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THE SOWER

A Weekly Department of Religious and Secular Thought Contributed by REV. JAMES A. TURNER, Pastor, M. E. Church, Patton, Pa.

GOD FINALLY FOUND A MAN

God, the Father, waited for a long time to find a son who would volunteer to demonstrate to the rest of His children the manner in which one could attain to a perfect, godlike sonship, so that they would have a perfect exemplar forever after to follow in their struggle up to that great ideal toward which all creation moves.

At the age of 30 years, Jesus accepted that challenge from the Father, and underwent a double ordination to that great end: — He accepted ordination from the Jewish church at the hand of John, a legally constituted Levite Priest, who sprinkled the water of purification upon Him according to Jewish law. (See Numbers 8:7); after which Heaven ordained him when the Spirit of the Father descended upon him and His voice was heard saying, "This is my son, my beloved, in whom I am pleased."

That meant that Jesus was here to establish a society of perfect sonship on earth to be known as the Reign of God. And then, as Dr. Edwin Lewis goes on to tell us: The next step was inevitable, namely, a consideration of what the Kingdom of God was to be, and how it was to be established. This explains Jesus' temptation in the wilderness — his struggle with unworthy conceptions of the Kingdom. He settled the questions negatively, but not positively.

That is to say, he became convinced as to what the Kingdom was NOT, but not as to what it WAS. But he at once gave himself to preaching, teaching, and healing, in the belief that the Father will more fully reveal to him the truth as time went on. This is exactly what happened. The work he did and the message he proclaimed at last brought him face to face with the great truth: THE MESSIAH MUST SUFFER.

To the people of the time, that was an incredible thought. All the national expectation concerning the Messiah was that he would be a glorious Conqueror. But the experience of Jesus, as his message more and more laid hold upon his own mind, and as he met increasing opposition from others, finally convinced him that the work he was here to do would involve his suffering



ONE DAY A MAN LEFT HIS WIFE

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and death. The first clear indication of this is in what he said to the disciples after they confessed his Messiahship at Caesarea-Philippi. Within the next few days, he declared to them three separate times that he must go unto Jerusalem, and suffer many things — and be killed. The disciples, thinking of all the glory predicted of the Messiah, simply would not believe it. To the very end they refused it, and when it was actually accomplished, they all fled. It took the miracle of the resurrection to bring them back.

But why was Jesus himself so sure that he must suffer and die? In part, because he did what had never been done before: he applied to himself as Messiah the description of the Suffering Servant in Isaiah 53. Jesus for the first time made it Messianic.

He was further convinced that he must suffer and die because in no other way could he be true to the whole demand of love as involved in his Sonship to God and his brotherhood to men. Was he not saying that in love to God and man was summed up the law and the prophets? Did not that mean that what God wanted was the spirit of love in all hearts?

Was it not love that made men sons of God and brothers of their kind? THEN MUST HE NOT HIMSELF PAY THE FULL PRICE OF THAT LOVE? He would do whatever was needed to show the supremacy and the power of love.

But why would this mean suffering and death? Because the very effort to be loyal to the demand of love would necessarily arouse opposition. Jesus was put to death because of human hostility, and the hostility was aroused because he would not say and do less than love required.

In a word, love in Jesus and sinfulness in men clashed. One or the other had to give way. But if Jesus had given way, it would have meant the defeat of love. It would have meant that One who in his teaching had made love central failed to make it central in his life — and this must not be.

The outward force that put Jesus on the cross was sin — the sin of others. The force that put him there was love — love for others. Calvary shows at one and the same time the reach of sin and the reach of love.

Sin slew Perfect Love and therein it condemned itself. Perfect Love could endure to be slain, and therein it stands forever vindicated. Truly, the cross is both the wisdom and the power of God.

PATTON METHODIST EPISCOPAL CHURCH

JAMES A. TURNER, PASTOR Church School 10 A. M., Preaching 11 A. M. and 7:30 P. M. every fourth Sunday eve. Mid-week Bible Class, Wednesday evening, Nov. 1. Epworth League, 6:30 P. M.

You wouldn't want to live in a community without a Church and Sunday School, but do you support the Church that IS in your community with your presence, influence, money and prayers? Every time you absent yourself from a Church service you vote against the church in your community,

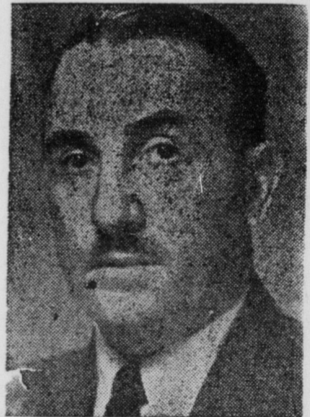
— by withholding from it your support and prestige, — and when you vote against your Church you vote against God, Jesus Christ, community righteousness, and your own salvation. No other claim or consideration in your life should take precedence over the claim which the Church has upon you and your time, interest, energy and possessions. When a man robs God, he robs himself, and becomes the greatest loser in the bargain. It doesn't pay. Every member of the Methodist, Presbyterian, and Baptist churches in the community who professes to be a Christian will have a chance to prove it during these coming Sunday evenings by attending the union ser-

vices being held in the three churches. People will be more apt to believe that your claim is legitimate if you demonstrate it by works.

On Sunday evening, in the Methodist Church, there will be a Mass Meeting, to which every person in the community is invited. A speaker from Altoona will be present to address the meeting on the subjects of "How to prevent war, end the depression and save our liberties." Every person in the community should be present.

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