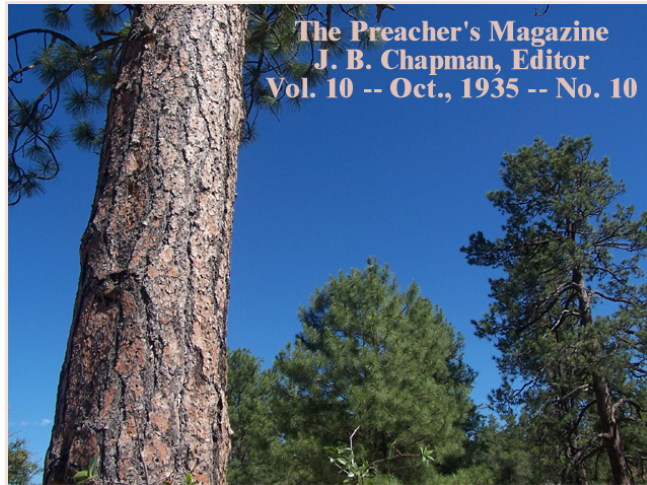


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THE PREACHER'S MAGAZINE
J. B. Chapman, Editor

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01 -- THE PREACHER'S BOOKS -- J. B. Chapman

Recently there came a letter from a young pastor down in Oklahoma, commending our editorial, "An Open Letter to a Young Pastor," which appeared in the June issue of The Preacher's Magazine. Farther on in the letter this young pastor asked me to furnish him a list of books which a young preacher should read. This request brings up an interesting, but difficult subject, "The Preacher's Books."

It is exceedingly difficult to furnish a list that is useful, and yet a preacher must have books. In fact books are to the preacher what tools are to the artisan, and I am witness that tools are very important. I have been the head of a family for over thirty years. During this time I have made and maintained a reputation which was pretty well expressed by one of the children when he was younger than he is now. Then he said, "Dad cannot build a chicken coop." But the trouble is (as I feel bound to explain) I have never had any suitable tools. I have never thought I had enough work to make it pay me to buy tools, and I do not like to borrow from the neighbors. So I generally use the axe for a drawing knife and my jack knife for a plane. My saw was bought "at a bargain," and would have been cheap at one-fourth the price I paid for it. I use a lath hatchet for a hammer, and the hatchet did not wear down smoothly on the part with which you drive nails. And so my workmanship shows up the insufficiency of my tools. That is the reason I had to finally call in a neighbor to get the help I needed to so adjust that chicken coop that it would stand "upright." But when you find a preacher without books or one with poorly selected or seldomly used books, you will find a preacher who, as a preacher, is like I am as a carpenter.

But one of the big advantages of books comes from the effort made in selecting them. You must know something about a book before you can tell whether you need it or not, and often you get the good you should get just by finding out whether you do need it or not. I have received a great amount of good from some books which I have never owned and never read. There is one such on a familiar subject which I have not read, but its fresh manner of stating an old theme in its title has been a help to me for a good many years -- I may yet read that book just out of gratitude for the title.

Book reviews are very enlightening. I always read the book reviews in any publication in which I have the slightest interest. The best thoughts of the promoters of any enterprise are usually committed in the permanent form of books, and the reviewer gives you a gist which you might not be able to gather yourself, even after you have read the book.

Then, again, books have personality. Oh, perhaps that is not just the word. But, anyway, a book may be indispensable to one person and yet have no particular value to another. So when someone recommends a book it is really just the equivalent of saying that the book was of service to him -- you will have to experiment to find if it is of any value to you. It is like the question of travel. Only this morning one of the employees of the Publishing House told me she is to take a journey to the Pacific Coast in connection with her vacation. I advised her to be sure to see the Grand Canyon en route. Then to my surprise she said that she had intended to go that way, but that a friend (and she named a man whose judgment I value very highly) had said the sight is scarcely worth the trouble and the cost. So I had to revise my statement and say that "to me" the Grand Canyon is the greatest natural wonder in America. But I have purchased a book on another's recommendation only to find that the book has no message for me. I even worried along with a set of reference books for many years because I was repeatedly told they were "indispensable" in the preacher's library. I finally mustered up the courage to give them away. They only cumbered my shelves -- well, come to think of it, I did get one point for a sermon out of that set of books, and although that was comparatively little wheat for so much straw, it may have been worth it, after all. At any rate I know now that I do not need that set of books. I got that one point, and I gained the other -- the knowledge that the books were not for me.

Some time ago The Expositor published a list of suggestions for books. Suggestions made by presidents, deans and librarians of the leading theological seminaries in the United States and Canada. There were 16 classifications as follows: Life and Teachings of Jesus, Biblical Archaeology, Expositions, Books of Sermons, Homiletics, Systematic Theology, Church Administration, Social Ethics, Bible Theology, Church History, Biography, Missions, The Bible, Illustrations, Devotional and Poetry.

It is interesting to note that in such a list, Biography led with 21 titles. Sermon Books had 17; Books on the Bible 15, and Social Ethics 14.

And now I will conclude with just a few suggestions of my own -- books, I think, should ordinarily prove useful to the young preacher and to any preacher: Word Pictures in the New Testament, Robertson; Principles of Preaching, Davis; The Christian Pastor and the Working Church, Gladden; Social Problems, Fischer; Life of Livingstone, Campbell; Heroes of the Reformation, Jackson; Are Foreign Missions Done For? Speer; then for a preacher not acquainted with Boreham, I suggest any one of his 21 volumes; Homiletical Encyclopedia, Bertram. I make these suggestions with the thought that the great majority of old titles are familiar to many or most of our readers.

Now and then I hear a man who says he is called to preach, but that he is utterly unable to get books. I think if a preacher is able to eat, if he can fast any more than he is doing now without injuring his health, he should do so in order to save to buy books.

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02 -- EDITORIAL NOTES -- J. B. Chapman

It is really no effort for anyone with faith in God to believe that he, himself, like Queen Esther in her day, came "to the kingdom for such a time as this." We are all adapted to the generation of which we are a part and would not fit in with any other, so that it is vain for us to regret the passing of "the good old days"-they are good largely because they are seen from a distance -- or to wait passively for a golden future. This is our day, and we shall make good in it or fail utterly. Our birth was timed by the clock of eternity and the bickerings of earthly tinkerers have no effect except to disaffect and maladjust.

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It is with movements as with individuals. Movements are not equally useful, any more than individuals are equally successful. And yet usefulness and success are almost indefinable qualities; for few can say with certainty just what is useful and who is successful. And yet there are certain accomplishments charged against movements just as there are certain moral demands made of individuals, and it is the task of the movement to bring enough credits to the asset side of the ledger to balance the charge. This must be the record of a movement that deserves the unqualified title of "useful."

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I think there never was a movement the founders and leaders and members of which knew more clearly what it is supposed to do than is the case with the Church of the Nazarene. Our program is a program of evangelism. We start with the promise that all men are fallen and sinful and need the work of the Holy Spirit in regeneration and the further work of entire sanctification to prepare them for usefulness and happiness in the world and for heaven above. Men all need this regenerating and sanctifying grace and may receive it if they will but meet the conditions upon which it is offered; And thus our task becomes primarily and almost exclusively a task of evangelism, and our method, of necessity, is the method of revivals. We may use as examples the methods of cults in distributing their literature or in supporting their educational institutions, but we must never lose sight of the fact that with us mere propaganda in the sense Of disseminating information and gaining favorable consideration and even formal matriculations is altogether insufficient. For our purpose even Nicodemus and the best of men must be born all over again. With us the mourner's bench is the most meaningful symbol in the meeting house, and crises must precede progresses in the carrying out of our task.

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If we are seeking alibis of course we can find them in connection with the higher criticism in theological seminaries and modernism in secular and church colleges. And we can write dissertations on the indifference of our age and the approaching night which is to follow the gospel day. But we do not want alibis or excuses or explanations. We want revivals and souls and victory. We want to do, not our bit only, but our best for God and the generation we are called to serve.

* * *

Nazarenes are challenged today as almost no people ever were challenged before. I do not intimate that others are not challenged also. They are, and let us hope they realize it. But we are challenged and we need to meet that challenge. We are challenged by the task of reaching the men of our day with the full gospel of Jesus Christ. That is the sum total of our challenge, although there are a number of considerations which surround and are involved in this challenge.

* * *

In the first place, there is not the slightest shadow of doubt but that the gospel which has been preached to us and which we in turn preach to others is absolutely and positively adequate to meet the needs which the world of mankind suffers. Ours is the old-time gospel which was preached by Jesus of Nazareth, Peter of Galilee and Paul of Tarsus. It meets the deep needs of human hearts and human nature with the bottomless, topless, immeasurable love and grace of God. It is wonderful in theory, but is equally wonderful in experience and practice. It literally "fills the bill."

* * *

In the second place, practically every other panacea for the ills of men has been tried and found wanting. It may not be said that the world is turning to the gospel, but it can at least be said that the world is breaking away from its superstitions and from its inadequate remedies and is far on the way to the place where it is the gospel or nothing at all.

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In the third place, God has guided us in the development of a technique and machinery which are brand new and well adapted to the world as it stands today. The Church of the Nazarene is one of the most united, well organized and enthusiastic Christian bodies in the world. It is this without the compromise of a single principle or the surrender of any time proved method.

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We are untrammled by racial, language, or territorial limitations. The world is our parish. We have the whole English speaking world for our home field and so large an assignment of foreign territory that we cannot see from our front gate to our back fence -- in fact "the sun never sets on the Nazarenes."

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But even in America we have done little more than make the outline for the map. We have churches in every state and in most of the provinces of Canada, but our field for development is many times larger than that already occupied. It is the same in the British Isles. Then there are South Africa, where we are just now preparing to make our first efforts toward organization among the white people, and Australia, and New Zealand. Then there are our great foreign fields. Well, it seems to me there can be no doubt but that this is the time to throw conservatism to the winds and strike in on a larger, fuller, more exacting program than we have ever undertaken before. We have come to the place where Christian movements always come soon or later -- it is the place where we must launch out into a crusade of evangelism or settle back into a grave of visionless, conservatism in which to be buried. The Christian movement is always a protest movement, and is always aggressive. Otherwise it is destined to early demise. I call upon the preachers of this movement, and upon all preachers who read these lines to push out over the walls of ordinary, expected undertakings and launch an aggressive campaign for the salvation of men. Make it a campaign, not simply a battle.

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03 -- EXPOSITORY MESSAGES ON CHRISTIAN PURITY -- Olive M. Winchester

"He Saved Us"

"Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit" (Titus 3:5, R. V).

Outlining the trend of the natural heart, Paul in his Epistle to Titus tells of its inherent disobedient nature, its reaching out in the lines of its various desires and seeking for pleasure, ever giving itself over to the darker passions of life such as envy and hate. Then he goes on to state that there came a time when the kindness of "God, our Savior and His love toward man appeared." Without this manifestation man would have been helpless, he never could have rid his soul of the overpowering passions that mastered him, but when God in pity and love looked upon his lost estate, then we have the glad evangel of salvation.

Not By Works Done In Righteousness

In the mind of the Apostle Paul there was ever the thought of the useless striving that the Jew exercised to obtain salvation only to find his efforts futile. So when he comes to dwell upon the conditions of salvation, one of the first things he notes is that it is not through works of righteousness which we have done. The saving of man has to do primarily with the spirit nature, therefore it cannot be by any other means than that which acts upon the spirit nature. Works may be an expression of the heart life and reveal the character of the individual, but they do not change essentially the nature. They may have a reflex action and bring a sense of satisfaction, but they do not remove the stain of sin.

Discussing the ineffectiveness of works as a means of salvation in another epistle, the apostle shows how Abraham, the great forefather of the race, did not receive justification before God through works, but through faith. Likewise did he quote from the words of David to show that he also proclaimed that forgiveness of sins came through grace, not through works.

Not only in the days of the Jews but ever and anon since have men sought to save themselves through works. It has come on down through the ages. Today it is advocated that by Christian nurture of the life within, men can enter into the state of grace. The training of the home and of the church is sufficient to lead men into the kingdom of God, they say. This is none other than the teaching of long ago that men can be saved by works. Training may organize and systematize the spirit nature, but it does not transform it. Thus salvation is not by works even though those works be righteous in their nature.

According To His Mercy

In laying down the principles from a positive aspect on which salvation is based the first declaration is that is according to the divine mercy. This is another thought that is recurrent in the writings of the Apostle Paul, that all saving grace comes through the mercy of God.

Emphasis on the mercy of God is not original in New Testament thought, but is grounded deep in the teaching of the Old Testament. After the tragic sin of the children of Israel in the worshiping of the golden calf which aroused in Moses such indignation that in coming down from the mount and witnessing the scene, he cast down the two tables of stone on which were written the Ten Commandments. Then when the sin had been expiated and the tables of stone renewed, we have the appearance of Jehovah before Moses and the proclamation, "Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth." Then in the early chapters of Deuteronomy we have the assurance, "For Jehovah thy God is a merciful God: he will not fail thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them."

The thought of the Old Testament is expressed with like emphasis in the New. In Ephesians we read, "But God, who is rich in mercy, for His great love wherewith

he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved)." And in James we have the word of consolation, "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

When we seek for the meaning in a specific sense of the word mercy, we find closely associated with it the term grace, but like all synonyms they have variations in meaning. Trench speaking of the terms, states, "We may say then that the grace of God, His free grace and gift, displayed in the forgiveness of sins, is extended to men, as they are guilty, His mercy, as they are miserable. The lower creation may be, and is, the object of God's mercy, inasmuch as the burden of man's curse has redounded also upon it, but of His grace man alone; he only needs, he only is capable of receiving it. In the divine mind, and in the order of our salvation as conceived therein, the mercy precedes the grace. God so loved the world with a pitying love [herein was mercy], that He gave his only begotten Son [herein the grace], that the world through Him might be saved. But in the order of the manifestation of God's purposes of salvation the grace must go before the mercy, the grace must go and make way for the mercy."

With such mercy then did God save us. All the principles of salvation are wrought out in mercy; without mercy there would be no salvation, for man was hopelessly lost and undone.

Through The Washing Of Regeneration

Water has been a symbol of cleansing and purifying from the early days of the Hebrew ritual. In the Levitical ritual how many times did it enter in. Speaking of the object and meaning of Levitical purifications, Keil says, "The whole of the regulations with respect to defilements and their corresponding purifications had reference to a definite series of bodily or physical states and conditions, all based upon one and the same principle. They were not prescriptions framed with a view to the cultivation of cleanliness, tidiness and decency, were not intended as mere sanitary regulations for the purpose of protecting the physical life of the community from infectious diseases or from any other influence injurious to health, but they were of a religious nature, having as their object the cultivation of holiness and of the spiritual life of the people." Speaking further of the means used for cleansing, he states, "The principal cleansing medium, as we have seen, was water, used as it was to wash away impurities from the body, and so removing the theoretic defilement that adhered to the corporeal part of man. Then it was living, that is, running water which, in its flowing movement, represented the idea of life, while with its freshness and coolness it was calculated at the same time to give to the person bathing in it an immediate feeling of freshness and reinvigorated life."

Washing, cleansing and purifying are used usually in reference to the second work of grace instead of the first, and most properly so. But there is a cleansing

that attends the first work of grace. Within every man there is the sin that has come down through the human race, that state and condition of enmity against God; this he inherits with the natural life that he receives, but with his own sinful acts this original inheritance is increased; this increase has been termed acquired depravity, and this is descriptive. It means that the nature originally defiled has increased its defilement by acts of sin which have set more distinctly the original sinful nature and increased its scope.

When man is regenerated, beside the impartation of the new life within, there is the cleansing of this acquired depravity. Sometimes we term the relationship of the work of regeneration as regards sin, as the effective remedy for personal sin. This term personal is appropriate in that the sin that is dealt with is the sin that is related to the person rather than to the race. This personal sin is twofold, first there are the acts of sin committed, and then there is the increase of the original or racial sin or as we have previously termed it, acquired depravity. Therefore we say at times that regeneration deals with personal sin, because this is a comprehensive term including both acts of sin and the acquired sin.

With these thoughts in mind we see how indicative of the facts in the case is the expression used by the apostle here, namely, the washing of regeneration, that there is a cleansing in regeneration as well as in entire sanctification, but in regeneration it is partial and in the second work of grace it is complete and entire.

The Renewing Of The Holy Spirit

The final process in salvation is described here as "the renewing of the Holy Spirit." The word indicates a complete renovation, new in kind and also, a renewal that has come again or a repeated renewal. There is in the work of regeneration an incoming of the Holy Spirit. The fact is that the Holy Spirit is the executive of the Godhead and the efficient agent in all the works of grace. We have already spoken of the cleansing that takes place in regeneration, so herein also would there be the presence and activity of the Holy Spirit and thus far would the Spirit be in control of the life.

But with the remaining of racial sin or inherited depravity, there is still unconquered in the heart of man this evil and thus the Spirit is not in full possession. Accordingly there is need of a complete and full renovation.

All work of the Spirit in the heart is represented as new in kind. We read in the Scripture that "If any man be in Christ Jesus, he is a new creation." The qualifying word used here meaning new is new in kind, not in time. Therefore we might say he is a new kind of creation. The same adjective used in this passage is incorporated in the word renewing. The operations of grace are different from any other working within the human heart and life. This adjective indicates that. There is not the simple nurturing of powers already resident in us, but there is the creation within us of a new kind of life. This life is begun in regeneration, but it finds its completeness

and fullness in entire sanctification. The activity of the Holy Spirit in the first work of grace is brought to fruition in the second.

The activity of the Holy Spirit in the heart is ever twofold, it cleanses and purifies and also constitutes a spiritual dynamic. With simply the cleansing and purifying in the heart the being of man though made clean would be in greater danger of incurring the defilement of sin than with a spiritual dynamic within the soul. While being made clean is a mighty work, yet it leaves the soul in a passive state, and passivity seems never to remain unsullied, but with the impartation of a spiritual dynamic then there is the power to maintain the cleansing imparted and also the enduement for achievement in the Christian experience.

There has been emphasized by a certain class of Christian teachers the enduement with power, but they have neglected the cleansing. This is fatal to true scriptural interpretation and also to fervent Christian experience. Scripture plainly teaches the cleansing as basic and then also teaches the enduement. To have the enduement with power without the cleansing would be to have misdirected power, for some element of self would be the underlying force, but with the cleansing of the heart, then the Spirit may endue with power and all may be used for the furtherance of the kingdom of God.

Thus with the renewing of Holy Spirit comes not only purification but power of achievement, achievement in personal growth and development and achievement objectively. Thus is the Christian fully equipped for all spiritual service.

When we review the method of salvation, we note that our own works are in vain, but the mercy of God has been full and free, bringing us new life in regeneration and the fullness of redemption in the renewing of the Holy Spirit. How much of praise and thanksgiving should we give for this wondrous salvation! How wonderful are the works of God! How glorious the experience that He gives us and the possibilities of grace how great!

Thus may we sing:

Holy Ghost, with light divine,
Shine upon this heart of mine;
Chase the shades of night away,
Turn my darkness into day.

Holy Ghost, with power divine,
Cleanse this guilty heart of mine;
Long hath sin, without control,
Held dominion o'er my soul.

Holy Spirit, all divine,

**Dwell within this heart of mine;
Cast down every idol throne,
Reign supreme and reign alone.**

-- Andrew Reed.

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04 -- PENTECOSTAL ACTUALITIES -- I. L. Flynn

Pentecostal Passion

(Scriptures -- Psalm 142:4; Isaiah 64:7; Ezek. 22:30, 31; Acts 8:4).

We read in the Bible of the passion of Christ. In religious literature "passion" is used to describe "one who gives himself out for another, even to suffering and death." A passion is an energy of the soul that stirs up the person and drives him out in search of the lost about him. It is begotten in the soul by the Holy Ghost. It will put new fervency -- verve, a boiling over -- in the heart, in the prayers, testimonies and preaching.

In the three first scriptures we read, we are told there was no concern for souls. The first one tells of David crying out that no one cared for his soul. Perhaps this was when he was backslidden. In Isaiah 64:7, and Ezekiel 22:30, 31, we have unparalleled statements. They could be found nowhere else but in God's Book. Isaiah says there is no one that "stirreth up himself to take hold" on God. What a tragedy! No one to pray for others! But oh, the pitiful longing of the statement made by Ezekiel. God said He sought for a man among the people that should make up the hedge, and stand in the gap before Him, that He should not destroy the people, but He found none! What a sad day when the church, or even one individual, shows no concern for lost souls. How we need this heart passion today! But Pentecost will bring such a passion. "Passion is love with a vision." The disciples had this heart longing for souls after Pentecost. There must be a vision, a correct vision. Not only correct, but surcharged with divine power. The cold electric wire may be ever so faultless and extend around the world, but until the "juice" is turned on and it is electrified, it is powerless to carry a message. Unless our souls are filled with a burning desire begotten by the Holy Ghost, our vision and efforts will be practically useless. This the early Christians had, for we read that they "went everywhere preaching the word." There is no other explanation that can be given for their success but that they were filled with divine power. Before Pentecost they were impotent, self-seeking, jealous, and self-willed. They would quail before the multitude. But there came that fiftieth day -- see the difference ever after. As E. M. Bounds would say, "They were on a stretch for souls." That is true of men and women -- yes, and children -- since then. They have longed for souls to be brought to Jesus. They sigh for the salvation of the lost.

A little girl in the Southland was converted. She was of a very poor family. She was deformed at birth and had to be carried around in a chair. She felt she must do something for Jesus. One day as she sat near a window she wrote on a piece of paper the words, "Where will you spend eternity?" and threw it out the window. The wind swept it out into the street. A man was passing by. It struck him in the face. He read it and was brought under deep conviction. He was a very rich man, the president of the largest bank in his city. He sought out the one who wrote the note and was powerfully converted. He adopted the little girl as his own and bought her a wheel chair and let her go downtown at her pleasure and talk to the people about their souls. Many were won to Jesus by her tireless efforts.

We read a while ago of a whole community over in China of two million people that was wiped out by famine and cold. The nation's sympathy was stirred almost to the breaking point. But how many are stirred for the lost millions all around us? It is said of Wesley that "he breathed" into the religious movement that bears his name an "appeaseless soul hunger," that so stirred his followers that they carried the gospel message around the world. It was that "soul hunger" breathed into the hearts of the disciples that pushed them out to preach the message of salvation that Jesus could save them, to the very ends of the earth. That same baptism will equip us to go with the same gospel story.

A man was converted a number of years ago. His sympathies were aroused for his fellowmen, especially those who had been convicted of crime. He sought out those who were released from prison, and hired them to work for him. He took them to Sunday school and church. He told them of Jesus. At his death there were seventeen families who dropped flowers on his casket and shed tears because of their loss of a true friend. He had led them to Christ.

I am talking about passion, soul passion for others. Oh, to have the burning desire for the souls around us as Jesus had it. He gave His all, His very life, for our salvation. Paul said, "This one thing I do." He longed to see men and women brought to the Lord Jesus Christ. When he passed on to his reward, he left souls almost everywhere as trophies of his labors; his heart concern. Oh, that we might, like Elijah, drop our mantle on some Elisha, who would go out and win his thousands. Sankey, the great Moody singer, put his hand on a little gypsy boy's head and prayed for God to bless him. He became the flaming evangelist, Gipsy Smith.

Fanny Crosby, the blind song writer, once was at the McAuley Mission. She asked if there was a boy there who had no mother, and if he would come up and let her lay her hand on his head. A motherless little fellow came up, and she put her arms about him and kissed him. They parted. She went from that meeting and wrote that soul-inspiring song, "Rescue the Perishing." That boy grew up into manhood, gave his life to Jesus and became a splendid Christian, and a soul winner. Have we real soul passion?

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05 -- THE EVIDENCES OF CHRISTIANITY -- Basil Miller

The Problem Stated

1. Christianity conforms to the principles of truth and reason. The Christian religion has its basis in the essential nature of God, and conforms to the ultimate principles of truth and reason. It is the culmination of truth, for its Author is the final source of all truth. Truth is capable of vindication, and the most scrutinizing tests of reason but lay bare its foundation. When the broad outlines of the reality of life and of Christianity are revealed they will be seen to be in harmony with philosophic truth. Truth has its nature metaphysically in the world-ground; theologically in God. In no part is it contradictory. It never swerves in circles and negates itself. No tests of truth or reason, no revelation of the complete basis of our faith will disturb the consummate principles of divinely inspired religion. God is truth, as well as the Revealer of Christianity. Faiths and philosophical cults, which are erroneous, when uncovered and tested by the searchlight of reason, will be found to contradict truth. To such cults reason is an enemy, and the fire of scientific inquiry shows the fallacious skeletons of their ideals and bases.

But intellection, experimentation and philosophic inquiry only confirm Christianity and assure its devotees of the reasonableness of their belief in "the faith delivered to the saints." Though Christianity does not depend upon reason nor scientific tests for its validity, still these help all to be led into the light of its truths. Since reason is an innate principle of the soul, it must be used in religion as well as elsewhere in life. Religion without an intellectual basis is void of vitality. Many are brought to Christ by the route of the mind, that otherwise would never have believed. Dogmatism without reason cannot touch the doubter. Unless Christians are well skilled in the defense of the faith, skeptics and agnostics will think that our religious belief is without the possibility of philosophical and scientific defense.

2. Faith necessary at the limit of finite reason. But to reason there is a limit, which forms the bounds of faith. Many problems confront the mind which man is unable to solve; but faith steps in and constructs a bridge over the chasm between ultimate knowledge and practical usefulness. Heathen philosophers have been guided by reason, but their conclusions as to religion have been unsatisfactory. Reason is not beyond divine revelation. If it were there would be no need of a revelation, and God would have depended upon human reason and cognitions for the mining of those great fundamental truths concerning man and his destiny. Finite mentality cannot be the ultimate standard for the measuring of faith, and for the testing and elimination of the problems of Christianity.

The present tendency in modern theological thinking is to set human reason upon the pedestal of deity and to it offer mental sacrifices and • intellectual oblations. In this regime reason becomes the final arbiter of religion, and that which

does not conform to its decisions is eliminated as erroneous. Reason may be fallacious, and faith may degenerate into credulity. Every fact of faith and religion should be tested by philosophic norms and principles. And when there is a sufficiency of evidence religious facts should be made to conform to these. But where the truths of religion are revealed, which because of the insufficiency of facts and evidences reason is unable to test, then faith must accept these revelations. Though the finite mind of man may not always understand all that which is revealed in the Bible, still we cannot doubt the validity of such. God in His infinitude is able to withhold the evidence upon which these truths rest. In the day when He shall fully reveal all truth we shall be enabled to grasp all that has been clouded by the fog surrounding finite thinking. None is able to give a reason why God used the Hebrews as His chosen vessel for the reception of the revealed Word in preference to some other race. But back of this and other facts which we cannot fathom there is a reason which has its basis in God's nature and in ultimate truth.

Hence we must study our belief in the Christian faith and test these foundation principles by human reason. But at the strange borderland between the limited range of human mentality and the boundless area of consummate truth, faith in God and in His Word shall always have precedence.

3. The apologetic element in the Bible. The Bible has a strong apologetic element. The Book of Job is a vindication of God's ways with man; in the last chapter the Lord takes a part in the discourse and closes the debate. Numerous Psalms, such as the 1, 2, 19, 119, etc., give cogent reasons for righteousness and obedience. In the 119th Psalm all the verses but a very few offer evidences for sustaining the words, statutes, commandments, judgments and testimonies of Jehovah. In one place God comes to reason with man about salvation. "Come now and let us reason together, saith the Lord." In another place He challenges the people, "Produce your cause . . . bring forth your strong reason" (Isa. 41:21). When Christ was accused of casting out devils by the power of the devil, He defended Himself and His teachings (Matt. 12:24-37). As a cause for His raising the dead, He said that God works through Him, thus vindicating His actions by reason (John 5:19-47).

Paul was the master apologist of the apostolic Church. He frequently reasoned with the Jews and others. His classical defense of himself and his doctrines is found in the marvelous address before King Agrippa. This and his apologetic discourse on Mars' hill in Athens, and Stephen's message, arousing the Jews to such intense hatred that he was stoned to death, are the greatest discourses on Christian evidences or apologetics that have ever been delivered. Romans and Galatians are apologetics in favor of justification by faith, the crucifixion of the "old man of sin," the sanctification of the soul, salvation by grace and against Jewish legalism. James argues for good works as a fruit of faith; while John defends love as the motivating law of life. The First Epistle of John is written against heresies raging in his day, especially against Gnosticism, which taught that primal evil, as well as all evil, dwells in the body, or in matter, and that the soul

could be pure while the body commits the most degrading of sins. In order to substantiate the claim of the spotless purity of Jesus, Gnostics were forced to deny His essential humanity. Against this error, John strongly contends:

Peter wrote, "But sanctify the Lord God in your hearts: and be ready to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15). Jude wrote, "Beloved. . . it was needful for me to write and exhort you to contend earnestly for the faith which was Once delivered unto the saints" (Jude 3). (See Scott, *The Apologetic Element in the New Testament*).

4. Christian Apologetics. (Summaries of the History of Apologetics are given in: Garvie, *A Handbook of Christian Apologetics*, pp. 3-8; Keyser, *A System of Christian Evidences*, pp. 47-59; Hurst, *History of the Christian Church*, Vol. 1, pp. 180-206; 410-55). Hence there is a Biblical warrant for the statement of our belief in the Validity of the Christian religion. One of the greatest contentions of the Church through the past twenty centuries has been centered around the defense of its dogmas against heretics and infidels. From the beginning of the ministry of Paul until the present day opposing theories, doctrines and creeds have arisen, which seek to pervert the faith of Christians. But for every antagonist there have come forth men, mighty with pen and the power of the spoken word, to enter the arena of polemics and apologetics, and with the Sword of the Spirit, and minds trained in theological lore, to conquer their foes, and to hold up the blood-stained banner of Christ, the inspiration of the Bible and the supernatural origin of Christianity. Each age has presented its peculiar heresies and erroneous theories.

(1) **Early Apologetic Period.** The early apologetic period includes the ages from A. D. 70 to A. D. 350. From the days of the apostles, the Christians met with opposition from the Jews who had crucified Christ and afterward refused to admit the fact of His resurrection and to adhere to His claims of divine sonship. It was but natural that the early Church fathers should try to convince them through arguments and cogent reasonings that Jesus was the Christ. During this period gnosticism also had its rise. Gnostics did not wholly reject the Christian religion, but they tried to combine it with human knowledge (gnosis), the philosophy and pagan theosophy of their age. Thus they degraded Christianity by means Of corrupt pagan metaphysics and mythology. John, as noted above, and many others, desiring to defend the faith that has come to them uncorrupted from the fathers, wrote against the Gnostics. The Ebionites, a Jewish sect which had become partially Christian, were also encountered. They accepted Jesus as the Jewish Messiah, and as the most wonderful of their prophets, but denied His incarnation as the human-divine Redeemer.

The Jews were ably answered by Justin Martyr in his work entitled, "Dialogues with Trypho the Jew" (A. D. 130). Tertullian also defended the faith against them in "Adversus Judaeos." In "Testimonia Adversus Judaeos" Cyprian made a classical refutation of the attack of the Jews. Justin Martyr also contended

against heathen assailants in two "Apologies" addressed to Emperor Antonius Plus. Practically all the objections made against Christ and Christianity heralded today as liberal and modern were advanced in those early ages and were masterfully refuted by the great minds of Christian scholars.

About the year A. D. 150 Celsus, a pagan of great learning, made a systematic and direct assault on Christianity. Dr. Schaff says, "He anticipates most of the arguments and sophisms of the deists and infidels of later times." (Schaff, History of the Christian Church, Vol. II, p. 86). Scott also states, "Celsus toward the end of the second century anticipates all the objections which still reappear in the most modern criticisms of Christianity." (Scott, op. cit. p. 7). Origen effectively answered him in his renowned work, "Contra Celsum." Lucian, the Voltaire of his age, ridiculed Christianity; and Porphyry (died 304), a neo-Platonist, and a bitter enemy of the Church, during the course of his life wrote fifteen books against Christianity. He is "the father of modern rationalistic biblical criticism," as Keyser well writes. (Keyser, A System of Christian Evidences, p. 48). His arguments were answered by Eusebius and Appollinaris.

(2) Polemical Period. The second period may be termed the Polemical age, extending from about A. D. 250 to 730. It will be seen that this era overlaps somewhat with the last. This is a time of conflict, not with outright infidels and pagans, but with heretics within the Church. The chief defenders of the faith" were such men as Athanasius, Augustine and Jerome. They were forced to contend against men like Arius, who denied the proper deity of Christ, though he held that Jesus was the first and highest creature of God, through whom God created and saved the world. At the Council of Nice his doctrine was condemned, largely at the instigation of Athanasius. The dogma of Athanasius has since been held by evangelical Christianity. Pelagius, who denied man's natural depravity, was well answered by Augustine. Nestorius affirmed that the Virgin Mary was not the "Mother of God," and exaggerated the distinction of the two natures of Christ into a distinction of two persons -- the human person of Jesus and the divine person of the Lord. Sabellius taught that in the Godhead there was but one person, God the Father, and that Christ was but a man, and that the Holy Ghost was only an energy and not a personality. Each error was well answered by the orthodox Church fathers.

(3) The Medieval Period. The third period-the medieval -- comprises the centuries from 750 to 1517 A. D. During this age Abelard, in his Introduction to Theology, tried to solve anew the doctrine of the Trinity, but the Council held at Soissons in 1121 ordered this work burned. Though not an infidel many of his doctrines, and especially that of the atonement, were unsound. He is the medieval father of present day liberalism and new theology. Anselm in Cur Deus Home (Why the God-Man?) made a matchless defense of the human person of Christ and of the doctrine of the vicarious atonement. Aquinas wrote a mighty book against the Jews and the Mohammedans called De Veritate Fidei. Savonarola, the eloquent preacher of Florence, wrote an apology termed Triumphus Crucis.

(4) The Modern Period.

a. English Deism. The modern period of Christian apologetics consists of several distinct tendencies. The first is that of deism which had its rise in England. Its advocates were not atheists, but with reference to the Bible they were infidels. They believed in the existence of God, who had created the universe, and after placing it under the control of laws and secondary causes, He forsook it. Deists even denied that He had the slightest interest in man, or in the trend of morals, nations and civilizations. They taught that natural religion, or that system of belief or faith revealed by a study of man, mind and nature, by use of human reason unaided by divine revelation, was sufficient. Such men as Hobbes, Tindal, Bolingbroke and Newport are among the front ranks of the protagonists of deism. Their works culminated in the universal skepticism of Hume and Gibbon.

The outstanding apologists of this period, making a sturdy defense of the Scriptures, were Lardner, who has left us ten massive volumes on the Credibility of the New Testament, remaining unsurpassed in this realm even today; Joseph Butler, the author of the immortal Analogy of Religion, today a classic defense of the faith, in which he taught that the objections alleged by deists against God as revealed in the Bible can be brought with equal force against the god revealed by nature whom deists worshiped, and that there existed an analogy between the moral government of God as revealed in the Bible and that revealed by a study of nature and of human society; and Paley, who wrote The Evidences of Christianity, in which the famous "design argument" for the existence of God is used, from which the present argument from design in nature, as proving a Designer or God, is derived.

b. French Atheism. The French skeptics of this age became atheistic, chief among whom were Voltaire and Rousseau. The deism of England degenerated into the atheism and materialism of France and into the rationalism of Germany. Bishop Home replied to the French atheists in an Introduction to the Critical Study of the Holy Scriptures.

c. German Rationalism. In Germany reason was set up as the arbiter in religion and became the final authority in a judgment of the Bible. Such rationalists accepted what pleased their supposed anti-supernaturalistic theories and rejected that which did not. In its origin rationalism was Franco-Dutch, speculative and skeptical. After deism had been greedily absorbed by France, it was rapidly carried into Germany. Deism in England posed as a philosophy more clear-eyed, more complete, more harmonious and more reasonable than Christianity. When the French had added their atheistic impetus to it, it but remained for the Germans to popularize the dogma with reference to a critical study of the Bible according to rationalistic principles. Rationalism posed as a friend to the Bible but when science began to lift its head, immediately the Scriptures were surrendered, and with the incoming of an avalanche of discrepancies and errors, it was loudly acclaimed that

the Bible was never intended to teach science. When geology appeared, rationalism was prepared to give up the stories of Creation and the flood. Gradually all positions with reference to inspiration were released and the Bible became thoroughly humanized.

d. Higher Criticism. (a) Early Period. Deism, atheism, skepticism and rationalism prepared the way for higher criticism. For when the foundations that underlie revelation are cast aside, it is but natural for revelation to be denied. The present view of higher criticism was first hinted at by Carlstadt in 1521 in a book on the Canon of the Scriptures, and by Masius, a Belgian scholar, who in 1574 published a commentary on Joshua, and by a Roman Catholic priest, Peyrere in his Systematic Theology, published in 1660. But in reality it originated with the materialistic and atheistic philosopher Spinoza. In his Tractatus Theologico-Politicus, published in 1670, boldly he impugned the traditional date and Mosaic authorship of the Pentateuch and ascribed its origin to Ezra, or to some later compiler.

In England, Hobbes became an outspoken antagonist of the necessity and possibility of a divine personal revelation, and also denied the Mosaic authorship of the Pentateuch. A few years later a French priest called Richard Simon pointed out the supposed varieties of style in the documents of the Pentateuch as indicative of various authors in its composition. A Dutchman, Clericus, in 1685 advocated an Exilian and priestly authorship of the Pentateuch, and taught that it was composed by exiled priests in Babylon. In 1753 a Frenchman, Astruc, a medical man, a bold freethinker, one whose personal life was the most immoral, propounded for the first time the Jehovistic and Elohist hypothesis for the composition of the Pentateuch. (Briggs, Higher Criticism of the Pentateuch, p. 46). He briefly taught that the use of the two words for God, Jehovah and Elohim, in the Pentateuch proved that the books were written by different writers. *Vis Conjectures Concerning the Original Memoirs in the Book of Genesis*, was published asserting that he was able to trace the use of ten or twelve different memoirs in the original composition of the book. Naturally he denied the divine authority of the Pentateuch, and because of its repetitions, he termed it useless.

(b) German Formative Period. The next period was largely German. In 1780 Eichhorn, an Oriental professor in Gottingen, reshaped the documentary hypothesis of Astruc, and heralded it as the view of leading scholars of the age. Later Vater and Hartmann with their fragment theory practically undermined the Mosaic authorship and inspiration of the Pentateuch, and made it but a group of fragments carelessly thrown together by an editor or editors. In 1806 De Wette, Professor of Philosophy and Theology at Heidelberg, published a book in which to the theory of his predecessors, he added the supplemental hypothesis assuming that Deuteronomy was composed in the age of Josiah (2 Kings 22:8). Soon Vatke and Leopold George declared the post-Mosaic and post-prophetic origin of the first four books of the Bible. Bleek followed advocating the theory that a redactor had gathered together different documents and traditions and had woven them into a

connected whole. In 1865 Ktinen published his Religion of Israel and Prophecy in Israel, in which he defended the most advanced rationalistic and anti-supernaturalistic methods of the composition of the Pentateuch Wellhausen in 1878 published his volume on the history of Israel in which the theories of other rationalistic critics were intertwined and well defended. (Briggs, Ibid, 59-88-). The scholarship of this volume won for the cause of-criticism-many friends and followers.

(c) Recent English and American Criticism. Critics arose with great rapidity.both in America and England. Samuel Davidson, Robertson Smith: and George Adam Smith forged ahead along lines of anti-supernaturalism Driver of Oxford: prepared his Introduction to the Literature of the Old Testament. In this he elaborated With great skill and detailed analysis the theories and views in vogue in critical schools concerning the composition, inspiration and origin of the Old Testament. As one writer well remarks, "The hand is the hand of Driver, but the voice is the voice of Keunen or Wellhausen." (The Fundamentals, Vol. 1, p. 18).

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06 -- THE PREACHER AND HIS BOOKS -- A. M. Hills

After attending church one Sunday morning Daniel Webster is reported to have said to a friend, "That was a pretty sermon," (heaven save a preacher from such a compliment!), "a very pretty sermon. But Mr. A_____ does not study and no man who does not study can ever hope to do the work which the church needs today." If that comment was true then, it is a thousand times true today, with our present moral, political, social, industrial and theological strifes.

Much of our spiritual deadness and unrest and conflict is the fruit of sheer ignorance, and the statistics in regard to the number of ministers who have had little adequate training is appalling.

Some churches and teachers in the past have discounted collegiate and theological training as more harmful than helpful. "Such nonsense is first cousin to wickedness." It is undeniable that some giants of the pulpit have had an inadequate early training, like Finney and Spurgeon. But a critical examination of such cases will reveal the universal fact that such men were born with the rarest of moral and intellectual endowments, and also that they were life-long and most diligent students, and were self-educated to such a degree that in intellectual attainments they far surpassed the average preacher.

Such men would have been students and scholars whether in college or out of it. And they were, and are, the last men in the world to belittle an education or despise colleges or believe that an empty head is the most suitable instrument for the Holy Spirit. "Open thy mouth and I will fill it" was not spoken to lazy ignoramuses and wilful dunces.

In the rush and pressure of modern pastoral work in this busy age there is constant danger that the preacher's study will be neglected and his brains fossilized. A minister must have study hours and keep them sacred. Dr. Dale of Birmingham, England, confessed that on special days he hardened his heart and admitted none to his workroom. Dr. Richard Storrs of Brooklyn kept his study during the morning as impregnable as Gibraltar. The great preachers are learning this all-important lesson, and they know nothing about "the deadline of fifty." They have no deadline till death.

Back of all their sermons is manifest study, research, hard work and much prayer. They study as faithfully as Paganini practiced music or Gladstone and Lincoln worked in politics. It is only such men who are fitted to guide the religious thought and life of their times. A preacher must not only be good but great good in character and great in effective service for Christ.

Master The New Books You Do Get. Read them and re-read them. Master them. Masticate them. Saturate your very soul in their thought and spirit till they become a part of your very self. I have my pupils write digests of books that they may get to know them thoroughly. One good book thoroughly mastered does more for the mind and heart than a score of books only skimmed or carelessly read.

It is one thing to know the title and theme of a book but quite another to know its contents. The ownership of a large but unstudied library does not make one learned. Lucian has an invective on those men who boast of large libraries which they have not by study made their own. He compares such a one to a pilot who has not learned navigation or a cripple who has embroidered-slippers but cannot walk. Then he exclaims, "Why do you buy so many books? You have no hair and you purchase a comb. You are blind and you buy a mirror. You are deaf and you buy musical instruments." A well deserved rebuke to those who, amidst a multitude of books, will not master them. Your motto may well be, "Much, not many."

There Is Another Resource Left For The Poor Minister Unable To Buy Books. Let Him Borrow. There is a danger in this, almost too great for even a holiness preacher to face -- the danger of forgetting and forgetting to return it to its owner. Oh, the books, the books, the books that I have lent to my students that have returned to me no more! Sir Walter Scott wittily remarked that his friends might be very indifferent accountants but he was very sure they were good Book-Keepers [viz. those who "keep" and do not return books that they have borrowed.]. While I write this let it not be thought for a moment that I am anxious to have a sheriff come with a search warrant to inspect my own library for lost books!

Young preachers, borrow books when you cannot buy, and digest them thoroughly and make your sermons better by the use of them. Then pray for grace to resist the temptation to steal them. The Scripture says, "The wicked borroweth and payeth not again!"

If There Is Such A Famine Of Books In The Land That You Cannot Buy Or Borrow, Then Turn To The Bible Itself, which all have who have been called to preach. It is a library of sixty-six volumes in itself, surpassing all other books. A man who knows his Bible in intellect and heart is like David armed only with the stones and sling. He is invincible, when God is with him. He need never thirst when he can draw directly from the wells of salvation.

The old Latins had a proverb, Cave ab homine unius libri -- "Beware of the man of one book." Erasmus, speaking of Jerome, said, "Who but the ever learned by heart the whole Scripture? Or imbibed or meditated upon it as he did?" And we may add, "What a power he became in Christian history!" John Wesley tells us of one Walsh, a young preacher under him, who could repeat all Scripture in the original languages.

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07 -- THE DEITY OF JESUS -- J. W. Slaton

Without quoting I refer the reader to that marvelous scripture, John 1:1-14, Was Jesus divine? Yes, He was divine in conception, in the birth, in life, in nature, in word, in power, in work, in character, in purpose and will. He was as divine as God in all His attributes of love, mercy, truth, wisdom and understanding. Yes, He was God, very God, the Creator of all things from the beginning. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. 1:16, 17) by divine power.

The creation of things that are seen, visible, are in themselves evidence that Jesus is divine. None but a divine Creator possessing all power and wisdom could form the visible universe, the earth, the planets, the sun, the moon, the stars, the skies full of worlds flooding infinite space. Who but a divine God could hang out such canopies and people them with stars and systems to shine in such splendor? Who but a divine God could build such a world as we live in, even since sin spoiled the original pattern, as He made in the beginning? Nothing short of divine wisdom could think out the laws and systems by which the universe was to be run. Who but a divine God could go up in the sky, far above the moon, the sun, and put the light and twinkle in the face of the stars that people the ether over the earth and oceans great? Far above ether waves signs of a divine God are seen. Clouds are His bed upon which to rest if He likes, and sunshine is but a cool veranda for Him to walk at pleasure. With a word, a breath, He brought the universe with all its vestibules of light, beauty and life into existence, and with a word, a breath, He can destroy it at His pleasure. None but a divine God can do this. Jesus was, is, and remains for ever that God.

As great as are the visible manifestations, creations and creatures observant to man, these are as a shadow in comparison to the invisible things of which the divine God is the Author. The higher mind, thought and power of this divine God are brought out in things we do not, cannot see with our eyes or comprehend with our minds. Man cannot invent, create or institute powers and things beyond the power of men to see or understand; they are limited. The divine God is unlimited in wisdom and power. He is eternal in the natural sphere of His own divine being and sees beyond the visible into the invisible realm and worlds. Men make things of materials placed in their hands and cannot create out of nothing. But the divine God, Jesus, drew upon His own resources, the Word, for power and His wisdom and will, purpose and plan were at hand and the visible was created out of the invisible that did not appear. None but a divine God could do this. Jesus did that and therefore is divine. He made the spiritual world as He made the physical world and all for a high, divine purpose. That thought is plain.

In that spiritual world He made spiritual things which are invisible. The soul is invisible but nevertheless exists to reign and live in the spiritual world even here on earth for the spiritual creation exists here alongside the visible but unobserved by the world. In proof: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). Nevertheless they exist just the same.

There are even kingdoms in the spiritual world all unobserved by the world. Spiritual laws and powers exist but these are unobserved by the world. Why this? The earthy, the worldly, the natural man cannot see across the gulf. He cannot penetrate the darkness between him and the invisible world and things with which he ultimately must deal. But how? How did God deal with the invisible through the visible world? In Jesus Christ who is divine, is the answer. We find His last voice, the last word, to us in His Son, as stated in Heb. 1:1-14. God has spoken in the beginning and in the end by His Son Jesus Christ who was the divine Word. Only a divine God can speak as Jesus spake. His words were truth and life. He could kill by His word, and He can make alive by the same. Life and death may be in the same entrance. Then what should be our relation to Him? Jesus was divine in the beginning with God. None but a divine person and life could be in the genesis of time, even before time, with God, except a divine one. Now the Scripture, the divine revelation of the deity of Jesus, is called forth, "In the beginning was the word." The beginning takes us to the invisible Word which was divine. The basis is discovered, though invisible. But God wanted then and He wants now that men see the invisible Word comprehending all things, seen and unseen. None but a divine God could reveal the unseen Word and what it held.

Man has eternal destinies to meet and dispose of before eternity and justice. He must meet the God that created him. Left alone without the way revealed he cannot meet divine justice. The spiritual is over the natural, therefore the spiritual is unseen, invisible as God is above man and invisible, but the sterner and more real is the fact of the superiority of the spiritual over the natural, and I note, "The word

was with God." Affinity here expressed implies deity or divinity of character. Where God was and is and always will be, the Word is. There is no division or diversion between the word in the beginning and God, therefore the Word is as divine as God, if comparison may be permitted. When God existed (and He eternally exists, always has, and always will exist), so the Word existed, etc. That is proof of the deity of Jesus. Only a divine person could be in the divine word.

And I note, "And the Word was God." The invisible Word was with the invisible God, and the same invisible Word was God, divine personage, body truth of His existence before incarnation, or the incorporation and adopting of human form and flesh as we see Jesus in the body. It was while the Word was in this threefold relation in the beginning with God, God in a threefold being, the Godhead, wrought the creation of the universe without aid of man or machinery or even materials, except His divine resources, using the invisible to produce the visible, therefore the invisible first existed and is superior, as the visible depends upon the unseen for creation. The invisible was first, then the visible; and when the visible has passed away, the invisible will remain as young, as fresh, as eternal as before the beginning of time and creation. He is God.

The divine nature and presence of Jesus are as new, yet as old, timely and eternal, now as when the Word was God-manifest. This is deity. None but a divine person can measure time and eternity in invisible terms, and exist as the Word with God and be very God. Jesus was such a divine person -- Deity. Time shall pass, the universe grow old and decay, but Deity never; therefore, Jesus is forever God.

I note, in the fourth place, that all creation was with Jesus who was the Word in the beginning and was with God, and was God. This means not only the material, the visible things, but also the spiritual, the invisible things above, below and about us and in us. We may have the invisible in us. There is the kingdom of heaven, of God, unseen, invisible with the natural eye, unknown by the natural man. Such a kingdom as that one must be born again, born in a new spiritual relation to God before he can see it, or enter it. (See John 3:3-11). It is a kingdom of righteousness. A kingdom of peace. A kingdom of joy, in and only in the Holy Ghost (Rom. 14:17). This is the invisible kingdom in Jesus Christ which men in their natural state cannot see nor enter. They must be spiritually born to see it. Neither can they see the new birth for it, too, is invisible but of power. It is not a kingdom of this world (John 18:36). It is a spiritual, heavenly kingdom prepared from the foundation of the world (Matt. 25:34). It is a kingdom of power, and it gives power within the hearts of men when they have it wrought in them by the Holy Ghost (Acts 1:8). It is a gospel kingdom we may carry in our hearts by faith. It is a kingdom over which Jesus Christ is the King and is executed by and in the Holy Ghost. (See relation of the Holy Ghost).

Only a divine person could be king and ruler over such a kingdom. That kingdom may be wrought and set up in our hearts and filled With light, love and

truth, power; also righteousness, peace and joy. And yet all of this is invisible so far as natural eyes are concerned, spiritual.

Now I note in the fifth place, "And the Word was made flesh, and dwelt among us," etc. Men could not see, behold the divine God in His invisible, spiritual form, therefore the incarnation of this eternal Word that He might dwell among us and that we might behold His glory as God full of grace and truth.

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THE END