or entirely independent of me or all the rest of humanity.

Another thing that I am sure of is that I have a will. The matter of my will complicates the matter somewhat, for how can the will of God be sovereign and at the same time free choice he allowed to me. My will can, and has, run contrary to the will of God. How then is the will of God sovereign? I don't know how other ministers answer that question, but to me the answer is this: I have a will because the sovereign will of God wills that I have a will. This is about the only solution of the question that I can arrive at which leaves the will of God sovereign. Looking at it this way there is room for my will in the sovereign will of God, and even though my will runs contrary to His will, yet, on the ground that He willed for me to have a will, the will of God remains sovereign.

When I consider that God has willed that I should have a will I am sure that God had a purpose in so doing. There is a realm wherein I may exercise my own will to accomplish some purpose good and helpful for me and also consistent with the will of God. If my choice is the same as God chooses for me then the purpose of the sovereign will of God is accomplished in and through me. If I choose opposite to the will of God then I miss out on the purposes of God, though His will still remains sovereign on the ground that He willed my power of choice.

Again, when I think of the realm and range of my will as compared with the sovereign will of God, I am sure that it is very limited. I can will some very important things, but I cannot travel very far in the accomplishment of my choices. I cannot, by the exercise of my will, change my birthplace, nor my parentage, my sex, my height, my age, nor the color of my hair or eyes, I cannot create anything, nor change the nature of a tree or mountain. I cannot influence the course of the stars or the earth. I cannot change the pages of past history, nor decide the future of this world's events. All these are not within the realm and range of human will. None of



these things will condemn me because they are as they are, for I have no power to change them. Neither can I plan on going to heaven solely on things that are beyond the power of my will. I may be saved or damned eternally in spite of them all.

It seems that the range that God has given my will is narrowed down to the things that concern my salvation, and the shaping of my character. I can believe, pray, trust, obey, do right, or I can refuse to do any of them, and whether I do or do not the will of God is sovereign because He willed that I should make my own choices within that range and realm.

Another thing about my will that I am pretty sure about is that it is rooted so deeply in my inner self that what my inner self decides is the decision of my will. All my various moods and feelings are reflected in my will, and I think that is the reason why I used to do wrong in spite of all that I could do. It was because my will was in the grip of evil, unregenerate, unblest, powers of feelings and desires that were not only unregenerate and unblessed, but actually vicious and at war with God. I don't just understand yet why I sinned in spite of my will and every sin was a wilful sin, and yet I believe it was so.

Now if I have a will, and that will is contrary to the will of God, and I want something which is outside the range of my will to perform but depends upon the exercise of the sovereign will of God in order that my desire may be granted, and if the sovereign will of God is exercised only on the plane of absolute holiness, then it is sure that if I get what I want I will have to harmonize my will with the sovereign will of God. And not only that but the thing I want must be in the will of God. I must say, "According to Thy will let it be done." Things within the range of my will I might possibly obtain without consulting God about them, but things that are beyond the range of my will I can obtain only by perfectly harmonizing my will with the will of God.

When my will is in harmony with the will of God there is only one will left in all the universe so far as I am concerned, and that is the sovereign will of God. It is in this realm of the surrendered will that the grace of God that bringeth salvation operates.

Thank God, I know there "are some things that are according to His sovereign will. It is His will to save me. If I harmonize my will with His on this point I shall be saved. Of course this may mean a struggle for me, but the result is certain. It is His sovereign will to sanctify wholly. "This is the will of God." When the soul is harmonized with the will of God at this point, so that there is no other will about the matter but the sovereign will of God, then the soul will be sanctified wholly and there is absolutely no power that can stop it. It is the sovereign will of God in the exercise of His free grace.

**There are some things that we are not sure about their being in the will of God: cases of healing, or finances, or changes of location. The uncertainty of the will of God in some matters is a sure barrier to faith, but when the will of God is clear and well defined about the only hindrance to faith is a human will out of the will of God.**

### **The Christian Method**

**Every little disagreement between members of the church has the beginning of a church fuss, and possibly a church split. It is part of the minister's duty to keep church matters running smoothly, and one thing that young ministers will do well to learn is that most small matters will right themselves among the membership of his church without his interference. Probably nearly everyone senses danger ahead when there is a little difference of opinion or trifling misunderstanding and the sanctified Christian will stop any further remark or comment that will make the thing more pronounced than is necessary. That is, he will, if he has sense enough, and so far as I have observed the sanctified membership is about as sensible as the minister. Most troubles will "die aborning" if they are neglected and ignored. It takes two or more to make a fight.**

**This matter of ignoring a matter that is full of dynamite was illustrated in a neighboring village the other day. At a meeting of the village board a man addressed himself to everybody who would listen just as soon as the meeting opened. He attacked the mayor of the village and after a rather long and loud speech demanded that the mayor resign. When he had finished the mayor said, "We will now have the report of the village clerk." That was the end of the matter. What might have been a good-sized fuss was averted because it was ignored. That is a good lesson for preachers to learn. We don't always have to see every beginning of trouble through to the finish.**

**But sometimes the matter demands attention, and it would be cowardly not to meet it. If it is ignored any longer someone may suffer more than they should, or the matter may grow to such proportions that the entire work of the church is hindered.**

**When the minister does take a hand in an affair of this kind among his members he must be careful that he proceed as a Christian. His method of procedure may be outlined for him in the Manual of the church, but even the best outline of procedure will become useless unless the Christian spirit and Christian purposes are followed. The great end of discipline is the restoration of the faulty, the correction of a bad situation, and the general upbuilding of the church. To lose sight of what the whole church is working for is most likely to be disastrous. It is not the turning out of a member that is wanted, but the restoration to fellowship and harmony.**

**Every case is different. The subject of the disagreement is different, the personalities are different. But the end sought is always the same, the salvation of the lost and straying.**

**For a minister to take sides with prejudice in his heart will be fatal. He must take sides with nothing but the truth, and on the side of truth he must stand with a Christian spirit, full of the spirit of that forgiveness which he is trying to have the church manifest. He must be kind. What he may need to say to the parties involved must be kindly said. He must kindly refrain from carrying news of the situation abroad. He is trying to effect a reconciliation, trying to mend a bad break, trying to heal a sore place, and he must be kind.**

**It is easy to take sides, but it is dangerous. The person who feels that you have taken sides against him is almost beyond reach. Only kindness and absolute fairness can do much. People the world over recognize kindness and an attempt at fairness.**

**The minister and the church cannot always succeed in restoring the person who is at fault, but they can try hard and honestly. They can do their best in the spirit of Christianity. How often in times of trouble the minister is tempted to a method or spirit that is not Christian. We must be very careful. Not only careful, but kind.**

**It would seem that the ideal way for a minister to conduct himself, and lead his church, would be such that when the faulty person has been expelled from the society he would still feel that the minister and the church were friendly toward him, and that they were interested in his welfare, and that the way was left open for his return.**

**Recently we have been wondering just how far a minister should let his ministerial career be shaped by someone else. Just how much should he allow his assembly, or his church, or his family to influence, or dictate to him.**

**It is always understood that a minister is amenable to his assembly or conference, and we cannot think of any better way to get the gospel to the ends of the earth than through the concentrated action of the church and the ministry, and of course this means, some large dependence on each other, and just as much obedience to the general plan of the church. But back of all the minister's activity there is always his bargain with the Lord to preach the preaching that God shall order. It would seem that when a minister unites himself to a group of ministers to carry out a common purpose he should be entitled to a good deal of honest reservation as to how his personal ministry should be directed. That is, he should feel free to continue his ministry as God directs him, rather than surrender to the leadership of man, even though that man be an officer of the church.**

**Personally we believe in a divine order for every minister. We believe that a minister should live so near to God that he will be able to know not only what God wants him to preach but where God wants him to preach. We think this is the early New Testament order, and if it does not maintain now then it is because the ministry have accepted the lesser plans of service and allowed their ministry to be directed quite largely by the opinions of church leaders.**

**Of course we all understand that the church is just as much a part of God's program as the ministry is, and that there is a sense in which the ministry is a part of the church. It is impossible to think of the church as one program for the salvation of the world and the ministry another program for the same purpose. They are each part of the same program, and dependent on each other, but at the same time the ministry is a matter that the church cannot make, because it is of divine origin, the call to the ministry being supernatural. And because the church itself cannot create its ministry it should be careful of the laws that it makes governing the ministers that God has given.**

**To place the entire career of the ministry under the direction of the church is not right. The minister is not a machine that can be placed, by human hands, into a groove that is made for him in the machinery of the church. The minister is a throbbing, living, praying, wrestling, man of God, with a divine call upon him, and with a burning message to proclaim; and to put him in confinement to the well-worn systems of service is all too frequently a mistake. We sincerely doubt that God has placed the disposition of His ministers entirely in the hands of the church, and we think it is a mistake for a minister to so consider it. We grant that there is a harmonious relation, or should be, between the church and its ministry, and that both work agreeably into the program, and there are thousands of ministers right this minute who are serving the church in perfect divine order; but that does not even infer that the ministry has gone out of the hands of God and into the hands of men for its directing source.**

**To us it is a matter of importance to receive a call from a church to become its pastor. It is very important. But after all there is only one thing to settle, and that one thing is, does God want me to accept the call? And there are only two parties that can find the settlement. One is the church, and the other is myself. If we both agree, after prayer and earnest seeking the will of God, then that is my job till further orders from God. But the bush should burn on both ends of the proposition. The church is much interested, but, also, so am I, and my great interest resolves not around salary, numbers of members, size of the parish, etc., but around my call to the ministry. God called me to the ministry, my ministry is in His hands. It is mine to find His will; and having found it, do it with all my might.**

**\* \* \* \* \***

**What is business? Some author has given this definition: "Business is any gainful occupation of which profit is the goal, and in which there is risk of loss." Let us take for example the farmer. As he enlarges his operations and hires more men to do his work, he becomes more and more a business man, because he is more and more concerned about" such problems of business as involve accounting, management, sales and credit. A country storekeeper is in business because he buys goods in the hope of selling them at a profit, and takes the risk of not being able to do so. Some young clerk in his employ on a salary takes no business risk, is not thinking about profit, and is, therefore, not a business man. He is only a part of the business machine, and is thought of as only learning business.**

**The factory owner who buys material and hires labor is taking risks and is therefore in business. Other employees may be connected with the purchase or sales department, and may have distinctly to assume business responsibilities, so we think of them as being in business. The mere bookkeeper is a potential accountant, and when able to improve his employer's system of bookkeeping, and to warn him against the danger of increasing costs, steps into the ranks of business men.**

**Generally, then, the great mass of laborers in manufacturing establishments, whose work is mainly with their hands, are not thought of and recognized as business men. They have no part in the solution of problems involving risk and profit, because they are not trained for such effort. On the other hand, almost every business enterprise employs men upon whom the employer unloads some of his responsibilities. These, whatever their position in business may be, are in direct contact with business problems.**

**Profit is the goal of business. The profit of a business enterprise is the surplus after all the costs or expenses have been paid.**

**If profit is not the goal, then the enterprise is not a business one. Loss, on the other hand, is just as great a word as profit, and is just as important. In almost every walk and talk of life we see and hear of empty places once occupied by business concerns. They are vacant because that particular business suffered loss, instead of making a profit.**

**Now let us make a comparison between everyday business and God's business.**

### **God's Business**

**"For what shall it profit a man, if he shall gain the whole world, and lose his own soul." -- Bible.**

**Now, what the well trained business man is to his place of business, the pastor is to God's business.**

**1. The pastor is an advertising man. As a broadcaster, he is constantly proclaiming the fact that God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. Being well trained and taught in regard to the Bible, he can publish God's good tidings of peace. He is a walking example of the grace and love of God abiding in the human body, so that at least the pastor can say with Paul, "It is no longer I, but Christ liveth in me."**

**2. The pastor is a salesman. As a representative of God, he has the opportunity to contact more people than any other person, and has the best there is to offer, that is, eternal life and happiness to those who accept. There is no other field where he can get such large returns on his personal force and character as is displayed in his "selling."**

**3. He is a credit man. He must present the terms upon which men and women may be saved. Laxity on his part may result in a loss of profit through permitting bad conditions to exist in God's business that will cause discord and dissatisfaction to arise. Yet, being too severe or austere may cause him the loss of customers. These may not be the highest credit risks, but nevertheless they are good people and give the church their moral support.**

**4. Co-operation is a very important part that he will be called upon to lend. The "good will" of a customer, whose condition at present may not be the best, but who is potentially a good customer must be preserved. As a co-operative man, he must solicit new accounts to expand God's business.**

**5. He is a collection man. God gave His Son, Jesus Christ, that the world through Him might be saved. The collection man's job is to get every person under his influence to dedicate his life, time, and money to God and the church to pay back to God the debt which all humanity owes Him.**

**6. He is God's secretary. He receives the divine directions, and transcribes them to meet the needs of the people. He takes care of the details of the work of the kingdom, and under God's supervision advises and directs those who are members of his church and those in his charge.**

**7. Leadership. Leadership is not a leader who draws people to the leader only. He must draw them past the leader to a cause, a purpose and a climax. The congregation which sees only the human leader is soon to meet with disappointments and defeat. The pastor must get his followers to see Jesus and Him crucified for the sins of humanity, and the Sanctifier of all who have repented of their sins.**

**Last, it is generally recognized that the minister of the Gospel should have a working knowledge of nearly every line of human endeavor-that is, in addition to,**

and supplementing his knowledge of theology, he should know something of civil law, commerce and business procedure.

Familiarity with business procedure is of utmost importance to the pastor in the administration of church affairs. While certain duties are left to the members of his official board, such as the treasurer, financial secretary, etc., still the pastor is looked to for leadership and guidance.

Especially is this true in financing church property, and when new buildings or improvements are contemplated. It has often been found desirable to have a pastor who is capable of being a purchasing agent, sales manager, auditor and treasurer all roiled into one. Many instances can be cited where undertakings of this nature, without proper business leadership, have run into serious difficulties.

"Balancing the Budget" requires a business bead, and after all is said and done, a balanced budget is the rock upon which any successful enterprise is founded, whether it is the home, the church, the government, or a commercial concern.

## Investments

A minister, when he contributes to his church his best, makes an investment in a better community, a better nation and a better world. His life as well as his money is invested in these places.

It takes good people to make a good neighborhood, a good nation, a good world. Much of the minister's time, in the form of a business marl, is used in constructive thoughts to create in the minds of the people these fundamental principles.

He must invest his talent and time in a better world, his personality through good living, through prayer, and active service for Christ and the Church of the living God.

\* \* \* \* \*

## 08 -- CLOSING ILLUSTRATIONS -- By Edward Paul

1. After the battle of Richmond a dead soldier was found with his hand lying on an open Bible. The birds had eaten the flesh from the hand, but the bony, index finger lay pointing to these words, "Yea though I walk through the valley of the shadow of death, I will fear no evil for thou art with me; thy rod and thy staff they comfort me."

2. Thirty-two religions were represented upon the platform in a religious convention in London. Christianity was represented by Canon Cook. All had spoken

and outlined the creeds of their religions. After Canon Cook closed, a woman arose and staggered to the front. She said, "My name is Harlot Mary, I have committed every type of sin and now I am tired of sin but when I try to quit, I cannot. Have any of your religions any help for me?" "Canon Cook asked Mohammedan, Buddhist, Confucian and each representative in turn. Each answered that their religion offered no help for her. Then he said, "Harlot Mary, my Bible says, 'Though your sins be as scarlet they shall be as white as snow.'" She knelt and, after a few further words of instruction and a short prayer, she felt God's forgiving power steal into her soul and bring with it power to live above the realm of sin. "As many as received him, to them gave he power to become the sons of God."

3. What will you take for your soul? A young infidel, at a saloon bar, said boastfully, "I would sign away all my rights to heaven for a five dollar bill." Another man, not so drunk, took a piece of paper and wrote on it these words, "I hereby renounce for eternity, all my rights in heaven, for the sum of \$5.00 paid to me by John Doe." He placed the contract on the bar beside a five dollar bill and told the first young man that if he would sign the contract the money wash his. The shock of the event sobered the man and he realized that he could not afford to sell his soul for five dollars. There is something between you and God. Remove it for you cannot afford to sell your rights to heaven for \$5.00; nor even for \$5,000,000, nor even for the whole world.

4. A preacher was giving an altar call in the South. He asked if anyone thought he dared gamble with his soul and risk going from the service without God. One young lady, deeply under conviction, but pulled back by worldly pride, wrote in a hymnbook, absent-mindedly, "I'll risk it." In two weeks she was dead, having never sought God. During her funeral, someone picked up the book and there noticed these words, "I'll risk it" and it was signed by the one who lay a corpse.

5. A young man left home. His mother exhorted him with her last words, "Son, remember in your search for wealth, Seek first the kingdom of God and his righteousness and all these things shall be added unto you." The next Sunday he stopped for a church service. The preacher used the above text for his sermon. The next Sunday this happened in another town. He was deeply convicted but said, "No, I'll seek riches first and then the kingdom of God." He stopped, years later, at the boyhood home of D. L. Moody and was given employment. One day while working with young Dwight in the field he told his story and added, "I have never found riches and now I cannot find God, though I have prayed for hours." His mother had died. In a few days Moody left for the large city to help his uncle in a store. Years later when he visited back home he inquired as to the whereabouts of the man. He learned that the man had lost his mind and was in a nearby asylum. He learned also that when a visitor would enter the asylum that the man would point his finger at him and say, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."

\* \* \* \* \*



**THE END**